

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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SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

Mrs. E. J. FRENCH, 8 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated baths given by Mrs. French.
Mrs. J. E. KELLOGG, Spirit Medium. Rooms, 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day (except Sundays), from 9 A. M. to 12½ P. M.; on Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.
Mrs. BRADLEY, Healing Medium, 109 Green-street.
Miss KATY FOX, Rapping Medium, Twenty-second street, corner of Fourth Avenue. May be seen in the evening only.
Mrs. BROOK, 463 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Persuading Medium.
J. B. CONKLIN, Test Medium. Rooms, 477 Broadway. Hours, daily, from 7 to 10 A. M., and from 2 to 4 P. M.
A. B. SMITH, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

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.

Spiritual Circles.

It is in contemplation to get up a series of private circles in this city, for the purposes of investigation and development of media. Spiritualists, investigators, and especially the members of the old "Bowery Circles," who feel an interest in this matter, are invited to meet in the hall, 195 Bowery, on Saturday evening, 16th inst., at 7½ o'clock. On Sunday, afternoon and evening circles will be held in the above hall.

Mrs. M. Dexter.

Mrs. Dexter, a clairvoyant and healing medium, of whom we hear very favorable reports, may be found by those desiring her services, at 132 West Nineteenth-street. A friend has detailed to us some tests, of a very striking character, obtained through this lady, which would seem to make her mediumship well worthy the attention of persons investigating Spiritualism.

Spiritual Healing, 1088 Broadway.

All curable diseases treated without medicines, by the "laying on of hands." Our success in the past gives us hope in the future.
R. P. WILSON. P. A. FERGUSON.

Mrs. Caroline E. Dorman has returned to this city, and may be seen at 34 East Twelfth-street, corner of University Place. As I know from observation that she is one of the best clairvoyants, I feel it my duty to bear my testimony here for the benefit of those who need such service. I do it of my own accord, and without her knowledge. Those who wish to see a clairvoyant may rely upon full satisfaction.
O. H. WELLINGTON.

In our notice of the *Spiritual Age* last week, it should have been mentioned that it is published simultaneously in Boston and New York, and that the New York office is at Mr. Munson's book-store, 5 Great Jones-street.

MARRIED.

In Boston, January 6, 1858, GEORGE PARTRIDGE, Esq., firm of Partridge & Co., St. Louis, and Mrs. C. C. CUTLER, of Boston.

The Moving World.

— Gen. Gideon J. Pillow, of Tennessee, who, it may be remembered, was an actor in the Mexican war, has, for some months, been assailing Gen. Scott, and his conduct of that celebrated campaign, which resulted in placing the capital of the Montezumas in the hands of a handful of American Braves. He accuses him of having corrupted Santa Anna with a bribe of \$10,000. This Gen. Scott denies, and will, we presume, be everywhere believed. Gen. Pillow's object would seem to be personal notoriety. He thinks not enough of credit and fame has been awarded him for the part he played in that famous war; but he will find in the end that reputation is not to be achieved by tearing the laurels from another's brow, with which to deck his own.

— We are glad to see that some sense of a decent propriety still remains with the American Senate. That body has administered a deserved rebuke to the President for his undignified and tyrannical interference with private opinion and personal freedom, in the case of District Attorney McKee. Though the Senate is strongly Republican, the nomination of a successor to Mr. McKee has been held in abeyance—lacking confirmation—for some time; and was finally only suffered to pass after a very general and pointed condemnation of the principle on which the vacancy was created.

— During the past week, the cities of New York and New Orleans were brought in connection by a continuous wire, over the National Telegraph Line; and messages for the first time were transmitted between the two places without the intervention of repeaters. The distance is two thousand miles, the longest yet spanned without a break, in America or Europe.

— The Mormons are fortifying all the mountain gorges and passes between Salt Lake City and the American forces. Colonels Johnson and Cook have succeeded in uniting their detachments at Fort Bridger; but the grass is all destroyed, and so long ago as the last days of November, the animals were dying at the rate of one hundred a day.

— A delegation of Seminoles and Creeks, accompanied by Government agents, are on their way to Florida, with the hope of inducing Billy Bowlegs and his remnant of Seminoles to save themselves from our balls and bayonets, by emigrating West. As we are so much stronger and richer than Billy, we advise him to smother his love of country, and listen to these peace-makers.

— The political consciences of the Democratic Members of Congress from this State, it is said, are beginning to be slightly awakened on the Kansas question. They are talking of a conference to compare notes, aspirations and prospects, and to determine whether the chances of prospective profit, are not, after all, with Douglas rather than Buchanan. Of all sufferings, perhaps, that of a politician undecided in his course, is the most terrible. "O that I knew which faction will predominate," is the question constantly torturing him, but which he can not answer.

— Mr. Eli Thayer, a new Member of Congress, from Massachusetts, seems destined to make his mark on the face of time. In his first speech he has, by common consent, placed himself on a level with the best debaters in the house. In reply to the demand of the Walker filibusters for a modification of the neutrality laws, Mr. Thayer answered, Yes: Yankee enterprise needs new outlets, and desires to gem the tropics with free States.

— A vast mechanical bakery, on the plan of Mr. Berdan; of this city, has been established in Philadelphia. It was inaugurated last week, with appropriate ceremonies, among which were a collation and speeches. The various processes for improving the quality and cheapening the cost of bread, are not the least interesting features in the developments of the age. It is a law that progression on the plane of mind, and the plane of matter or external life, shall keep pace with each other.

— As an indication of improvement in the business prospects of this country, is this fact, that the New England mills, or factories, are resuming work, many of them on full time.

— The mildness of the winter, thus far, is a marvel. In this latitude, December and the first days of January, have been like the rich, sunny, glorious days of Autumn; but from the nakedness of the trees, reminding one more of spring time. Surely, the cities with their destitute poor, can not be too grateful for the blessings of soft airs and the sun.

— The Canadas are moving for a reform of currency. They propose to throw away the pounds, shillings and pence, and to introduce in the place of them the Yankee dollars and cents. The leading business houses of Montreal have determined on this course, and so adver-

tise to the world; and Quebec is maturing her arrangements to follow the lead.

— The toils gathering around China may not have been noticed in their full bearing and import. While this ancient empire is torn by civil war within, England is gathering an imposing armament of men and ships before Canton. To this force the French Emperor has made large additions, with the view, doubtless, of sharing in the spoils, while, to complete the cordon, Russia, who has penetrated with her land forces to the outskirts of the Chinese Empire on the north, has dispatched a naval force to join the British and the French. The United States, also, has an iron armed armament in those seas, with orders, in case American interests suffer—which can not fail to be the case—to cooperate with the other powers in restoring order. Poor China! These traps are well set; and if no spring breaks, nor richer game appears to draw any of the hunters away, we can well foresee that the Celestial Muskrat will be caught—will first be clipped of his tail, and in due process, of arms, legs, body and integuments.

— The wagon, or military road, from New Mexico to California, which has been for some time in process of construction by the Government, it is announced, is completed.

— Horace Greeley, writing from Chicago, after having traveled through Michigan, Wisconsin, and Illinois, estimates that the West, in liquidating its debts to the East, will ultimately pay about 50 per cent. The farmers generally are poor. They paid high wages for growing their crops, which now bring them in market less than half what they anticipated. The value of wheat at the farmer's door, does not average over fifty cents a bushel. Their farms, however, are well stocked, furnishing a good basis for recovery and future prosperity.

— The West, though poor, is still needing labor, and is able and willing to pay for it. The unemployed and destitute may there find plenty of work, and abundance to eat and drink. And for those who have a little money, the inducements to emigrate thither, are greater than have been for several years. A thousand dollars, in the opinion of Mr. Greeley, will go as far in buying improved lands next spring, as two thousand did last spring.

— Charles Mackay, in his letters to the *Illustrated London News*, says, that Sydney Smith's assertion, made fourteen years ago, of the inferiority of our Broadway to certain streets in London, is now ludicrously untrue; that Bond-street can no more be compared to Broadway in extent, beauty, life, bustle and wealth, than a dingy old farthing to a bright new sovereign. Broadway combines in itself the characteristics of the Boulevard at Paris, Cheapside or Fleet-street in London, with a dash of Whitechapel, Liverpool and Dublin. There is no street in London, Paris, Berlin, or Vienna, its equal—and of course, not in Europe, or the world. It is longer, more crowded, and fuller of fine buildings, than the Boulevard; more bustling than Cheapside; and has a sky above it as bright as the sky of Venice or Naples. So says Mr. Mackay, and adds, that its aspect, instead of being English, is thoroughly Parisian.

— Mr. Mackay also gives us the palm in hotels and crinolines. According to him, the crinoline of London and Paris compares with that of New York, as a butterfly to a Canary bird; with no parallels anywhere aside from the caricatures of *Punch*, which in the American metropolis become a reality. Our hotels are, equally extraordinary. There is nothing in Europe to compare with the St. Nicholas, with its thousand beds and fairy splendors; or scarcely with the Metropolitan, the LaFarge House, and several others.

— The Democratic State Convention of Indiana has resolved, by a vote of more than three to one, that all Territories, including Kansas, should have the privilege of making their own Constitutions, in their own way. The Democratic members of the Ohio Legislature have also unanimously resolved to instruct the members of Congress from that State to oppose the Lecompton Constitution.

— Gov. Wise, of Virginia, has taken sides with Douglas, in opposition to the President, against forcing the Lecompton Constitution down the throats of the people of Kansas.

— The Government is advised that the Mormons have determined not to quit Utah, but to fight for their homes to the last. This is followed by an order of Gen. Scott, for the active reinforcement of the Utah Army. A regiment of cavalry, two of infantry, and two light companies of Artillery, are to be got in readiness and pushed forward as rapidly as possible.

— The reported collision between Gen. Lane and the dragoons, in Kansas, is contradicted. Gen. L. having marched south and liberated the Free-State men who were held prisoners at Fort Scott, returned to Lawrence and disbanded his forces. The chances of bloodshed in that Territory would seem to be diminishing.

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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.

[Continued from Last Week's Issue.]

Tasso (1577) claimed to have intercourse with a Spirit, to whom he attributed his sublimest ideas; he was confined to a madhouse for several years, but persisted in this belief; after his release he wrote as good poetry as he did before his confinement. The visions of the Swedish seer are too well known to be spoken of in detail; for who has not read Swedenborg's "Heaven and Hell"?

The annals and poems of the European nations are full of legends, visions, Spirit-intercourse, and ghost stories. The intercourse between *Connal* and *Crugal*, in Ossian, book second, *Fingal*, with notes by Macpherson; the ghost of Hamlet, Klopstock's "Letters to the Dead," etc., are so many proofs of the belief in Spirit-intercourse. It is from the poets that we must ascertain the religious sentiments of a people.

The innumerable wonders, visions and apparitions ascribed to the martyrs and Roman Catholic saints, and attested by thousands, and the specters and ghosts perceived, seen and felt, among modern nations, conclusively prove that the souls of the deceased always were, and still are, considered as something more or less visible and tangible to mortals.

One of these shadowy and ethereal visitors tried to make a visit to Luther; he had probably something useful or sublime to suggest to the contemplating reformer; but instead of welcoming him like Socrates, Numa, Swedenborg and Christ, he called him the devil, and threw his inkstand at him.

We may now safely assert that, from and before Abraham to this very day, there never was a time or people when and where the belief in Spirit-intercourse did not exist; that it is not limited to any particular zone, since both the Laplander and the Caffre entertain it; that it is not confined to any climate or longitude, because the Himalayas and Cordilleras witnessed it; neither is it confined to any degree of civilization or refinement, because the Hindoos, the Egyptians, the Greeks, the Romans, the European nations of every shade and degree of civilization did entertain it, and entertain it now in common with the Bushman. Protestant nations alone tried to eradicate it, and that from a feeling of hatred to the Romish Church, who had made a wholesale abuse of it; but the attempt was vain, for the reaction is perfect. The belief in Spirit-intercourse is, and will be, stronger and deeper among Protestants than it ever was before, because they get at it by observation and reason; each man searches for himself, and does not take it second hand from an interested priesthood.

We come down now to what is usually called *Modern Spiritualism*. We call it "*Modern Spiritualism*," because the Mosaic and Christian revelations, being matters only of remote history, had ceased to appeal with living convictions to the mind, and

left men to grope in the darkness of hypothetical speculation, and to worship a golden image for a God; and to reinstate this declining spirituality of the world we have here an entirely new and distinct unfolding. Spirituality, except in name and fashionable pretence, had long since died out, and the very mention of it, in any tangible, demonstrable form, is still scouted by the Church and people generally, as ridiculous—as a "humbug." There has never been a period when Spirits did not speak to mortals; but mankind hitherto have been incapable of comprehending or of giving heed to any spiritual utterance that did not contemplate power, conquests, lands or gold. Spiritual utterances which have addressed the Divine nature, the moral good of humanity, have always been misunderstood or disregarded. Christ endeavored to supersede the Mosaic dispensation, and establish a *humanitary* Spiritualism; but as yet it has culminated practically in brute force, hollow professions and vain show. Its moral efficacy has never distinguished itself in the life of its nominal devotees generally; nevertheless, the moral excellence of the "new covenant" still commends itself to the highest aspirations of humanity.

A striking prediction, which of itself was among the *introductory* phenomena of what is termed "*Modern Spiritualism*," was made by or through an entranced magnetic subject, Andrew Jackson Davis, in the autumn of 1846. Said he, while dictating his "*Nature's Divine Revelations*":

"It is a truth that Spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the higher influx, and hence can not be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established."—(See *Nat. Div. Rev.*, p. 675.)

In accordance with this prophecy, and in proof of its truth and spiritual source, the first *externally sensible* manifestations from Spirits, such as have subsequently pressed themselves upon universal attention, were recognized by the Fox family at Hydesville, Wayne county, N. Y., about the last of March and first of April, 1848. These manifestations occurred in the form of sounds such as are made by rapping, and which, after months of perplexing and annoying mystery, were then discovered to be connected with an invisible intelligence that could count—that could rap the number of years of the children's respective ages, and which could designate, as the alphabet was called, letters that would spell words, and form intelligible sentences.

In consonance with Christ's commands to his disciples, "Go ye into all the world and preach the Gospel," "Feed my sheep," etc., the first request of the Spirits in modern manifestations, after replying to the various questions tending to elicit the proof of the spiritual origin of the communications, was, "You all have a duty to perform; we want you to make this matter more public."

In pursuance of this request, and the conscious duty felt by the noble band of early investigators to be imposed upon them by the glorious demonstrations to their natural senses that Spirits exist and communicate with mortals, they held a public meeting in Corinthian Hall, Rochester, N. Y., in the evening of the 14th

of November, 1848, and through one of their number, E. W. Capron, they made public proclamation of the phenomena they had witnessed, and of their claims to a spiritual origin. The mediums, the Fox family, being present, some of the phenomena occurred in the hall, and a committee was constituted to investigate and report at future meetings, etc. (See the early history of "*Modern Spiritualism*," pages 90 and 91.)

The facts which illustrate the characteristics of this new dispensation are so numerous and generally known, that I shall take time to mention and refer to but very few of them, which I shall not import from a far-off country, where you can not interrogate the witnesses, but shall confine myself chiefly to spiritual phenomena and utterances, testified to by reliable witnesses, still living, many of which have occurred in this city under the observation of myself and others of your own citizens.

The following is from a communication from the Spirit of John Quincy Adams, given to a circle of distinguished citizens in Cincinnati, and forwarded to the *SPIRITUAL TELEGRAPH* by Daniel Gano, Esq., and published under date of August 7, 1852:

"Our first duty is to know ourselves; the next, to examine and see how far we fall short of what we should be." . . . "Go forth boldly, clad in the armor of Truth, making warfare on all that is evil, all that is wrong, all that tends to debase and degrade mankind. Cultivate the spiritual perceptions; seek counsel of the inward teacher, and as you learn the truth, speak it fearlessly. The day is now dawning when men will stand up in the halls of Congress spiritually magnetized, and proclaim the truth, and each and every one within the sound of their voices will feel the correctness of every statement, the force of every remark; and they will not stop to ask, 'What is the color of the Spirit's hair and eyes that influences you?' but they will say, 'Verily, verily a prophet stands before us.' Then there will be no talk of 'expediency'; then will the hand of the oppressor be paralyzed, and the manacles fall from the limbs of the bleeding slave."

Under date of Springfield, Mass., August 2, 1852, Rufus Elmer, Esq., writes as follows:

"A keeper of a public house in this vicinity, becoming convinced of spiritual intercourse by the development of a medium in his own family, was directed by the sounds to stop selling liquor, and send his children to the Sabbath school; and he obeyed."

John O. Wattles, in a letter published in the *TELEGRAPH*, under date September 11, 1852, says in substance that his brother-in-law was in the woods chopping wood, when a stranger rode up to him and asked him if his name was Milton Whinery. He answered, "Yes." "Well," said the young man, "you are the man; my sister has been at the point of death more than six hours, and the Spirits spelled out through a little boy who did not know a letter, that you could cure her." He answered that he knew nothing about it, and could not do any thing of the kind. But the young man insisted, and he went to the house some nine miles distant, and when he arrived at the house, it was full of people expecting the young woman would die. She was lying in great agony, blood frothing from her mouth, in a fit. He became entranced, and said, "In twenty minutes I will lay my hands on her head, and she will recover." He commenced jerking, and immediately the young woman was relieved; and in twenty minutes he laid his hand on her head, and she said she was well, and sat up in bed. She had been partially deranged more than a week, but now she was restored to her right mind.

While at High Rock, in 1852, "Katy," the medium, said she

saw the Spirit of the wife of Jesse Hutchinson, whom she had never seen in the flesh. Subsequently being shown several daguerreotype likenesses, she exclaimed, "O, there's Mrs. Hutchinson!" The company, apparently denying it, made her the more earnestly declare that it was the countenance she had seen in the Spirit-world. See TELEGRAPH, Nov. 9, 1852.

Mr. Amos Whitney writes from Pittsfield, N. H., under date of 29th September, 1852, substantially as follows: For the last six and a half years I have followed the occupation of a pedler. To be a good pedler a person must lie. I also learned to play cards for money. I doubted the existence of God; believed Spiritualism a humbug; had made the rap to deceive people, etc. On the evening of the 23d of September, I went to bed as usual, fell asleep, but awoke, when the first thing impressed vividly on my mind was that there is a God; the next, that there is a Spirit-world, and that man must exist hereafter. Then they (the Spirits) told me in a loud whisper what to do, namely: Quit playing cards for money, and sell out the goods, and commence studying, which I did. I firmly believe it was Spirits of departed friends that produced this great change in me. I have turned a complete somersault, and am a new man. (See SPIRITUAL TELEGRAPH, Nov. 13, 1852.)

Rev. H. H. Hunt writes under date of September 13, 1852:

"In September, 1851, while in Indiana, I became convinced that there must be spiritual agency involved in the matter. But by my position as a preacher of the Gospel, I was restrained from giving my sentiments to the public. I remained silent until January, 1852, when two of my daughters became media. I imputed it to the Devil, who appeared as an angel of light; I was angry at the sounds. As they would not stop, I made this request—that the unseen powers would not make my children victims of hell, but spare them, and try me. After retiring, the Spirits paralyzed both my arms, keeping them in continual motion until six o'clock in the morning, when the circular alphabet was handed to me, and then I learned my duty from good authority. As soon as this was made clear, I commenced holding meetings in public. While speaking, I am spiritualized. There is an under-current at work; and it will break through the ice of misdirection, and superstition, and the iron creeds that have so long enslaved us.

"At a circle at Adrian, the Spirits wrote, 'Seek the lame, the halt and infirm, and they shall be healed.' Mr. Lyons presented himself, stating that his leg had been drawn up by rheumatism four years, and was under acute pain at the time. I was thrown into the spiritual state, and placed before him. I was also made to speak by the power of the Spirit. I put my hand on him, and he was made whole. He dropped his cane, and went away rejoicing.

"After this a child of D. C. Smith was very sick—the physicians having given the most powerful medicine for stopping the fits without effect. I seated myself by the boy, and was put in communion with him by an unseen agency. Soon the patient showed too clearly that another fit was coming on; but instead of his suffering from the attack, the whole power fell on me. The agonizing distress, the clenched fists and contracted muscles, gave me alarm, but the second thought, that I was in the hands of Spirits, quieted me, and I threw off the attack. The boy had no more fits, but got well." (See SPIRITUAL TELEGRAPH, Jan. 8, 1853.)

R. M. Doolittle, writes from Hudson, N. Y., and says, that on the 22d November, 1852, at ten o'clock at night, Francis Merkley saw a Spirit, as a man, standing by his bed. This Spirit continued his visits several nights in succession. The Spirit spoke to him, and said he had wronged him while in Germany out of jewelry and money, and wished to be forgiven, which forgiveness Mr. Merkley freely accorded. After getting the matter settled, the Spirit ceased his visits. See "Telegraph Papers," vol. 1, p. 326.

H. Ormsby writes from Madison, O., June 6th, 1853, that a girl by the name of Stockwell, twelve years of age, a medium, cured a person of deafness of four years' standing. The child's father went to California; the Spirits kept his family advised of his whereabouts, health, etc.; and when his family were not expecting him home, they (the Spirits) told them he was coming home, and was then on the Isthmus; and they told the day he would arrive—all of which proved correct. See "Telegraph Papers," vol. 1, p. 339.

Rev. N. Upton, a clergyman of the Methodist faith, residing in Columbus, O., became developed as a healing medium, and performed many cures. The following is part of a communication to him from the Spirits:

"Whatever thy hands find to do, do thou with all spiritual might, faltering not, but in full faith of our ever attending presence, knowing that thy labor is of heaven. Then come onward and upward through the beautiful path of spiritual progression, relieving thy brothers of their burdens as you journey home, knowing that it is the highest, purest, holiest offering thou canst bring to our Infinite Father." See "Telegraph Papers," vol. 2, pp. 325-6.

Mrs. Dotia Spore writes from Bristol, Ct., January 18, 1854: "I became entirely blind in both eyes; I have been attended by physicians of known skill and ability. Surgical operations have been made, and everything done that could be thought of, but without relief." She applied to Mrs. Mettler, medium, for treatment, and says: "Some six months since I began to see a little,

and I am now able to see to read and do the finest sewing. See "Telegraph Papers," vol. 4, pp. 90-95.

We take the following extracts from a communication from a Spirit, which was read in the Spiritual Conference, 2d March, 1854, by Mr. Calthorp. See "Telegraph Papers," vol. 4, p. 237.

"Speak the truth you know; yet to live the truth is better: that is what the world needs—true life. . . . We strive to move many minds toward a better order, and to a united effort for humanity. . . . Christ seeks to move men's minds to a life of love and holiness, and to perfect a chain of brotherhood; for not less dear to the Father is the vilest created in his image than the loftiest angel. . . . Would that we could so move your minds, that you should henceforth act in earnest for truth and for humanity."

I will briefly add some of the phenomena which occurred in your own midst, and which came under my own and others' observation, in connection with the medium (E. P. Fowler) and circle of friends in this city, with whom I have been investigating regularly, one evening in each week, since the early part of the year 1851. In the commencement of our examination of the subject, the phenomena was chiefly confined to spelling out proper replies to our questions, by means of raps or vibrations occurring when letters in the alphabet, which were necessary to form words and sentences, were pointed out or spoken. Our early questions and replies related chiefly to the earth-history of the communicating intelligence and the experience of the Spirit in its then present existence. By these and other methods, we tested the identity of our relations and friends.

In connection with these inquiries, phenomena of a physical character often occurred, such as moving furniture without contact with mortals, and sometimes raising one end of a table correspondingly to its being raised at the other end by a person—sometimes raising it with persons (who chose to try the experiment) sitting upon it, and without any other contact with mortals, and sometimes suspending furniture in the air without any physical contact whatever. On one occasion a man was raised and transported in the air (not thirty miles, as is said of Philip, but) thirty paces. These things were done to demonstrate the presence and power of Spirits, and they form a part of the evidence of their existence and condition.

Spirits re-clothed themselves, sometimes partially and sometimes perfectly, and appeared before us. Spirits' hands thus reorganized were felt, seen, and grasped in our own hands as those of our living friends, some of these were recognized as the portraits of relatives who had passed on to the other state of existence. Finally, the Spirits became accustomed to appear to our medium in his room, perfectly formed bodily, and talked with him as man with man, face to face. They took books and other physical objects in their hands, and moved them about the room. Spirits sat before him at his table and wrote communications to the circle of investigators. Some of these communications were in the English language; others were in Hebrew, Greek, Sanscrit, Bengalese, Chinese, and other Oriental languages, unknown to the medium and circle. Most of the manuscripts in these Oriental languages, were translated for us by Prof. Bush and other linguists.

Sometimes the Spirits requested Mr. Fowler to write what they dictated, and as they spoke audibly, he wrote it down. These communications were always profound, and related to metaphysical or scientific subjects, (see *Shekinah*, Vol. I., pp. 301, 307.) Some of these writings covered several pages. In these communications, new words necessary to Spirit literature, were compounded. These papers were brought to our circle, and read and explained by the Spirits, who sometimes amended and elucidated their subject farther in our circle, through their usual method, the raps. On the morning of the 23d December, 1852, fifty-six Spirits produced and left with our medium their autographs. Most of them were the signers to the Declaration of American Independence, but some of them were those of our friends whose signatures the medium had never seen. The note to which these signatures were attached is, "Peace, but not without Freedom," (See SPIRITUAL TELEGRAPH, Vol. I., dated July 3, 1852.)

These are submitted as only a few specimens of phenomena and teachings of modern Spiritualism, of which thousands have occurred; and referring you for all necessary farther information concerning these things, to the current spiritual literature, I leave the facts, and proceed briefly to give the significance of the whole matter from my present modern spiritual stand-point.

SIGNIFICANCE.

1. Modern Spiritualism signifies not an overthrow, but a just and scientific criticism of the Spiritualism of all ages, and a confirmation of all the truths therein contained.

2. It signifies that man is a living, conscious, thinking, active entity and energy, which attracts and energizes certain of the elements in each stratum (so to speak) through which it moves in its onward and upward progress.

3. It signifies that the earthly condition of man is but one form and state of his life and progress.

4. It signifies that the human body and its earthly relations, constitute the elements and conditions necessary to the individualization and conscious life of human entities or Spirits.

5. It signifies that the phenomenon *death*, as we term it, is really and essentially a *birth* into a purer and more elevated sphere or plane of existence.

6. It signifies that *death* in itself in no way changes the character of the *real* man, the Spirit; on the contrary, that the man lives on in the full and conscious possession and exercise of his essential attributes.

7. It signifies that growth or progress is the *law* of life and pertains alike to the natural and spiritual spheres, to time and eternity, and is essential to happiness here and hereafter.

8. It signifies that the last apology for infidelity as to the belief in a Spirit-world—a future life for mortals—is removed; for the existence of kindred and friends in Spirit-spheres, is demonstrable to the physical perceptions and the natural senses of men.

9. It signifies that the Spirit-world is *in* and *around* mortals, instead of being a distant locality, as has been generally supposed.

10. It signifies that *death* consists in a mere change of conditions of life—a separation of the Spirit from gross physical nature; that Spirits are relieved, in a degree at least, from the embarrassing and tempting needs and necessities of the body, and from the Spirit disharmonies and antagonisms in the earthly existence.

11. It signifies that the man, that is the *Spirit*, exists beyond the dissolution of the body, in states and conditions of abundant supply of its needs, and in the degree of its progress, free from those necessities which bring it in conflict with its brother man as in its earthly relations, and consequently exists in states and conditions more favorable to peace, harmony, purity, and progress.

12. It signifies that eternal principles, truths—God—are studied and heeded by Spirits rather than factitious policies and appearances.

13. It signifies that humanity in God is a unit, and that its best interests are promoted through contributions of its parts, or members, one to the other.

14. It signifies that all malice ends with earth and earthly influences.

15. It signifies the individuality of Spirits in thought and action—that these are seen and understood without any intention to express them.

16. It signifies that the Spirit-world is pervaded by a generous sphere of love to the neighbor which becomes active and potentialized in the degree of man's remove from physical necessities.

17. It signifies that there are mediums of communion between Spirits and mortals other than what are termed natural earth-bodies.

18. It signifies that Spirits, in or under same conditions of their existences, temporarily re-clothe themselves with physical bodies, and like men stand before us, write before us, speak to us, handle us, walk in our midst, and dissolve these organizations at pleasure.

19. It signifies that the love of orderly uses gives potency to the will—that there is a potential good—a God—but no Devil except a phantom progeny of disorderly mind which is readily dissolved by the return of man to his normal state of love and harmonious relations.

20. It signifies that conscious human individualities begin in the earth-life, and that there is no distinct order of intelligent beings called angels, who were not once human beings.

21. It signifies that *knowledge* comes by observation, and that the significance of the thing observed depends on the state and condition of the observer.

22. It signifies that human Spirits are in more favorable conditions than mortals to comprehend causes and the principles which govern the universe, and are thereby enabled to prophesy as to events yet future to man on the earth.

23. It signifies that Spirits are naturally attracted to societies in the future life who are in corresponding spiritual states or degrees of progressive existence with themselves; that such association and consequent inspiration constitutes, for the time

being, their joy, their heaven, and that forced consociation with societies more or less orderly developed, would equally constitute their sorrows, their hell.

24. It signifies that the spiritual world and spiritual existences blend with the natural; that the disharmonies, errors and crimes of mortals are to be corrected by the eternal law of the Divine Providence; that "peace on earth and good will to man" proclaimed at Christ's first coming, is now being generally inaugurated in the earth through spiritual instrumentalities.

25. It signifies that Spirits perceive the physical, moral and mental derangements in mortals; that they have power, under suitable conditions, to prescribe antidotes, to change depraved passions and appetites of mortals to their normal use and condition, and in various ways to heal diseases, and especially through the laying on of mediative hands.

26. It signifies that while popular science has no past and no future in its estimate of humanity, and popular theology recognizes no present, and repudiates the experience of all but dead men, Modern Spiritualism confirms the truth of the past, demonstrates the future, and blends with them present living scientific experiences which form the triune elements of a true philosophy of man.

27. It signifies that the unpardonable sins consist in neglected opportunities and positive errors in our teachings and practical lives, which mar our own or our neighbor's image, mislead or divert the mind from its natural current of truth, or in any way obstruct or retard our own or our neighbor's physical, mental and spiritual growth or development—that these "never can be forgiven"—or, in other words, regained by the individual, and made up at any point of time—"neither in this world nor in the world to come."

28. It signifies that Christ was and is a medium; that he was and is peculiarly constituted for the reception and impartation of the Divine influx; that his peculiar mission was and is mediative; that he inaugurated a higher humanitarian ideal among men; that he established orderly, sensible intercourse between the world of Spirits and mortals.

29. It signifies that the essential life, love and efficacy of Christ in the natural world, and forms the Divine mediatorial and humanitarian currents which flow out from neighbor to neighbor, nation to nation, world to world, pervading the universe, and centering in the cause and origin of all things.

DISCUSSION CONTINUED.

As our readers are aware, our last issue contained the remarks of only a portion of the speakers who participated in the discussion on the above subject, which was held at the rooms of the Young Men's Christian Union, on the evening of Tuesday, December 29. We give below that portion of the discussion which we were obliged to omit last week.

Mr. PARTRIDGE said: A very general mistake obtains in the popular mind, and especially among Christians, that modern Spiritualism is opposed to ancient Spiritualism, and especially to the Bible. On the contrary, he said, it has not come to destroy, but to fulfill—to confirm the Bible history by corresponding manifestations in the living experience of the people—to demonstrate to the natural senses of men those glorious truths of a future existence, which latterly, in the church and out of it, have generally rested on mere history. It comes to feed men with the real bread of life, instead of leaving them to famish on its history. Spiritualism, in all ages of the world, has borne the same significance to mankind, who are on similar planes of observation, or in similar strata of Spirit-unfoldings. In John 12: 23, we read, "There came then a voice from heaven, saying, I have both glorified it and will glorify it again. The people, therefore, that stood by and heard it, said it thundered. Others said, an angel spake to him." So, likewise, in our day, the people who stand by and hear Spirit voices, or observe their utterances in other forms say, "It thunders," "it is electricity," or "Od force," etc., etc.; while others recognize the voices and utterances of loved ones, speaking words of consolation, of hope and moral heroism from the invisible heavens, and say it is a Spirit speaking with mortals. These same differences have characterized Spiritualism in all ages of the world; and strange as it may seem, the recognition of Spirit manifestations and their open intercourse with mortals, constituted in mankind the seal of Christianity and the test of church fellowship down to within some two hundred years, since which period, and at the present time, such recognition has constituted the test—the seal of church heresy. Truly the things which were first have come last, and the last first. While the churches are verging toward infidelity to the Spirit-world, its inhabitants are manifesting themselves to the natural senses of men—to the materialist, the so-called infidels, who are rapidly recognizing these angel voices, and thereby becoming Christians, not in mere faith and historical authority, but in a living experience—in knowledge like that of Thomas, who saw, heard and handled Christ. While the Church of mere Faith and authority is flagging all around us, the Church of Christ—the Church of knowledge—the Church of a living experience, is, like Aaron's rod, swallowing up the Church of Faith, authority and sectarianism, and establishing Christianity in the living experience of mankind and the Church of beneficence among men.

Jesus Christ of Nazareth was not the first medium, but he is the great mediator or medium of the Church on earth. He is greatest because he subjugated personal ambition and human sacrifices, blind faith and authority, to the value and dignity of human souls. He was peculiarly constituted to receive and impart the higher, the divine

influx to mortals, and to make with them a new covenant—that is, to render them susceptible to higher and holier inspirations and aspirations, and thereby resurrect humanity from the plane of brute force to that of reason, to humanitarian and divine endeavor.

Throughout all the history of Spiritualism, it seems to have been the effort of a class of Spirits at least, to indoctrinate the human understanding with the truth of Spirit-presence and intercourse. The Scripture history is full of such indications, even down to the closing chapter, in which we find that John was forbid an exhibition of the common folly of magnifying the simple utterances of Spirits into Divine speech and wisdom, and prostrating humanity before it. He was commanded to stand in the dignity and manhood of his nature, and speak face to face with Spirits as with mortals—to be instructed rather than subjugated—to reflect rather than obey—in a word, to be a man, and not a fool.

But since facts are called for, and as my time is limited to a few brief moments, I will proceed at once to describe to you my state and condition while I rested in religious faith, and one of the early facts which brought the light and knowledge of immortality—a future state of existence—into a living experience, and filled my soul with a more practical and Christian endeavor. I was relatively a Christian; that is, I loved to do good to my fellow-men, not from a fear of the Devil, but from a love of God and humanity. I believed as strongly, perhaps, as men can believe, in the Bible-history of phenomena and utterances importing that another life awaited me beyond the grave. I accepted the general, indistinct and gaseous ideas as to what a Spirit is; consequently I did not believe it possible for a Spirit to manifest itself in the earth-plane, or demonstrate its existence to the natural senses of men. In all these things I fellowshipped the church idea. But a dear brother had gone to the gold mines, and died there. His Spirit claimed to be present, and communicated with me the second time I visited a medium. It was in Rochester, in September, 1850. The mediums, the Misses Fox, did not know me; neither did they know that I ever had a brother, or know his age, time of death, etc., neither did they know that he died in California, neither that I had sent goods there, etc.; but through the raps and the use of the alphabet, his whole history was minutely given me. The day of the month, the day of the week, the hour of the day of his death, were given me; his business and property were disclosed, and every test I was capable of putting was correctly answered. My ability to test him became exhausted, and yet I told him I did not believe he was communicating, but that, by some means, my own knowledge of these facts was reproduced through the raps. He then said, I will communicate to you a matter of business, of which you can have no knowledge, but which will be confirmed to you by next mail. He then said, "Messrs. Finley, Johnson & Co., of San Francisco, who had your goods for sale, have failed, and will probably not pay one cent on the dollar they owe!" I answered, "It can not be true; the house is reputed to be very wealthy; and instead of this last communication confirming the claim that the Spirit of my brother is present, it makes me, if possible, still more skeptical, because I feel sure this last communication is not true." The Spirit added farther, that he did not think that I should even get an account of the sale of the goods.

The next mail brought letters confirming the failure. I subsequently wrote to the parties several times, requesting account sales, which they did not send. I then sent my account to a house there, to intercede for me to get account sales. They refused to obtain such account, and finally wrote me they could not, and advised me to trouble myself no farther about the matter; for if I succeeded in getting account sales the house would not pay one cent on a dollar. And these things I never had the means of knowing, were disclosed to me, and things I did not believe at the time, have been confirmed. This signifies that a mind independent of any person present, communicated the facts, and that that mind was what it claimed to be, my brother.

It may be considered undignified for a Spirit to communicate with mortals relative to business affairs. But those who can recognize nothing but business in this communication, are those who are incapable of distinguishing between angel voices and thunder. But to me it signifies that my brother lives; that he spoke to me from the Spirit-world; that one of my own lineage has survived the dissolution of the body, which is a prophecy of my own future existence; that he loves me, and believed it worthy of his effort to convince me, even by the disclosure of business matters, of the great fact that intercourse between the natural and Spirit-worlds is open; that Spirits have a care for mortals; that mortal life, in a degree, determines the spiritual state. The "thunder" of this communication, to me, was, like that which shook Mount Sinai, pregnant with stupendous significance to human souls. It was the resurrection trump which summoned humanity from doubt and materialism to a life in the Spirit. I had flattered myself that I believed and was a Christian, but like hundreds of those who make open profession of Christianity, I can say that I believe now as never before. History sinks into insignificance before the living demonstration of Spirit-existences; and whereas it was difficult for me to believe a Spirit-hand wrote on the wall; that Spirits opened the prison and lighted Peter out into the street; that Spirits rolled away the stone from the door of the sepulchre; that Moses, Elias, Christ and others, appeared, spoke, walked, and eat with mortals—I can now believe them all very probable realities, because I have experience in the same line of phenomena. I hear raps, and find intelligence not my own controlling them. Things are communicated which were never in my mind. I see a medium's hand controlled to write communications, conveying to mortals the secret acts of the Spirit, performed while in mortal flesh. My own secret acts and thoughts are told me from these invisible intelligences, and also the secret acts and thoughts of others are disclosed. A Spirit-hand has written on the walls of my own house; a visible Spirit-hand, without a visible body, has written with a pencil on paper to me, directly under my own eyes. I have such manuscripts; I saw and felt the Spirit-hand. It was a portrait of a human Spirit, significant of the existence of human Spirits and their intercourse with mortals.

Mr. LEACH.—In conversation, a few years since, with a friend, who ranks high as a public lecturer in this country, and whom I had known in England, I asked him if his faith in Christianity was as strong as I knew it once was. Said he, "Yes, for I believe there is a manifestation of Christianity to dawn on the world, which is beyond the conception of any now living." Such has been my faith, and is now; for I believe the great heart-religion of Christ has yet to manifest itself in a way which shall subdue all men unto it. Those great principles which were uttered through Christ, and which I believe came down from God, were never meant to be nonentities. If we trace the history of the Christian Church from its inauguration to the present time, we shall not fail to perceive that there has been one continuous struggle between the heart, or the love of humanity, and the head, or the love of power. The one would say, "Feed my sheep;" the other, "Believe my creeds." The one would bind up the wounds of the afflicted; the other would burn its victims at the stake. The one would unite all in love; the other would divide the world into sects. Now it seems to me that we are entering on a new era of the world's history. Old Church forms are dying out, and men all the over the world are look-

ing for a new Church—a Church which shall bind together mankind in one brotherhood. One of the means by which the advent of such a Church is to be hastened, I believe to be Spiritualism, which, if true, wars against one of the main errors—indeed the central error—in the so-called orthodox Church: the error, namely, that Christ died to give satisfaction for our sins, and to reconcile us to God. This great error has tended to destroy man's feeling of responsibility. I am aware that it is claimed that this orthodox faith must have with it works, but that does not remove the difficulty, so long as there is an eleventh hour in which a confession of belief is said to cleanse a man, and fit him for heaven, no matter how foul he may be. Spiritualism is about to cast out this old dogma. Old Orthodoxy tells you that by believing so much, you may get to heaven. Spiritualism, on the contrary, demonstrates that men carry all their sins and affections with them to the Spirit-world, and that no man can enjoy heaven till he has it in his own bosom. One great influence of Spiritualism is, therefore, to sever men from old creeds, and make them receptacles of higher truths. An old building must be destroyed before a new one can be erected on its basis. One of the good results Spiritualism has already produced is, that it has led thousands, not only in this country, but all over the world, to look into the writings of that great and good man, Emanuel Swedenborg. He lived a century ago, and yet, up to the present time, he has been looked upon almost as a madman. Those who know something of him can testify to his greatness and goodness. But it is said Spiritualism destroys men's faith in the Bible. I doubt it. It found the house empty, a dogmatic theology having driven out the true faith in the Gospel; so that it would be wrong to lay the blame to Spiritualism, which has given to thousands what Christianity had failed to give them—faith in a future. It is too true that many Spiritualists do reject the Bible and Christ; but I believe of a large proportion of them that the Christ-principle is still in the heart, though the head may reject it. To me Spiritualism makes the Bible more beautiful and profitable than it was formerly, for now I read it understandingly. A great many things recorded in it concerning the early history of Christ, which I once doubted or rejected, I can now comprehend and believe. I know there are many Spiritualists who have had a similar experience to mine in this respect; and I think any one who will read the Christian Scriptures as a Spiritualist, believing that communication between this world and the world of Spirits is possible, will read them with more pleasure and profit than if he had no belief in spiritual intercourse. There are many Spiritualists who do not reject the Bible. I think a large proportion of them do not. Those who do, reject it because they rejected it before they became Spiritualists. In my opinion, Spiritualism has tended to bring those back to the Bible who have rejected it. I will read you the following hymn, which came through a spiritual medium, and which I think will prove to you that all Spirits who communicate are not rejectors of the Word of God:

"The Word is my pillar by day and by night;
It moves o'er the desert in glory and might;
It flames in the morning to bid me arise,
And points through the darkness my path to the skies.

The Word is my angel, who with me hath trod
The pathway of love that leads home to my God;
And though we may pass the dark vale of the tomb,
The roses of Eden shed fragrance and bloom.

The Word is my fortress, stand on its height,
And conquer the foes of my soul in the fight;
Its love is my weapon, its truth is my shield;
The Lord hath within it his presence revealed.

The Word is my palace, with Christ at the door;
I enter the courts where the angels adore;
They rise to receive me with lovely accord,
And welcome me in to the feast of the Lord."

This is one of a number of hymns which are coming through the medium referred to. I think he told me they came quite independent of his own mind. But at the same time that Spiritualism is productive of all the good results I have enumerated, and many more, I think it should be received with great care and caution, believing as I do that men enter the Spirit-world as they leave this—that is, that a man who is bad when he leaves this sphere, is just as bad when he enters the spiritual sphere; and that a man who is good when he passes away from earth, will still be good on entering the eternal world. If the writings of Swedenborg and others on this subject are true, we are surrounded, immediately after entering upon the future state, by the worst of those who have passed away from earth—by liars, sensualists, skeptics, etc. And if we are receptive to their influence now, they will come back and manifest themselves to us, and endeavor to make us believe what is not true. They are sometimes very artful and subtle. I know several persons who are woefully deluded by Spirits. I would, therefore, although I believe in spiritual manifestations, advise persons not to give themselves up to them without a firm reliance on God, and to be careful how they receive communications from any Spirit. I think there is a great responsibility resting on the Christian Church, and especially the clergy, in reference to these things, because they have rejected Spiritualism, and driven it, as it were, into the arms of the unbelievers of Christianity. The Christian Church should investigate it. Those who will investigate it, with a spirit of reliance on the truth of God, and for pure uses to humanity, I believe will not be deceived by lying Spirits.

Mr. WILSON: I have listened with a great deal of interest to the remarks of those who have participated in the discussion this evening, but I must say that I have been somewhat surprised that Spiritualists should claim to have such a perfect knowledge of what pertains to Spirits and the Spirit-world. It seems they regard the future state as a matter of knowledge, and not of faith. I have always been taught that religion, and all things connected with it, are mere matters of faith, and not of knowledge. The resurrection is a subject of faith—Christians have faith to believe that, as Christ rose from the dead, they shall also be raised from the dead; but it is not a matter with reference to which they have, or claim to have, any positive knowledge. The reason why Christianity is so transcendently beautiful is, because we have to embrace it by faith. Our spiritual brethren are not satisfied with this. They must have personal communication with the Spirit-land before they will believe. That is, I think, asking rather too much. God has revealed himself to mankind in his own way. He has given his Son Jesus Christ to make known to us his true character, and to show us what is best for us. Those who accept his teachings, think it best for them to receive Christianity by faith, and not by absolute knowledge. Now in regard to modern Spiritualism, I think it is no more than the Salem Witchcraft. I have been somewhat conversant with the history of that sad delusion. I have heard my grandmother, and others who lived at the time, and who had a personal knowledge of many of the strange occurrences which took place in connection with it, relate some of them, none of which could be in any way accounted for. How will Spiritualists dispose of these facts? The things

that were said to occur actually took place. The parties who claimed to witness the remarkable phenomena referred to, did not lie. They really saw what they said they did. Those in whose presence such manifestations occurred, were hung as witches, and everybody believed they were witches. These unfortunate creatures did possess wonderful power. The whole thing was a great mystery, and created a vast deal of excitement. But where is it now? It has all passed away, and nobody believes anything of it. I believe Spiritualism will die out in the same way, and that in fifty years it will be numbered among the things that were. The gentleman who last spoke, although a Spiritualist, acknowledged that Spiritualism, in some of its phases, is very bad. That is enough to show that it has no mission direct from the Father. If the Spirits who communicate are evil, as he says many of them are, the communications they give can not proceed from God; for I do not believe he sends his messages through any except the purest channels. Christ was not obliged to have any one stand between him and the Father, when he desired to commune with him. But if I want to receive a communication from the unseen world, I must apply to a third party. Now if my departed friends wish to communicate to me, and I am anxious to have them, why can they not do it directly, and in a private way? Those Spirits who are said to communicate, seem to be obstinate in this matter. They must give their messages through a third party, instead of communicating directly to the one for whom their messages are intended. All these things go to show, I repeat, that what they communicate cannot proceed from God. It has been confessed here to-night—and it is a matter of fact, whether it is confessed or not—that some of these Spirits will lie. That, certainly, is admitting a great deal. But I can not understand why it is that they should lie. Men do not lie unless there is some motive for their doing so, and I can see no motive for Spirits indulging in so wicked a propensity as lying, when they are disencumbered from the mortal body. I believe that when we enter upon our future state of existence, we shall rise—instead of sink—in the scale of being. It is claimed that Spiritualism teaches the existence of no devil. Now I have a particular friend who received an orthodox communication from his departed mother. She told him there was a place of future punishment, and that if he died in his sins, he would not be happy after death. So he went to work to become a Christian, changed his manner of life, "got religion," as the world terms it, and joined the Church. This fact goes to prove that the Spirits in the other world differ on questions connected with the future state of existence, and that they often hold the same theological views there that they did while here. To sum the matter up, in a few words, *I can not believe in Spiritualism.*

The Rev. T. L. SAWYER: I have listened with great interest, and perhaps I should say pleasure, to the remarks that have been made here this evening, though I must confess I am not satisfied with the explanations that have been tendered. It seems to me there should be, in a revelation of this kind—if it is indeed a revelation—the importance that we should suppose must attach to a communication, or a class of communications, from God. It seems to me its significance should be so striking, so prominent, that there would be no difficulty in fixing it in our mind, and carrying it along with us. I suppose there was no such doubt hanging over the doctrine of Christ, as now envelops Spiritualism, so-called. For instance, there was a significance in his miracles, in the revelation he made, in his views of God, in his teachings with respect to him and the future life, and in the manner in which he urged duty, that made them stand apart from the other teachings with which men at that time were most familiar. There is a singular diversity of significances of this new revelation, as explained here to-night. There is not that unity which we should naturally look for, or which existed in the case of Christianity, to which I just referred. The Apostles happened to seize pretty nearly the same view of that revelation, and when they went out preaching there was not a diversity of doctrines among them, but a great degree of harmony. I am happy to see the Christian tone—and tendency, perhaps I might say—by which the remarks of the gentlemen who have spoken have been characterized. I am happy to observe this, because I supposed there was a great tendency among Spiritualists to oppose Christianity, and that this new revelation was to take its place, in a manner independently in the world—to stand out by itself—and whether it is destined to do so or not, is a question which certainly asks for a solution. At the same time, I am not satisfied with the view these gentlemen express of the Bible and of Christ, because it does not seem to me to come up to the view which the Bible itself expresses, and which Christ took. If I understand him, he was not merely a Christ—a medium of communication between God and men—but the Christ. He stood forth pre-eminent; "I am the vine," said he; "ye are the branches;" and God was the great Husbandman over all. If they abided in him they would share in his love. And he spoke of himself as "the light of the world," and the great good that God was pleased to confer upon the world. If I caught the full meaning of those gentlemen's remarks this evening, they do not believe that Christianity is complete, or that Christ is the Author and Finisher of our faith, but that we are to have it modified by revelations, made to us from day to day. I do not know but this may be true. I am not disposed to be dogmatic in these matters. I am only expressing my views on the subject under consideration. Dr. Hallock spoke of our democratic idea, and of importing our religious notions from Asia. I do not know what he means by that. We have imported a great many notions from Asia. The manner in which he spoke of that matter seemed to say, "We will look very kindly upon these religious notions which we have had from the old world. We are not to rely on them, however, but we are going to seek new notions for ourselves, and are not to receive our religion from anybody—least of all are we to receive it on authority." Well, suppose we discard the Bible and Christianity, and lay them aside for the time, and let them only take their place as theory—let them be considered as a historical development of the human race—and then let us go out in search of a religion. I will put myself under the charge of Mr. Partridge and Dr. Hallock. Let them guide me. Will they bring me to higher truth than I have received from Christianity? Will they give me clearer views of things than I have received through Christianity? I do not think they can. Spiritualists I know differ exceedingly in their views. Many of them are thorough-going pantheists. We had our attention called, the other evening, to a prophecy of Andrew Jackson Davis, who, I understand, is as great a pantheist as ever existed. It seems there was a time when there hardly could have been a God at all; but gradually he worked himself out into some form, and now occupies a place in the universe. There is every kind of diversity in the theories and views of our Spiritualist friends that you can find, I believe, in the whole civilized world. They range through the whole field of thought and religious belief. Some are very orthodox, and some very heterodox. How is this, if we have just entered upon a new era—if we are just receiving a new revelation? It seems to me this is a singular way to begin our work. There should be more unity and concentration—more oneness and directness. I confess one of the most difficult things I have to grapple with in this spiritual theory is the character of the communications we have from the spiritual beings who come back to reveal themselves to us. Take the whole of the communications that have been made,

from first to last, in this spiritual development, and I might almost venture to say that you could not find, in the wide range of human experience, a greater mass of frivolity, trifling and jokes—and very stale jokes, oftentimes—than they constitute. They want dignity, and are destitute of everything that would naturally be looked for in a revelation from God. This has let the subject down immeasurably with me. It really seems that if my father or mother should come back to speak to me, that father or mother would have something to communicate that had the dignity of common sense with it—something that would be wholesome and profitable to me. But how is it with these communications? Those that are quoted in the spiritual papers are enough to show me that the tone of them is rather low. They are puerile and unimportant. They sink into absolute insignificance. I do not think there is to be much success attending the effort to make this system of spiritual manifestations a part and parcel of the Bible. I do not think these communications can be tacked on to the Bible and make it all one piece. The Spiritualism of the Bible seems to be distinct from that of the present day. The communications recorded in Scripture seem to be of more importance than those that are now received. I wish I could get a little light on the subject. I feel somewhat like the gentleman who said he wanted direct communications from the Spirits himself. I once sat down with a friend in the presence of a celebrated medium, to converse with the Spirits. I asked the Spirit-friend with whom I was confessedly conversing, why it was that I was under the necessity of going there and sitting down with that young woman, in order to get communications with him. "Are mediums," said I, "wiser than other people?" "No." "Are mediums," said I, "any better than other people?" "No." "Are mediums," said I, "any more spiritual than other people?" "No." "Then why, in the name of truth, can you not speak with me directly as well as through this medium?" My friend, with whom I was talking, said he would explain that another time. I have not had the opportunity of asking him again, and there the matter lies. But I am told that Spirits do the best they can—that there are certain persons through whom they can manifest themselves, and others through whom they can not manifest themselves. If they can find a suitable medium they rap at our doors, as it were: if not, they do not. I do not understand this: I do not believe there is any satisfactory explanation to be given of it. I do not think these mediums are in any respect better than any of us, and yet a few of them have monopolized all intercourse with the future world. They can open or shut the gates of heaven at their option. It is, to some extent at least, a business. I confess that while there are points about Spiritualism that have attractiveness, there are other points that seem repellent. There is beauty about some of the writings of Swedenborg; but after all, they are singularly shadowy, singularly unsubstantial, singularly unsatisfactory, except here and there a passage, like angels' visits, few and far between. Christianity, on the other hand, seems to me fitted for all minds, qualified to meet all our necessities. And while I would not close my eyes or ears to spiritual developments, if there be such things, I would still keep my hands pretty firmly fixed on that ark, and wait and see what will come of these spiritual developments, if they have any substantiality in them. If there is any truth in them, it will ultimately be brought out; but I would caution all others as well as myself, against giving themselves up to their influence. We all know what attractions things from the Spirit-world have for us, and how ready men are to be led away with that which claims to be of spiritual origin. We know how strong is the influence of that which professes to enter into the future life and give intelligence concerning our mode of being, there. It is one of the wonders of Christianity that divines have taken notice of, that Christ and his apostles never entered that field at all. They speak of the certainty of a future life, but never attempt any exposition of it—never labor to give us any distinct and obvious views of our surroundings there.

Mr. WOODMAN: At the last meeting it was suggested that the scientific view of Spiritualism be discussed. I believe that view has not been touched upon at all, thus far, in this discussion. As the subject may come up again, I would state that if it does, it will probably be considered with reference to its scientific aspects. Dr. Comb, in the subsequent edition of his "Constitution of Man," gives an article on "Phrenology and Religion," answering the charge that Phrenology is infidel. He contends that any man has a right to exercise his faculties, whatever they are, and that no one has a right to call him infidel. He goes farther and says, that in the exercise of his own faculties, he has come to the conclusion that Spiritualism is just what each man is capable of receiving, and it may be that he is so nervous, so visionary, so excitable, that he hears Spirits all around him, when they do not exist. This is an aspect of the case which deserves to come up here. At the close of Mr. Woodman's remarks, a motion was made that an evening be appointed on which to continue this discussion, but it was afterward withdrawn, and consequently no vote was taken upon it. The meeting then adjourned.

SPIRITUAL SENSE

OF THE WORDS OF OUR LANGUAGE.

As man is spiritual and natural in his economy, and the words of his language being the ultimatum of a proceeding of that economy of him, they have a natural and a spiritual sense. Therefore it is evident that in proportion as we acquire a spiritual understanding of him, we must see or understand the spiritual sense of our words. Therefore, also, the study of subjects that involve the natural and spiritual sense of man is a study of both senses of the words of our language, and which necessarily leads the spiritual student to use words in their *spiritual*, instead of their *natural* sense—which spiritual interpretation subjects the spiritual thinker or student to the imputation by *ensorious natural* thinkers, of having a "puerile fondness of innovation, as to the sense of words."

And Spiritualists who are in only a natural rational or understanding as to the spiritual economy of man, necessarily fail in duly apprehending the spiritual sense of words, and impelled by the antagonism which the natural necessarily has for the spiritual, precipitately repel what their own states of natural denial pervert into the appearances of being *puerile and upstartish*. Thus the spiritual student who thinks truly from the plane of *efficient* causes is rejected as an upstart by them.

Z. H. H.

SPIRITUAL TELEGRAPH

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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, JANUARY 16, 1858.

PROPHECIES CONCERNING A CRISIS.

One of the remarkable facts attending the outbreaks of modern spiritual manifestations at different times and places, and whose general uniformity of itself constitutes a phenomenon to be accounted for by the materialistic skeptic, is that they have everywhere come with independent proclamations of some grand, tremendous and all-revolutionary *crisis* in ecclesiastical, political and social affairs, as nigh at hand. To whatever extent Spirits, in cases of a well-established communication, have differed on other matters; whatever have been their good or bad characters, and whatever may have been the different peculiarities of the mediums through whom they have transmitted their thoughts to the external, they have, when speaking upon public affairs, very generally agreed in asserting that we were on the eve of the establishment of a new dispensation characterized by thoroughly changed conditions in Church, and State, and the general economy of human society.

So long ago as the year 1836, when a faint premonition of an approaching and more general opening of spiritual intercourse was given to an entranced person by the Spirit of his mother, it was intimated that immense changes in the theological and other general affairs of the world would ensue.*

Whatever we may think of the *interior* origin of the impressions of William Miller, which caused such an excitement in the world about the years 1840, '41 and '42, we who have learned from experience something more of the laws by which external spiritual representations should be interpreted, may see that his prophetic forebodings may have been more rationally understood as importing the burning up of the old world of effete ecclesiastical, political and social conditions, by the spiritual fires of newly and preternaturally unfolded *Divine* truth.

Be this as it may, on the 7th of March, 1843, which was the very period on which the predictions of Miller had fixed the expectant eyes of his followers, a singular and protracted spiritual trance came upon a boy (A. J. Davis), in which it was announced to him by Spirit-intelligences, that important light was about to dawn upon mankind, which would produce thorough changes in the world of thought and the corresponding world of action; and this trance itself inaugurated a great unfoldment.

About the same time, the various societies of Shakers were almost simultaneously startled with the arrival, in their midst, of vast multitudes of the Spirits of men who had lived on earth in different ages and nations; and in their various and interesting communications, the announcement was conspicuous, that the world's people would ere long be visited with these same phenomena, and that the general modes of human thought and action were consequently destined to important revolutions. Predictions of a similar kind, we believe, were given by invisible intelligences at the spiritual circles holden by Mr. Silas Jones and others, in the city of New York, in the year 1844.

Those who have perused the large spiritually dictated book of A. J. Davis, entitled "Nature's Divine Revelations," are aware that the forecasts of an approaching general and tremendous crisis in the world's affairs are everywhere conspicuous on its pages; and these, while the book was in process of dictation, were rendered more impressive by the private discourses of the clairvoyant to those who were surrounding him.

While these things were going on in New York, similar clairvoyant or spiritual annunciations were being independently received by a party in Cincinnati, through a young man named Mahan, in which a similar crisis in the world's affairs was proclaimed as approaching; and some of the parties immediately interested in the affair, actually proceeded to incipient movements anticipatory of the predicted social changes; though the movement amounted to nothing.

The writer of this recollects the singular and powerful impressions, which (being sensible of spiritual influences) rested upon

* See *Universalium*, Vol. iii., Nos. for May 5, 12 and 19, 1849.

his mind during a portion of the year 1849—that we were on the eve of the anciently predicted general resurrection and day of judgment. It was, however, the impression that that resurrection and judgment would be a very different affair from what it is conceived to be by the mass of theologians, and would consist in a general bringing to light of the whole moral and intellectual life of the world in past ages, in a discrimination between the good and evil of all past and present teachings, and a combination of the good and true teachings of all ages, into one grand intellectual and religious system which would comprehend all human interests, from the inmost to the outmost, and unite the conscientious and obedient of all nations in the bonds of one Brotherhood.

The more general spiritual intercourse which was opened soon after, from the first, as those who are most familiar with its history are aware, has filled the very air with the portents of change! change! This change—this impending crisis in human concerns—without any very definite description of the external form which it should assume, has been heralded by rappings, tippings, writings, vocal proclamations through mediums, and in almost all the other forms of Spirit manifestations, and especially by visions and forebodings to the interiors of men's minds. Some of our readers will recollect the vision of the correspondential commotions in the sea and in the air, of the great pestilences prevailing among men, etc., that was published in the SPIRITUAL TELEGRAPH of April 25, 1857, and which was an evident foreshadowing of a tremendous crisis of some kind.

During the latter part of February, and in March and April, 1857, several persons in New York city, and the writer among the number, were conscious of the going forth into the earth of a sphere or fiat from heaven, which was omnipotent for the accomplishment of some undefined object of Divine Providence. It seemed that all barriers which men might interpose in its way, however powerful, would be instantly melted into nothingness, and that revolution—revolution—revolution—would be the result. A similar impression seems to have, about the same time, and independently, filled the minds of several mediums in Boston and elsewhere.

Now these multifarious, oft-repeated, long-continued and generally concurrent predictions through independent mediums, must, it would seem, mean something. What, then, do they mean? What do they portend? How are they being, or how are they to be, fulfilled? On these questions we may, perhaps, have something to offer hereafter.

Spiritual and Physical Changes.

Some two or three months ago a person connected with this office, while in an apparently spiritual "vision of the night," found himself proclaiming in a very oracular and impressive manner, that the outpourings from the Spiritual world which are now going on would not only produce spiritual changes in the minds of men, but would produce "changes in the earth, changes in the water, changes in the air, and APPARENT changes in the sun, moon, and stars." This declaration was totally foreign to any pre-existing thought in the mind of the medium, and he had not even conceived the ideas until the words were mechanically spoken by him as by the impulsion of a foreign power. Though the declaration made a decided impression on his mind, little idea of its future verification was entertained by him until the occurrence of the remarkably bland and beautiful weather, for the seasons, which, for the last five or six weeks, has prevailed throughout the country, and of which the "oldest inhabitant" does not remember a parallel. The impression—not authoritative or absolute, of course—now rests upon his mind that these unusual atmospheric conditions are a commencement of the verification of his nocturnal prediction, and that they actually originate in spiritual causes resident in some newly and divinely energized condition of the spiritual spheres enveloping our world and acting upon it as a whole. No one, of course, who believes in table-movings, etc., by invisible, spiritual powers, can doubt that the earth, the water, and the atmosphere as a whole, may, under favorable conditions, be acted upon from the spiritual world as a whole; and the question of the truth of the above oracular declaration is not a question of principles and possibilities, but simply a question of facts in the phenomena of the present and future. Should facts, now or hereafter, be found to verify the prediction in any emphatic manner, this record of the prediction may aid in explaining their causes; but if no such verifications become so conspicuous as to be recognized by any considerable number of minds, the ink shed in making this paragraph will be no serious loss.

ANOTHER MIRACLE OF HEALING.

A correspondent calls our attention to a remarkable case of Spirit-healing performed some two months ago, through the mediumship of Dr. A. N. Sherman, on the person of Caroline Whitmore, of Middleborough, Mass. The facts, which we condense from the report (previously published in the New England Spiritualist) are briefly these: The invalid had been confined to her bed for nearly two years and six months with a difficulty which produced soreness of the flesh and pain so intense that she could scarcely bear the weight of her clothes. The aunt of the lady, who is a Spirit-medium, on being introduced to Dr. Sherman, was influenced to declare in an emphatic manner to her invalid niece, that the long prayed-for deliverance from her ailment had come. Dr. S. subsequently laid his hands upon the lady, and at the first effort he succeeded in removing all the soreness from the flesh of her entire system. She continued rapidly to improve, and two days after, she walked back and forth across her room, and through other parts of the house, sitting down and getting up without assistance, which, she says, was more than she had been able to do since she had first been taken ill; and on the third day she rode out some two miles and took tea with a friend. She thus continued to improve in strength, riding out nearly every day, and declaring that her sufferings were entirely removed; and her friends regard her recovery as almost equivalent to a restoration to life from the grave. And all this was accomplished without drugs or medicine, but by the simple laying on of hands under the influence and guidance of power from above.

Spiritualism, its Phenomena and Significance.

We invite attention to the Essay and Discussion before the New York Christian Union, continued on the first page, and closed in the editorial columns, of this paper. As the reader peruses it, let him think who of his acquaintances ought to have a copy. In pursuance of numerous requests, both from the adherents of ancient and modern Spiritualism, we shall immediately issue an edition in pamphlet form, (making about 48 pages,) at the low price of one dollar per dozen, postage thirty-six cents; or single copies for four postage-stamps and postage prepaid. Those of our friends who choose may send the stamp and the address of any person or persons to whom they would like to present a copy, and it will be forwarded accordingly.

Probably there is not so large a collection of spiritual facts from all history as is contained in this pamphlet. In this Essay may be found the basis of all religion, all Christianity, and all Spiritualism; and also the significance of the whole matter, from our modern spiritual stand-point.

Dr. John Scott.

We hear very extraordinary accounts of the cures performed by Dr. John Scott, a healing medium of St. Louis, who is about establishing himself in this city. If the half be true, then it may be said with certainty that the wonders of the days of old, and the powers of the invisible world, have returned to earth again. Dr. S. has recently spent some time at Cleveland; and we cut from the Daily Review of that place the following notice of one of his cures: "WONDERFUL CURE.—Marcus Burr, living at the toll-gate on the Kinsman-street plank road, has called upon us to make note of the wonderful relief afforded him by the 'Spiritual' physician, Dr. John Scott. He has, at times, in various parts of his body, been afflicted with scrofulous sores, and a year since one made its appearance on his left wrist, which soon paralyzed his arm so that he lost its use entirely, and could not lift his hand nor bear any weight in it. Physicians of various kinds had exhausted their powers, and as a last resort he called on Dr. Scott. His first visit was on Saturday. He has called each day since, and he now has the use of his arm. His fingers, which before were numb, are now sensitive, and he is gaining strength through the entire limb. The sore is also healing. No medicine has been used, but simply the innate, magnetic, mesmeric, clairvoyant, or spiritual power, as one may choose to call it, possessed in so eminent a degree by Dr. Scott. It is a strange and unaccountable thing, but nevertheless a fact."

For farther information relative to Dr. Scott, and his measures for the relief of the sick, we refer the reader to his advertisement in another column.

Herald of Light for January.

The January number of this monthly, edited by T. L. Harris, and published by the New Church Publishing Association, 447 Broome-street, has been received, containing articles with the following titles: "Conversation with Angels;" "The Mysteries of Sleep;" "The Arcana of Christianity" (notice of a new volume by the editor); "The Pine-tree and the Zephyr;" "New York in 1858" (poetry); "Song of the Guardian Spirit" (poetry); "The Preaching that saves Souls, and the Preaching that wrecks them;" "Who and what is Jesus Christ?" "Hymns of Spiritual Devotion." The numbers of this magazine are for sale at this office. Price, 15 cents.

NEW YORK CONFERENCE.

SESSION OF JANUARY 5.

Mr. LEVY said: He had a paper to present on the subject of progression, which occupied the attention of the last Conference. It was read by the Secretary, and is as follows:

Can we progress from a lower to a higher plane of Spirituality through the reasoning faculties? or must it be through the intuitional? If the terms reasoning and intuitional are used in the sense of will and understanding, or affection and thought, or feeling and thinking—in fine, of substance and form—then the question is as a man with a divided mind, or as his body with either the arterial or venous circulations, but not its counterpart. A true man feels, understands and acts, like end, cause and effect. This is the celestial; and one progresses in it comparatively as the physical body passes through its developing processes. The spiritual man also feels, understands and acts; still, he is not in ends, but only in causes, and from them in effects. The counterpart of these, in the natural, is, in the one case, he who is more theoretical than practical; and in the other, one who is both. As to a still more particular mode of progressing: The spiritual seeks truth, which teaches him what good is; and the celestial perceives the truths from good, or from an influx of feeling, in contradistinction to understanding. Both exercise rationality, but the one, more from truth; the other, more from good. The undeveloped of both these are as if the arterial and venous circulations were mutually ignorant that the other is its counterpart. Example, Harris and Davis.

Mr. LEVY said the paper had been drawn up at his request by a friend of his, a Spiritualist, whose particular views of the subject in general he had never before understood. The paper had given him more light on the subject of progression than any previous elucidation had afforded. He felt as if he had begun to touch bottom at last, and thought he could see a beautiful analogy between the venous circulation which gathered all it could get of good, and transported it to the inner citadel of the self-hood, and the selfish or earth-man who strives with might and main to do the same thing. The celestial or unselfish man is like the arterial blood which flows outwardly in perpetual uses. Such a man is the true reformer.

Mr. BEESON said: The question in its practical significance was equivalent to asking, Do we grow best by aid from without; or is the exercise of our own reasoning powers sufficient to develop the true manhood? That is to say, is prayer, or what in Church phrase is called "looking to God," of any benefit, or is science and the philosophy it evolves all the aid we require? He thinks we need both philosophy and prayer. It is sometimes objected that Spiritualists are not praying people. Now he has outgrown the more external idea he once held in regard to prayer, and no longer considers it efficacious in changing the Divine purpose, but rather as affecting the human state, whereby it is brought into a higher degree of receptivity. He thought it would be well if Spiritualists opened their meetings with prayer.

Mr. LEVY thought the doctrine of the paper which had been read was in harmony with the views of the last speaker in so far as he inculcated the blending of interior with exterior forces in the direction of human progress; but he was opposed to vocal or public prayer. He thought the advice of Jesus was sound—when a man desires to pray, let him retire into his closet, or at least into himself. One man can not be certain at all times what another needs; it is as indispensable that each should pray for himself as it is that he should eat for himself. He would as soon expect to be benefited by eating his dinner by proxy as by being prayed for.

Mr. COLE wanted something more practical; or, to say the least, more comprehensible to him than the subject matter of Mr. Levy's paper. It might be very interesting to some, but he was unable to understand its meaning.

Dr. GRAY asked: What are the proofs (if any) that man lives on two planes during his life in the body? This is denied by some, who aver that man in the body acts and knows wholly from his external senses and reasoning powers when he acts from himself, and that the alleged facts of clairvoyance, etc., are to be ascribed wholly to Spirits.

Dr. GOULD thought the subject more intricate and unprofitable than the one presented by Mr. Levy. To him it had no significance.

Dr. GRAY said: His conclusion from thought and observation was that man consists of two planes—animal and super-animal. For example: The love of food is an animal appetite; the love of truth is a super-animal appetite. These are two planes or stories of one and the same fundamental need. The body is nourished, and grows by the gratification of the first; and the Spirit unfolds by the gratification of the latter. That they are in esse, is seen in the fact that the Spirit, or the real man, could not learn truths except the body were grown up to the observation of facts, which are the lowest utterances of truths. Thus, what food is to the body, the body itself is to the Spirit; and as one final end is to be attained by this relation of food to body, and of body or physical senses to Spirit, to wit: the nurture and unfolding of Spirit by means of truths, it is proper to say that alimentiveness exists on two planes at the same time, and in the same individual, viz: the lower the rudimental or animal, and the upper the erudite or super-animal. Moreover, analogy and intuition teach us that there is an intimate oneness (or as Swedenborg terms it, a correspondence) between the animal and the super-animal function of alimentiveness, so that a good orderly and strong appetite for food for the body is a sure index of a good, orderly and strong appetite for truth for the Spirit. Nature created all things, indeed, with this dual series of relations; everything has a side which allies it to the lower, and another to the higher; everything has rudimental or earthly relations, and at the same time spiritual or heavenly relations. What we have seen in alimentiveness we can not fail to find in every other organ of the human brain, or every other faculty of the human being. Now the earthly side of an organ is a medium for the heavenly side—i. e., the earthly particles of the organ are crystalized and infilled with

life from its Spirit side or its faculty, and the faculty keeps the organ in perpetual action by using it as a medium or means of uttering itself into outer nature, and forming intimate and living relations with successive particles of the material side of the outer nature. Man as a whole has also two planes of function which are correspondentially and vitally blended in him; and his animal nature and its physical senses (and their compound results, memory and experience) are a medium for his super-animal or deathless human Spirit through which it utters itself into the animal plane for the fulfilling of its fundamental use or need.

Mr. PARTRIDGE objects, that the facts of clairvoyance, mainly relied upon to demonstrate two processes of consciousness in the earth-man do not satisfy him. He thinks that man is a unit and not a duality, as to consciousness and power to act, and when knowledge or action is manifested by an individual, which goes beyond or overleaps the well-known boundaries of the external senses or cause of knowledge, it is evidence rather of external spiritual aid, than of the possession within the selfhood, of faculties the existence of which, it is conceded, the possessor himself may be wholly unconscious of. He has seen cases in which the mesmerist, so-called, lost all control of his supposed subject, who evidently obeyed an influence wholly foreign to that of his mesmerizer. He was still under the influence of will, but it was not his will, from which he concludes the alleged psychological subject was in reality a medium for Spirits, who used him for their own purposes when they chose to do so, and when they did not, permitted him to act as from the will of the operator, who, while pluming himself on the marvelous exhibition of his scientific skill, was, in fact, demonstrating his own ignorance of the true philosophy and cause of the whole matter.

Mr. KENNEDY said: The question, in his mind, resolved itself to this: Is the mesmeric state a result of the operator alone, or is it a conjoint effort of both Spirits and men? He thinks it is the effect of Spirits acting through the mesmerizer to produce a medium for their own use. The facts referred to by Mr. Partridge, and similar ones observed by himself, clearly establish the presence of two wills acting upon the subject; for it is not possible for the operator to will him to do a thing, and at the same time will him not to do it. For example: the subject wills to remain seated. The operator wills him to walk to the east, but he actually walks to the west. This could not take place were but one will engaged in the performance. That Spirits make use of mesmerists to develop mediums, in some instances at least, he has learned from the Spirits themselves, and the reasons they assign look to him philosophical. Successful mesmerists have a large preponderance of will-force, which, combined with that of the Spirits, may produce an effect which neither could accomplish separately. And that they should, in most cases, render this aid unconsciously, is because their earth-partner in the business would feel himself wounded in his own esteem, and refuse to act at all, unless he thought himself the head of the firm, and sole producer of the phenomena. Spirits know this, and take their measures accordingly. The Spirits use the bauble mesmerism or psychology, as a mere tub to the whale. The operator applies his supposed science with untiring zeal, under the pleasing delusion that he is a particularly large toad in the little puddle of human knowledge, and is, from this cause, instrumental in doing much real good; whereas, if he knew the fact that he was only playing a subordinate part to the Spirits, he would do nothing.

Mr. COLZ differed from this view of the case. He thinks both men and Spirits use the mesmeric force, and that there is need of a sound discrimination between the two classes of operators. When the psychologist loses the control of his subject who obeys a will or influence opposed to his, it does not prove that Spirits out of the body have anything to do with it. He has seen a boy who was caused, apparently against his own power of resistance, to do and believe a variety of strange things. Among many experiments, it was attempted to make the lad, in drinking water, suppose it was brandy. It did not succeed. An effort to induce him to steal a fictitious purse, also failed. All the other experiments were a complete success. He thinks the elements necessary to a solution of this problem will be found in the fact that the lad was the son of a "Cadet of Temperance," and that the influence of the psychologist was not strong enough, as against the influence of the parental education and training, to overpower the will of the boy on these two points. In their direction, the boy remained positive to the operator, while negative in all else. Had the operator in this case been invisible, it would most likely have been ascribed to good and bad Spirits; but he thinks it unnecessary to lug disembodied Spirits into the explanation of such facts. He does not think man is required by natural law to wait until he gets beyond Jordan, before he manifests his spiritual powers. He is a Spirit now, and acts spiritually through his own body, and is capable of making himself felt by other Spirits in the body, and out of it, too, qualitatively as much as he ever will be. He has no sympathy with that philosophy which makes of man nothing, and of Spirits everything, with respect to the exercise of physical powers. Adjourned, R. T. HALLOCK.

SPIRITUALISM AND CHRISTIANITY:

ARE THEY ANTAGONISTIC?

FRANKLIN, January 1, 1858.

In attempting to present some strictures upon the present aspect and pretensions of "Spiritualism," I shall doubtless be misunderstood by some, and possibly regarded as an opponent, desirous of controversy; nevertheless, feeling that earnest convictions and sincere thoughts, uttered in a catholic spirit, ought not and will not do otherwise than help to promote truth, in whatever direction it may more especially center, I feel impelled to present some criticisms and suggestions connected with this subject, which so commands public recognition, and which is really most profoundly important.

So far from being an opponent of true Spiritualism, my most ardent desire is, that those professing faith and discipleship would so present the subject as to disarm all opposition, and thus plant, nourish and cultivate, to a growth which can be attained only from the true view and true culture. The intelligent husbandman knows very well that it is of trifling consequence to get the best plants and seeds, unless there be instituted a system of true culture. With both true seeds and true culture his labors are fraught with beneficial results.

But, to come directly to my subject, let me say, I regard as one of the fundamental errors of those who accept the new revelations and are endowed with especial power to speak, to heal, or to act in any way in behalf of suffering and erring humanity, the practice of making a house of merchandise and traffic of the house of the Lord. If there is anything, above all, false and vitiating, and detrimental to true human society, brotherhood, or Christian fellowship, which are all one, it is the world-wide *work-and-pay* system. It is false and disordering from its lowest or merely industrial aspects to its highest manifestations, in the higher attempts of man to realize the Christian life. It is, I am aware, both scriptural and rational, that "the laborer is worthy of his hire," but it is neither scriptural nor true, that man can either labor or act in any way for an object external to himself, without in some degree degrading his better life, and bringing reproach upon the cause in which he is engaged. Man, as a common day-laborer, even, can not set a price and receive a stipulated sum as the *animus* of his activity, without both degrading his best manhood, and at the same time making his efforts vastly more inadequate in result to his fellow-man, who needs all the ministries outflowing from true human activity in every sphere, from the lowest industrial to that of the most exalted Christian worship. Indeed, all of life and activity thus uttered from the soul, utterly spurning and loathing the base bribe of material gain as a motive, is Christian worship—is adorable worship of the highest or inmost, as God enthroned in the human soul, and as such contributes directly to universal human needs.

The question, then, comes to this: Shall we, because our efforts or labors are needed and worthy of reward, set a price thereon, make that price the *animus* of our activity, and thus degrade ourselves and subject our labors to reproach? It may be argued that the external man must be supported as the only basis of the spiritual or internal activity; and that mankind are so indifferent to the necessities of others, as to permit the truest and noblest to sacrifice themselves as apostles of humanity, without contributing voluntarily to alleviate their physical necessities. This objection implies, in the first place, a radical want of faith in God, or illimitable goodness, which faith is always indispensable to all true action. It is a poor heat that will not project its own flame, and thus make its own light; and it may be questioned whether that ideal of man that will not prove *self-supporting*, and can not inspire the actor to a presentation of his thoughts or power, independently of all considerations of bread and butter, is really a vital element, and as such either necessary as a ministrant to the universal life, or an enlargement of the individual life. One thing is certain, whatever truly contributes to one also contributes to the other—whatever one announces of good to universal man is privately, or to the individual who utters it, a good in the precise ratio to which it is a public good. This is an incontrovertible spiritual law, which nothing can disturb. The fact has its basis in the practical unity of the race, and the sooner we recognize the fact and the basis thereof, and scribe the life accordingly, the better will it be for universal man in every respect. If *policy* or *prudence* must dictate the life—if the young aspirations of the heart must still be subservient to the studied diction of the intellect, then it were well for the intellect

to recognize and inaugurate a condition based upon the fact that true individuality is only established through true universality, and true universality is the only appropriate continent of true individuality.

In scanning for a moment the past history of mankind, two prominent facts present themselves as test-principles of human practice; those facts being presented in that sphere of action which it may be supposed gives the most real and living character of man; namely, in his activity as a spiritual being or Christian. I allude to the facts exemplified by the primitive Christian Church, as presented in the labors of Christ and his immediate followers, and of the modern Church which professes to embody the pith of that Church, and labors to monopolize its claims and exhibit whatever of renown and excellence it may win, as worldly trophies of distinction and exaltation. Let me state this fundamental difference as distinctly as possible, understanding that it is not the difference in doctrine that I am trying to present, but, in externals, in practical, social relations. If there was any one thing that, above all else, characterized the primitive Church, it was its total denial of the whole practice and theory of traffic and trade. Especially did it scorn the vile practice of bartering the truths and gifts of God for that which perisheth, or of being the medium of Divine Power to heal the sick, feed the hungry, and clothe the naked, in consideration of the "almighty dollar," which seems now to swamp our manhood and hold us down to the worship of Mammon. Of all those who now profess the Christian faith, and who assume to interpret and present the Christian doctrine invariably, as it will yield a comfortable income as a safe investment, and too generally carrying the soul to the very highest market price in hard currency, there is not one so degraded and low in his true manly instincts, but that he would be ashamed of the Christ he professes to follow and teach, if it were possible to convict him of ever having bartered the word of God or his power to do good to his fellow-man, for those gross material considerations that are applicable to the support of the body. Why, then, do they make a mockery in their professions, by persistently putting "all these things" before the kingdom of heaven—by never finding a call to labor, unless the call be based upon the guarantee of a salary adequate to their support? Or, when particularly skilled in the profession, and having superior alloquial or other personal accomplishments which appeal to polite and fastidious ears and well-filled purses—why do they invariably go where highest salaries lead?

I can not, for one, construe this practice of modern *Churchism* as thus displayed, into anything but a burlesque. However well meaning are those thus displaying themselves, their lives are one continued mockery of the "holy penury of the Son of God," who, as the inspired servant of the Highest, gave his labors and his life to the world "without money and without price." Who ever heard of one of the disciples or apostles entertaining and discussing terms with any man or class of men with reference to a presentation of the riches of heaven which they were chosen to present? Immediately on becoming a follower of Christ, each one turned his wealth, whatever it might be, into the general fund where the true disciples "had all things in common." And Christ deemed it so indispensable to manly freedom and utility as a true teacher, that no personal consideration whatever should sway the mind, that he insisted that his representatives should provide nothing for the future—that they should never think, for one moment, of the needs of the body; but, going forth in the spirit of God, filled with love, and burning to be delivered of the divine flame that fired the soul, should declare the whole counsels of God, whether men would hear or whether they would forbear.

What a lamentable contrast to this does the nominal Christian Church of this day present! With its temples and its altars standing as huge Egyptian flesh-pots, where its votaries weekly render their cheap offerings as an off-set to the insidious pleasures of six days of unbridled lust or indulgence, who could wonder if again, as of old, the voice of the Almighty became audible in denunciation, and again declared such offerings "an abomination?" It is assuredly this grossness and sensuality of the Church, that has divested it of its primitive grandeur and excellence, and arrayed almost the whole phalanx of earnest, humanitarian minds in direct conflict therewith; some of whom, unfortunately, failing to distinguish between the true and false, repudiate and denounce both together.

In this aspect of these matters, what is evidently the duty of true Christians of to-day? That there is again a direct influx of Divine Power into the Humanitary Life which puts it within the power of man to again present and embody, even to the inaugura-

THE DOOM OF THE WORLD.—What this change is to be we dare not even conjecture, but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe, the wheeling comets welding their loose materials at the solar surface, the volcanic eruptions in our own satellite, the appearance of new stars, and the disappearance of others, are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burned up, and under heavens which are to pass away; thus reading, as it were on the cemeteries, and dwelling upon the mausoleums of former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught in the school of revelation.—*North British Review.*

tion of the perfect Christian life on the earth, those examples of the primitive Church, I, for one, can not doubt. What else than this inspires and arms the inexperienced and comparatively illiterate of both sexes to speak and act with such irresistible force, to heal diseases, become seers and prophets, and almost again repeat the miracles of olden times?

To me there appears but one answer to the question I have proposed. The new Jerusalem, whose lightnings are to flash upon, and demolish the walls of the old city, is only to be established among men by those who pine to enter its celestial gate, accepting and practically embodying in the life the foundation upon which it was laid more than eighteen centuries ago. True-hearted men and women must begin to exercise more unreserved faith in Eternal Goodness and in mankind—must devote themselves to the work of preaching, healing, talking, writing, working—of spending and being spent in distributing the heavenly thoughts that fire the soul, and in doing the benevolent deeds that prompt the mind or hand, *without a thought as to what it will yield in return in dollars and cents, or food and raiment.* This is the only tenable plane of Christian life—the only practice that can give any people and any pretensions an immutable basis where no stone can shake and no thunders disturb.

Let, then, those who by any means have attained to powers of doing service to humanity, lend themselves *freely and devotedly* to the inspiring service of God in humanity; and they will surely find that the truest servant will be the truest lord; for who would reign truly must first serve truly; and to serve truly, one must serve in exclusive love to God and humanity, and not for the reward that thereby accrues to self. Surely there must be many Christian men and women who need no tuition in a matter so simple and trite; and who among them all will you labor and help to inaugurate a true *practice* thereof? Let such arise, and denounce, and persuade, and endeavor to induce those who now make merchandise of sacred gifts to desist, and instead of robbing the weak and credulous, seek to do to all the utmost good as they have need, and trust heaven for the end. W. H. K.

WHAT IS REASON?

FALLSINGTON, PA., December 30, 1857.

I always take a lively interest in reading the discussions at your Conference meetings. I observe that at your meeting of the 15th December, the question was asked: "What is reason?" This is perhaps one of the most important questions which can possibly be asked or answered by a *reasonable* being. Hence I am desirous of contributing my mite to the treasury of thought, hoping to aid in the solution of the question. So without occupying much of my time, or your space, let us at once proceed to the matter in point, by way of the following propositions, without stopping to argue their truth in the abstract:

1. That man is a compound being, partaking of two distinct sets of functions and attributes, and is, in fact, the inhabitant of two distinct worlds at one and the same time.
2. That he possesses the instincts and propensities necessary for his material or physical existence, and in addition also, certain spiritual faculties and powers, which chiefly distinguish him from what we call the animal creation. Now it does not materially affect the argument, whether we consider the spiritual identity (which makes the man) to be a part of, or an emanation from, DEITY, or simply a spiritual creation. But still this spiritual identity controls, in some degree at least, the whole man at certain times, or the man would not be considered responsible for his actions, and it would become the duty of his friends, or the civil government to provide for his maintenance and safety.
3. That in proportion as the man is controlled by his spiritual faculties, and his physical instincts and propensities are suppressed, or directed to the object of their creation, so will the character of the man's *reason* be manifested in his conduct and opinions in his intercourse with his fellow-men.
4. That, hence, it is utterly impossible for any two men who are on very different planes of development in regard to their physical instincts and their spiritual faculties, to *understand* the same proposition exactly alike. Hence the almost universal disagreement among honest and sincere men in matters which concern themselves the most; hence it would be *reasonable* for the man who had well cultivated his physical appetites, to really believe that a good, generous diet, on all occasions, is much more reasonable than any approximation to a Grahamite diet; while another might be comparatively indifferent as to his food, so that he could succeed in some favorite project of mental

reformation or spiritual advancement by which he ardently expects to benefit his fellow-men.

5. Thus there can be no established standard of what is *reasonable* or what is not reasonable, except in the limited list of such matters in which men are generally united.

6. That inspiration is the highest exercise of the spiritual faculties through the *medium* of the *reason* (and the reason being a compound, partaking of the same character as the man who exercises it), may be compared to a window which, if it be nearly transparent or colored, will impart its coloring to the matter, and give character to the revelation passing through it.

7. That this fact explains the vast difference which appears in the character and purity of the revelations contained in the Scripture, in common with all other of the teachings given to the world. In short, where there is no *reason* there can be no revelation, either given or received; and its character will be the exact reflection of the conditions through which it is either transmitted or received and interpreted.

8. That inspiration prevails in the world to a much greater extent than is generally supposed or suspected.

9. And finally, that it affords the only *primary* and *reliable* rule of "faith and practice" in our duty to God, or to regulate our intercourse with our fellow-men, and that its interpretations (instead of the influence of our physical instincts) will be best adapted to the plane of our spiritual development. E. HANCE.

MRS. BRITT AT DARIEN, WIS.

DARIEN, WISCONSIN, December 15, 1857.

FRIEND PARTRIDGE:

Our small but rapidly growing village has of late been visited by Mrs. Britt, the well-known trance-speaking medium, who has been traveling and lecturing in this portion of the West, this year. J. Williams, Esq., furnished the hall free from charge, and with Mr. W. and his kind family Mrs. B. and her traveling companions found an agreeable and pleasant home during their stay in this place. Notwithstanding the weather being very unfavorable, and evenings extremely dark, the audiences attending the four lectures were much larger than possibly could have been expected under circumstances so very unpromising. In her first lecture, the condition of humanity, with its needs and demands, not only in the present but in former ages, was plainly and strikingly set forth, showing in the most unmistakable manner, the unhappy effects and final consequences of mental bondage. Her second discourse was on the subject of creation, or the formation of the world or universe, commencing with a nucleus, gradually ascending through all the changes, revolutions and unfoldings, until man appeared on the earth a rational and intelligent being. Third, Man as a Spirit; his relation to the two worlds. Fourth, The coming crisis.

Each subject was treated in a masterly manner, not only surprising but astonishing many who were induced to attend from no special motive other than that of its being a new thing. We have good evidence for believing that the thoughts of a number have been turned in a different direction, and a course of investigation with them will immediately be commenced.

In closing this hasty and imperfect account, I take the liberty to say, that during a portion of my life it has been common for me to hear the history of trials, suffering and privations experienced and endured by persons who claimed to have been called by their Heavenly Father to preach the Gospel to a perishing world. In common with all who were anxious to promote the cause of Christianity, I not only felt to sympathize with them in their trials, but from my very limited means would contribute all that my circumstances would admit. During a short interview with Mrs. Britt while in this place, I learned that she was by no means a stranger to trials, both mental and physical, severe in the extreme, until compelled by a power which she could neither resist nor evade, she passively submitted to her fate, and is now traveling and fulfilling her mission by entertaining large and deeply interested audiences with the doctrines of the new unfoldings. Regardless or ignorant of the above facts, there are those who believe that ten cents required for admittance to one of our lectures, is extravagant. Such persons should bear in mind, that the yearly rent paid for a single pew in some of our more fashionable churches, in which the occupant may enjoy a comfortable nap during a dry and monotonous sermon, would throw open the door to the lecture-room to a great number who are not able to pay for lectures, or rent for pews. J. D. OLDER

Reformers seek wisdom, and he who reforms finds it.

HOW DID IT GET THERE?

GLASGOW, IOWA, December 13, 1858.

MR. EDITOR:

I saw in your paper, some time since, an account of a circle being held, where some gentlemen's hats were conveyed from the hall to the sitting-room and placed on the laps of the owners, and then returned to the hall without the door being opened. The writer wishes some one to explain how such things can be done, even by Spirits. I have been in hopes that some one would explain by what law it was done; for it was a test very similar to this that confirmed me in the belief of spiritual communications.

It was about two years ago that I happened to be in the town of Richland, Keokuk county, Iowa, at the house of Mr. Garrison, whose daughter is a writing medium. After forming the circle, Mr. and Mrs. G., a young lady whose name I have forgotten, and the medium, composing the company, a Spirit gave his name, and said he was ready to answer questions. I inquired if he knew my son, who had been dead about twelve years. He answered that he did not, but could bring him present. So all was still for a while, when it was written, "He is here, but has not learned the Spirit-writing, but he will converse through me." I then asked several questions, which were not very satisfactorily answered, and as I was not fully convinced, my faith grew weaker, when I told him that if it was he, he could give me some test. It was then written that under a certain tree in the yard there was a small box that was frozen to the ground; that under that box there was an old knife with a wooden handle, that was rusty. I took the candle, and in company with two others went to the tree, found the box, and kicked it loose with my feet, and found the knife. Evidently the box had not been moved for three weeks. Mrs. G. said the knife had been lying in the window that day. On inquiry how the knife came there, it was written, "We put it there." Now, if you can tell how one substance can be conveyed through another, it will be a satisfaction to me and to many of your readers. HORACE GAYLORD.

A CALL UPON THE CLERGY.

At a meeting of the Board of the American Indian Aid Association, held in this city, January 4, 1858, the following preamble and resolutions were adopted:

Whereas, The accumulated testimony brought before this Board demonstrates the fact that it is not just to charge the destruction of the Indians within our Territories to a special destiny.

And whereas, If the proposition now before Congress to tail the Indian domains heretofore set apart for their use, and to appropriate the Gila Valley and the Great Basin, as petitioned for is carried, the causes now in operation will leave for our posterity scarcely a relic of the primitive tribes except the records of a race extinct.

And whereas, Humanity, religion and our fair fame forbid such a result. Therefore:

1. Resolved, That the citizens of the United States have only to WILL and to EXECUTE, and instead of musty records, there may be a flourishing people of the Red Man's race perpetuated to the latest generation of our children's children.
2. Resolved, That in the spirit of the "Golden Rule," we recognize for the Indian as well as for ourselves, that just Governments are established for the benefit of the governed.
3. Resolved, That this Association send two or more Delegates to present the views herein stated to the Members of Congress and the Senate now in session, together with such facts in their possession as will facilitate the adoption of measures in accordance with the highest moral sense of the nation.
4. Resolved, That this being a national movement, the clergy of all denominations be respectfully requested to co-operate in this behalf by presenting the subject before their respective congregations.
5. Resolved, That we owe this effort to protect and elevate the race who once owned the domains we now possess, and who, though suffering severe privations, often befriended our fathers when they were few and feeble.
6. Resolved, That John Beeson, our General Agent, be requested to address public meetings, and collect funds for the foregoing purposes.
7. Resolved, That the Press generally be respectfully requested to give publicity to the foregoing through their periodicals.

TAPPAN TOWNSEND, Chairman.
W. C. GOULD, Secretary.

Judge ye not another; for he who judgeth another is guilty of trespass.

Overcome thy wrongs, and goodness will bless thee; forsake thy sins, and mercy will follow thee; obey the truth, and harmony will not forsake thee.

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

Truth is one; one is not two. Two can be divided, unity never.

Interesting Miscellany

BERANGER'S LAST WORDS.

I die, my France, I die; all tells me so:
Mother adored, adieu! thy sacred name,
Be it the last word that my lips shall frame.
Has ever Frenchman loved thee more? Oh, no!
Ere I could read, I sung thee; and now too,
While death above my head suspends his dart
Singing thee still, my feeble breathings part;
To so much love vouchsafe a tear: Adieu!

In impious triumph, when ten kings had driven
Their chariots o'er thy prostrate form, I made
Lint from their scarfs to dress thy wounds, and laid
My balm upon them; but, by grace of Heaven,
A fruitfulness from out thy ruin grew;
Time, as it goes, shall still do good to thee;
Thy thoughts are sown through earth! Equality
Shall reap the harvest in the end: Adieu!

Here, crouched within my tomb, I shall recline;
Ah, give thy aid to those who had my love!
Thou ow'st the boon, O France, to that poor dove
Which never plundered a y field of thine,
Making this prayer to all my children true,
Even while the call of Heaven comes down to me,
I have kept up awhile my tomb-stone: see,
My arm grows weary, and it sinks: Adieu!

MORMONISM.

As this disgusting compound of sensuality, despotism and ferociousness, is continually thrusting itself upon public attention, it may interest some of our readers to recall the circumstances in which it originated. The calamity has come upon us as one of the results of that excessive freedom, in the exercise of which we throw open the gates of our empire to all manner of immigrants from the old world; for this anomalous population is chiefly recruited from Europe. Rev. Solomon Spaulding, a graduate of Dartmouth College, was distinguished for a lively imagination, and a love for history. He lived in a part of Ohio abounding with mounds and the ruins of old forts, and took much interest in the study of these antiquities. To beguile his hours of retirement, he conceived the idea of giving a historical sketch of the lost race, about which there was so much mystery. It was, of course, a fanciful undertaking, giving wide scope for the exercise of imagination, and tempting him to indulge in an antique style while describing ancient things. The Old Testament containing the most ancient books in the world, he found it convenient to imitate its style. He therefore launched out at will into the region of free historical romance. This was in 1812. His neighbors, hearing of the progress of his curious work, would come to his house and hear portions of it read. It claimed to have been written by one of the lost nation, to have been recovered from the earth, and was christened with the title of "Manuscript Found." This self-amusing gentleman pretended to be deciphering the mysteries of the disinterred manuscript, and regularly reported progress to his neighbors. From the classics and from ancient history he introduced many uncouth and unaccustomed names, which awakened curiosity. Mr. S. removed to Pittsburg, and found a friend in the person of an editor, to whom he showed his manuscript. The editor was pleased, borrowed it, kept it, and offered to print it if Mr. S. would make out a suitable title-page. He promised also to make it a source of profit. Mr. S. declined any such use of it. Sydney Rigdon, who has since figured so largely among the Mormons, was then employed in the editor's printing office; he inspected the manuscript, and had an opportunity to copy it. It was returned to the author, who died in 1825. But the influence he had unwittingly originated, did not die with him. There is no doubt that Rigdon took a copy of the whole or parts of the manuscript. He appeared in Palmyra, N. Y., in 1828, working at his trade. About this time there began to be talk of certain mysterious "plates" being found in that region. They had been discovered, it was said, by Joseph Smith, Jr., in the bank of the Erie Canal, near Palmyra. Here Smith and Rigdon conspired to start the fraud. Smith was a man of low cunning, vulgar and sensual in his habits, a fitting accomplice for Rigdon, both being ready to execute any falsehood. Joe was to be set up as a leader, and to assume the title of Prophet. It was given out that Joe was engaged in translating the plates. This was in 1829. Some followers were obtained, chiefly the ignorant and vicious, and the dishonest, who had no character to lose. They called themselves the Church of the Latter-Day Saints, and organized at Manchester under Joe Smith, who issued an edition of 1,200 copies of the "Book of Mormons," at Palmyra. Some three or four seemingly respectable men of that region joined them, which attracted more attention. Smith and his followers selected Kirtland, Ohio, as their "City of Refuge," by inspiration, as blasphemer said—the Lord intending and directing the temple should be built there. Two hundred composed the first settlement. They called their book the "Golden Bible." Smith founded a bogus bank, which of course failed, and he found it necessary to move farther West. Thither has been the disastrous progress of these miserable impostors, whose subsequent history is known to the world. It would seem as if there was no form of folly or impiety which some human beings will not embrace. Polygamy, blasphemy, rebellion, murder, are the natural fruits of this wretched conspiracy, which is troubling the whole land. Smith was overtaken with the judgments of God, and died a miserable death. Young is probably destined to a similar end.—N. Y. Journal of Commerce.

HORTICULTURAL DISCOVERY.—A singular discovery in horticulture is related in an Italian journal as having been made by a florist in Arl-raca. The journal asserts that a delightful fragrance may be obtained by covering the roots of plants that are naturally inodorous, with fragrant manures. An eastern paper translates the statement of the Italian journal thus: "With a decoction of roses the discoverer has been enabled to give to the rhododendron the perfect fragrance of the rose. In order to insure a successful result, it is necessary to treat the seeds of the plant to which it is desired to give fragrance. They are steeped two or three days in the required essence, then dried in the shade, and shortly afterward sown. If it is desired to change the natural odor of the plant for one more agreeable or desirable, the strength of the essence is doubled or tripled, and a change must be made in the nutrition of the plant. In order to make the artificial odor permanent, the plant must be sprinkled and dampened with the essence several days in the spring, for two or three years. And thus, also, it is said, a gardener may, at his pleasure, cause different plants or trees to share their odors with each other by boring through the stalk, trunk or root, an opening in which to pour the fragrant ingredient."

DIOGENES.

In his old age Diogenes was taken captive by pirates, who carried him to Crete and exposed him for sale as a slave. On being asked what he could do, he replied, "Govern men; sell me, therefore, to one who wants a master." Xenias, a wealthy Corinthian, struck with this reply, purchased him, and on returning to Corinth, gave him his liberty, and consigned his children to his education. The children were taught to be cynics, much to their own satisfaction. It was during this period that this world-renowned interview with Alexander took place. The prince, surprised, at not seeing Diogenes joining the crowd of his flatterers, went to see him. He found the cynic sitting in his tub, basking in the sun. "I am Alexander the Great," said he. "I am Diogenes the cynic," was the reply. Alexander then asked him if there was anything he could do for him? "Yes, stand aside from between me and the sun." Surprised at such indifference to princely favor—an indifference so strikingly contrasted with everything he could hitherto have witnessed—he exclaimed, "Were I not Alexander I would be Diogenes!" One day, being brought before the King, and being asked who he was, Diogenes replied, "A spy on your cupidity—" language, the boldness of which must have gained him universal admiration, because implying great singularity, as well as force of character.

Singularity and insolence may be regarded as his grand characteristics. Both of these are exemplified in the anecdote of his lighting a lamp in the day-time, and peering about the streets as if earnestly seeking something; being asked what he sought, he replied, "A man." The point of this story is lost in the usual version, which makes him seek "an honest man." The words quoted in Laertius are simply, "I seek a man." Diogenes did not seek honesty; he wanted to find a man in whom honesty would be included, with many other qualities. It was his constant reproach to his contemporaries that they had no manhood. He said he had never seen men; at Sparta he had seen children; at Athens, women." One day he called out, "Approach, all men!" When some approached, he beat them back with his club, saying, "I called for men; ye are excrements."

Thus he lived till his ninetieth year, bitter, brutal, ostentatious and abstemious; disgracing the title of "The Dog," (for a dog has affection, gratitude, sympathy, and carressing manners), yet growing over his unenvied virtue as a cur growls over his meatless bone, forever snapping and snarling without occasion; an object of universal attention, and from many quarters, of unfeigned admiration. One day his friends went to see him. On arriving at the portico under which he went to sleep, they found him still lying on the ground wrapped in his cloak. He seemed to sleep. They pushed aside the folds of his cloak; he was dead.

THE OVERFLOWING CUP.

A company of Southern ladies were one day assembled in a friend's parlor, when the conversation chanced to turn upon earthly affliction. Each had her story of peculiar trial and bereavement to relate, except one pale, sad-looking woman, whose lusterless eye and dejected air showed that she was a prey to the deepest melancholy. Suddenly arousing herself, she said in a hollow voice, "Not one of you know what trouble is."

"Will you please, Mrs. Gray," said the kind voice of a lady who well knew her story, "tell the ladies what you call trouble?"

"I will, if you desire," she replied, "for I have seen it. My parents possessed a competence, and my girlhood was surrounded by all the comforts of life. I seldom knew an ungratified wish, and was always gay and light-hearted. I married at nineteen one I loved more than all the world beside. Our home was retired, but the sunlight never fell on a lovelier one, nor on a happier household. Years rolled on peacefully. Five children sat around our table, and a little curly head still nestled in my bosom. One night about sundown, one of those fierce black storms came on which are so common in our Southern climate. For many hours the rain poured down incessantly. Morning dawned, still the elements raved. The whole savannah seemed afloat. The little stream near our dwelling became a raging torrent. Before we were aware of it, our house was surrounded by water; I managed, with my babe, to reach a little elevated spot, on which a few wide-spreading trees were standing, whose dense foliage afforded some protection, while my husband and sons strove to save what they could of our property. At last a fearful surge swept away my husband, and he never rose again. Ladies, no one loved a husband more—but that was not trouble."

"Presently my sons saw their danger, and the struggle for life became the only consideration. They were brave, loving boys as ever blessed a mother's heart, and I watched their efforts to escape with such agony as only mothers can feel. They were so far off I could not speak to them, but I could see them closing nearer and nearer to each other as their little island grew smaller and smaller."

"The sullen river raged around the huge trees; dead branches, upturned trunks, wrecks of houses, drowning cattle, masses of rubbish, all went floating past us. My boys waved their hands to me, then pointed upward. I knew it was a farewell signal, and you, mothers, cannot imagine my anguish. I saw them all perish, and yet—that was not trouble."

"I hugged my babe close to my heart, and when the water rose to my feet I climbed into the low branches of the tree, and so kept retiring from it, until an All-Powerful Hand stayed the waves, that they should come no further. I was saved. All my worldly possessions were swept away; all my earthly hopes blighted—yet that was not trouble."

"My baby was all I had left on earth. I labored night and day to support him and myself, and sought to train him in the right way; but as he grew older, evil companions won him away from me. He ceased to care for his mother's counsels; he would sneer at her entreaties and agonizing prayers. He left my humble roof that he might be unrestrained in the pursuit of evil; and at last, when heated by wine one night, he took the life of a fellow-being, and ended his own upon the scaffold. My Heavenly Father had filled my cup of sorrow before, but now it ran over. That was trouble, ladies, such as I hope His mercy will spare you from ever experiencing."

There was no dry eye among her listeners, and the warmest sympathy was expressed for the bereaved mother, whose sad history has taught them a useful lesson.

EVENING HOURS FOR MECHANICS.—One of the best editors of the *Westminster Review* could ever boast, and one of the most brilliant writers of the passing hour, was a cooper in Aberdeen. One of the editors of the *London Daily Journal* was a baker in Elgin; perhaps the best reporter of the *London Times* was a weaver in Edinburgh; the editor of the *Witness* was a stone mason. The leading machinist on the London and Birmingham Railway, with £700 a year, was a mechanic in Glasgow, and perhaps the very richest iron founder in England was a working man in Morap. These men, however, spent their leisure hours in acquiring useful knowledge. They could not have reached the eminence they did, hanging around hose and engine houses, or wasting hours away in taverns.

THE RICHEST MAN IN ENGLAND.—S. McKensie, the literary editor of the *Philadelphia Press*, who is well acquainted with the history of the wealthy English families, says the Marquis of Westminster formerly Earl Grosvenor, is the wealthiest man in Great Britain. His property, mostly real estate in London and in the counties of Cheshire and Dorsetshire, is estimated at 21,000,000 pounds sterling, equal to one hundred million dollars. More than half of this sum has accrued in the last fifty years, and it is constantly increasing by the reversion of buildings which have been constructed in conformity with ground leases. A large tract of land in Westminster, stretching from the Parliament houses to Chelsea, was purchased by the Grosvenor family for a trifle. By degrees, as London increased, particularly spreading to the west, as most great cities do, this land, swampy and barren as it was, came into request for building purposes. Buckingham Palace was built upon this ground, and many new squares and streets, the habitations of rich and fashionable people, have been laid out in it. The Marquis is described as a mean, miserly fellow; his income is over three million dollars a year, and in all probability, whoever possesses the estate half a century hence will have a yearly income of from five to seven millions of dollars. There are many others of the landed aristocracy of Great Britain who have enormous incomes. The Earl of Fitzwilliam, who died last summer, had an income of a million dollars a year. He has left to his youngest son estates which produce an annual income of \$100,000, and to the second son an income of \$150,000, while the eldest son, the heir of the coronet, is limited to a rental of \$150,000, instead of \$200,000, per annum, upon which his father supported the dignity of his great name in the North of England.

THE BORAX LAKE IN NAPA COUNTY, CALIFORNIA.—The Surveyor of Napa County, in his report to the Surveyor-General, thus describes the Borax Lakes:—"The principal Borax lake is situated about half a mile north of the north shore of Clear Lake, and five miles from its foot. It presents a surface of over two hundred acres, so highly impregnated with borax, that it cannot be held in solution, and is found in crystallized particles, from very small up to half a pound weight, in the mud below. A man can take out over one hundred pounds of pure borax in a day. It is known in the public survey as Alkali Lake, in Congressional Township, No. 12, north range 7, west of Mount Diablo meridian, fifty-two miles north of Napa city. One and a quarter miles north, over a high chimes ridge, is found the sulphur bank, from 25 to 30 acres, supposed to be thirty feet thick, the steam below constantly bursting up crusts in a conical form, and forming new sulphur in the cavities, presenting a very beautiful appearance. The whole machinery is in such active operation that if the sulphur should all be removed, it appears that it would soon form again. Why, sir, were you there, you would feel like the Dutchman when he dipped his bucket in the hot spring. Eighty rods west of the sulphur springs is a hot spring in the edge of an arm of Clear Lake, so highly impregnated with borax that it is deposited in small particles on the surrounding gravel. This spring will afford 150 gallons of water per minute. A few miles west on the south side of Clear Lake, is another borax lake. I am not prepared to speak of the value of these discoveries, but they surely have added a new and strong feature to the mineral wealth of California."

THE DEVIL'S WORK DONE.—Many years ago, when as yet there was but one church in the old town of Lyme, Connecticut, the people were without a pastor. They had been for a long time destitute, and now they were on the point of making a unanimous call for a very acceptable preacher, when a cross-grained man, by the name of Dorr, began a violent opposition to the candidate, rallied a party, and threatened to defeat the settlement. At a parish meeting, while the matter was under discussion, a half-witted fellow rose in the house, and said he wanted to tell a dream he had last night. He thought he died and went away where the wicked people go, and as soon as Satan saw him he asked where he came from.

"From Lyme, in Connecticut," I told him right out.
"Ah! and what are they doing in Lyme?" he asked.
"They are trying to settle on a minister," I answered.
"Settle a minister!" he cried out. "I must put a stop to that! Bring me my boots; I must go to Lyme this very night!"

I then told him, as he was drawing on his boots, that Mr. Dorr was opposing the settlement, and very likely he would prevent it altogether.

"My servant, Dorr!" exclaimed his majesty; my servant Dorr! Here, take my boots; if my servant Dorr is at work, there is no need of my going at all!"

This speech did the business. Mr. Dorr made no farther opposition; the minister was settled, but his opponent carried the title, "My seryant, Dorr," with him to the grave.

SCIENTIFIC FACTS.—There are five pounds of pure sulphur in every 100 pounds of wool.

Carrots consume 197 pounds of lime to the acre; turnips but 70 pounds.

A cubic foot of common arable land will hold 40 pounds of water. It takes 5 pounds of corn to form one of beef. Three and a half pounds of cooked meal will form one of pork.

To add one per cent of lime to a soil that is destitute of it, requires 10 tons of slacked lime, or 6 of caustic, to the acre.

Clay will permanently improve any soil that is sandy or leachy. Lime and leached ashes will benefit leachy land.

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Clay applied to sandy land is far better than sand to clay land. One hundred tons to the acre will give an inch in depth.

Pure phosphorus is worth from four thousand to five thousand dollars a ton; and as it comes from the earth, it shows how scarce it is.—*Goward's Register.*

A VOLCANIC ERUPTION—A WHOLE VILLAGE DESTROYED, AND 3,000 PERSONS KILLED.—An account of the eruptions of the volcano Amoe, in one of the Sanquir Islands, near Borneo, has been furnished by the Dutch residents at Manado. There were two separate eruptions on the 2d and 17th of March last. The emission of lava, stones and ashes was so great as to obstruct the sun, and produce total darkness. A whole violent hurricane and lightning accompanied the eruptions. A whole village was destroyed, beside an immense amount of growing rice. Nearly 3,000 persons were killed.

SPIRITUAL DEATH.—Strange as it may sound, how many a man follows himself to his grave! He is no mourner—would he were, for then there might be still hope—but he is an assister at the grave of his own better hopes and holier desires, of all in which the true life of the soul consisted, which is all dead and buried, though he, a sad survivor of himself, still cumber the world for a while.

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CERTIFICATES.
Mrs. J. Linton, for a number of years was afflicted with cancer of the womb. A perfect cure was made in 20 days. Address, **MRS. LINTEN, Keokuk, Iowa.**

Mr. Rhinebold's daughter, aged 10 years, was cured in three days of St. Vitus's Dance. This was an extremely interesting case. The patient, when Dr. Scott was called upon, could not speak, lie down, or stand five consecutive minutes. Address, **MR. RHINEBOLD, 64 Fourth-st., St. Louis, Mo.**

Mrs. Henry Choteau's boy, five years of age, was cured of Dumbness, never from his birth having spoken. Address, **MRS. H. CHOTEAU, Clark Avenue, St. Louis.**

Mrs. Scaffel, Market street, between 14th and 15th sts., St. Louis, Cancer on the Breast, weighing 5 3/4 lbs. (surgical measurement). This was an extremely interesting and truly astonishing case; this cure took the entire faculty of St. Louis by surprise. The most eminent physicians and surgeons of England had operated upon her, likewise Dr. Pope, Dean of Pope's College, St. Louis, and all had pronounced her incurable. The history of this case has been published in all the leading papers and medical journals of America and Great Britain. A perfect cure was made in six visits.

Miss Ann Arnot, daughter of J. Arnot, exchange and livery stables, St. Louis, extreme case of malformation of ankle and foot (born so). The St. Louis faculty had decided that when maturing change occurred, death would ensue. Entire cure made in three months, the young lady being now alive, well, and with a perfect formed foot and ankle. Drawings of the various forms during the change are now in possession of Mr. Arnot.

Andy Lemmon, of the firm of Lemmon & Overstall, St. Louis, called upon Dr. Scott, to be relieved of pains in the back, supposed to be rheumatic, obtained the desired relief, and was then informed by the doctor that in a very short time he would lose the entire use of his limbs. In the course of a few weeks' business called Mr. Lemmon to the east. Upon his arrival at Baltimore the power and use of his limbs suddenly left him, and he was compelled to be carried to the hotel, where he remained paralyzed; his brother went to Baltimore, and at his entreaty he was carried back to St. Louis, to be operated upon by Dr. Scott. Twenty days under Dr. Scott's hands entirely restored the use of his limbs.

Mrs. Ellen Miller, daughter of the Rev. Mr. Feasdale, was pronounced by the physicians attending upon her to be in the last stage of consumption, and as such was given up by them as hopeless. She expressed a desire to breathe her last, surrounded by her family, and amid the scenes of her youth was carried to St. Louis to breathe her last. Dr. Scott was desired to test the miraculous powers possessed by him upon her—not with the hope of curing her, but to be exposed as a humbug. Dr. Scott visited her, and he can truly say, as Caesar wrote, *veni, vidi, vici*. He came, he saw the patient and the disease was conquered. The lady is now hale and hearty.

Mr. M. Bard, gate-keeper at the toll-gate on the Warrensville road, had lost the entire use of one arm, could not move it up or down. After the second visit to Dr. Scott he was able to move it at pleasure and straighten it out, also to lift and carry for some distance a peck of corn.

Mrs. —, a lady advanced in years, weak and inflamed eyes, sight perfectly restored in only six visits. The address will be given to those inquiring.

Mrs. —, affection of kidneys, in ten visits completely restored to health.

Mrs. —, has been troubled with asthma for years, one week's attendance relieved her.

Mrs. —, wife of Dr. —, troubled with paralysis of throat and palate, restored in five days.

Mr. and Mrs. —, moving in the first circles of society, sight and hearing rapidly restored.

Mr. —, troubled with the worst kind of piles, one visit and three applications of Pile Salve, perfectly cured. Also some forty or more now under treatment, to all of whom the doctor has permission to refer, as they are satisfied of having received great benefit, and of progressing rapidly toward a permanent cure. The names left out in the above certificates will be furnished to those who wish to consult them.

A. McLain, Engineer on board the steamer *Australia*, erysipelas in hand; for eight days had not slept. Dr. Barr, of St. Louis, had, as a last resort, lanced the hand. The hand apparently had mortified, and was green up to the elbow. His friends became alarmed and the doctors declared that he must either lose his arm or his life. His friends now prepared to take him to Pope's College to undergo the operation. He was placed in a carriage to proceed to the college, when a Mr. E. Clarke jumped into the wagon, and said: "I am a better driver than any here; I will go to the college, you fellows," when, instead of proceeding to Pope's College, he drove the sufferer to Dr. Scott's, and in twenty-eight minutes Dr. John Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLain resumed his duties as engineer on board the steamer, a sound and hearty man. Mr. A. McLain, now resides in New Brighton, Beaver Co., Pa. Mr. Jaquy, a patient now under the treatment of Dr. Scott can testify to the above facts, or a letter sent to Mr. McLain, will be answered.

Dr. Rutherford, Louisville, Ky., was afflicted for 55 years with rheumatism, was entirely cured in three weeks.

Dr. Green, of Louisville, Ky., bad case of rheumatism, perfectly cured in one week.

Miss Bridget O'Neill, hemonads, cured in ten days.

Mrs. D. —, Cincinnati, flooding, stopped in five minutes.

Miss Mary Chamblin, an aggravated case of suppressed menstruation. When called in the patient was speechless. In two days she was enabled to walk—perfectly cured in five days. Pine street, between 12th and 18th, St. Louis.

John Brown, bar-keeper, steamer *Flying Cloud*, given up by the regular physicians and pronounced unable to live one hour, with hemorrhage of the lungs. The bleeding was stopped in four minutes.

Frank Newell, book keeper to the firm of Statenous & January, St. Louis, cured of stuttering by one application of the hands.

Mr. Carr, District Attorney, Lexington, Ky., cured of heart disease in ten visits.

Mrs. M'Cammit, St. Louis, a very bad case of heart disease, cured by one application of the hand.

Mrs. Mary Stewart, hemorrhage of the womb, cancer upon the back, and several other diseases. This case being one of extreme delicacy the full particulars will be made known and described to all who may find it interesting.

Miss —, of St. Louis, blindness cured in five days. At the request of the patient and her friends the name and particulars are suppressed, but to all who may inquire of her, the address will be given.

J. M. Moore, of the firm of Moore & Patterson, Louisville, Ky., was nearly doubled up with rheumatism, perfectly cured in one month.

George E. Walcott, Esq., artist, of Columbus, Ohio, cancer-wart upon the nose fell off after two applications of the hands.

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