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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

Lectures in Williamsburgh.
William Fishbough will lecture in the Hall of Bank Building, corner of Fourth and South Third-streets, Williamsburgh, next Sunday, and for several Sundays following, morning and evening, at the usual hours for Church service, indicated by the ringing of the bell.

Miss Hardinge at Dodsworth's.
Miss Hardinge will lecture at Dodsworth's Hall on Sunday next, morning and evening, at the usual hours.

R. P. Wilson's Lectures.
The fourth lecture of the course will be delivered on Wednesday evening of this week, at half-past 7 o'clock. Subject, "Psychometry on the Philosophy of Spheres."

Brooklyn.
Mr. William M. Laning of Baltimore, will lecture to the spiritualists in Brooklyn next Sunday, at Clinton Hall, corner of Clinton and Atlantic streets, at 3 o'clock P. M., and at half-past 7 in the evening.

Mrs. Hatch at the Stuyvesant.
Mrs. Hatch will lecture at the Stuyvesant Institute, Broadway, New York, on Wednesday evening of this week, at half-past seven o'clock. She will also lecture at the Brooklyn Institute, corner of Washington and Concord streets, Brooklyn, on Sunday next, at 3 o'clock, P. M. Admittance in either case, 15 cents.

Leaves and Poems.
Leaves from an Invalid's Journal, and Poems by Mrs. E. N. Gladding, is just issued from the press, and for sale by S. T. Munson, No. 5 Great Jones street. We have a note from Fanny Green, speaking well of the book, but have no time to mention it farther this week.

Mrs. M. J. P.—Your letter and money is received, and the paper and books will be mailed to your address. We do not know that we have seen a medium who is the seventh daughter of the seventh son, and therefore we can not say whether the mediumship would be any different on account of such coincidence in the genealogy or not. We do know of many mediums for healing diseases, some by laying on of hands, others by prescribing medicines, and so forth, as I can understand the peculiar form of operation of the healing power, through your organization it does not particularly differ from others. The spirits telling you to toil and suffer for the cause and humanities sake, is the common expression of us all, and many feel it a privilege to do so. The feeling of an almost overwhelming weight of responsibility you sometimes experience, is by no means a strange phenomenon with those truly devoted to the cause of human progress. We hope much good may redound to humanity through your trials and sufferings.

We have received a communication from a lady in Castle Grove, Iowa, commenting on the remarks of Mr. Ira B. Davis, published in the Conference Report, under date of 22d Sept. last. The writer earnestly urges that the reform needed is in ladies' dresses—that they should wear nothing but calico and delaines—and that they should be made much shorter than is now the fashion. She says silks are injurious to health and to spirit influences, as they interfere with the natural currents of electricity; she thinks there is much truth in the remarks respecting the wearing of silk. It has occurred to us, that throat diseases often occur from wearing silk cravats.

Mrs. Coan will give one Public Sitting (tests by raps) at the Stuyvesant Institute, on Monday evening, January 4.

We forward the *Telegraph* ordered in the letter, accompanying the advertisement headed "To Healing Mediums," (on the last page) to Box 100 Harveyburg, O.—there being no name or address accompanying the order for the paper.

R. E. Hickethien's communication is received, and we beg to assure him that we will do what we can to have his letter answered, or have his money returned. The paper requested has been mailed.

"LIGHT IN THE VALLEY," a new work on Spiritualism, by Mrs. Newton Crossland, London. For sale by S. T. Munson, 5 Great Jones street, New York. 1 vol., 12mo, pp. 228.—Mrs. Newton Crossland is a distinguished English writer, the author of "Partners for Life," "Memorable Women," "Hilfred's Daughter," etc. "Light in the Valley" is a summary of the author's "experiences of Spiritualism" in England. It is an exquisitely-written descriptive and argumentative narrative of various new and very interesting forms of spiritual manifestations and communications, through gifted mediums of different kinds: seeing, hearing, writing, and interpreting, and interpreting, in the hands of both sexes. The book is illustrated with numerous symbolical drawings, some of which are beautifully colored; and the meaning of these mystic symbols, as explained by the Spirits, is given in the text. The questions treated are of a very elevated nature, and intensely interesting to the Christian Spiritualist. No other book that we have read, enters so deeply and intellectually into the mysteries of human development and providential Government in the mundane and ultra-mundane spheres of existence. It is peculiarly well adapted to the English mind.

The Moving World.

Since our last writing, Christmas, with its cheering hopes and merry-making, has come and gone; but has left a host of pleasant recollections behind it. The anniversary of the birth of the child Christ, is a period very properly consecrated to the joy and cheer of little children. In a higher sense, it is, and should be, a joy and cheer to us all. While our children are rejoicing over their good gifts, we, child-like at heart with a pure and gentle spirit, may well rejoice with the Man Christ, and with the wise men, the shepherd and the angels, over the reign of peace and good will, which the advent of the little stranger in the manger was intended to inaugurate.

The Kansas Legislature provided for a full submission of the Lecompton Constitution to the people, and for the protection of the polls, and adjourned. It was expected that provision would have been made for the submission also of the Topeka Constitution; and as this was not done, the Territorial Committee have issued a call for the re-assembling of the delegate convention, to decide what shall be done.

A collision has occurred in the southern part of Kansas, between the Free-State men and pro-Slavery men. Five of the latter were killed. Twenty-three of the former have been seized and confined at Fort Scott. The affray is said to have grown out of a seizure of the property of Free-State men for taxes.

Senator Stuart, of Michigan, and Broderick, of California, have broken ground pointedly, in the Senate, in opposition to President Buchanan on the Kansas question. Broderick was peculiarly severe and telling in his remarks. He charged on the President and his advisers the entire responsibility of all the troubles in Kansas. The rights of the people of that Territory had been outraged at every step, and they had exhibited an astonishing forbearance. If they had seized the Lecompton-Constitution, cut off their ears, hung or drowned them, he would have felt obliged to applaud the deed. He had helped elect the President, and should hold him responsible for his acts.

We regret to learn that Iranistan, Mr. Barnum's magnificent seat at Bridgeport, which, we believe, has recently come back again into his hands, had been destroyed by fire. It was unoccupied at the time and undergoing repairs. It was built in the oriental style, and cost, eight or ten years ago, \$100,000. The furniture, in addition, cost \$19,000. About half the furniture was in the house at the time, on which there was an insurance of only \$1,000. On the buildings the insurance was from \$30,000 to \$40,000, held for the benefit of certain mortgagees.

The pressure in Europe is unabated, and is felt with peculiar severity at the commercial centers of Germany, and particularly in Austria. Sweden is also suffering severely. France sustains herself well—so well as to bring into some discredit the prophetic wisdom of certain writers on finance, who have seemingly demonstrated, time and again, that the French money system was hollow, rotten and baseless.

In England, affairs are more quiet. The great wave of terror has swept over it, and expended the chief of its force. Failures continue, but the Bank has resumed its accustomed routine of business, and brought its issues within the usual bounds. Parliament assembled on the 3d, and was opened by England's mother, the Queen, in person. The temper of her speech is sympathetic, womanly and hopeful. She is in favor of peace and parliamentary reform.

In France, two of the Republican members of the Legislature have refused to take the oath of allegiance to the Emperor, and have been deprived of their seats.

Spain has declined the overtures of Mexico for a settlement of differences, and holds her squadrons and soldiers at Cuba, in momentary readiness for a descent on our sister Republic.

The Queen of Spain has been delivered of a prince.

The uncertainty of evidence, both direct and circumstantial, is illustrated in the case of Charles E. Sage, a lad some eighteen years old, supposed to have been murdered last winter in Connecticut. Some months after the disappearance of young Sage, a man named Benson, stated that one Nugent was the murderer; that he saw the deed done and helped Nugent to conceal the body; and that he was now compelled by the loss of his peace of mind to make the disclosure. About this time, a body was found in the Connecticut River, which was identified by certain marks on it, and by the clothing, as that of young Sage. Of course there could be no doubt of Nugent's guilt. He was seized, confronted with his accuser, denied the charge, but "trembled from head to foot." Of course he was guilty; and at the court-term of this month, was to be tried and condemned; when, providentially, the murdered lad, turned up alive and well in the interior of Pennsylvania. As the finale, Nugent is set at liberty, and Benson confesses to the crime of perjury, which will send him to State Prison for life. His object was to obtain the reward of \$300.

The Cosmopolitan Art Association has purchased the Dusseldorf Gallery of Paintings, and re-purchased, at a cost of \$6,000, for distribution again this year, the original Powers' Greek Slave. The income of this Association must be immense, to enable it to invest \$180,000 in a gallery of paintings; and yet the profits on a single subscriber are so small as to seem absolutely contemptible. But "many littles make a mickle." The next distribution of pictures, statuary, etc., will take place on the 28th of January, instant, and up to that time subscribers, for the sum of three dollars, will secure a magnificent three-dollar steel engraving, the *Art Journal* for a year, and free admissions to the Dusseldorf and Cosmopolitan Galleries, with a chance at the distribution of obtaining the Greek Slave or some one of the splendid paintings, or the statuary in the picture galleries.

The Carrara marble has long been consecrated to statuary, as the finest and best in the world. The Greek Slave was chiseled out of a block from the Seravazza quarries. Powers made the discovery that the Seravazza marble was harder and of finer texture than the Carrara, and hence his choice of it. No richer, purer block was ever wrought than that out of which the genius of our countryman constructed his famous piece of sculpture.

UNION OF PAPERS.

We copy the following from the *New England Spiritualist*, under date of December 26:

IMPORTANT ANNOUNCEMENT FOR 1858!—MARRIAGE EXTRAORDINARY!
We have barely time, before going to press with this number, to announce in brief terms to our readers an arrangement just completed, in which all of them are interested, and with which we trust all will be well pleased.

It is this—a union of the *New England Spiritualist* and the *Spiritual Age*, lately published at New York, by S. B. Brittan, Esq., but temporarily suspended, on account of the pressure of the times,—the united journal to be under the conjoint editorial management of A. E. Newton and S. B. Brittan, assisted by L. E. Monroe, and to be published simultaneously at Boston and New York.

It is one of the terms of this alliance, that the paper shall hereafter bear the title of "The Spiritual Age," and that it shall adopt the general style of that most elegant of spiritualist journals.

The *Age* will be furnished to Mr. Brittan's former subscribers, to the extent of their dues.

The principal office of publication will be at Boston, and under the management of the publisher of the *Spiritualist*. A branch office will be established at New York.

Domestic and Foreign Items.

AN express from the Utah expedition brings intelligence of the concentration of the whole force, with the exception of Col. Cook's command, at Black Fork, from which point they were moving very slowly toward Fort Bridget. The teams were giving out hourly, and it was thought all the animals would perish during the winter. The supply trains were all up, and provisions were plenty.

FALL OF A BUILDING IN SIXTH AVENUE—NARROW ESCAPE.—At a few minutes to 1 on Wednesday morning of last week, the large brick building at the corner of Sixth avenue and Forty-seventh street suddenly fell to the ground, with a tremendous crash. The noise occasioned by the fall was heard several blocks, and woke up all the people in the neighborhood. A large crowd soon rushed to the place, and, for a time, there was considerable excitement, as it was supposed a number of persons had been buried beneath the ruins. It was finally ascertained that only one person, a private watchman, was in the building, and that he had most fortunately, though miraculously, escaped with his life. The watchman was unable to explain his escape. He said he was awakened by hearing a sudden crash about him, and in a moment found himself crawling out from underneath some rubbish. The building was owned by Mr. Butterworth, and was used as a barrel manufactory. The immense weight of the materials stored on the floors was the cause of the tumble.

THE Court of Pardons of New Jersey has refused to pardon Donnelly, who killed Moses at the Seaview House, or to commute his sentence to imprisonment for life. There is no farther hope for him, and he will be hanged on the 8th of January.

JOSHUA EATON, Jr., a boy fourteen years of age, has been sentenced to the New Hampshire State Prison for six years, to be kept to hard labor, for shooting George Elisha Sweatt, aged fifteen years, son of Dr. Sweatt of Sandwich. The killing was in July last.

THE line hence to St. John's, N. F., is again in efficient operation. All European messages dated 4th and 5th ult., received here per *Canada*, were sent through to Newfoundland in time to answer the purposes for which they were intended.

OVER one thousand dollars were realized on Tuesday night, last week, to the friends of the Boston Provident Association, in aid of the poor, by Hon. Edward Everett's oration in the Music Hall.

FROM KANSAS.—ST. LOUIS, Dec. 23.—The *Democrat* has news from Leecompton that the Legislature passed an act submitting the Calhoun Constitution to the vote of the people of the Territory, on the 5th of January, in three forms, viz. First—Constitution with Slavery. Second—Constitution without Slavery. Third—Against the Constitution. Stringent measures have been adopted for watching the polls on the 21st. Committees were appointed in each precinct to take the names of all voters, so as to detect false returns. A good many Missourians were going over to vote. An exciting affray occurred at Doniphan, in which a Free State man named Latham had been murdered. The report of Gen. Lane's death was false. Secretary Stanton had rejected the militia and other obnoxious bills, which were not insisted on by the Legislature.

Second Dispatch.—The *Democrat* has further advice from Kansas, stating that the Legislature has passed an act repealing the law authorizing the Constitutional Convention. The militia law was passed over acting Gov. Stanton's veto. Gen. Lane is appointed Major-General, with eight Brigadiers; also an Adjutant, and a full military organization.

A LARGE factory, intended to be used for consolidating milk, has been erected for a New York firm on the farm at Stanfordville, Dutchess county. Mr. Borden, the inventor of this process, has established a condenser in Litchfield, Conn., capable of reducing five thousand quarts per day.

A LETTER has been received per *Adriatic*, by S. Austin Allibone, of Philadelphia, dated Nice, Italy, Nov. 27, 1857, written by Thomas Allibone, the former President of the Bank of Pennsylvania, who is charged with being an absconding debtor to the Bank, to the amount of \$200,000, and to have embezzled its funds. He denies most earnestly all the charges made against him, and appends the certificate of his physician, who describes his complaint as a dangerous nervous excitement of the brain, and states that he can not now return to America without great risk of his life. He professes much anxiety to return at an early day, and confidence that he can meet and refute all the charges made against him.

HORRIBLE MURDER.—The wife and children of Albert Stoube, of Westfield, Mass., were found on Wednesday, the 23d ult., murdered in their house. The children were in bed, with their throats cut, and Mrs. Stoube was lying on the floor with her throat cut. They are supposed to have been murdered ten days previously. Mr. Stoube's clothes were found covered with blood. He was seen to leave the house last Tuesday, since which time nothing has been seen of him. The neighbors, suspecting something wrong had occurred, climbed up to the bedroom window, and discovered the murder. Stoube was a native of Switzerland, and a segar maker by trade.

A BILL is before the South Carolina Legislature, which provides that professional gamblers, who are found guilty of gambling, shall receive thirty-nine lashes, in addition to the punishment now provided by law.

FURS to the amount of \$180,000 have been exported from Minnesota the past year, being an increase of \$3,000 over that of 1856. The fur trade was an item of considerable importance to the Territory, and is continually increasing.

MR. STEPHEN ROSS, a young and wealthy man, residing at Point Pleasant, Mo., was riding, a few days ago, in a buggy with his wife, to whom he had recently been married, along the bank of the river, about a mile from that place, when his horse took fright and jumped into the river, taking with him the unfortunate occupants of the vehicle. Mr. R. could have saved himself, but in endeavoring to rescue his wife, both were drowned.

By order of the United States Marshal, Samuel Osgood & Co., sold at auction, one day last week, at their rooms, 81 Nassau-street, about 80,000 cigars of various brands, with other confiscated property.

It is said that a conference of the maritime powers of Europe will shortly be held in London, to discuss the African emigration scheme, and its bearings upon the African slave trade.

A ST. PETERSBURG letter informs us that the official journal confirms the account already given that relations of Russia and China have become unfriendly, in consequence of the government of Peking having refused to receive the Russian ambassador. It declares that not only has China violated existing treaties, but she has carried her insolence so far as to place herself in opposition to the whole of Europe.

MACKEREL are now caught occasionally in nets off Provincetown, Mass. As many as 5,000 are sometimes taken at one haul.

A DELEGATION, consisting of sixteen Pawnee Indians, arrived in Washington on Monday, and attracted much attention.

It is said that various Indian tribes have offered their services to the Federal Government to assist in the war against the Mormons. The Snake Indians have offered nine hundred warriors for this purpose.

THE first body of British troops sent to India through Egypt, was embarked from Malta on the first of October, 200 in number, reached Alexandria on the 4th, was conveyed from the steamer at Suez in twenty-six hours, and reached Aden in perfect health and efficiency on the 13th—the transfer from the one garrison to the other having thus occupied twelve days.

MR. J. C. UNDERWOOD, a citizen and landholder of Virginia, has been presented, tried and convicted by a jury of Clark county, of having said that "the master has not the right of property in his slave;" and for this offense he was fined the sum of \$300! Several of the Virginia papers comment with emphatic and just severity upon this barbarous and cowardly act.

COL. FORNEY'S newspaper in Philadelphia, the *Press*, has advanced so rapidly that he has been obliged to order a new fast press for printing it.

CAPTURE OF CANTON CONTEMPLATED.—A letter from Hong Kong, dated October 16, says: The Emperor has declared his imperial will to see no representative of any barbarian power. Any chance of negotiation having been cut off, Lord Elgin has concerted measures with the naval commander-in-chief for the assault and capture of the city of Canton. As far as I am able to learn, it would appear that the Admiral has arranged with the whole available force to move up to Canton on the 31st of the current month; and it is said that the French force will co-operate. Indeed it is thought that the Russian Admiral, Pontatine, will also offer his aid, to convince the Court at Peking that the "barbarians" are not only in earnest, but acting in unison. Lord Elgin is living on board the *Alva*, which vessel will accompany the fleet up to Canton, the naval and diplomatic powers being close at hand.

A FISH STORY.—The *Charleston, Mass., Advertiser* says: a whale, of the humped-back species, was driven ashore at Nahant, a few days since, and upon being cut open, a pair of boots marked "J." in a good state of preservation, were found in his entrails.

THE citizens of Santa Cruz, California, recently held a public meeting to express their appreciation of the humanity and kindness of the people of Norfolk, Va., toward the passengers rescued from the wreck of the *Central America*.

THE ship *Oxford*, from Leghorn, having on board Powers' statue of Daniel Webster, to be erected in Boston, is now in the one hundred and fifth day of her passage. She has not been heard from since her departure, and fears are entertained that she may have been lost. The model still exists in the artist's studio, so that it could be replaced, after a delay of a year or two, if necessary.

ON the 11th ult. three children of Mr. Broote, in the town of Willow Creek, Mich., strayed from home into the surrounding woods—two girls of eight and six years, and a boy of four. It was two nights and one whole day before they were found. The boy had been for some time senseless, and his little sisters had laid him out, composing his limbs, supposing him dead. He was restored to partial consciousness, only to die in his mother's arms!

FROM EUROPE.

The Royal Mail steamship *Persia*, Capt. Judkins, from Liverpool on the afternoon of the 12th December, arrived here Christmas morning.

Later news had been received from India, but nothing favorable to the English cause, but rather the reverse.

A large meeting had been held in London, to consider the subject of the Government of India, and resolutions were adopted in favor of assumption of supreme authority by the British Government.

An Ambassador had arrived in England, from Holland, to demand officially, for the Prince of Orange, the hand of the Princess Alice.

The *Leviathan* had only been moved a few inches since the departure of the *Adriatic*, owing to the giving way of the mooring tackle. It was feared, as the vessel had reached a slighter incline, that her progress would be even slower than it had been.

Financial affairs in London continued to improve. The funds were very buoyant, and gold was flowing into Bank. Nevertheless, on the day the *Persia* sailed there were a large number of failures.

A dispatch from Hamburg of the 11th says: "The crisis is becoming yet more alarming—a general break-up of credit seems imminent. The Senate will sit in permanence."

The bullion in the Bank of France continued to increase, and a still further reduction in the rate of discount was anticipated. The official returns of the Bank of France show an increase for the month of 11,656,000 francs in the cash held by the Bank and its branches.

A Berlin letter states that "the disturbing influence of the American panic had extended as far as Warsaw" where numerous manufacturers had failed.

To the Patrons of this Paper.
TERMS OF THE SPIRITUAL TELEGRAPH.
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ALBANY, N. Y.—A. F. Chatfield, 414 B'way.
TROY, N. Y.—S. F. Hoyt, 8 First-street.
BUFFALO, N. Y.—T. B. Hawks, Post-office Building.
UTICA, N. Y.—Roberts & French, 173 Genesee-street.
BOSTON, MASS.—Bela Marsh, 14 Bromfield st.; Barnham, Federhen & Co., 9 and 13 Court-st.
HARTFORD, CONN.—A. Rose.
PHILADELPHIA—Barré & Henck, No. 836 Race-street.
BALTIMORE, MD.—H. Taylor, 111 Baltimore-street; William M. Lang, 107 Other Agents and Book-dealers will be supplied promptly. A liberal discount allowed to the trade for cash.
The following persons are authorized to receive money for Subscriptions to the SPIRITUAL TELEGRAPH, and for all BOOKS contained in our Catalogue:
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THOMPSONVILLE, CONN.—Issac T. Fessé.
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ENGLAND.—London.—H. Bailliere, 219 Regent street; John White, 31 Bloomsbury street
FRANCE.—Paris.—J. B. Bailliere, 19 Rue Hauteville.
SPAIN.—Madrid.—Ch. Bailly Bailliere, 11 Calle del Principe.

New Advertisements.

HOLIDAY PRESENTS.

S. T. MUNSON, 5 GREAT JONES-STREET, would inform his friends among the Spiritualists and the public generally, that he has on hand, in anticipation of the Holidays, a fine assortment of elegantly bound books, by standard authors, both in prose and verse, including the following: Three volumes shekinah, Bouquet, Lily Wreath, Lyric of the Morning Land, Golden Age Epic of the Starry Heavens, Light in the Valley, engravings, etc. He would also say that he has not forgotten the little folk, but has provided for their especial entertainment a fine collection of Children's Picture Books, Toys, Games, Paper Dolls, etc. In addition to the above may be found the following variety of fancy articles:—Perfumery, Pocket-Books, Penknives, Chess, Portfolios, Reticules, Portemonies, Card Cases, Gold Pens, Writing Cards, etc., together with a complete assortment of Fancy Stationery.

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A. C. STILES, M.D.

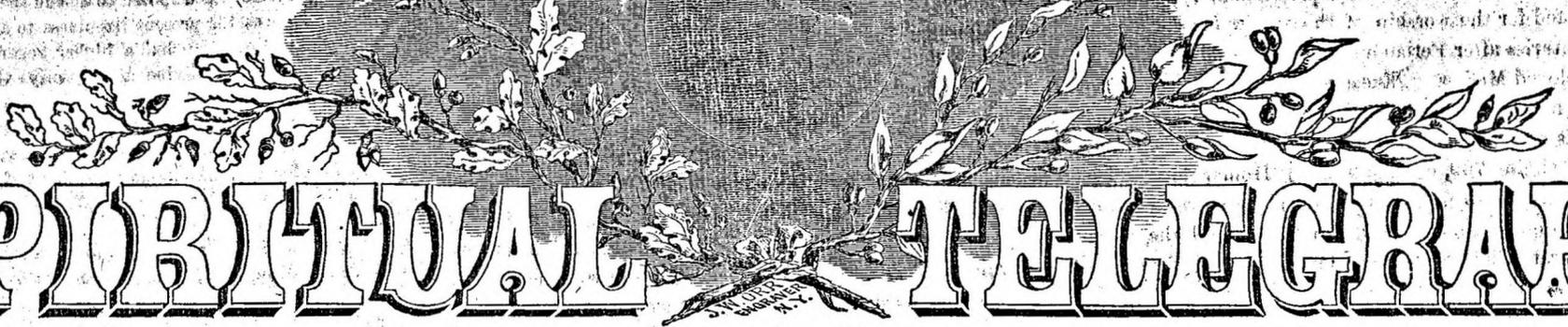
BRIDGEPORT, CONN., INDEPENDENT CLAIRVOY-
BANT, guarantees a true diagnosis of the disease of the person before him, or no fee will be claimed. Terms, to be strictly observed: For Clairvoyant Examination and prescription, when the patient is present, \$2 00; if by a lock of hair, if a prominent symptom is given, \$3 00; if a prominent symptom is not given, \$5 00. For answering sealed letters, \$1 00. For Psychometric Delineations of Character, \$2 00. To insure attention, the Fee and postage stamp must in all cases be advanced. 295 2c

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CERTAINTY OR SPIRITUAL INTERCOURSE.
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SPEAKING IN MANY TONGUES.
INTERCOURSE WITH SPIRITS OF THE LIVING.
At \$2 per hundred. Also, TABLE TIPPING, by Karl Lotz (translated from the German) price \$5 per hundred. For sale by S. T. MUNSON, Mayor's Office, City Hall, New York. 5 Great Jones street, New York.

"WHAT CONSTITUTES DISEASE?"

JUST issued from the press, a second stereotype edition of "What Constitutes Disease?" This work explodes the whole allopathic theory in toto. No one who wishes to enjoy health and a happy, long life, should be without this work. On the receipt of 5 cents in postage stamps, I will send the work by mail, and prepay the postage.
CITY AND COUNTY OF NEW YORK, ss.—Personally appeared before me Dr. Saml. B. Smith, No. 77 Canal-street, near Church, who did depose and say, that all the certificates of cures made by his Magnetic Salve, and published in the city papers, are true and genuine; and also that said Salve contains no mineral.
Mayor's Office, City Hall, New York. W. H. STEVENS, Com. of Deeds. S. B. SMITH, Electro-Magnetist, Canal-street, near Church-street.



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VOL. VI.—NO. 36. NEW YORK, SATURDAY, JANUARY 2, 1858. WHOLE NO. 296.

The Principles of Nature.

SPIRITUALISM,

ITS PHENOMENA AND SIGNIFICANCE.

AN ESSAY, BY CHARLES PARTRIDGE.

Delivered in response to an invitation of the New York Christian Union, in Clinton Hall, on Tuesday evening, December 22, 1857.

The attendance was large—fully equal to the capacity of the room. The number of persons present, the intelligence and attention manifested during the hour and a half the lecture was being delivered, evince a growing interest in the subject of Spiritualism, and a wider toleration by the Church and people.

Agreeably to the custom of the Association, a discussion of the subject followed the essay, in which the members and clergymen present participated, which continued in a kind, Christian spirit until a late hour, when the general interest to hear and speak on the subject had become so manifest that a motion to adjourn for one week, and continue the discussion on Tuesday evening, 29th, in the same place, was carried unanimously.

LADIES AND GENTLEMEN:

I appear before you to respond to an invitation from the *New York Christian Union*, to read an essay on what is called *Spiritualism, its Phenomena and Significance*.

I am the more pleased to respond to your invitation, because I feel that it comes from a union of different religious denominations, characterized by an unusual degree of toleration, and inspired with a righteous endeavor to fraternize and unitize the different sects of Christendom. Let us, then, friends, I beseech you, lay aside all fears, favors, fashions, popularity, superstition, sectarianism, and all merely conventional authority, that we may spend the hour in deep, earnest investigation for truth, and meditation on the more stern realities of our being.

All religion has for its basis spiritual manifestations. Sectarianism is based on different fragments of spiritual phenomena. While most phenomena change with unfolding nature, their significance to man in all climes and times must depend, in a great degree, on his observations and his moral and mental state. The significance of words likewise changes with accumulative knowledge.

The scientist investigates man with cleaver, scales, alkalis, acids and crucibles in hand, reduces him to simple elements—carbon, hydrogen, oxygen, nitrogen, etc.—which constitute, with physical science, the interpretation—the *all*—of man. The Spiritualist goes a step farther, and daguerreotypes him, notes his history, his activities, his peculiarity of thought and expression, and observes him moving out of earthly temples, where they are invaded by disease or the rude hand and appliances of material scientists. He sees him in an attenuated human form, rising out of and above the dissolving body, floating off in the more ethereal elements.

Think you, friends, that this *body* presumes to edify you on this occasion? If so, a mummy might serve you as well. Think you these lips originate the thought they convey to you? No, friends, but within this ever-changing form I stand unseen, and use it as my present medium of communion with you and external nature. If observation and science be true, this recep-

tive, diffusive, perceptive, living, conscious, thinking, active, speaking energy and entity, signified by *you, me, or man*, never used this medium, this body, in its entirety, until this moment, and never shall be permitted to so use it again. We all move and speak out from amidst the crumbling tabernacles in which we dwell, and every seven years' cycle finds us in new houses newly furnished, swept and garnished. Most of us have changed this *man* of science, the body, several times during our earthly pilgrimage; but who supposes the *man*—the *spiritual man*—is so changed? And if not, we claim that its surviving these changes to which I allude is a prophecy that we, the internal, the spiritual man, will survive the entire dissolution of these earthly bodies. The internal Spirit—the resident God in all nature—the real man—the *me* of humanity—ever manifests itself through what is relatively called physical nature.

Ladies and gentlemen, by the evolutions of nature we have been cast upon this outer *stratum* of physical existence—this rim of life where conscious Spirit and matter blend—where physical life ends and Spirit-life begins, whose rock-bound shores the *man*, the *Spirit*, in quick succession bursts, and launches into the more ethereal sea of spiritual existence.

We assume that human knowledge comes by observation, and consequently human beings have existed on this or other planets at time when there were no Spirits to manifest themselves, and there could have been no belief or knowledge of an existence for man beyond the dissolution of his body. We assume, farther, that man must have observed during a long period of human existence, before he discovered and adopted modes of making and preserving a history of his observations and life to transmit to posterity; and that when all things are new, each is to the observer equally important.

Hence it is reasonable to suppose that human history would commence, as we find it, with simple affirmations of traditions and appearances, rather than evidences of realities. We affirm that mankind to-day are more capable of rightly observing, discriminating and comprehending phenomena than at any other period of human existence; and it is not only our privilege, but our duty, to observe all phenomena, compare the past with the present, and interpret them—not according to the traditions, ignorance, superstitions or duplicity of the past, but—in consonance with the revelation of nature, universal reason and unfolding analogies.

Now, friends, I invite you to traverse with me, so far as we are able, the world's history, and briefly note the evidences which tend to elucidate and interpret spiritual phenomena.

We learn by the Sanscrit writings, that tribes of Central Asia made oblations to the departed, and performed, twice a year, obsequial rites in honor of them. It is now admitted by Orientalists, both among the clergy and laity, that these writings are anterior to any part of our Bible.

The learned Higgins, in his "Anacalypsis" (vol. I, page 387), proves, beyond any doubt, that Abraham was originally a Brahmin who, refusing to worship the Female Principle in the Godhead, emigrated from Ur of the Chaldees (1922 B. C.), to

Haran, in Assyria; from Haran (1921 B. C.) to Canaan or Phoenicia, and thence (1920 B. C.) to Egypt, because of a famine. He was the Hindoo Protestant who would not worship Abaia, the Queen of Heaven, or the Hindoo Virgin Mary. Like the Pilgrim Fathers, he went westward and sought freedom to worship his God. Thus the westward tide of empire rolled two thousand years before Christ.

Higgins farther proves (p. 389 and 592) that Ur of the Chaldees was in India, and is the same as the district on the river Jumna, now called Uri or Ur. He is corroborated in these assertions by other sources of authority.

History teaches that Nimrod founded the Assyrian empire (2238 B. C.), that Mizraim founded the Egyptian (2188 B. C.), and that Phoenicia, (with the Cadmian and sixteen letter alphabet) must have been a pretty well civilized country when the Hindoo Apostle visited it.

That the Chaldeans, or Assyrians and Phoenicians believed in Spirit-intercourse with mortals, is so well established, that Copland, in his Medical Dictionary, page 524, devotes a paragraph to it. He there states that the Chaldeans and Phoenicians believed that insanity proceeded from demons or evil Spirits. The ancient Egyptians believed that the Spirits of the deceased were translated to, and shining from, the stars. Hence we conclude that the belief in the Spirits of the departed, and in their intercourse with mortals, was anterior to, and coeval with, Abraham, and that he was imbued not only with the ideas of his own native countrymen, but with those of the Assyrians, Phoenicians and Egyptians, whose countries he visited. These ideas he must have transmitted, in a measure, to his posterity, who to this day look upon him as their founder.

The Persians gave their *Magic* (wisdom of the Magi) a scientific form: it was "*Theosophia*" (Divine wisdom), when the assistance of God was used to cure disease; "*Theurgia*" (Divine action), when disease was cured through good Spirits; and "*Goetia*" (witchcraft), when it was cured by bad Spirits.

The Romans also reduced their faith in the Spirits of the departed to a regular system; first, they called the souls of the dead "*Lemures*;" afterward, they divided them into "*Lares*," souls of the virtuous; "*Penates*," household gods, or souls of their relatives and friends; and "*Larva*," specters or souls of the bad.

The intercourse between Numa and *Ægeria* (715 B. C.) is too well known to be told here. According to Suetonius, the specter of Caligula was often seen in his palace. The *Getae*, a large tribe inhabiting the country along the Black Sea from the Danube to the Dnieper, believed that the souls of men returned after death.

The first settlements of Greece were anterior to Abraham and Moses, for Aquilaus founded Sycion 2084 B. C. Znachus founded Argos (1856 B. C.) Cecrops, Athens (1556 B. C.), and Cadmus brought the sixteen letter alphabet into Greece, and built Thebes (1493 B. C.) As that country was mainly colonized by Egyptians and Phoenicians, it is natural to suppose that they brought their belief in Spirits and demons with them to Europe.

The story of Orpheus and Eurydice (1263 B. C.) is familiar to us all. He saw, identified, and endeavored to embrace her Spirit; but her ethereal form escaped his arms. In commemoration thereof the Greeks erected a temple on that spot, which became celebrated for the worship of the *manes* (spirits of the departed). Centuries after Pericles went there, to consult the spirit of his beloved Melissa. Aeneas escaped from the burning of Troy (1184 B. C.) (The touching interview between him and the spirit of his father Anchises is beautifully described by Virgil, *Aeneid* lib. vi. line 700, etc., (900 B. C.) Homer and Hesiod mention *Hades* as the abode to which the souls of the dead of the golden age descended. Jupiter, Apollo, and all the other gods they celebrated, had been men on the earth before they ascended to Olympus, whence they descended and communicated with mortals, as Jehovah and his angels did with the Israelites.

It is generally admitted that poets express the popular ideas and religious sentiments, anterior to and contemporary with them; whereas historians relate transactions and events. The intercourse between Socrates and his Deimon is well authenticated. We are told that after the Spartans had starved Pausanias to death in the temple of Minerva, they had to call Thesalian priests to exorcise and drive away his manes, haunting the edifice night and day. The Athenians had annual festivities in honor of the manes, during which no marriages could be performed. Aristophanes called the worst kind of insanity *mania*, implying origin in *bad Spirits*. (500 B. C.)

Pythagoras taught that the air is filled with Spirits, from whom emanate dreams, health and disease, and that the good Spirits tend toward union and harmony, and the bad toward disunion and discord.

At burials the Bythinians supplicated the Spirits of their departed friends not to leave them (400 B. C.). Herodotus mentioned a savage tribe in Africa, called Nasomanes, who used to sleep on the tombs of their friends, in order to receive inspirations and dreams to cure disease. Strange that this belief in, and intercourse with, the Spirits of the dead should have lasted for twenty-two centuries among the African tribes; and yet it evidently has; for the recent African traveller, Livingston, whose work is just issued by the Harpers, says, p. 471: "All believe that the souls of the departed still mingle among them." He relates some interesting anecdotes on this topic.

We now come to the Bible accounts of spiritual phenomena, from which we propose to collate the more important spiritual manifestations which address the human senses of sight and hearing. Before proceeding with these, the scriptural tests by which the character of the super-mundane intelligence has hitherto been generally determined, seem to require a few remarks, in order that the mind may be free to apprehend and interpret them in consonance with their true significance, and the highest exercise of reason.

TRY THE SPIRITS.

Down to about the year 1451 B. C., we do not find that the claims of the spiritual communicators were ever seriously questioned. People were then observers, and not thinkers. It was only necessary for Spirits to *claim* to be Gods, Lords, Jehovah, Angels, etc.—to flatter people's vanity—to be worshiped and obeyed. Men and Spirits in those days were ambitious only to multiply, fight, make conquest, and rule over large tracts of country. There was but one Protestant in the land, who was called Pharaoh. Power has ever been the active God of humanity; even down to our own time. Success transformed a Washington from a traitor into a hero. When presumption and power wax equally valiant between their Gods, Lords, Angels, Spirits, and Men, it was difficult to determine which was the true humanitarian prophet.

The first religious test as to the *true* prophet is recorded in Deut. 18: 22, which reads as follows:

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously."

This is certainly a very judicious test, since it throws authority finally back on the internal divine man, which in its normal activity no charmer, necromancer, wizard or familiar Spirit in heaven or earth ever can deceive.

And when they shall say unto you, Seek unto them that have familiar Spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.—Isaiah 8: 19, 20.

Here we find the true test very distinctly pointed out, namely, "the law and the testimony" of nature, observation, analogy, experience and reason. If Spirits or mortals speak not according to these, it is because there is no light or truth in them. Instead of this passage being authority, it is a repudiation of all authority, except that in man which is based on investigations and analogies. It is manifestly a mistake which many Christians have made in twisting this and similar language of Scripture into heavenly edicts against investigating spiritual phenomena; for how otherwise can we know whether Spirits speak according to common sense, unless we hearken to them? Is it wise to pronounce judgment upon what they say before we know what it is? How can any person say whether Spirits speak in consonance with universal nature or not, without understanding the two, and comparing them? Instead of considering these and similar passages in Scripture as authorities or prohibitions against the investigation of Spiritualism, they are to us invitations to hearken thoughtfully and kindly to all Spirits and mortals, and to compare their manifestations and utterances with nature, observation and common sense; and having governed ourselves accordingly, we have no occasion to complain of ever having been deceived.

The last spiritual test is recorded in 1 John, 4: 2, 3, and reads as follows:

"Every Spirit that confesseth that Jesus Christ is come in the flesh is of God, and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

This test is certainly no improvement on the others. The very idea of applying a test signifies a suspicion of deception and falsehood, and if there be lying Spirits in heaven or earth, there is nothing in this test to detect them. If they wish to testify or to exercise authority or power through religious superstitions or otherwise, what shall prevent them from answering to this test accordingly, yea or nay? The test is all in their favor, while truth and honest men and Spirits must suffer.

The words God, Lord, Angel, Spirit, Men, are used indiscriminately, to signify intelligences in more etherealized conditions than the natural earth-man, and since the hitherto religious tests are found to be useless, we are under the necessity of determining the moral status of men and Spirits, by what they *say* and *do*, rather than by their own claims. Accordingly, we will go back and cast up the more important Bible accounts of spiritual manifestations to the human senses of sight and hearing, and extend it down to the present time, including the modern spiritual manifestations.

[Conclusion Next Week.]

DISCUSSION.

The essay being concluded, and the society having passed a vote of thanks and a request for a copy of the essay, the Chairman announced that the subject was open for discussion by the members of the Association, and by the clergy, of whatever denomination, whether members of the Union or not. The speakers were limited to ten minutes each.

The tone and temper of the meeting, together with the comprehension and appreciation of Spiritualism by those who mingled in the discussion, may be inferred from the report which follows, premising that it is written wholly from memory, and therefore, at best, must needs be imperfect; but it is believed it is not unjust to the sentiments of the speakers in any essential particulars.

Mr. PLATT expressed his accord with the vote of thanks which had just been passed for the essay read by Mr. Partridge. Nevertheless he felt it his duty to state that he had listened very attentively, with a view to discover the practical value of Spiritualism, but had failed to find it. He liked that portion of the essay which was made up of extracts from the Bible; but the rest, whether true or false, seemed to him of no practical consequence. We must look to Christ. If Christianity is anything, it is *everything*; and therefore, assuming the reality all the facts the essay sets forth, they are, to say the least, superfluous, on the ground of the all-sufficiency of the Bible.

Mr. RUSSELL said: One strong objection, in his mind, to Spiritualism, was, that it led to an under-valuation, if not to a denial, of the Holy Scriptures. This transfer of faith from its only safe anchorage in the bosom of apostolic revelation to the bewildering and doubtful phenomena of so-called modern Spiritualism, could not but be prejudicial to the best interests of humanity. Its tendency was to insanity, as evinced by numerous painful examples, rather than to that calm confidence and repose which the teachings of Christ and his followers infuse into the hearts of believers. This evil result is not predicable of Christianity. The miracles of the Old and New Testaments were for the establishment of great truths, but the alleged modern spiritual phenomena have done nothing of the kind. The only effects that he had observed as resulting from this delusion, was the production of insanity in many instances, and the weakening of the faith of its adherents in the authority of the Bible.

Mr. FANAM said: Spiritualism, in his opinion, lacked three elementary ingredients, essential to its acceptance as a truth, to wit: *univer-*

sality, rationality and use. It is wanting in each and every of these essentials. Miracles belong to the semi-civilized periods in the history of all nations, and subside as intelligence and civilization advance.

Mr. DUNN said: He was disposed to defend the essay. He had been an infidel, but it was his present happiness to accept the Bible as a volume of inspiration. He had a higher regard for it (or rather, he believed more fully in its divine authenticity) than many eminent divines who have commented upon it. We all know the old adage—"The Lord sends meat, but the Devil sends cooks." It is even so with the Bible. It is a thoroughly supplied larder, doubtless, rich in all that is needful for those who hunger and thirst after heavenly food; but the world still labors under the old difficulty—the Devil controls the cooks.

Dr. HALLOCK said: He would like to say a few words on the objections to Spiritualism from the supposition that it antagonizes the Bible. So far from this is the truth, that Spiritualism, by enlarging the area of personal knowledge in spiritual facts and principles, becomes the essential element of harmony between the present and all preceding manifestations of spiritual facts and truths. The problems of all past experience are solvable only in the light of a present similar experience. Spiritualism is that personal experience which constitutes the "*substance*," which enters into the Apostle's definition of faith. Paul is not that substance, nor is Peter and John. That substance is a *spiritual experience*, and they are the *witnesses* to it. We accept their testimony from the plenitude of a kindred experience—the only ground upon which it can be accepted understandingly. The past, the present and the future are explicable only in the light of Spiritualism *itself*, not in the history of it. That the apostolic experience in spiritual things is an imperfect substitute for our own, is seen in this, that notwithstanding the professedly triumphant faith in immortality which is founded upon it, the immortals themselves are the very last persons the professor desires to commune with! Here is a strange inconsistency between faith and practice, and it is the mission of Spiritualism to remove it. Had the apostolic experience been continuous, this strange repugnance to the society of our dearest and best friends, merely because they have become *better, holier and happier*, by reason of their taking on a spiritual existence, and becoming inhabitants of that heavenly Jerusalem which is the central idea of all religious faith and hope, could not have occurred. There is a spiritual manifestation recorded in the last chapter of St. John, which, to those who have become conversant with similar facts, is of vital significance, while, to popular Christianity, it has lost its meaning, and for the very obvious reason, that the Church has lost its experience. Were that narrative but eighteen months old, instead of eighteen centuries, and were it published in our newspapers instead of our Bibles, it would share the fate of a thousand similar narratives of the present day; that is to say, it would be pronounced utterly inconsistent with the dignity of heaven and the good of man!

Mr. PRATT said: He thought the subject of Spiritualism unripe for profitable consideration by that body. It comported with the dignity and usefulness of the Young Men's Christian Union to confine itself to the elucidation of well-established facts and principles in Bible history, rather than to become involved with the ephemeral questions of the day. When Spiritualism can establish itself as a scientific fact, and can enforce its acceptance upon the religious world, by virtue of its inherent value, it will be time enough for this Union to consider it. At present this is not the case. He looked upon it as nothing but a delusion fraught with evil consequences, and thought it was subversive of the true objects of their Association to lend it importance by discussion.

Mr. WOODMAN was of a contrary opinion. He considered Spiritualism, by reason of its religious bearing, fairly within the field of investigation legitimately belonging to this Association. Spiritualism claims to treat of man's immortality and moral responsibility. It is therefore, both the right and the duty of this body, to examine thoroughly the grounds upon which it rests. They were not confined to the easy enjoyment of the truth which other men had discovered; it was their duty to search for it themselves. He hoped the subject would be thoroughly examined. If it be a delusion, let it be shown; if it be a truth, let it be demonstrated. The only religious or moral proposition sacred from discussion by this body, is the right of private judgment. That is taken for granted; and so long as we respect that right, no harm can come from a free investigation of whatever claims the dignity of a religious truth.

The Rev. Dr. SAWYER being invited by the President to speak, excused himself from any lengthy remarks on account of the lateness of the hour. He said he had been interested in the discussion of the evening, and had listened attentively, and he trusted, not without some profit to the essay by Mr. Partridge. The prominent attraction which had drawn him here, was the concluding word in the title of the essay—the "significance" of modern Spiritualism. Mr. Partridge had not met his expectations in that particular. He had not set forth that important consideration to his satisfaction. The essay covered a vast field, and it could not be expected that Mr. Partridge would be able to fill it thoroughly in an hour. He had observed a discrepancy between the position assumed in the essay, and that of Dr. Hallock, which is worthy of note, because they can not both be true. The doctrine of the essay is, that Spiritualism is as old as human tradition, manifesting itself in every age and in every nation of which we have historic mention; whereas Dr. Hallock represents it as a *new* thing which has burst upon us. It is not in his judgment, incompatible, to be sure, with Christianity; but he represents it rather as an addendum, supplying a great and increasing human need in a vital particular, wherein Christianity has failed. For himself, he considers that faith in immor-

tality is common to man; and being so, he is at a loss to discover the practical value of modern Spiritualism, assuming the reality of its alleged phenomena. The miracles of the Bible stand behind great practical truths: but what new truth is illustrated by these modern facts? This is the practical question, and he would be glad of its farther elucidation. Leaving a very wide margin for deception and imagination, he must concede, from the evidence of his own senses, that very singular facts do occur; but what he desires to see is their fruits. He is not aware that a belief in these facts and their spiritual origin, has made any one better, though that may be owing to his limited acquaintance with Spiritualists. But this he has observed, that it induces a less regular attendance upon public worship, in many instances; and he thinks, also, with Mr. Platt, that its tendency is to weaken the regard for the Holy Scriptures, which the condition of the world at the present time can ill afford. However, he is not afraid of the truth, neither is he afraid of a lie. Let the Spirits rap and move the furniture about our houses, if they choose; his inquiry is, *cui bono*—For whose benefit, and to what end?

Mr. PARTRIDGE rose and said he had been pleased with the general tone of remark, and admitted the justness of Mr. Sawyer's criticism respecting the significance of Spiritualism having been omitted. But said, they had given him a subject too vast for the time allotted him, and although he had set his thoughts in order on the whole subject, he had not dared to trespass on their time so far as would be required to present them on the significance, the last branch of the subject, but he would furnish the essay entire to the association, in pursuance of their request.

After some farther friendly interchange of remarks, it was resolved to hold a special meeting of the association, at the same hour and place, on Tuesday evening, the 29th inst., to consider the significance of modern Spiritualism, assuming the reality of its facts, and then the meeting adjourned.

Z. H. H. IN REPLY TO H. P. GATES' REJOINDER.

Mr. Gates, failing to see that I have given little else than facts or truths of the internal spiritual economy of man, and that they flowed spontaneously (i. e. not by any ingenuity of mine) into a spiritual rationale of these manifestations, so as, in effect, that I dodge giving facts by naughtily saying that "you (Mr. G.) do not understand me." (But this is his, and not my saying.) It seems that he would thread internal spiritual things by external natural things, which might be shown here to be an irrationality; and he accordingly demands external, natural-spiritual phenomena as manifestations to him of the truth of the position, that these mysteries are manifestations of the powers of the Spirits of men yet in the life of the body, and to show him that we, as Spirits, sometimes manifest the powers of the *propriums*, or the peculiar qualities, of the spiritual organisms of those persons who are spiritually organized in us—the latter, according to my philosophy, being the cause of the external appearance of these being other Spirits than our own, operating as, or in the appearance of, independent disembodied Spirits. For an explanation of the economy of our spiritually organizing others in us, see TELEGRAPH, November 21.

There is a point in Mr. Gates' rejoinder that involves this, viz., that a man, as a Spirit, has the power to bring, and has brought, infliction upon himself—self-obsession, self-possession, or self-infestation—thus producing the appearance of being afflicted by evil Spirits. It will be shown as we proceed, that all infestation and possession by evil Spirits recorded in the Bible, were self-possession and self-infestation. In these days, persons have been jerked, pulled and jumped about, by their own spiritual powers having been determined upon their natural organism by their own state, without being, in their natural degree, at all conscious they were self-afflicted, believing that disembodied Spirits were training them. The external natural appearance was that it was the manifestation of the powers of departed Spirits. The spiritual-rational of these self-inflections is deferred, lest this be too long.

Mr. Gates is somewhat severe upon me. He says, "schoolmen" "who have the faculty of making something out of nothing." And I will suggest, that the rational powers of Spiritualists generally appear to be derived from these facts (i. e. from these external spiritual appearances), and not from an understanding of the internal spiritual things that are the efficient causes of them.

An eminent Spiritualist, of well-known literary ability, says that a writer can and should make the most interior or highest spiritual things plain to the understanding of the readers of a newspaper—which is like demanding of a writer on arithmetic to make the deepest things of numbers plain to persons who have not studied addition, subtraction, multiplication, etc. And yet it seems that there are those who are in a similar obscurity as to the internal things of spiritual science, who, with a laugh of self-satisfaction, say that "Spiritualism is so plain that he who runs may read."

SPIRIT CIRCLES AT CHARING CROSS, ENG.

Some interesting incidents have transpired, but I find they must be condensed; and many of them passed over.

It was reported:—That on the morning following a Circle, a lady, the wife of one of the members, was influenced to write—that raps came all over the room, and were heard by several members of the family—that the keys of the piano were run from the top to the bottom and up again, no one being near them.

It was reported by a member, That he was at a Circle one evening, and a young lady's hand was moved, and a communication was written out that affected him much, as it was respecting a matter known only to himself; and the communication was so worded, as to make it unintelligible to all the persons at the Circle but himself.

It was reported by a member, That the Spirits at his house have a habit of letting the family know of their desire to communicate by the candle-socket attached to the piano candle-stand jumping out and falling on the floor; that this week some workmen were in the room, and the socket jumped out into the middle of the floor; the workmen amazed, narrated the incident, and the cause had to be explained.

With reference to the last incident, we are not aware of a candle socket having brains with which to produce the *unconscious action* so much talked about; can our learned materialists show the spot?

It was reported, That at a private Circle, a gentleman who is much under Spirit-influence to paint landscapes, was influenced to draw a portrait; he thought it was a fancy sketch; when finished and handed to the sisters, it was recognized by a lady as the likeness of a friend who died about two months ago—a person totally unknown to the medium. The astonishment of those present was very great, and the incident was to the lady very affecting.

It was reported by a person present, That he had a dark Circle at his house; that he and two others sitting with him, saw spirit lights—beautiful stars, etc., that the table rose off the ground, and that one of the drawers in a chest of drawers opened about eight inches; that several things were taken out, and placed upon the table; that on visiting a friend who disbelieved the whole subject of table lifting and rapping, stating he would not believe unless he heard the rappings himself, they sat in circle; the raps came, not only on the table, but all round the room; and that the circle was broken up, but that all the afternoon the rappings continued in different parts of the room till the lady of the house implored that they would cease.

It was reported by a member, That he attended a dark Circle with three others, and that the table rose off the ground to the height of the forehead; that the hands of the four comprising the circle, were joined and on the table; that one of the members looked under the table while thus up, and taking the darkness for a mimic sky, he saw distinctly a light like a meteoric light pass across the disc slowly. It had the exact appearance of the November meteors, the same color, form, and action, to the eye.

It was reported by the lady of a distinguished Member of Parliament, That while at Geneva, Spirit manifestations and communications were general in the domestic circles of all the leading families; that the subject was much talked of in the higher circles in England.

It was reported by an M. P. of one of our counties, that he was much interested in the subject; that he had seen several strange things: and some time ago he sent some pointed documents to his leading constituents, but that he was warned not to send any more, because it was as much as his seat was worth, as as it must either be delusion, or of the devil, and of course rendering him unfit to be the Member of Parliament for the County of —.

It was reported by a member, that his lady had been suffering severely from neuralgia; that she became entranced, and that the Spirit of her father appeared to her, and, she said, was making passes over her; that the features which before gave painful evidence of suffering, rapidly changed to calmness, and in a few minutes all the pain was gone; that both husband and wife were thankful for the relief given.

One evening at tea circle there seemed no table-lifting influence present; all seemed quiet; and as there were several strangers present whose yes or no has much weight in political and literary circles, a medium present mentally asked the guardian Spirit who is usually with him, "If any alteration should be made in the arrangement of the circle?" His hands were moved, and an alteration made. Immediately one of the persons whose position had been so changed seemed to be rapidly getting into a rapt state of mind, and said, "I feel as if I were a Spirit; I have not felt so since I have been in Europe." Shortly after he went off into a trance, and gave out a beautiful hymn of praise to the Deity, saying, in substance, "When the billows of the ocean are heaving, and awe the soul into stillness, then kneel and pray; when mountain on mountain tower above each other in majesty and in might, then kneel and pray; when

in the dawn of morning the eye roam over mountain and valley while the sun rises in grandeur and in power, then kneel and pray; when the mercies of God are given to us, and angels minister to us, then kneel and pray." The medium then rose on the wings of thought, and gave out an eloquent address on the "Being of a God."

After a pause, suddenly a little table at the end of the large one began to tilt, and the movements were very powerful. One of the members having brought with him a spiritoscope or dial, it was attached to the table, and some words were given, but the face of the dial being too small, and the letters too crowded, after a time the Spirit seemed vexed at the errors made by the sitters in taking down the letters, and dashed the table about, and would have no more to do with the spiritoscope.

On another evening, after some manifestations, not very powerful, it was written out by a medium: "Have a dark circle, and we will show some manifestations." There was a feeling against it, but it was overcome; the lights were put out; we remained in the dark some three quarters of an hour without any satisfactory result.

Last Tuesday, the table manifestations were very powerful; the table, six feet eight inches long, with no castors, going from side to side, and dashing up and down: it was then written out by the hand of a medium, "Have a dark circle." It was agreed to; the table movements were powerful, and once it rose up *lengthways* off the two legs, till it was perpendicular, the one near the ceiling, the other on the ground. The table being replaced, all the circle sat back from the table and *joined hands*; after a short time the table moved, and four of the circle were powerfully touched on the elbow, shoulder and face, several times. No spirit-lights were seen.

I pass over other incidents, as I find that unless I stay my hand, I will be sending you a long article—a thing I seldom read, "till a more convenient season." J. JONES.

PECKHAM, ENGLAND.

EXTRAORDINARY CASE OF MESMERISM.

A young woman in Galashiels, eighteen years old, was seized twenty-three weeks ago, with a severe bilious fever, which left her very weak and prostrate. Dr. Tweedle resolved to try the effects of mesmerism. (Chloroform had been used previously with only partial success.) Accordingly, after some trials, he succeeded in throwing her into the magnetic slumber. The poor girl had previously to this completely lost the power of speaking and hearing, and could only make herself understood by writing. She then fell into a kind of trance, in which she remained perfectly unconscious for several weeks, except at the will of the mesmerist, who gradually began to acquire an extraordinary influence over the state both of her mind and body. We shall briefly describe what we were witnesses to the other day. On entering with the doctor, the patient, who had been left in the magnetic sleep, immediately woke up, and was aware of his presence. The eyes were open, and looked natural enough, while the color of the face was also quite fresh, and rather healthy looking. She saw the mesmerist, but no one else in the room, and no object which did not belong to or was under the influence of the operator. At this moment she was both deaf and dumb. The power of speech was first restored by passes and points on the larynx, and afterward the deafness was removed in about five minutes by the same process, the patient manifesting intense pain, and slightly convulsed as the senses were being restored. She now spoke freely, and heard the voice of the mesmerist. He proceeded to excite various parts of the body, commencing with the under joint of the little finger. Upon this she declared she heard vocal music. The next finger was touched, when she heard counter, and so on until the whole four fingers were excited, when she said she heard a full orchestra of male and female voices performing the several parts of air, counter, tenor and bass. On being asked, she even repeated the words she thought she heard sung, although she did so with some reluctance. The upper joints were next irritated, when the same effects were produced, only the music was instrumental.

Various other experiments were shown us. The elbow being irritated, produced a fit of laughing. The heel gave a disposition to dance, and corresponding visions. The shoulder joint produced the idea of flowers of great variety, but none of which the patient could name. This inability to name or distinguish external or natural objects was most remarkable, both with regard to external and visionary objects. She did not know her own name, could not see a watch, unless it was the operator's, or had been magnetized by him, and even then did not know its name or use. Farther experiments were tried: to the knee joint, which produced frightful images of dogs; cheek bone, of a hen and eggs; ankles, rabbits; bridge of nose, flies; and the point of the nose, of birds, also evidently of a frightful kind, as the vision ended in screaming and terror. The moment the excitation was withdrawn from a particular part, the object fled, and not the slightest recollection of it remained on the mind of the patient. Of these extraordinary phenomena we can pretend to give no explanation. They are evidently seated in the depths of human nature and constitution, which mesmerists are only now investigating. We merely publish what we have seen, and we think it is our duty as a journalist, to make such a remarkable case known, in order that Dr. Gregory or some experienced mesmerist may make the above the subject of investigation.—*Border (Scotland) Advertiser.*



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JANUARY 2, 1858.

Reception Evenings.

Charles Partridge will be happy to see his friends, whether residents in the city or visitors from the country, who wish (not to gossip, but) to confer with him relative to Spiritualism, or any subject involving human progress, each succeeding Monday evening, at No. 26 West Fifteenth-street, between Fifth and Sixth avenues, New York, at half past 7 o'clock.

OUR NEW DRESS AND THE NEW YEAR.

However novel it is to find ourselves under *special* obligations for the compliment of a *new dress* at this season of generous interchange of respectful tokens, we are most happy to have an occasion to tender our thanks (in which, we doubt not, our numerous patrons will join) to our printer, Mr. A. J. Brady, a hard-working man, for furnishing new copper-faced type, with which to inscribe our wisdom on the scroll of human history. Although our former type had been used only a year and a half, its constant use had sensibly defaced it, causing, as we and doubtless also our patrons have been aware, a somewhat imperfect typographical appearance of our paper—we did not expect, until recently, in these times of general economy and forbearance, to clothe this messenger in its present new dress (except a portion of the type which was previously set up) until May next. However, we trust it will please our readers, and increase our circulation and usefulness.

We beg to have the attention of all people called to this paper, and that they may be informed of what we are doing—namely, discussing the most intricate and interesting questions, which involve human interests—the principles of nature, and the nature of man, presenting the more interesting psychical and spiritual phenomena, and the most profound and progressed thoughts on the same. Also presenting, in condensed form, a greater quantity and diversity of the current news and instructive matter than any other paper, and altogether making it one of the most instructive and desirable spiritual family newspapers extant.

My whole being throbs with emotion, in contemplation of the fact that the closing year has rolled us all onward one link farther toward the verge of dissolving earthly relations. It is not a lingering fear of annihilation that disturbs us; for the few preceding years, with their spiritual phenomena, have demonstrated, beyond all question, that another life awaits humanity beyond the grave. But the awful thought is, that the *condition* of that life has been, in part, determined, and is being determined, by the life we now live in the flesh. This fact is pregnant with stupendous responsibilities, resting on each individual, and especially on those upon whom the Power which moves worlds are cast in positions of moulding public opinion, and more especially on those consecrated to the elucidation of spiritual phenomena. Misapprehension or slight mistakes now may involve posterity in ages of antagonisms and suffering.

Humanity still groans for redemption from the bonds of iniquity and strife, in which it has been involved by the misapprehensions or misinterpretations of those who have stood in similar relations to the natural and spiritual worlds that Spiritualists do to-day. The Spirit hosts bend over mortals now, as then, in anguish for our misapprehensions, delinquencies and indifferences to the privileges which we enjoy. We constantly feel that this life will be quite too short to perform all the duties to humanity which were contemplated in our creation, and now press hard upon us; and it grieves us to see and feel the apathy all around us in respect to this living inspiration. We beseech every reader to stop, and cast up his or her spiritual account. Strike the balance between yourselves and it, and see precisely what it has done for you, and you for it.

Whoever was in doubt of a future existence, and has come to a knowledge of it through intercourse with Spirits, will have something to put down to the credit of Spiritualism; and let him note the recompense he has made, and strike the balance; and then consider who, of his or her friends, still remains in fearful doubt;

and to such he or she may or should carry and impart the needed evidence of the reality of a future life.

If some bosom-friend has passed from earthly relations, and still administers to your comfort and consolation through a more spiritual intercourse, give credit to Spiritualism, note the recompense you have made, and strike the balance. Then consider the burning grief, the anguish of bereavements consuming the vital energy of friends all around you. To how many have you carried, or may you carry, this balm of healing—the knowledge of the medium of sweet intercourse with dear ones in more pure and etherealized conditions, in which heart beats to heart, and the rivers of life and love flow on forever? Let every Spiritualist again consider whether in view of his opportunities and privileges, his or her speech and conduct have been altogether becoming. Has there been no word or deed which annoys the neighbor and calls for frank acknowledgment and reconciliation? Let no pompous pride stand between us and duty in this particular; let us recognize all as brothers and sisters, and esteem it a privilege to acknowledge our errors and ingratitude toward each other. Let not the setting sun of the closing year go down upon our wrath, but as a seal of reconciliation, that the morning sun of the new year may rise radiant with life and love, causing to germinate in the soul greater love to the neighbor, and energizing every noble endeavor.

Spiritualism has done much for the harmony and happiness of mankind. It has brought to many the knowledge of a future life; it has bridged over the gulf between heaven and earth; it has bound up broken hearts, sealed up the lips of slander or disarmed them of power; it has tempered with greater beneficence the leading minds of earth, and inaugurated itself generally in the world. But it is pregnant with greater works than these. It will, ere long, subjugate war, strife, sectarianism, tariffs, and all restraint to free and orderly intercourse between mankind, nations, and Spirits, and establish harmonious relations throughout the worlds of matter and mind. Let us, then, one and all, consider now the work set before us, and resolve to prosecute it with that divine energy which forms the main-spring of our endeavors.

PANTOLOGY.

"Shades of Noah Webster and Dr. Johnson," says the reader, "What kind of an *ology* is that?" Be patient, then, and we will tell you. The word Pantology is from two Greek words, παν, all, and λογος, a discourse, or science. In its most extended application, then, Pantology contemplates the laws, principles, developments, and operations of the whole Universe, from generals to particulars. In other words, it is the science of all things. It is a science, therefore, which may be studied forever, and may never be mastered in its fullest extent, though its principles when sufficiently generalized, may be in a measure, truly comprehended by the most simple capacity. In the *particular aspect* in which we shall now view it, its general principles may be exhibited as follows, premising that in this statement we can do but little more than announce propositions, leaving their proof to be derived from other sources.

Creation in its present form, is not eternal. Each specific object of which it consists, had a beginning; and hence the aggregate of things constituting the present Universal System, must also necessarily have had a beginning. Of this beginning, as well as of all subsequent unfoldings throughout the infinite ramifications of being, there must have been a Cause. Waiving, for the present, all mere abstruse speculations, this Cause, intelligent and directive, must have consisted of elements susceptible of two general divisions, viz., essences and forces. And these constituting the Cause of all things subsequently developed, must have originally contained *within themselves*, undeveloped, all specific creations that have existed, that do now exist, or that ever will exist in any future stage of universal unfolding. It is evident, also, that all things proceeding from this same original Fount of essences and forces, must in a sense, so far as they are perfect organisms, be reproductions of that Fount, not in form, but in principle, and must so far correspond to it. Thus Man, who was the last being developed, who is an aggregation of all the refined essences, and combines within himself all the delicate forces and principles, of all preceding creations, is a little universe of himself; and having, as we may say, successively been all things in the progressive process of his elementary unfolding, he is now capable, without the possibility of a re-absorption by other existences, of progressively unfolding until he mentally comprehends all things, in some general or specific sense. And all

inferior creations, being proceedings from the same original Cause, must bear definite relations to man—must, indeed, be the material foundation on which he stands—and must also bear definite relations to each other.

Thus the created Universe is a Unit, consisting of mutually dependent parts, all growing out of the same original Cause; and man, its ultimate product, is related to it as a Whole, and, immediately or remotely, to all its parts. Thus it is evident that there can be no law, or force, or principle in the Universe, which is not applicable to man, and which is not, indeed, manifest in a refined degree in his own interior nature, corresponding as this must, to the interior Mover and Originator of the great Universe from which it proceeded, and which we call God. Equally evident is it that man can be legitimately subject to *no other* laws than those which are embraced in the forces and *modus operandi* of all things, and in the moral nature of their great original Fount; for any laws proceeding from a source foreign to these, must be totally foreign to his nature, and hence to his capacities for comprehension and obedience. All things being thus connected, and man depending upon their aggregate, and also upon the specific conditions of their parts, it follows that all things have *reciprocal actions*, and that the condition of one department of universal being sympathetically affects all others. This fact, faintly and almost inappreciably manifested in the kingdoms below man, and in the planetary systems, is unmistakably manifest in human society, in which it is emphatically true that if one member suffers the whole body suffers with it.

In all preceding creations, then, we may see *man in embryo*, and in their parts we may find a gross and tangible analysis of his nature and of the laws of his being. For let it be borne constantly in mind, that it is the aggregation of the refined elements of these, with the inflowing Spirit of their Cause, which, without a change of fundamental nature, constitutes man, natural and spiritual. If man, therefore, desires to know any truth embodied in his own nature, or to acquaint himself with any obligation imposed upon him, by any law of his being, he may be greatly aided by first ascertaining what portion of exterior Nature corresponds to the department which he desires to investigate, and analyzing the latter and applying the principles unfolded in the investigation.

This is what may be termed a *pantological* view of things. And it is evident that there can be no true and comprehensive reform in the individual or in society—no reform which *itself* will not sometime require reforming—which is not based upon some such view as this. All reforms, to be true and just, must necessarily recognize the *whole* of things, with all their associated and necessary parts, and give to each department of the great whole, all that is due. All reforms based upon any other foundation must necessarily be isolated, and must exhibit inequalities in their practical workings. They must (unconsciously to their authors it may be) consult the interests of one class or more of society, or of the affections of the individual mind, to the comparative exclusion of all others, and thus fail in the accomplishment of the good of the *whole* man, or of the whole Social Body, and by their excessive stimulations in some departments of action, and their withholding all motive influence from others, it not unfrequently happens that equilibriums are destroyed, and painful reactions ensue. It is by overlooking the connected natural organism of things, and taking isolated views, that the prevailing *one ideaism*, and the various isolated and in some instances, *conflicting* philanthropic movements of the day have arisen, many of which claim to be the thing that humanity needs for the cure of all its woes. It is a sufficient refutation of the more comprehensive claims of many of these movements, to place them in juxtaposition with each other.

Let us be distinctly understood: In asserting that no permanent and *thorough* reform, either in individual man or society, can be accomplished except it be in accordance with pantological science, in other words, in asserting that the *microcosm* or little universe, includes all the principles of, and must be governed (in order to be governed perfectly) by, all the laws which govern the *great* Universe, we do not assert that desirable reforms may not be accomplished as based even upon *isolated* views. It may, indeed, be said with little qualification, that the history of humanity, under an ever unitary Divine Providence, has been the history of isolated movements, and it is by the aggregate of such, with the sifting out of their errors, that humanity has attained its present lofty stage of general development. We would encourage

all sincere and honest efforts even at isolated reform, wherever there exists an isolated evil. But however much local good may be accomplished in this way, we can not suppress our conviction that so long as these isolated measures are *alone* pursued, there will necessarily exist one grand and wide spread evil, which is the very essence of all evil, and that is *disunity* of man with man, and of man with God.

Mrs. Hatch.

This accomplished lecturer has returned to New York, with the intention of spending the winter in the metropolis and its neighborhood. Last Sunday morning she spoke at the Brooklyn Institute, where it is her design to conduct religious services for several successive Sabbaths; but for the future, in the afternoon instead of the morning. During the week, she proposes to speak in New York, on one or two evenings; as may seem expedient, and for the first time at the Stayvesant Institute, on Wednesday evening of this week. We wish her success in her labors. As a calm, graceful elocutionist, with a command of language never at fault, and always well chosen, we know not the equal of this lady either in or out of the spiritual ranks.

MISS HARDINGE.

This lady has just returned from a two weeks' trip up the Hudson. She spoke at Troy four times, to large and appreciative audiences; at Waterford once or twice, and at Rondout twice. At Troy two of her lectures were free, and were delivered to the factory and iron men; subject—the Dignity of Labor. A new hall is in the course of erection for the accommodation of these artisans, and Miss Hardinge was invited to officiate at its dedication in February. She was dismissed from Troy with the kindest demonstrations of appreciation and cheer.

At Rondout Miss H. was subjected to severe trials. Spiritualism is there comparatively unknown and unpopular. The burthen of sustaining a flag at half-mast has hitherto been borne, with much discomfort, principally by a noble gentleman by the name of Smith. It is there the fashion to mob the speakers, and break up the meetings. At the first lecture of Miss H., all the usual means of annoyance were put in requisition. The hall was taken possession of by rowdies and boys, who were permitted to disturb the exercises at their pleasure. Mr. Smith was disheartened, and could not ask the speaker to remain. She, however, but with many misgivings, determined to fill her second evening. With some difficulty another hall was procured, belonging to one of the magistrates of the place; and at an early hour it was filled to a jam. By this time the excitement had become general, and many respectable gentlemen and ladies—members of Baptist, Presbyterian and other churches—were in attendance. This, however, did not save Miss H. from offensive remarks and open insult, before the exercises commenced. But when they did commence, and the pure influence from the skies overshadowed the speaker, and a high and holy message was delivered to the people through her lips, every tongue became silent and ear attentive to her words. The inspired theme was the life of Joseph, and God's special care of him through joy and disaster, and good and evil report; involving a comparison of angelic and demoniac Spiritualism as evidenced in the Bible and modern times. Many an eye, perhaps, of those who came to scoff, was filled with tears. Miss H. spoke for two hours, the last part of the time in answer to questions; and even then was parted from by the audience with great reluctance. At the conclusion, the owner of the room arose, and handsomely declined receiving anything for the use of the hall, and made the proffer of it for the future, on like conditions, whenever the speaker should feel disposed to visit Rondout.

Our First Page Article.

We invite particular attention to Mr. Partridge's Essay, entitled "Spiritualism, its Phenomena and Significance," read before the New York Christian Union, at Clinton Hall, Astor place, on Tuesday evening of last week, and of which the first part will be found in another department of our present issue, together with a report of the discussion which ensued. A special meeting, at the same place, was appointed for a continuance of the discussion on Tuesday evening of this week, but as our paper goes to press before that time, we can give no report of the proceedings. The subject matter of this essay and discussion seems to be exciting a great deal of interest among the members of the Union; and truth will no doubt be advanced by the inquiry.

A LETTER WITH THE "NEEDFUL."

Mr. S. B. Ayres, of Keokuk, Lee county, Iowa, in response to our recently published appeal, has sent us the names and remittances of seven subscribers (six of them new ones), for which he will please accept our thanks. We hope that his example will "stir up the pure minds" of others "by way of remembrance," and incite them to "go and do likewise." Of Spiritualism, its prosperity and its wants, in his region, Mr. A. writes as follows: We wish we could induce an effectual response to his Macedonian cry to Lecturers and Mediums, "Come over to us and help us." But from the expression of existing wants in the last paragraph of the following extract, we hope the suitable persons will take the hint, and act upon it. He says:

"Spiritualism is not at a stand-still or on the decline in this city. Although we have none but partially developed mediums, there are many investigating the subject as best they may, in various circles, principally by rapping and rocking, though some pretend to speak and write in unknown tongues. We have a circle that meets regularly at our house once a week; connected with it is a very reliable rapping medium, through whom we get some very beautiful and chaste articles; but he is very skeptical, and sits with reluctance. There are two ladies who are very susceptible to the influence, and appear to be developing very fast for something, we hardly know what. One of them, while in the magnetic state, at the last regular meeting, personated individuals, she never heard of, so correctly that they were at once recognized by a person who had never visited our circle before.

We have never been able to get any of the popular lecturers or test mediums from abroad to visit our place. All we have done or experienced has been by ourselves; consequently our progress has been slow. Yet we could give some items of experience and demonstrations that have been very gratifying, and to us convincing of the power of disembodied Spirits to manifest their presence, and communicate with us. Our friends are liberal in their sentiments and feelings, and would be liberal in their contributions to any reliable medium who would come to our place while on their lecturing tours in the West. We hear of them at Chicago, Dubuque and other places within a day's travel; but from some cause, have never been able to get any of them here. We wish you to interest yourself a little in our behalf, by inducing some of them to come this way; and as a compensation, we will try to help bear each other's burthen. A good test medium is the one most desired here at present. Respectfully, S. B. AYRES."

Popular Homeopathy.

We beg to call the attention of our readers to the Croup, Headache, Dysentery, and Cholera Medicines, advertised on the last page, by Doctor Weisse. These specifics for the above diseases were got up and introduced into use, conjointly, by the late Dr. Curtis and Dr. Weisse; and we can speak confidently of their value, as we have, for the last year or more, used them in our own family, and believe they have saved us much sickness, and some money. We have given and recommended them to our suffering neighbors, and in nearly all cases they have proved all-sufficient to relieve persons of the maladies for which they are particularly recommended. From our own knowledge and experience we consider them the most economical of Physicians, and we think no family should be without them. Although we have no interest in them, yet knowing their intrinsic merit, and efficacy in relieving suffering humanity, we will undertake to procure and forward them to whomsoever may choose to order them through us, and accompany the order with the price, \$3.

W. S. A. on Future Punishment.

"W. S. A." will please observe that his article on future punishment, which it seems he intended as No. 2, was published in the *Telegraph* of December 12th, having, by some means, been transposed, as to serial order, with the article previously published.

NEW YORK CONFERENCE.

SESSION OF DECEMBER 22.

Several questions were submitted for discussion:

1. What is the best evidence to warrant the belief, that the phenomena occurring at circles are truly the work of Spirits who once possessed human forms in the natural world?

By Mr. LEVY.

2. Can we progress from a lower to a higher plane of spirituality, through the reasoning faculties, or must it be through the *intuition*?

By Mr. WILSON.

3. Are there degrees between the natural and spiritual laws, or do the same laws extend through all planes of existence?

4. If authoritative teaching be detrimental to improvement and true progress, in order that we be consistent, should we not reject all forms of law, inasmuch as they are but the off-shoots of authority?

The discussion was confined to the second question.

Mr. POOLE said: A Spirit can grow worse as well as better. We make our advances through the intellect. But in order to advance, it is necessary to get rid of or subdue the animal part of our natures. Men may be all animal, and Spirits the same. He would illustrate by a well-known fact—that of a youth in Germany, who, for some purpose, was confined until he was eighteen or twenty years of age, without any instruction whatever, or any intercourse with his kind. When discovered, he could neither walk nor talk. He was a mere brute. From this it was evident, that unless the mind was properly cultivated, the animal faculties would assume a complete control, and master the entire man. And it does not alter us at all to go to the Spirit-world. A love for the good can only make us better.

Mr. LEVY said: He had labored and prayed most ardently and persistently, for light through intuition; for love, for wisdom, from this source. Nothing had come of it. He had got no new light, but thought the exercise had made him feel happier. All the progress he had made had been through the intellect—the faculty of reason. In this way he had banished envy, avarice and evil passions generally. He

would like to know how to proceed for the future. This question had come up between him and another person, that morning, and he found they disagreed. The other individual, an intelligent gentleman from the South, was of the opinion that our advances must be made on the interior or *intuition* plane, instead of the intellectual.

Dr. GOULD said he would like to have the question defined. He would like to know what was meant by *intuition*.

Mr. LEVY defined it in brief, as *internal perception*.

Mr. PHENIX said: Internal perception can be improved. Every property of the mind can be improved. Intuition means nothing; and as to a higher or lower plane of spirituality, as he received it, only God can determine which is which. He who determines his course according to the best light he has, is making progress. He is doing all he can. The resident God who dwells in, and causes expansion when heat is applied, is working in him. The higher exercise we give to our intuitions, the faster we advance. The process is wholly natural. He would define miracle to be natural law, not understood; but which is good and which is bad, no one can tell but God. He who does good to his brother can not be far from the right way.

Dr. ORTON said: The plane of intuition in a man, and the plane of intellect are quite distinct from each other. Feeling and thinking are different processes, and performed with different faculties. We are conscious that we think through the brain, but goodness, moral growth, the sense of right and wrong, relate to a different field. He would submit whether intuition does not bear a similar relation to the plane of the affections that thought does to the plane of intelligence.

Mr. PHENIX made some remarks on the shortness of lexicographers in defining words. No one could get any definite idea of the meaning of such words as intuition, intelligence and thought by consulting them. He had doubts whether there was any such thing as *thought*. It is a mere process of reception by the mind, and would better be called an *impression*. No one can tell by thought what would be the effect from putting two substances together for the first time—that cold water would dissolve the most salt, and hot water the most sugar.

Dr. GRAY desired to know what Mr. Levy meant by higher plane.

Mr. LEVY replied that he meant, in the general progress of nature, the advancing from good to better.

Mr. WILSON said: He had understood Mr. Phenix to say, "our thoughts." God never thinks. Thought is an effort to arrive at truth. We can not conceive of God's making an effort to think. External processes give us intuitional processes. The eye takes in the outer world, with its facts and events, furnishing food for thought. In like manner, laws, forces, essences and elements, impress themselves on the retina of the mind, furnishing intuitive knowledge. There is properly no such thing as *intellection*. The whole outer universe impresses us, and gives us what we call thought. Thought is a process, but at the same time it is a substantial, living thing. The process of elevation is by these impressions; a process, necessary and inevitable. One thing is as good as another—each divine—no high, no low. The effort should be to bring every thing in order. Christ was loved. No wonder, he was good! Love elevates; and as we love, we compel, by the operation of inevitable law, others to love us. Wisdom comes with the exercise of the affections. Perpetual currents of love are still flowing to our own Washington. Love from many worlds is flowing to Jesus. All progression is intuitional; and all comes by impression.

Dr. GRAY said: Man does not live by bread alone, but by every word that proceedeth out of the mouth of God. The question is, which will a man grow best on, that food which is furnished by the sensuous plane, or that which is furnished by the spiritual? The inner is spiritual, that is best. It is given by inspiration. Newton saw the apple fall and an angel inspired him with an understanding of the law. We apply reason properly—using external facts. We also employ *intuition* correctly: *in* and *tuor*, to look—an inner looking. It is, in truth, *inspiration*.

Mr. POOLE was of the opinion that people thought; and that the greatest enemy of the world was Mr. Didn't Think. Collision of thought brings out truth, and secures growth.

Dr. ORTON said: That it was important to bear in mind, and make a clear distinction between the different kinds of growth. Intellectual growth, and moral growth, are two very different things. A man may store his head with knowledge, and grow worse all the while; as to all the nobler elements of his manhood.

Mr. PHENIX said: He thought the Doctor right. Paul speaks of wisdom applied. A book-worm may master all knowledge, so to speak, without its doing him any good. Retrogression is not divine: all else is. He thought, however, that there was a hidden action of law, in all that we call evil. We cannot judge of each other's evil. He doubted if there is any act, which is not progression to ourselves, or to somebody else.

Mr. LEVY said: That there were mysteries in nature. He desired to know the best way of unraveling them: whether by observation and reason; or whether there was some better way.

Mr. QUERU said: He could point to many facts and results, due entirely to the exercise of the faculties of man. Plants feed from all the elements. Progression in the man comes from his own reasoning, as well as other sources. *I think*: said Mr. Q. *Thinking* is the essence of the man. We progress by thinking. Thought gives birth to thought. Descartes says, two observations compared, give birth to a new thought. His answer was this: The progress of human nature grows out of its own faculty of thinking and combining, from external observation and from intuition.

Mr. PHENIX denied the soundness of Descartes' position, that two observations compared, give birth to a new thought. Observation is impression; and he had never found a deduction which could not be resolved into the category of observation.

IMPROVISATIONS FROM THE SPIRIT.

BY J. J. G. WILKINSON: NEW YORK AND LONDON.

This little volume of poems is more remarkable for depth of thought and truly religious insight, than for beauty of external form and easy-flowing verse. There are, however, many simple poems in it, rich in thought, and clad with all the charms of style. The poems are communications from the Spirits, on religious topics, made through Dr. Wilkinson, as a passive instrument or medium. I have not seen them reviewed in any of the Spiritualist papers; but the Herald and the Tribune have frankly given their opinion on the worthlessness of the production. The Tribune opines that "Spiritualism is a stupendous delusion, and the little book of poems now before us, trash."

My object, however, in reviewing the book is not so much to defend the poems against the sarcasms of unbelievers, as to call the attention of Spiritualists to the peculiar nature of the "Improvisations," and the means of understanding them.

The Herald and the Tribune, looking chiefly at the outward form, entirely miss the real value of the book. They judge of spiritual fruits from form and color only, not from taste and spiritual uses of nutrition. The form of the fruit is not, in all points, perfect, nor the color exquisitely beautiful, according to their ideal of external harmony; and therefore they kick the fruit away as trash, and look upon the trees producing them as an incumbrance on the land. The Herald takes up the first poem in the book, and points out the word "whine" as unpoetical, and not a perfect rhyme for the word "wine." Many such imperfections occur in these poems, and thence are they deemed worthless. No man, we believe, from what we know of his writings, is better able to appreciate defects of form in poetry than Wilkinson; and he could have easily corrected them; but his object was not to show what he himself could do, but what the powers which used him as a willing and a passive instrument, had done. It is not Wilkinson we have to judge, therefore, but the Spirit of Improvisation working through him. The phenomenal part of the question, we need not stop to discuss. Spiritualists believe their own senses; unbelievers do not. The external form and beauty of these poems is sometimes much less perfect than those which Wilkinson himself could give them, if he chose; but sometimes, also, they are faultless in external beauty. Why so? that is the question. Could the Spirits do better, or could they not—supposing the medium to be perfect? It seems to us that the imperfect passivity of the medium may cause mingling of ideas and perturbation of the stream of thought impressed. Be that as it may, the outward form and color of spiritual fruit are not the essential qualities of spiritual food, any more than the external form and color of natural fruit are the essential qualities of nutritive excellence and bodily refreshment. Good fruit, however, may be indigestible to weaker stomachs, and even hurtful. Good spiritual food may also derange weak intellects which can not digest them; and therefore we should seek such explanation as shall render them both wholesome and delectable. The key to spiritual understanding is the law of analogy and correspondences, without which the highest spiritual revelations and communications are often merely a dead letter, and repulsively obscure—grating to the analytical teeth of the mind, as the hardest nutshells to the teeth of the physical organism. Monkeys know how to crack the shells of natural nuts, to find the kernel; but men do not always know how to crack the shells of spiritual nuts, to find the hidden kernels of divinest fruit. These poems contain many kinds of spiritual fruits—some as soft and luscious as sweet-scented strawberries, or the finest peaches, oranges and figs; others with tough rinds, like pomegranates; others, again, with hardest shells, as difficult to crack as walnuts, cocoa-nuts or Brazil nuts, requiring not a little strength and ingenuity to pierce the shell and come at the internal seed and fruit. Soft, luscious fruit alone is easily absorbed by all. And so it is with spiritual life. The Jews have lost their teeth long centuries ago, and are obliged to feed on the food prepared for the infancy of man's religious life. They have a prejudice against the hard-shelled kinds of spiritual fruit; and we respect the supercilious senility of their present state. The Christian world is waxing old, and losing its best teeth. It cannot crack hard shells in its denuded jaws, but does not like to own that it is growing old. It feels a daily growing sympathy, however, for the venerable Jew, and thinks he ought to be allowed to sit in Parliament with other money-making sages, who appreciate the goods of this life more than the "moonshine" of another. It would be truly impolite to offer hard-shelled fruit to people who have lost their teeth; but to those who have good teeth, and suffer from indigestion because

they do not masticate their food sufficiently, we may address a few words on the outward form and inward sense of the first poem in this book. It is a spiritual berry, and an antidote for knowing care, one of the poisons of man's natural life. The words run thus:

Look on this slab; it lieth,
Ready for each that dieth,
And underneath its way,
Gropeth a pilgrim grey.
He hath no scrip nor store,
His cup once mantled o'er;
But in his hand the wine
Mouldered beneath his whine."

This last word is the unseemly blotch which mars the outward symmetry of form, and causes the Herald to reject the fruit as worthless. The description of a soul leaving this world in a sorry state of disease and suffering, the result of error and mistaken views of life in the earthly career, should be faultless in form and outline, according to the Herald, because that is all he wants to know of it. He does not believe in the rest. Now this very fault, more than any of the faultless words in other verses, calls attention to the real import of the poem. It is a discord in the strain, to prepare the mind for modulation in the music of analogy or correspondency. The word whine is the fittest term in our language to describe one of the moral diseases which are most prevalent in the present age. God provides enough and to spare for all the natural wants of man on earth, but the doubter is always fretting and fearing that there is no Providence, and that he shall be ruined in his health and position if he does not make himself a slave to fear and care, suspicion, doubt, and anxious watchfulness. He therefore toils incessantly, in the sweat of intrepitation, to secure a fortune which shall place him above physical want and the fear of want; not perceiving that man does not live on bread alone; the fear of want already has possession of his soul, and makes him miserable all through life. He does this mainly by creating artificial worldly wants, and the necessity for satisfying them. The body delving in the bowels of the earth to seek for gold or other precious metals, leaves the surface gladdened by the sun, and loses the advantages of natural heat and light. The human race is now groping laboriously in a sweat of fear and perplexity, amidst the mazes of an underground spiritual life in this natural world. It does not the sun of Providence, which can not shine in caverns, and therefore does not believe in its existence. The worldly-wise find that they must trust to their own machinations to provide for all their numerous train of artificial wants; and the poor slaves who drudge in and about the illuminated halls of subterranean palaces, think happiness is there, and that the sunlight on the surface of the globe is not worth having, with a cottage for a home, and simple garments for the clothing of the body. Such is the disease of the age in which we live. The soul is cankered by the cares of artificial wants, and either wastes its energies in robbing others, legally or otherwise, to accumulate great stores of worldly riches, or in whining against fortune and the privation of mere subterranean splendor, quite unnecessary to health of body and true happiness of mind. The drift of the poem is to show man that this kind of life makes man unhappy amidst riches in this world, and leaves him spiritually poor at death, when he enters a new world without having laid up treasures of spiritual development to fit him for his new abode. A very little attention to the meaning of the words employed renders this sense beautifully clear. The poem continues thus:

And so in coming here,
Just underneath the bier,
He met with hunger's doom,
And courted poor men's gloom.
They told him heaven was there,
And pointed shaft for prayer,
But he was fearful, lest
Want should his home infest.
He would insure his life,
Past Providence's knife,
And be so safe from God,
As not to dread his rod.
So had no time to pray,
Or out from self to stray,
But kept his own accounts
Of all his earth amounts.
Daybook and ledger, too,
Were stuck to him with glue,
Of want and strictness
That come from will's recess.
And as his grave is next
Place to his shop, perplex,
He lives within his cave,
And ehere his shop doth have.
And when his wares run short,
And when his imps do sport,
Anxious, his grandfather
Round him doth others gather:

And they all moan at nights,
Thinking of losses, frights,
Perturbing days, ships sunk,
Debtors to ruin shrunk.
Such is the carking care;
It dieth of fresh air:
Liveth in mine and cave,
And is one human grave."

This one short poem, then, contains a simple and impressive sermon on the disease of worldly care, and consequent neglect of spiritual elevation. Instead of enjoying the simple provision God has made for the natural wants of the body, and improving the soul for eternity, man wastes his energies in amassing, or in trying to amass a useless amount of worldly wealth, to satisfy mere, artificial wants, and "whines" in spiritual poverty and gloom, instead of revelling in spiritual light and faith in Providence.

Old age is seldom glad or hopeful, and aged sects are not unlike declining individuals, in this respect, but youth is generally hopeful; and Spiritualists may, with profit, listen to the wisdom of the Angels and the Spirits, given through the mediumship of such true men as Wilkinson and others, who are chosen instruments of heavenly communication.

Several of the poems in this little book are difficult to understand at first, but those who are familiar with the law of analogy and correspondence, will find rich treasures for the soul often transparently and beautifully robed in poetry, though sometimes veiled by the drapery of less transparent language. AMICUS.

SPIRITUALISM vs. DOGMATIC UNIVERSALISM.

The following is the letter from Rev. J. P. Averill, alluded to in our last as having been originally addressed to the Christian Ambassador, the Universalist paper published in this city, but which was rejected.

REV. J. M. AUSTIN, EDITOR OF CHRISTIAN AMBASSADOR:

Controversy is not elemental in my nature. I rather avoid than court it. Yet in the strictures you make on the article you published in the Ambassador, of recent date, there were some things said which, to my mind, demand a reply. I trust you will publish it, as it will serve to place me in a true light before the many friends of mine who peruse your paper.

I admit myself to be a Christian Spiritualist. I not only believe in the phenomena, but in the practical results to be derived from the spiritual philosophy. I feel that the time will yet come when it will mould, and give direction to, the great body of mankind, uniting man to man, men to angels, and angels to God. And it is for the practical results Spiritualism is destined to work upon the lives of men that it is to be prized, rather than its outward workings and physical evidences of another and a higher life.

It may not be "original," for "that the Spirits of the departed communicate directly and frequently with the living," is not original to the enlightened Spiritualist. The Bible is plenary with Spiritual phenomena—angel visitations and spiritual communications. This age is only witnessing a revival of ancient Spiritualism, as taught by the patriarchs and prophets, and lived by the pure and Spiritualistic Jesus. The phenomena may differ in degree, but not in kind. It is thus true that Spiritualists do, in a certain sense, borrow "their truths and principles from theories long extant." A principle is not proved to be true because ancient, or false because of recent date. The skeptics have sought to overthrow the teachings of Jesus, by showing that he borrowed his truths and principles from the moralists that flourished before him, such as Solon, Zeno, Plato, and other Grecian philosophers. They have also pointed to the twenty-fourth maxim of Confucius, which embodies not only the sentiment, but almost the identical language, of the "Golden Rule." They have also referred to Pythagoras, the "Samian Mystic," to show that Jesus was not the originator of that beautiful truth, the universal Fatherhood of God. Said this philosopher, "God is neither the object of sense, nor the subject of passion, but the Universal Spirit, that pervades and diffuses itself over all Nature. All beings receive their life from him. There is but one only God. He sees all the beings that fill his immensity—the only principle—the light of heaven, THE FATHER OF ALL!!"

Universalism was not original to Murry or Ballou, according to the "Ancient History of Universalism." It has lived through all the past ages, and burst forth with greater or less brilliancy at different periods of the world's history. God taught it to Abraham, and David, and Jesus, since which it has been recorded by the historians, and sung by the poets of all the past ages. And yet a truth is not dependent upon its "originality"

for its importance in the world, and neither does it matter whether uttered by Moses, Paul, or J. M. Austin. You rejoice that the orthodox borrow so much to console themselves from Universalism. They are evidently benefited by the truths therein taught; and Spiritualists are also consoled and strengthened as they gather from all parties the ripened fruits they contain, and I trust it will be their noble mission to bring forth an hundred fold for future generations.

I agree with you, that "when an individual has made up his mind to leave a denomination, he may imagine it about to fall to pieces." But this has no application to me. *I have not yet made up my mind to leave the denomination*, as E. A. Holbrook and others have done. I have judged it to be a duty to remain in the denomination so long as I can be of any use to it, or it to me. When the denomination feels that I can be of no further use to it, or that it can be of no further use to me, then in accordance with the action of natural laws, the sympathy between us, and the bonds that bind us, will be broken. I am willing to labor anywhere I can be of use—in any denomination or among any people. I yet have strong confidence that the Universalist denomination will reach the laws of spiritual blessedness, and continue as in days past and gone, to stand in the front rank of reform. But if, after waging a good warfare against creeds and trammels, against excommunication for honest difference of opinion, the Universalists turn round and hurl anathemas against themselves, thus believing their former pretences, be it so. Yet it will be a sad day for the denomination when they march against the Spiritualists that now have their fellowship; casting them from their communion, for believing with Paul that they "have come to Mount Zion, the city of the Living God—the heavenly Jerusalem—to an innumerable company of angels, and to the Spirits of just men made perfect." Let this be done, and in many Western localities, those left would hardly bear the appellation of "remnant of Israel."

The denomination have not yet outgrown that *proscriptive policy* that drove from our ranks such men as Ambler, Ingalls, Prince, Toohey, Harris, Fishbough, Brittan, and other promising and pure-minded men. I trust the *tragedy* will not be re-enacted. That Spiritualists are made morally worse by being so, is not proved; and the reference you make to the influence my "new views" have on my moral character, needs no reply, for without wishing to manifest the semblance of egotism, I can say that my *moral influence* does not suffer, in comparison with most of men and clergymen. I do not feel that I am any worse for being a *Spiritualist*; on the contrary, that Spiritualism has made me, as it will all who honestly receive it, better, holier, and happier, and hence your *ungenourous fling* was uncalled for!

No Christian could do less than admit, as you have done, that Spirits in past ages "opened prison doors," "unlocked iron gates," "unloosed chains from Peter's hands," and "rolled the stone from Christ's tomb." But instead of answering my inquiry, that if such phenomena occurred then, why should they not now, you ask, "Why should they occur now?"

I think I see an urgent necessity for those wonderful works, done through the "Carpenter's Son," to be repeated in our time, in consequence of a strong tendency to go back to materialism, external authority, and to follow in the wake of *Church formalisms*. If the coming and works of Jesus were necessary, in his time, to save mankind from blind unbelief and dark materialism, then similar works and phenomena should occur now, because the same errors are rapidly obtaining in the world to blight and curse humanity. The Rev. H. W. Beecher is reported to have said recently, that "Four-fifths of the young men now coming upon the stage of action, have no well-grounded faith in, or correct knowledge of, a future immortal existence." There is a general want of faith, both in and out of the churches, touching the resurrection of the dead. Then is there not a necessity for that kind of physical phenomena that will and do assure the doubting, and lend faith to the skeptic? Robt. Owen, Prof. Hare, and thousands of others, can testify, by experience, that Spiritualism has been of use to them in lighting the dark night of infidelity, and giving a consistent and realizing faith in a future life. All the reasons once existing why the *miracles of Christ* and the *Apostles* should be performed, exist now; and I trust it will be the office-work of Spiritualism to roll back the dark cloud of skepticism that the sun-light of the spiritual world may shine upon and warm our souls to a newer and diviner life. Beside, what evidence have we that *inspiration, revelation and spiritual gifts* closed up with the decease of the Apostles? Jesus did not intimate but that the beneficent signs wrought by him should always "fall on those that believe;" and Paul admonishes the Corinthian Church to "follow after charity, and desire *spiritual gifts*." Beside, the ecclesiastical historian, Mosheim, assures us (vol. I. p. 104) that the *miracles* mentioned by Jesus, as following the believers, continued in the churches "three hundred years after the crucifixion." Other historians trace them down to a still later date; and none can fix upon the precise time when they ceased, or why they ceased, or help feeling that these signs and miracles are needed in our worldly and materialistic churches.

The Jews and Pharisees of the days of Jesus, thought his "mighty works" uncalled for. "We have Moses and the Prophets," was their language. For this reason Jesus left them and "turned to the Gentiles." The humanity of the world towers to-day infinitely above the Christianity of the churches. "Publicans and harlots will enter the kingdom of God" before our American Christians.

No person has a right to judge as it regards "the disparity between my preaching and those who preach a vital Christianity," until after having heard me; beside, the vitality of a system or a discourse is found in the *spirituality* contained in it, rather than its agreement with creeds and proscribed dogmas.

"It is neither right nor honorable" (you say) "for me to call myself a Universalist preacher while proclaiming theories which the Universalist denomination does not adopt." I am not aware that the denomination has ever adopted any fixed theory upon many and perhaps important matters. Extensive latitude has been given to clergymen in regard to many theories and wild speculations. No "thirty-nine articles," or "five points," have been denominationally adopted. Only a few years since, your theory of a "future punishment" was not adopted by the denomination. You are as heretical in the estimation of Brothers Whittemore and Williamson, as I am in yours. In the denomination there have been Trinitarians and Unitarians, Calvinists and Armenians, believers in future punishment, and those who deny the same—believers in the endless progression of man, and those who fancy that we reach at first the top-most round in the ladder upon entering the future life. It has been said that a person was entitled to the name of a Universalist, if he believed in the "ultimate redemption, holiness and happiness of the human race." This, I believe. Now, if because I accept something you do not, therefore you would "disfellowship me;" then those who differ from you would take a similar step, and the *last lone one* would be the true Church and denomination, simply because there were none to expel him. How has it been in the Universalist denomination? Evidently equivalent to Whittemore expelling you for believing in "future punishment"—you me for being a *Spiritualist*; I, Mayo for infidelity; Mayo, O. Daniels, Devoe, Skinner, Karcher, and sundry others, for being *German Rationalists*. These excommunications for difference of opinion are the last resorts of *weakness and bigotry*!

The course pursued in the incipient stages of Spiritualism, by some of the editors and leaders in the Universalist denomination, are beginning to react upon them. When Bros. Ambler, Brittan, Fishbough, Harris, and others left the denomination, a Rev. D. D. in the denomination charged them with "duplicity," "dishonesty," "despicable meanness," "knavery," etc. And when the Rev. T. J. Smith solemnly assured you by letter, that he "had seen Spirits, felt and heard them," etc., and had knowledge of their intercourse with mortals, you compared him to "scores of persons in the lunatic asylums at Utica and Worcester;" and other mediums of admitted integrity, moving in the first circles in society, to "Tom, Dick and Harry," while you accept the teachings of David, the adulterer and murderer, and Solomon, the sensualist and polygamist, as direct inspiration from God!! That T. J. Smith, Edmonds, Prof. Hare, Rev. J. Pierpont, and thousands of others, whose veracity and intelligence were never questioned, have seen or conversed with Spirits, you deny, and with no greater propriety, as it looks to me, than the Infidels deny that Peter, James and John saw the Spirits of "Moses and Elias on the Mount of Transfiguration." We claim to believe that Abraham, Jacob, Joseph, Moses, Elisha, Daniel, Peter, James, John, Paul, Silas, and many of the servants of the living God, saw and conversed with Spirits. Why not accept with equal candor and faith, the claims of Swedenborg, Geo. Fox, Dr. Samuel Johnson, with some ten thousand mediums now living? They all solemnly testify that they have seen, felt, or conversed with immortalized Spirits. We believe the ancient declaration. Why not the latter, made by living witnesses?

As it regards the condition of Universalism as a sect, we may honestly differ. You say that it is "rapidly increasing," "was never in a more hopeful condition than it is to-day," etc. This is not in accordance with any observation or reading. True, the genial principles of Universalism are spreading and permeating all sects, classes and bodies of men, while the denomination, as a sect, is rapidly dying out. By the "Universalist Companion" before me, I find that in 1850 the whole number of preachers were 684.

In 1857 there are said to be 625, a loss of 59 preachers in six years. In 1856, Bro. Grosh says: "Of late years the number of preachers in our denomination has been decreasing." By the Register, you have in the State of New York twenty-two less preachers now than six years ago. Surely that is not gaining very fast. In Michigan there has been a loss of ten preachers in six years, as reported by the register, and of the seventeen names reported as clergymen in the State, there are but four who can be called Universalists (as you define the word), who devote their time to the ministry. And were the names of all *Spiritualists* stricken from the Register, the number of preachers would be greatly lessened. Such names as D. F. Goddard, J. B. Ferguson, C. Hammond, J. Prince, and many others, known and avowed Spiritualists, are retained in the Register year after year, while they are publishing books and papers to aid in the spread of Spiritualism.

In the "Official Report upon the State of the Church, by Rev. J. Boyden," before the United States Convention at Chicago, I find the following: "Universalism may not accomplish so much locally and visibly as in former years." "We know there is not the enthusiasm we once witnessed in our ranks." "Reflecting minds will not be surprised at the apparent desolation which marks some portions of the Master's vineyard."

The published Minutes of Associations abound in such language as the following: "A moral dearth in Zion;" "a loss of

interest," "indifference," "neglect of stated worship," etc. And one of the ecclesiastical bodies actually invoked the "shades of Murray and Ballou, and the sainted fathers, to draw near our languishing Zion."

A ministering brother from Ohio recently said, sorrowing, that "two-thirds of the Universalists on the Western Reserve had gone over to Spiritualism; that there were churches standing empty in various parts of the State, and others occupied by Spiritualists and ranting reformers."

I clip the following from the last *New-England Spiritualist*: "The Universalist Church in Columbus, O., has been engaged for the use of Spiritualists from the first of January next."

Are there not many dead societies in the State of New York? churches unoccupied, and others under the control of the Spiritualists? And are these things evidences that "Universalism is prosperous?" "in a hopeful condition?" etc., etc.

I do not say these things, or refer to them even, because I desire, or love the downfall of the denomination, only as it stands in the way of progress. Yet, I believe denominations arise when needed, and fall when their work is done. The principles of Universalism, such as the Paternity of God, the Sonship of Jesus, the Brotherhood of Man, the certainty and benevolence of punishment, the restoration, and endless progression of humanity, will ever live and flourish. They are becoming universal, and are being enforced by "Progressive Friends," "Reformers," and "Spiritualists." It is a low and imperfect view, to suppose that Jesus sought simply the overthrow of the Jewish religion, in his ardent labors upon earth; or that the exercise of his power in the wonderful works he performed was done simply to give evidence of its possession. Far nobler was his work, and higher his mission. It was to teach brotherly love, mutual protection, relief, and truth, and by breaking down the "wall of partition" unite the "bond and the free" in one great and happy whole. The "walking upon the water," or turning "water into wine," or healing the "blind," or stopping the "issue of blood," or "casting out the devils" which entered swine, were but incidental to the great object of his life. The outward phenomena bore but slight relation to the spiritual, which it was the aim of his life to inculcate. And I do not wonder that the Jews, and even the followers of Jesus, were deceived by the outward glare and glitter of his miracles, so as to mistake the true spiritual object of his coming. They could see no similarity between the phenomena and the predictions. And you are not alone in the remarks you make concerning Spiritualism, that "you can see no similarity between ancient miracles and modern spiritual manifestations." The Jews could see none between "Moses lifting up the serpent in the wilderness, and the Son of Man being lifted up."

We are not to look to the outward phenomena of ancient or modern manifestations, not to the outward, phenomenal, but to the inward and the spiritual, which it is the province of the outward to secure. The office-work of *Christianity and Spiritualism* are identical. It is to mould the character—unite the discordant—make discord harmony, unite the *two worlds*, and let the songs and music of the angels cheer the *lone ones* of earth, and awaken in the sinful an earnest desire to return, and partake of the rich provisions of a Father's munificence. "The letter killeth," while the "*Spirit giveth life*." That it may be the noble effort of all, to break away from the useless forms or ceremonies that go to make up the *seeming*, and looking through nature see the God of Nature, through the outward phenomena of spiritual manifestation see the hands of angels reaching down lovingly, and hear them whispering sweetly, that by the magnetism of the touch and the music of the voice, the spiritual nature of man may be touched as by a coal from off the altar—warmed into activity, and made to realize the nobleness of his nature and destiny, is the sincere prayer of

J. P. AVERILL.
D-EVIL.
FRANKLIN, Dec. 7, 1857.

Regarding the doctrine of Evil as a personal devil or evil Spirit, it is clear that no such being could get existence. Evil, being not a positive fact of the Divine Creation, can only exist in a manner as a secondary or incidental. As such, it is simply an inverted good; and pain is the voice of its utterance, because an earnest cry for deliverance is the indispensable basis of salvation, or reformation, or correction. Inversion being contrary to human good, excepting as an educative power, must utter and re-utter itself in subservience or use, so long as man exists within limited and partial conditions. Those conditions having been transcended, and universal humanity having "worked out salvation through fear and trembling"—this fear and trembling being the evil incident to human experience—then, evil being no longer useful, departs its life at the same time that it became useless.

How evil could ever become incarnate or embodied as an exclusive element (thus demonstrating perfect independence or self-existence; for evil as a personality can not exist in God; and such existence outside of God limits and so finite Deity), without casting the blackest shadow across the face of the Divine Being, I, for one, can not conceive. It can not be; hence the doctrine of such incarnation is myth, only useful and to be received during that epoch when human life runs on a so low a scale as to demand chains, prisons, and gibbets, to keep it within decently, orderly bonds.

W. H. K.
Make thyself wise; and when thou shalt become wise, wisdom will rule thee, and thou wilt rule thyself.

Interesting Miscellany.

WHAT'S A FAIR OR NOBLE FACE?

What's a fair or noble face,
If the mind is noble be?
What though beauty, in each grace,
May her resemblance see!
Eyes may catch from heaven their spell,
Lips the ruby light recall;
In the home for love to dwell,
One good feeling's worth them all.

Give me virtue's rose to trace,
Honor's kindling glance and mien:
Howsoever plain the face,
Beauty is where these are seen!
Raven ringlets o'er the snow
Of the whitest neck may fall;
In the home for love we know
One good feeling's worth them all!

POOR BOYS AND GREAT MEN.

A hundred years ago, there lived a poor boy in the city of Oxford, England, whose business was to clean the boots of the students in the University. He was compelled to resort to this menial employment to obtain the necessaries of life. He was an active, energetic, bright and generous lad, and he soon won the confidence of the students. Some of them proposed to instruct him a short time every day, which proposition he accepted with delight. He surprised his teachers by his rapid progress. He lost not a moment, but gave himself so diligently and perseveringly to his studies, as to excite the admiration of all. Of course he was eminently successful. Every youth with the same excellent qualities will succeed in any laudable undertaking. This lad became the eloquent George Whitefield, who preached the Gospel to thousands upon thousands, in the open field. The favor of the students would have availed him nothing without his energy, industry, and perseverance. Indeed, it was these qualities in the boy, in connection with others, which first attracted the attention of the students.

Eighty years ago, a boy was born in Salem, Massachusetts, of obscure parentage, and in very lowly circumstances. His mother died when he was ten years of age, though she lived long enough to impress his heart with the love of truth. His father was so poor that he could afford his son but limited advantages to acquire an education. On account of his poverty, this lad wore his summer clothes to school one winter, and became the laughing-stock of the scholars. When only eleven or twelve years of age, he was apprenticed to a shoemaker, who kept him in the shop, though he allowed him a slate and pencil on the bench. Yet this boy improved every opportunity, and without teachers advanced daily in knowledge, and finally became the renowned mathematician, Nathaniel Bowditch.

Patrick Henry was the son of a poor man in Virginia. In early life he struggled hard with poverty, and gave little promise of distinction in any pursuit. But he finally devoted himself with energy and perseverance to his studies, and became the most gifted orator of his age.

Benjamin Franklin was the son of a tallow chandler in Boston. He was the youngest but two of seventeen children, and having a poor father, penury was his lot. At ten years of age he was taken from school and placed in his father's workshop. Of course, his early advantages were few, but he triumphed over every obstacle by his own exertions, and placed himself in the front rank of philosophers.

Here, then, is a divine, a mathematician, a statesman, a philosopher, each of whom distinguished himself without any of those worldly advantages to which we often attach so much importance. The above may be taken as a few illustrations of a large part of honored men in the various departments of human effort.

We may add, in a word, that Virgil's father was a pott. r. Luther was the son of a poor miner, and Zuinglius of a shepherd. Bunyan's father was a traveling tinker. Columbus was the son of a weaver, and Milton of a scrivener. Bloomfield, Gibbon, Gifford, Linnaeus, Dr. Cary, and Roger Sherman, were shoemakers; Cowley was the son of a grocer, Pope of a linen draper and Collins of a hatter; Beattie and Butler of farmers, and Akenside and Henry Kirk White of butchers; Jeremy Taylor was the son of a barber, John Hunter of a glazier. The father of John Opie, the great English portrait painter, was a carpenter, and Opie was raised from the bottom of a saw-pit, where he was employed in cutting wood, to the professorship of painting in the Royal Academy.

DECLINE OF RELIGION IN NEW ENGLAND.—It appears from the published statistics of the New England Congregational Churches, that the number of members is of late years annually decreasing. Thus in Connecticut the whole number of church members, which in 1849 was forty-two thousand and seventy, sank in 1857 to thirty-seven thousand, nine hundred and twenty-nine, while the baptisms of children reported in these eight years, average less than three to each church in the State. Similar results are noticed in the other New England churches. This fact may partially be accounted for by the removal of the young men to the West, but, in our judgment, it is owing in a far greater degree to the course pursued and the spirit manifested by these churches. The pulpits have been degraded to political rostrums, and the ministers have been busy in pronouncing anathemas upon a party and its adherents, instead of preaching the Gospel of love and exemplifying the charity that "suffereth long and thinketh no evil." When the churches experience religion, we may expect that their members will increase, and that piety will be something more than a name.—*Buffalo Courier.*

A GOOD WORD FOR THE LADIES.—Some of the papers are lecturing women on extravagance in dress, and advising them to retrench, especially during the present financial difficulty. Doubtless, there are many cases of unwarrantable extravagance in this way; but do people ever consider that two or three glasses of brandy and half-a-dozen of regalias indulged in daily by a man, to say nothing of the five and ten dollar dinners, amount to more in a year than would be required to dress a woman up to the full requirements of fashion? Much of this talk about the extravagance of women is nonsense. They are almost universally careful, and many a trader would to-day have been safe and sound had he listened to the prudent counsels of his wife, rather than to the reckless promptings of his own ambition. It is natural for men to try to shift the responsibility of their own folly to another's shoulders. But it is rather too much to charge a commercial revulsion like this upon one's wife and daughters.

A shrewd old gentleman said to his daughter, "Be sure, my dear, that you never marry a poor man; but remember, that the poorest man in the world, is the one that has money and nothing else." There is so much truth in this, that we commend it to the ladies.

PARISIAN TALK ABOUT NEW YORK LADIES.

The Paris *Courier*, of November 16, has the following intelligence, which will show our New York ladies what is thought of them in foreign parts:

"There is a great deal said about the forthcoming arrival of a rich American and his daughter, the beautiful Cecilia R—on, who is a splendid beauty; she is twenty-eight years of age, and a widow. Her husband, one of the richest inhabitants of New York, was killed three years ago by a railway accident. Being rich on her father's side, as also by the inheritance of her husband, Mrs. Cecilia is, perhaps, the best match in the United States. But she hates the Americans, and teased by their courtship, and weary of dragging along behind her a retinue of Yankees, she comes to live in Paris. She will open her house this winter, and give splendid entertainments.

"Mrs. Cecilia is sumptuously fashionable. She spends at her toilet a budget exceeding that of the largest city of France, Paris excepted. Her expenses are computed by millions. She has already been three times at Paris, but only stopped here a few weeks to make purchases which she did not want to intrust to anybody. She bought each time so many things, so many hats, so many dresses, so many shawls, so many faces, so many gloves, so many shoes, that people could not believe that all these goods were for her own use, in the Parisian stores, where she is well known. She has always been thought to be the owner of a large *maison de nouveautés* of New York.

"New York is the city of the world where the ladies go to the greatest expense for their toilet; yes, it is in the republican city, *par excellence*, that luxury has attained the extreme limit of its expansion.

"The luxury of the American ladies is unheard of (*inou*). Nothing is more common than to see an American lady traveling with baggage varying from twenty to fifty packages. Three or four ladies are enough to load a ship. In any other part of the world there is not a princess, not a queen who travels with such a train. While the French and English ladies have city toilets more simple and more modest when they are out walking, the American ladies would blush at that simplicity of good taste; they like to sweep the sidewalks with sumptuous silk dresses, with dresses of *moire*, *damus broches*, or velvet, costing more than a thousand francs, and which are only worn here in a parlor or in a carriage.

"One can judge by that, of the luxury of Mrs. Cecilia R—on's toilet. In New York she bears the reputation of being the most fashionable lady of the United States, and of spending the most money for her toilet. Rarely does she wear a dress three times, even if it be of velvet embroidered with pearls. She never wore one four times. The luxury of Mrs. Cecilia R—on is such, that an American poet, who has remained anonymous, but is believed to be Mr. Butler, of New York, has written a poem about her under the title of 'Nothing to Wear; An Episode of Fashionable Life.'"

VICTIMS OF BLACK DEATH.—Some hundred years ago a hunter was following his game through the woods near lake Miosen. Suddenly in the midst of an immense thicket he came upon some walls overgrown with weeds and bushes; surprised at this he worked his way along, and at length found himself at a moss-covered door of an ancient house. From its firmly supported roof a young grove had sprung up with all the flowers and rank weeds of the wilderness. Everything outside was dark and gloomy; the casement had fallen in, and glossy vines had crept from within. He touched the door, and the worm-eaten wood fell away from the hinges.

He entered awe struck, the damp, lonely rooms; rats and mice ran over the floor, and night birds flew out of the window. The remains of furniture were about, and as his eyes became accustomed to the gloom, he plainly distinguished in one corner on the ruins of a bed, the bare skeleton of a man. Shocked, he left the room and entered another. There again was a skeleton, and another. Some were sitting, others lying on the floor. There was no noise, except the rattling of rats through the empty rooms. The ghastly company lay scattered about as if they had been struck with fearful disease and had died helpless and deserted. Overcome with the fearful sight, the hunter rushed from the house of death, and stumbled among the ruins of other houses, and fled to the nearest village. He told his terrible tale there, and finally the oldest men remembered that there were traditions that before the devastation of Norway by the "Black Death" there had been a settlement near the lake, though exactly where it was no one had known. The ruined houses were now investigated, and it was found that this was probably the place. The dead were decently buried, and the hunter took possession of the property, calling the place "Mustaed." The forest was cleared, new houses were built, and till within a few years, the old ruined house was still to be seen.—*Norse-folk.*

A HOUSE FOUND EIGHTEEN FEET BELOW THE EARTH'S SURFACE.—During the excavation of a street in Evansville, Indiana, last Tuesday, the workmen came across the remains of a cabin, eighteen feet below the surface of the earth. This wonderful subterranean house was about twelve feet in length, formed by upright posts set in the ground, and boarded up with split oak puncheons, secured by wooden pins. The posts, puncheons, and pins were partially decayed, but still stuck together. Within the walls were found portions of an old-fashioned spinning-wheel, a wooden maul, several pairs of boots and shoes, and the identical charred stick which the former occupants of the house had used to patch the fire with.

A SAMSON IN SHACKLES.—A prisoner in the Greene county jail, by the name of Sam Witham, has been amusing himself and astonishing the jailer with his feats of strength. Unaided by a single instrument, he broke a set of the strongest patent handcuffs, rent the shackles from his feet, tore off several locks from the door of his cell, broke a large iron door which served as an additional fastening, and passing out into the hall of the jail, exercised himself in the satisfactory mysteries of a pigeon wing! A night or two since he concluded to give another entertainment, which consisted of breaking two of the heavy iron bars of the grates of his cell door, but his performances being unseasonably checked by the entrance of his keeper, he retired from the scene in evident confusion.

FASHIONABLE CHRISTIANS.—Often as the motley reflexes of my experience move in long procession of manifold groups before me, the distinguished and world-honored company of Christian mammonists appear to the eye of my imagination as a drove of camels heavily laden, yet all at full speed, and each in the confident expectation of passing through the EYE OF THE NEEDLE, without stop or halt, both beast and baggage.—*Coleridge.*

STEALING HOUSES.—A gentleman recently received a letter from Minnesota, stating that his house, on his pre-emption, was stolen when the writer was temporarily away. An enterprising country, that.

MILLIONAIRES.—What constitutes a fortune? With us a man who possesses a capital of \$100,000, is honored with the brevet title of "millionaire." In England there are hundreds upon hundreds of private gentlemen, each with \$100,000 per annum, who are rather looked down upon as only indifferently well off, by magnates with half a county as their territory, and the revenue of a principality as their income. We do not allude to the Marquis of Westminster, with \$2,000,000 a year, or the Duchess of Buccleugh, Portland, Devonshire, or Sutherland, each of whom are nearly as wealthy. The curious thing is, how little the wealth of the British middle classes is made matter of ostentation. The other day, Mr. Muntz, who had been a Member of Parliament, went to his long home. He had been patentee of an improved method of copper sheathing for ships, and was believed to be wealthy. His manner of living, plain with all his comforts, never indicated vast wealth. His will was found a fortnight ago, and the mere personality, which is wholly irrespective of his landed estates, amounted to \$3,000,000. He left \$5,000 and the use of his furnished house to his widow; \$125,000 to each of four sons; \$10,000 to a son in New Zealand; \$1,000,000 to his daughter; \$5,000 to his brother (the executor), and all the rest, according to the law and fashion of English primogeniture, to his eldest son.

PHILOSOPHY OF RAIN.—To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and so essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiments must be remembered:—1. Were the atmosphere everywhere, at all times, of a uniform temperature, we should never have any rain, or hail, or snow. The water absorbed by it in exhortation from the sea and the earth's surface, would descend in an imperceptible vapor, or cease to be absorbed by the air when it was once fully saturated. 2. The absorbing power of the atmosphere, and consequently its capacity to retain humidity, are proportionately greater in warm than in cold air. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth, the colder do we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climate.

Now when from continued evaporation the air is highly saturated with vapor, though it be invisible and the sky cloudless, its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a cooler latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out the water which its diminished capacity can not hold. How singular, yet how simple, the philosophy of rain? What but Omniscience could have devised such an arrangement for watering the earth?—*New York Observer.*

THE PRESIDENT FOR THE YEAR 1900, NOW LIVING.—The boy is now living who will be President of the Republic in 1900. What his name or where he resides he does not stop to inform us. He may at this moment be gathering pumpkins in Oregon or peddling corn around Troy. Daniel Webster once earned a new suit of satinett by selling catfish at a shilling a string. Whatever he may be unconscious of his high destiny, he feels the divinity that stirs within him; and grasps his books, thirsting for knowledge. His parents, as they answer his endless queries, rejoice at his developing intellect, yet little dream that his will be a great name among men, as known as the wide world. Or, perhaps, the hard bond of poverty or the cold hand of orphanage, are moulding and training him for the patient effort, that self-reliance and resolute will, that fit him for great achievements. He must pass through the school that prepares him for his high career. In his youth many a trial and wrong must break him to the hardship of life. To his manhood many hardships must be endured, many obstacles overcome, and rivals out-stripped in the race; the voice of envy and detraction despised, and hatred and malice defied.

Through such a school and training the President of 1900 will doubtless come, and is now coming. But from what condition in life, from what part of our broad land, no one can predict or know but Providence, who presides over the destinies of all nations.

HABITS.—It is curious to observe how one's habits of thought continually break out and exhibit themselves in whatever he does or says. In a certain college, it was customary for the professors to take turns in making the chapel prayers. Once upon an occasion, this duty fell upon a learned Professor of Chemistry, and the students were astonished to hear him introduce an illustration thus:—"Thou knowest, O Lord! that lightning rods tipped with silver are better than platinum, so is the mind touched by thy grace, made ready to receive the principles of science." On another occasion, the Mathematical Professor asked Divine Goodness "to enable us to know its length, its breadth, its depth, and its superficial contents."

WILD SILK.—The depths of the Central American forests will probably yield some new articles of commerce. In the Olancha there is found hanging from the trees a sort of sack, some two feet in depth, which is the nest of a species of silk-worm. The silk is woven over the inside of this sack. In 1844, six pounds were sent to England, where it was made into handkerchiefs of excellent quality. A profitable trade in this article might, perhaps, be established, as this material can be gathered in any required quantity. An old Mexican author speaks of wild silk as abundant in the Isthmus of Tehuantepec, and states that the natives were accustomed to gather it for exportation.—*California paper.*

Nothing ever grows old in memory. The little boy that died so long ago, is an eternal child, and even as he crept over the threshold of God's gates ajar at the beckoning of the Lord, be ever in the heart his parting look, with heaven shining full upon his brow; the beauty that the heart grew warm beholding in life's forenoon, when days were on the world, and played the traunt with some angel, remains untouched by time even as the unrent sky that let the wanderer in.

ETERNITY.—Eternity! Stupendous thought! The ever present, unborn, undecaying and undying—the endless chain compassing the life of God—the golden thread, entwining the distance of the universe.

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SIZE OF THE WEST.—Illinois would make forty such States as Rhode Island, and Minnesota sixty. Ohio exceeds in size both Scotland and Switzerland together. Missouri alone is larger than Denmark, Switzerland, Holland and Belgium. Illinois and Missouri are larger than England, Scotland, Ireland and Wales.

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