SPIRITUAL TELEGRAPH

DEVOTED TO THE PHYSICAL AND SPIRITUAL NEEDS OF MANKIND.

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

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THE SPIRITUAL TELEGRAPH.

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REPLY TO MR. SUNDERLAND.

PAINESVILLE, O., *February* 28, 1859.

FRIEND PARTRIDGE:—Your paper of the 15th of January ...ed to reach me. That number probably contains Mr. Sun...land's thirteenth and fourteenth problems, as the next fol...ing those I have commented on is No. 15, to which I will ...proceed to reply. I shall not, however, attempt to follow ...in detail, but merely notice some of his assumptions, which ...will show to be untrue and unjust. In accounting for the ...tradictions, falsehoods and failures of the so-called Spirits," ...objects to the reason given by some, "that like attracts ..." and is therefore, because the questioner "loves false...d," sure to "attract lying Spirits." He says: "All mor...who follow up their questions to the Spirits through differ...edia get more or less falsehoods." Here Mr. Sunderland ...es to know what "all mortals" experience. This is an ...mption wholly unwarranted and untrue, in fact. Such arro... is unpardonable in any man, and more especially in one ...has claimed to be a preacher of the Gospel. His subse...t remarks in the TELEGRAPH of the 29th January, upon ...problem, are too fallacious and ridiculous to be noticed. ...er paper of the 12th of February, he pursues the same ...t, and quotes from the writings of A. J. Davis, and ...tiously asks that seer: "How do you know that Spir...ver deceive?" and adds, "you (Mr. Davis) were never ...e spirit-world, I opine, and you know nothing more as to ...can or can not come from Spirits than your humble ser...t." Now, Mr. Sunderland, how do you know this? ...re prepared to show to the world that you know as much ...Spirits as Mr Davis? If you do, you have been very ...rtunate in not being able to show to the world some little ...mation to his standard, in the estimation of all true ...alists. Mr S.'s arrogant comparison of himself with A. J. Davis reminds me of the old lady who said "she verily believed that her minister was the best man that ever lived on earth," when a bystander asked her if she thought he was equal to Jesus Christ, who once lived on earth. "Why, no," said she, "I don't know as I would say that he is equal to Jesus Christ, but I do think he comes as near as anti-Christ." We opine that La Roy Sunderland would be considered about as near Mr. Davis' equal.

As to our "guardian Spirits" being "driven away by a more powerful evil Spirit," as Mr. S. represents that he was informed by Dr. Hare, I would just remark that the mere opinion of Dr. Hare or any one else on this point is of very little consequence, and furnishes no proof of the fact. Mr. S. says "we know nothing of the personal identity of a Spirit that communicates, and can not know whether it be male or female." Well, be it so; does it follow that our friends from the Spirit-world do not furnish such evidence of their identity and sex as is satisfactory to a reasonable mind? If a Spirit should influence a medium to write in a foreign language which is wholly unknown to the medium and every other person present, and it should afterward be read by one who understands that language, and it is found to be a communication from one who was not supposed to be in the Spirit-world, but it should be afterward found to be a fact that the Spirit communicating was actually drowned at the very time and place represented in the unexpected communication, would there be any reason to doubt the truthfulness of the communication, or the identity and sex of the Spirit? Such cases have occurred, and have been well authenticated; and yet it might, perhaps, be truly said, we can not positively know its truth. I do not positively know that such a person as Gen Washington ever lived or died; but would it be reasonable for me to doubt it? I think not; but it would be more unreasonable for me to doubt the evidence of my senses in regard to the identity of my Spirit-friends who have communicated with me. In determining as to the truthfulness of any revelation, whether ancient or modern, we are bound to exercise our reason, and candidly weigh the evidence in the case.

Again: Mr. Sunderland says it is urged that "skepticism repels the Spirits," and "that we are told that any shade of doubt beforehand, any disposition to test the Spirits, will repel them, and make it impossible to get truthful communications." Now suppose Mr Sunderland has been told so; is he bound to believe all that he is "told," without investigating the truth of what he is told? If any person should tell me so, I should say that my experience proves such a statement to be untrue. I myself received tests, while a skeptic, which satisfied my mind, and removed my skepticism

In the TELEGRAPH of February 19, Mr Sunderland begins by saying, "that must be admitted as a sound maxim which requires us to account for all the phenomena we witness, by laws which appertain to this world, when such laws are present with us, and well known" And when these laws are found to be insufficient for the purpose, he admits that what mediums do or say may be allowed to be "said or done by the inhabitants of another world." Well, Mr. S., in this you virtually yield all that Spiritualists claim. The fact that the manifestations through mediums can not be accounted for by any known laws, except such laws as are explained to us through mediums, forces conviction upon every well-balanced mind, that such manifestations are from "the inhabitants of another world;" and the very fact that Mr. S. is so puzzled to understand them, should lead him at once to adopt the rule he has here laid down, and cease his ridiculous tirade against Spiritualists and mediums.

Mr. Sunderland quotes what he says Miss Emma Hardinge is "reported to have said" in a lecture delivered in Cincinnati, December 8, 1858, that "except in a circle no medium has ever yet been known to transcend her normal capacity." Assuming this to be a correct report of what Miss Hardinge said, beyond all doubt, Mr. S. proceeds to say, "when it is admitted that nothing is ever uttered through any medium which transcends his or her normal capacity, etc., it is what I call somewhat of a common-sense view of the subject" Now it is by no means certain that Miss Hardinge ever uttered such a sentiment; and if she did, Mr. S. has no right, upon his hypothesis that there is no reliability to be placed on what mediums say, to found any argument upon it; but it is very doubtful whether she did say it; and if she did, my experience teaches me that the position taken is incorrect. What will Mr. S. say of a child, not three years old, who had never written a word in her life, and did not even know one letter from another, being made to write intelligibly by some unseen power, and inform her parents by that writing, of events which had not yet transpired, but actually did afterward? Such a case has occurred, and that, too, when there was no circle formed, which can be well established by such testimony as would be received in any court of justice Is not this a full refutation of the statement said to have been made by Miss Hardinge, upon which Mr S founds his argument? But I will refer to another case, which I mentioned in my last number, that of my daughter, who, without being in a circle, was enabled by some unseen intelligence to decipher short-hand writing, of which she knew nothing, and write Hebrew correctly, when she had never seen a Hebrew letter or character and no one in the form was present who could read a word of it I will add one more instance for Mr S.'s consideration, which I think will be sufficient to satisfy any reasonable mind that the position taken by Mr Sunderland is untenable It is that of mediums writing and speaking (when not in a circle) in various languages, of which they have no knowledge This has been witnessed by thousands, and, I might say, hundreds of thousands.

Mr S has a great deal to say about what "may be;" but seems to forget, or not understand, that La Roy Sunderland "may be" mistaken in many things which he asserts He seems to imagine that his mind has grasped the whole of what

there is in the spiritual phenomena, and ignores all that has been experienced by all the rest of the world. Hence, instead of saying he has not been able to discover this or that thing, he says: "It must be admitted by all—it can not be shown—no one will pretend," and such like broad assertions. Such arrogance falls very far short of argument, and is not a mark of humility; nor will it assist any one in a search after spiritual truth.

Mr S. says he needs no medium between him and his best friend. No; and if he did, he could have no communication with that friend, on which he could rely, while he remains in his present condition; he is too skeptical. Spirits in the Spirit-world are yet rational beings, and they will not be trifled with any more than they would be in the form; and until Mr. Sunderland reforms, and "does work meet for repentance," he will remain in ignorance of that enjoyment which flows from a conscience "void of offense toward God and man."

In the TELEGRAPH of the 26th February, Mr. Sunderland has undertaken to show that A. J. Davis is unworthy of confidence as a seer. Mr. Davis is too well known, and his character as a seer is too well established, to require any reply to anything that La Roy Sunderland or any one else can say against him. All that Mr. S. can say or do to discredit Mr Davis will be like his undertaking to batter down the walls of Gibraltar with a popgun. Yours truly, H. STEELE.

PHILOSOPHY OF EVIL.

PHILADELPHIA, *February* 18, 1859.

MR. PARTRIDGE:—I have noticed in some recent papers a discussion on the subject of "Evil." As my views on that subject differ in some respects from those of most other men, I will, with your permission, state them.

I think we are too much disposed to form our opinion without due reflection and on but superficial observation, although it is as necessary to have a good foundation for an opinion as for a house. In investigating this subject, it would be well to begin with fundamental principles, or the great cause of all things, and ascertain as nearly as possible what the character or attributes of God are. And I think we shall all agree in this, that he is perfectly good, wise and powerful. Now if we know this to be true, our conclusions predicated on such a knowledge are more likely to be true also, and we have a foundation on which we can safely build a theory, or base an argument; for

"What can we reason but from what we know?"

And here is a criterion by which we may test the truth of our opinions. Does any one believe there is anything whatever in the whole universe that the whole universe would be better off without? If so, let him apply the touchstone; let him test that belief by the above criterion, and he will say it is impossible. It can not be, if God is infinitely good, wise and powerful. We all believe, also, that God is everywhere—filling all space—permeating all matter—all substance. Now if there is evil in the world, is not God in it, and it in him? And if there is a devil, is not God in him as much as in any bright angel or other Spirit, or even in Christ himself? If there is anything in the universe which seems to us wrong or evil, you may rely upon it that it is unavoidable, or absolutely necessary (I believe it is both), to produce the greatest good; for we can not admit for a moment that God would create or permit anything in his good work to mar it in the slightest degree. "But," says the reader, "facts—facts are worth more than all your theories; don't we see evil all around us every day?" True, facts are better evidence than theories; but be sure you have got the facts before you attempt to show them. Now suppose you have a family of children which are very dear to you, and you find it necessary to tell one she must have that ugly tooth drawn, another that he must take a dose of very nauseous medicine, or have a wound probed or cauterized—that it is necessary, and it is only from your love for them that you require these things of them—that you had much rather give them cake or candies if they would do as well—do you suppose these children would believe you? might they not cry out, "I see the facts; we don't believe a word of it; don't we know it will hurt us?" And will they not consider the remedy a greater evil than the disease? But when the child has grown wiser, will it not see the necessity of such treatment, and thank you for it? It is with us as it is with those inexperienced children; we look on the ills of life here as greater evils than those otherwise eternal diseases they are intended to cure.

Now I don't know anything better calculated to develop or bring into action the better qualities of man's nature than what we call evil. All trouble, sorrow and pain, are necessary to our present condition; but as we grow wiser, we shall, in the same ratio, become better; and in the same ratio that we become better will evil leave us until it entirely disappears, being no longer needed. In our progress we shall be continually throwing off particles of animal matter, and replacing them with spiritual, until no more of the animal qualities remain, and, becoming entirely spiritual, we shall no longer have use for this earth, and shall consequently leave it, and the earth will then be decomposed, and will return to its original elements; but this final result will no doubt require a long, very long time.

As regards pain, which is thought to be a part of the evil in this world, I consider it to be indispensable to our very existence. For instance, suppose we have an internal complaint, say inflammation of the bowels; if we had no pain, we could not know of the disease, and death would be the consequence.

Many men, and very good men too, often wonder why it has pleased God to create us subject to so much evil. I think I can account for it to such person's satisfaction. The evil (so called) among us is owing to the low grade in which we have been created, and I believe that we could not have been created in any higher grade of being, and answer the purpose of our creation. For instance, suppose man had been created an angel; could he have propagated his species? should we have seen any of those little angels that we now see around our homes? Certainly not; and that one angel would have remained alone on the earth. God says to Adam, "Be fruitful, and multiply and replenish the earth." Therefore it was necessary that we should be created so near the grade of the animal as to enable us to increase and multiply our species. I think the truth of this theory will be seen by studying the lower orders of creation, when we shall find that the lower the grade of being, the more prolific they are, some of the lowest producing millions of eggs in a year. If it is not generally known now, I think it soon will be, that as mankind become more spiritual, their issue will decrease in the same proportion. In conclusion, let me add that we should always bear in mind that there are many things in this world really necessary and good for us, that are not agreeable at the present moment. G. T.

STRANGE AFFAIR IN ENGLAND.

[It is to be observed that the following account was written evidently by an opponent of the pretensions of the manifestations described, and therefore due allowance must be made for exaggeration and unfavorable coloring of the facts stated. ED. TEL.]

An occurrence, says the Birmingham *Daily Post* of the 22d ult., of a nature seldom witnessed in this country, took place on Sunday evening last, in the Primitive Methodist Chapel, New George street, Dudley, while the congregation were engaged in public worship. Many of the inhabitants of the neighborhood are members of what is known as the "Spirit-rapping Society," and, as such, entertain extraordinary religious notions. During the last fortnight, these people have felt themselves peculiarly impressed with the importance of adopting immediate and active measures for the conversion of of the friends of religion in the locality in favor of Spirit-power. Accordingly, they held a meeting on Sunday afternoon last, for "prayer and inspiration," and agreed, at the close of it, that they were moved by the Spirit to adjourn to the chapel of the Primitive Methodists, which is close by, for the purpose of convincing the people of the error of their ways. These individuals declared that they were told by the Spirit-power that the sainted John Wesley had commissioned them at once to preach the doctrines of John the Baptist, promising, if they did so, they would be "a victory;" but if they did not, they would be deprived of the power of speech.

On the evening referred to, the members of the congregation of the George street Chapel met as usual, and engaged in divine worship, the service being conducted by Mr Rollason, of Oldbury. The preacher was in the middle of his discourse, when a Mrs. Stocks, who was sitting in the gallery, and who, it afterward appeared, was the leader of the Spirit-rappers, suddenly threw herself into what ordinary people would have guessed to have been a fit of hysterics, but which others said was the development of the power of the Divine Spirit. While under some kind of excessive impulse, Mrs. Stocks commenced slapping her bosom with her right hand with a vigor that was perfectly amazing, and exhibited great agitation, exclaiming, "Lord, I thank thee that thou hast permitted me to come to this congregation, and to talk to poor sinners of their souls."

By this time other Spirit rappers in various parts of the [chapel] had began to exhibit similar movements, under the [control]ing influence exerted over them by the Spirit power, and by the appearance of Mrs. Stocks, who certainly appeared to be in a most interesting frame of mind. No less than twenty [of the] Spirit rappers were at work, making wry faces, groaning, prayer and supplication to the Spirit, and throwing their [arms] and bodies to and fro like mad people.

The minister and the church officials were for a while [thun]derstruck. The service was suspended, and attention [was] solely directed to curing the people of their bewitching [extra]sodies. The excitement grew intense, and even dangerous; some of the Spiritualists got up and walked frantically [about] the aisles, and the place was in a complete uproar. The [noise] being great, hundreds of persons had collected about [the] doors of the chapel, inquiring as to the cause of the disturbance. A female in the congregation was actually [fright]ened into fits, to which she was subject, and had to be [carried] out into an adjoining house, where she was attacked [by fits] afterward. The Mrs. Stocks who began the uproar [has] turned out, a somewhat notorious character, and the know[ledge] of this fact induced a man to rebuke her for "coming [there for] the purpose of talking to poor sinners about their souls," [as] she was a woman of "a wicked and adulterous ge[neration]." Mrs. Stocks, however, was too busily engaged to make [any] reply, and kept throwing her arms backward and forward, smiting the right one on her breast, in the midst, appa[rently] of the greatest distress for the sins of the people, and [say]ing, "Thou art the Judge of the living and the dead, [before] whose bar all shall be arraigned." Others cried out, "O, G[od]," "O, Lord!" and "They will not believe, though an [angel] sent from heaven to convince them" (the word "angel" [being] applied to their advocate, Mrs. Stocks).

In one part of the congregation was Mr. Cook, a [?] witch, who threw her arms up, and walked fiercely about. [In] another place was a carpenter who made wry faces [which] sometimes were truly painful, and hideous to gaze at. [A man] went up to him, and called him silly, and said, "Pull [it] down." But the infatuated Spirit rapper said, "I can't," [and] continued to hold it up as though it was stiff. The se[rvices of] the evening were ultimately altogether abandoned, a[nd the] members at last succeeded in clearing the chapel of [their] Spirit-rapping friends. The event has created a gre[at sensa]tion in the town, and it is considered that other [religious] bodies are open to the same sort of invasion, and m[ay risk] having their places of worship desecrated. Since Sunday, [Mr.] Morris, the superintendent minister of the Primitive Me[thodist] denomination in this circuit, has visited Mrs. Stocks to [ascer]tain, if he could, the reasons which might have prompted [her] and her associates to this unseemly disturbance. Mrs. [Stocks] simply replied, that she had only accomplished what [she had] to do; she was not sorry for what she had done, for the [for]feiture of her "speech" might depend on the neglect [of that] work. We may farther add, that many of the Spirit[ualists] were from Tipton, others lived in Fountain street, Dud[ley, and] the remainder in a place in the vicinity called "Pen[snett]." The authorities of the Primitive Methodist Church, [we] understand, require a public apology, or bring them [before the] magistrates for trial, on a charge which renders them l[iable to] a penalty, we believe, of £10.

LIFE, DEATH, AND IMMORTALITY.

All matter, both animate and inanimate, has the lines of life, death, and immortality upon it. All things al[ike] live for decay, that they may be absorbed in other life. [Trans]formation is as much a law as the eternal principle [which] causes the elements of nature to gravitate to each other [; the] bodies which we inhabit; the stem which sustains the [beauti]ful flower; the tree which supports the life-giving pu[rposes of] vegetation; all these cherished forms must go—w[here, we] know not, save that they again will mingle with the [dust. Are] they to be absorbed in other life, to again support [the organi]zations of plants and of man, or are they to drop into oblivion more dense with mysteries than that from [whence they] came?

Is matter immortal, or is it a creature of the [?] Does the chemist look upon the elements which co[mpose the] universe with a wandering gaze, thinking that to-day [they are,] and to-morrow they are not? Or, does he see w[ritten upon them] the indelible stamp of immortality? The flower [in its] beauty blooms, and dies—then what? Is its essence a[bsorbed] in other flowers, or has it a Spirit to go to the [land of] angels, and unfold its beauty in the light of imm[ortality?] The birds which fill the air with their music and [make the] heavens vocal with song, are to us of to-day, to-m[orrow they] mingle with the dust. Have they also Spirits w[hich wing] themselves joyfully to paradise?

The clouds which float upon the aerial ocean [?] [?]ry for the eye to define their shape. Are they to [?]

of nature, which help to compose such a world as we inhabit? Is the sunlight of to-day that of yesterday? Has the heat which we daily enjoy flown down through the channels of past time?

Electricity travels through the elements with a resistless power, but soon its thunder is hushed, and where has it gone? Has it passed into non entity, or has it gone to raise its tumult in some foreign realm of space?

The mighty oak bids defiance to storm and wind, and while volcanoes shake the earth to its foundations, it is not overthrown; but time smites it with a resistless arm, and crumbles it into dust.

But, O man! what art thou? What is thy life? Thou wert, and thou *art not*; thou *art*, and thou *shalt not be!* We renovate these living forms each day we live. Has the soul a form, and does it change its laws of life? We know that all things else live by transforming laws—does man?

A single monarch, for the sake of self-aggrandizement, will trample under his feet millions of human beings, but how soon will his dust mingle with that of his slaves? Did not Robespierre's blood mingle with that of his victims? and that too, before the latter had cooled upon the guillotine's axe?

When we see mountains and trees rise above their common dust, when we see man assume the power of state, and turn his brothers into serfs; and when we see the dust of monarchs and tyrants mingling with that of their serfs and victims, then we may well exclaim that *Time is the great equalizer of all things, and the only true reformer of mankind!*

With what solicitude do we contemplate the rise and progress of nations! Do we, with the same grateful emotions, contemplate their destiny? When we behold the dilapidated condition of what were once rock-built cities, with temples heaped upon temples, and palaces upon palaces, and the mightiest works of human genius crumbling into dust, we can not, without inspiration from the invisible powers, describe the scene. "Greece, where is thy glory now? Rome, where is thy splendor? Carthage, where is thy power?"

No longer, in the streets of Nineveh, is heard the "busy hum of men;" and her once crowded thoroughfares are as silent as the grave! There is a cloud of sadness which ever hangs her ruins! The still and solemn country around shows the visible hands of Time erasing former existence out of the memory of man!

And O, Babylon! the mistress of pleasure and of crime, where art thou? Once the whole world was in her power; but now, where is the world, and where is she? Her walls, which reached three hundred feet into the heavens, and encompassed her for more than thirty miles around, and so broad that prancing steeds and chariots could sport upon their tops, where are they now? There is not a relic left to show that they ever stood, and the wind that sweeps the deserted wilderness spreads broadcast the dust that formed those giant walls, and their substance now serves for the grazing beasts to feed upon! Where is her temple, which rose six hundred feet into the air, outstripping everything of the kind ever erected by the hand of man? Its dust can only tell the tale! Her gates, and her gardens, and her palaces, all displayed the brightest achievements of human architecture. But Babylon, the kingdom of kingdoms, the city of cities, the paradise of mortals, the mistress of splendor, and the praise of the whole earth—Babylon the great fell! and her dust only remains to tell the tale of her former existence. Not a remnant of her people are left—even their bones are dissolved, and have passed into other forms.

When we see the proudest works of man thus brought to the dust, and his strength, his greatness, his wisdom, and his glory, shattered and destroyed; and when we see that even the works of all nature are turning to decay, we are prone to exclaim, "All is ruin!" But when we follow the "ruin" of all things, and find that "all" is absorbed by one great ocean of matter—when we find that the past "iniquities" of decayed nations are forgotten in a new and better prosperity; and when we have found that "transformation" is one of the principles of the eternal God, *then* we change our exclamation, *then* we say, "all is not ruin, but all is Progression." "All is Progression," not when men are transformed into beasts, but when beasts are transformed into men, and men transformed into angels.

JOHN W. EVERTS.

Grand Rapids, Mich.

SPIRIT HEALING IN WISCONSIN.

PRAIRIEVILLE, WIS., Feb. [illegible], 1859.

DEAR EDITOR: In a former article I mentioned that Spirits are performing cures amongst us through different mediums, and knowing that facts are sought for in your columns, I am happy to be able to furnish a few for the consideration of your numerous readers. The principal healing medium of this place is Mr. Enos Churchill, who cures by the laying on of hands. He does not depend upon magnetizing or mesmerizing his patients, but a healing power seems to pass from his hands which effectually equalizes the circulation of the vital and spiritual forces, and thus a cure is effected.

As an instance: My companion was so much out of health when we came here last October, that it was with difficulty that she was brought in her carriage a distance of seven miles. By the advice of her physician she was taking medicine every day, but the medium placed his hand first on her head, then over her lungs and chest, and told her to take no more medicine of any kind, but to eat, drink, and be well. Judge of our astonishment to see her improve from that moment, and she has enjoyed good health ever since.

A similar application of Spirit power through the same medium, upon my own person, has effectually cured me of dyspepsia, with which I had been afflicted for three years past, and I now enjoy excellent health.

Mr. Churchill is a farmer, and pretends to no skill in medical science, but in former years suffered almost unto death by a protracted cough and gradual decay of the lungs. When given up by his physician and friends to die, his spiritual guardians came to his relief, and although they can not make him young again, they keep him well enough to attend to his domestic affairs, and to the wants of the sick and suffering. There are patients at his house nearly all the time. Some, however, need to be examined but once, others two or three times. As he uses no medicines he has the more time to ride and visit those who can not come to him.

Not long since he was called to see a young girl of about ten years of age, who had fallen in an unguarded manner, and dislocated her shoulder. He had never set or assisted in setting broken bones or limbs, yet, obedient to the impulse of the controlling Spirit he placed his hand on the patient's shoulder, and the bones went back into their place without giving pain to the patient, or without her realizing any pain thereafter, except a slight weakness of the arm for a few days.

I should state, that before the medium arrived the child realized excruciating pain, and could not allow any one to move her arm without great suffering. For the satisfaction of those who may think this a hard story, I will stop writing for a few minutes, and ask the parents of the child if they can subscribe to these statements.

"We hereby certify that the above statements, concerning our child, are correct. [illegible]"

One particularly interesting feature in the case of this medium is, that he never fails to give a full and accurate description of the physical condition of his patients. And, indeed, I do not suppose that it is possible for any human being to act for an examination, and by any artifice deceive the medium in this particular. And yet, notwithstanding these wonders, and very many more, which I have not now time to mention, are occurring amongst us, here are individuals who, like the Pharisees of old, say "We have Moses and the Prophets, but as for this man we know not from whence he is." How little such seem to realize, or conceive how it is, that Spirits magnetize their mediums and cause them to heal the sick, to speak with different tongues, to interpret different tongues, and to prophesy. But we wait for the future development of mind.

Fraternally thine, WATSON [illegible]

FALLEN ANGELS.

MR. EDITOR: Did the author of the vast mechanism of the universe ever create anything so perfect that there was no chance for its growth or unfoldment? Did he ever create any beings perfectly holy at the commencement of their existence? Are the angels a race of beings who have never grown from a germ or primary to what they now are? All nature answers, "No." If ten thousand voices from the eternal spheres should answer, I believe their answer would be "No." Not only does the vegetable and animal commence its existence from the seed or germ, but I believe all who are now spiritual beings have once been in a primary unfolding, and have been developed to what they now are. How can they sympathize with earth's children if it is not so? Jesus was made perfect through suffering, that he might be a faithful high priest in things pertaining to goodness. Could the angels be happy if they had never known unhappiness, or in other words, grown and become unfolded by discipline? We certainly do not fully appreciate anything until we have experienced the opposite. How should we appreciate food if we never knew hunger? Were the fallen angels created a holy race with the other angels? and did they fall from their state of holiness to their present condition? I can not believe it possible. In the first place, it is contrary to all of God's works as far as we behold them. In the next place, if they were made holy and placed among holy beings—holy within and holy without—when there was no sin in the vast universe of God, and if they fell from that state of holiness and as a consequence were expelled from the holy place they previously occupied, what poor encouragement for us to strive to attain to that condition from which they fell? For my part I would rather stay where I am if I believed that doctrine, for the higher the fall the more severe it must necessarily be.

I have been led to ask these questions from reading the piece in December [illegible] of your paper entitled "Origin of Evil," also some of J. K. Harris's writings. While listening to a minister not long since, and hearing him explain how the angels fell by secretly plotting with a third part of heaven's inhabitants to raise an insurrection and dethrone God, the Spirit explained the subject to me in a different light. This thought of the minister's proved the key that unlocked the mystery. He said a person in childhood is lovely and innocent, but after committing its first small act of disobedience, he may go on, step by step, until he becomes as bad as the worst demon in the world of despair. He as you see, he does not make the child become a fallen angel "by one fell swoop," but step by step. I believe those passages in the Bible referring to fallen angels has reference to the first estate of innocent childhood. I think it to be a want of development of the spiritual faculties. I believe the acorn is as perfect in its sphere of development when it has just burst its shell, and the tiny sprout begins to appear, as when it has become a tree. How prevalent is the feeling, "I am holier than thou!" and how many are there who suppose that there is a race of beings whom God has no sympathy for! What makes each person any better than the fallen angels? Their surroundings may have been better or they may have been better organized, and for this only reason their spiritual nature may be more unfolded. What reason for boasting then? For my part, there is no race of beings I feel no sympathy for. I would say even to those fallen angels, Look up, there is a better condition for you. God loves you, Jesus loves you; you alone are your worst enemies. Cease to do evil, learn to do well. Strive to overcome, we will assist you. God is the same now that he was before you fell; only yourself have changed. I would possess the same feelings Jesus did when he went and preached unto the Spirits in prison. It is love alone that will beget love, and it is only love that will warm and cheer the soul. If Jesus exhibited the attributes of God, then God feels more anxious sympathy for the fallen than for the righteous. I would imitate him.

PLYMOUTH, MASS. Yours, etc. [illegible]

MOVEMENT IN AUBURN.

It will be seen from the following note that the friends of Spiritualism in Auburn are up and doing. That city was next to Rochester perhaps the earliest earthly center of the efforts of the Spirits to make outer and tangible demonstrations of their existence, and their nearness to mortals here below. Many of its citizens then embraced the faith, and have always maintained it, but a season of comparative apathy of some years duration succeeded the excitement of the first unfolding Spirit phenomena, which seems to be now closing with a revival of primitive zeal.

AUBURN, March [illegible], 1859.

BROTHER PARTRIDGE: At a meeting of the friends of progression at [illegible] Hall in this city, on the evening of the 4th inst., to take into consideration the propriety of reviving and more fully concentrating our strength for the further spread of truth, after due consultation, it was resolved by the Spiritual Association of this place, that a sufficient amount of funds be raised to procure a suitable Hall for holding social and religious meetings, and otherwise doing all we can for the general diffusion of that light which is so unmistakably breaking in from the upper spheres, and which has already restored the vision of so many thousands of our fellow beings who had no brighter prospect beyond the grave than that which the cold, chilling, and now dying dogmas of orthodoxy could afford. The officers of our organization are J. H. Allen, President; [illegible], Treasurer; and H. M. [illegible], Secretary, to either of which, communications pertaining to the meetings, &c., may be addressed. We design to have weekly meetings and lectures as often as circumstances may favor us, and the object of this notice is, mainly, to elicit the attention of public speakers who may chance to be journeying hitherward, and who are willing or inclined to give us a call, and may be assured, at least, of having a place to deliver their messages of salvation, and, perchance, something to cheer the outer man. Yours truly, [illegible]

PHILOSOPHICAL AND MORAL DEPARTMENT.

SPIRIT INTERCOURSE.—No. 7.

Although we have the fact established that intelligent, invisible beings manifest their presence in the production of the phenomena before mentioned, we have still to ascertain whether they are the disembodied Spirits of persons who have lived upon the earth. Here, in my apprehension, lies the real difficulty in the inquiry. Up to the point that the communications do not proceed from any person in the flesh, but from some invisible, intelligent power, we have means of investigation by which the fact can be as satisfactorily demonstrated as any other natural fact. But here we enter upon an untrodden field. Except the little light which is thrown on the subject by revelation, we have no knowledge of the contents of the vast arcana of the universe, or of the nature or characteristics of the inhabitants by which the illimitable and unknown realms of space may be peopled. Hence it may be possible, for anything we know to the contrary, that there are invisible beings other than disembodied Spirits able to perform all the acts in question.

The first important fact bearing upon this question is that these beings invariably represent themselves to be disembodied Spirits. This uniformity of declaration on their part is certainly entitled to have much weight. If there were but a single instance or but few instances in which such representations had been made, there might be more room to apprehend deception; but when they have been made in so many thousand cases and under such varied circumstances the testimony given in one case is greatly strengthened by the corroborating testimony of a multitude of others.

That it is not the same intelligence communicating in every case, but different and distinct beings communicating in the various cases, is proved by the different modes of communication and the diverse matters communicated. Hence each being communicating in any one case may be regarded as a separate and distinct witness, and their uniform concurrence is one of the most certain tests of truth. It is so regarded in all ordinary transactions for good reasons, and it is not easy to perceive why it should not be so regarded in a matter such as we are considering. The communications made by these beings refer to matters as various as could be expected to be developed by an intercourse with as many different human beings, and in relation to most of them the statements and sentiments are quite as diverse; yet in the one averment that they who communicate are disembodied Spirits, they all agree. If in our ordinary intercourse with men we should find the same thing happen, that is the manifestation of a great diversity of opinion and information in relation to many things, but a universal concurrence in relation to some one fact within the knowledge of all, we should conclude that the truth of that fact was well established.

EVIDENCE OF IDENTITY.

In addition to such representations as to their general character, these intelligences also represent themselves to be individual Spirits, and very often the Spirits of deceased relatives or friends of those with whom they are communicating. In many cases they profess to give tests for the purpose of overcoming any doubts that might be entertained as to their personal identity.

If such tests should be sufficient, even in a single case, to establish, upon sufficient grounds, that the intelligence communicating is really the Spirit it represents itself to be, the fact that disembodied Spirits can and do communicate with mortals is, of course, proven, and, therefore, it may not be uninteresting to inquire what kind of tests should be sufficient for that purpose.

It is asserted by some that it is impossible for a disembodied Spirit to prove its identity. But why is it impossible to do so? Is it because of its invisibility? Then how does a blind man ascertain the identity of his relatives and friends? There seems to be no good reason why the same kind of proof which is considered effectual to establish the personal identity of living persons, under analogous circumstances, should not be deemed sufficient.

Suppose you have a relative or friend who goes away upon a journey and remains a considerable length of time. Some day you hear a knock at your door and that person enters and announces his return. If you recognize him you are of course convinced that he has returned. But he may have been absent so long that he has become very much changed in his appearance, so that you may no longer know his countenance, and may, at first sight, believe him to be an entire stranger. Still, upon his recalling to your recollection facts and circumstances sufficient to convince you that he is the person he claims to be, you will have no difficulty in acknowledging him to be so with as much confidence as if you had recognized him by his personal appearance. This mode of recognition is, certainly, a common one, and though it is not in the least assisted by the visible appearance of the person in question, it is usually deemed sufficiently certain. Yet the whole proof consists in the information given. If the person who gives it should be out of sight altogether it could make no difference. Neither would it be at all material whether it is given by speaking, writing, rapping or any other mode by which it could be made intelligible. If such person had become deaf and dumb during his absence, and could make himself understood by signs, it would answer precisely the same purpose.

Let us take another case. Suppose you should be sitting in your chamber and there should enter the form or appearance of one who had been well known to you, but whom you knew to be deceased. You might be surprised and astounded at such an appearance. You might be disposed to question the reliability of your senses, and to suppose it was an optical delusion. But suppose the form or apparition should proceed to prove to you that it was no delusion, as by informing you of the object of its coming, making itself visible to others as well as yourself, performing some act, the effects of which should remain after it had departed! By these or by a variety of other proofs that may be readily imagined, you might be as well convinced of the actual visitation of a disembodied Spirit as of any other ordinary or extraordinary event.

The only material difference between this last case and the actual phenomena we are considering is that in the latter the communicating intelligence is invisible, and we have not the advantage of recognizing its outward resemblance to the personal appearance in the flesh of the individual whose Spirit it represents itself to be. But in this it does not differ from the case where a question arises as to the personal identity of one in the flesh, and his appearance has been so changed that it can not be recognized.

When a communication is received by letter or by telegraph from a person at a distance, the only mode of determining from whom it comes is by the examination of its contents, and if any doubt should be entertained as to its really having been sent to the person whose name is attached to it, that doubt may be removed by satisfactory answers to inquiries calculated to test its authenticity. In fact, this mode of testing personal identity solely by means of the matter communicated, when an inspection of the person cannot be had, or would be useless because of his appearance being unknown, is a common one in the ordinary transactions of life, and is deemed sufficiently reliable.

Tests of this kind are constantly given through the different kinds of media, so complete and perfect in every respect that to refuse our assent to their sufficiency is scarcely possible, without manifesting a most unreasonable amount of incredulity. Whole family histories are detailed, and the most private acts and conversations that had occurred frequently in times long passed, and of which no other persons present could possibly have any knowledge, are frequently recalled to the recollection of the inquirer.

Some very striking and thrilling tests of this character are occasionally given through personating media. The following, related to me by a friend whom I will call Mr. H., and whose statements are as reliable as those of any man who could be named, may serve as an example.

Mr. H. was born in England. He had a brother named William, a year or two older than himself, and who was his playmate in their youthful years. William died, and after his death the parents of Mr. H. removed to America, and settled in Massachusetts, where they had another son born. After arriving of age, Mr. H. went to California, where he remained some years. Afterward he returned to visit his parents and found they had become interested in the spiritual manifestations that had there commenced to attract attention. One evening, shortly after his return, the family were witnessing some manifestations through the younger brother, born in this country, who was a medium. In the course of them, while in the trance state, he described a tub such as is used in some parts of England for packing butter, having a bar across the upper part or mouth, in the middle of which was inserted a hook or stopple, used in carrying water after the butter had been taken out. After describing the tub, the medium stooped as if to lift it by the stopple in the cross-bar with his teeth, and suddenly exclaimed: "Oh! my teeth are falling into the tub, see how my mouth bleeds." Some one of the family said, "What can that mean?" "It means me," said Mr. H. "Your brother, it means you," said the medium, "and I am giving this scene to convince you I am not the devil but your brother William. It is your own brother that is talking to you. Don't you remember this?" He then commenced singing a little ditty, beginning:

"I know the moon and the moon knows me."

That the reader may understand the effect of this it is necessary to state, that while Mr. H. and his brother William were boys together in their native town, in England, the latter used sometimes to exhibit the strength of his teeth by lifting with them one of the butter tubs in the manner above described. On one occasion Mr. H., in a Spirit of emulation, undertook to imitate this feat, but his teeth, being the first deciduous set, were not strong enough to sustain the weight, and some of them were drawn out and fell into the tub, whereupon his mouth bled profusely. The incident had made a strong impression upon his mind, and he recognized the scene at once when it was so singularly re-enacted. It had been long forgotten, if ever known, by the other members of the family. The medium, as has been already stated, was not born at the time it happened. The little song was one the two boys had been in the habit of singing together when they were children.

The above is only one of a great number of equally remarkable cases that might be mentioned. It is not to be wondered that persons receiving such tests should become firm believers in the reality of Spirit intercourse. Unless they have all been subjected to some very strange and unaccountable delusion, the conclusion seems irresistible that in some of the cases at least, the communicating intelligence is the Spirit it represents itself to be.

The liability of investigators to any such delusion will yet be considered.

NUDE MATERIALISM.—No. 6.

BY DR. GREGORY.

NATURE AND PHENOMENA OF DREAMS.

The fancied reality of dreams seems to be the reason why they make sometimes such strong impressions on us as to excite the passions, till by the excessiveness of these (as is often happens) the organs are actually disturbed out of their position and state of laxity and rest; and thus the doors being opened for other objects with which we can compare our dreams, we awake and wonder at our mistake; and in dreams which are extremely pleasant or frightful this is commonly the case.

In dreams we seldom or never have any notion or remembrance that we were ever in any other state, namely, awake; but when awake we can remember our dreams in proportion to the impressions they have made. The reason seems to be this: The mind never performs any of its voluntary operations, whether in actual seeing, hearing, etc., or in remembrance or contemplation, without the organs. Now when we are awake the organs are in a state of tensity, but when asleep in a state of laxity. Therefore remembrance of things present or past, or remembering, depending on the organs being in the condition they are in when we are awake, the mind can not, when we are asleep, know and remember that we were ever awake, and now dream, because the instruments it performs these operations with are either not in order or tone, or already in use, as in primary sensation; for the instant we discover that we are dreaming, we are awake, and look back on the delusion with wonder, having then fresh ideas, or rather objects immediately by the senses, to compare those of our dreaming with, whereby we see the delusion.

But though, for the most part, we do not, when we are dreaming, remember that we were awake yesterday, and that did such and such things; and though we are not conscious that we only dream, yet we often remember things that are not then present, and which had happened in a waking state

These powers are commonly things relating to what we are framing about; for when we dream of persons, places, or things, our connection with them naturally and necessarily arises in our minds from the ordinary association of ideas. For thinking and remembering in dreams are performed in the same manner as they are when we are awake. In fact, during strong and vivid dreams we believe, or fancy, ourselves to be awake; that is, we seldom have any notion or suspicion to the contrary, having all the self-consciousness and secondary sensation of a person in that state.

But the most difficult fact to be accounted for in dreaming is, that we are often conscious of remembering past things, as having happened before in reality, which, when awake, we can not remember ever to have so happened. This most probably proceeds from what has occurred in some former dreams, which, when waked out of, we had absolutely forgotten. In the manner as some persons who have, when in a state of intoxication, said and done a great many things that when sober they could never think of nor remember: but when they were put in a similar state of intoxication they could plainly and distinctly recollect.

As has been observed in a former number, sensations and ideas are the results of states of the brain and nervous system, which states are produced by impressions from surrounding nature. It follows that whenever there is a new impression there succeeds a new state of the brain and nervous system, and consequently a new sensation or state of consciousness, resulting from that new state. In like manner, if in dreams a new impression be made, a new state is produced, and a new idea or state of consciousness is the result.

It seems probable that the mind receives the same sensation whether the nerve be stimulated in the middle or in its extremities—in like manner as a bell will produce the same sound whether the rope be pulled by the middle or by the end. If then, during sleep, some tangible impression of the nerve acts in brain in a position according to which the mind is to receive this or that idea, it will as certainly receive it, as by the law of gravitation a stone will inevitably go in a straight line to the center of the earth, provided there be no obstacle in the way. A man whose leg has been amputated, frequently feels sensations, as of pain, in the lost limb.

In dreaming we seem to exert the faculties of our mind: to will, to move our bodies, and the exterior parts of the organs of the senses (as we certainly do the interior); to see, to hear, to smell, to taste, to feel, to think, to remember, to lay whereon we is instigated by every passion, to love, to fight, to be pleased, to be angry, sorrowful, or joyful.

When I say that we seem to exert the faculties of the mind in dreaming, one important exception I think ought certainly to be made, which is—we seldom or never use our judgment in dreaming; we seldom or never compare things with each other, or ask, or wish to know, the cause of the various appearances we witness while dreaming: and yet the things, actions, or events, are almost always presented to us in dreams in the most extraordinary order, or rather disorder, without coherence, without consistence; and yet we regard the singular medleys, and confused dissolving views which sometimes crowd upon us in our dreams, without the least surprise, and look upon them with the utmost complacency, as matters of course; a plain proof this, that our rational faculty takes no part in these visions of the night: these vagaries of the imagination.

From all the foregoing facts and observations it seems pretty evident that thinking and dreaming are very nearly allied species: and that the postures, frames, and dispositions of the organs with respect to their internal mechanism are the same in both, as when we actually see, hear, smell, taste, or touch, any thing when we are wide awake. Do we not sometimes raise with our hands clenched, as if grasping something, and sometimes with the whole organical system in various other repositions, the charm or enchantment often continuing some short time before it quite dissolves.

When taking a review of the various phenomena attending with secondary sensation and dreaming, and drawing a comparison between the two states, it would appear that the consciousness in dreaming is more vivid than in secondary sensation, and consequently, it may be regarded (as far as organic action is concerned) as an intermediate state between those of primary and secondary sensation. It approaches as near to the vividness of primary sensation that it is almost always mistaken for that state, which mistake never occurs in secondary sensation, except in cases of non-sanity.

In thinking or in a reverie, we may imagine the sound of music and voices: we may intently ponder on different flavors or odors, but we never really and actually experience anything precisely amounting to a primary sensation. So in ordinary dreaming, we never afterward recollect hearing an actual sound, or tasting or smelling an actual flavor or odor. In some remarkable cases, we have dreams in which we evidently hear music and voices; but in these latter cases we have always discovered, on awaking, that there has been music or voices (as the case may be), in the immediate neighborhood.

We must, therefore, always bear in mind, that the remembrance of a sensation is not the same thing as the primary sensation. When I recall to mind what I have smelled, I do not suffer the same affection as when I actually suffer. The same may be said when we remember having tasted, smelled, heard or seen. We may apply the same remark to dreams (with the exception before alluded to).

This being the case, it is not correct to say, as is generally said, that we actually see, hear, and so on, in our dreams: because it is obviously the fact that we do not. Our nervous system is acted upon, and put into those motions and states which give rise to the ideas of seeing, hearing, etc. We recognise we see light and objects, or have an idea of seeing them. We imagine we hear, or have an idea that we hear.

In like manner we can imagine (when awake) that we are in such a house, or in such a garden, at a distance: and though we may shut our eyes we can, in idea, transport ourselves to those distant scenes, and have a clear idea of the windows in the house, and the light coming in, and of the sky, and the clouds, and the bright sunshine—and so in like manner of all the other scenes.

Thus we see that memory, association, and dreaming all consist in merely feeling the remembrance of past sensations: and that in the forms of our ideas in every different mode, the same instruments are called into operation (mentally adjusted in the same manner as are used in the production of primary sensation.

Does the mind change? Does the mind decay? Does the mind act on the body? These questions will be considered in our next number.

"VIRGIL" REVIEWED.

Mr. Editor: Your remarks prefatory to the examination of "Virgil" are quite to the point, and satisfactory. But as his proofs are drawn from Biblical authority to support his position, with your permission I will suggest to him some proofs he has overlooked in the same authority.

If the Bible is to be taken at all, it is to be taken for what it says and not the construction put upon it by sects, systems or creeds; and although the sayings appear contradictory at times, it will not do to reason out this apparent contradiction. First, the record says, 1st Samuel, 16 and 14: "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him" (see verse 23); also chapters 14 and 19 and 18 and 9, etc. It appears from these passages that if the evil communicate, and not the good, they both are from the same original source—God. Secondly, although it appears the law was against some of the practices by which future events were foretold, yet it is known that others which existed were allowed by the law and were in common usage among the people.

The Urim and Thummim were the ornaments of dress worn by the priesthood and were the instrumentalities through which the future was made known by the priests to the people, and this practice was lawful. Prophets also were raised up, to whom they should resort, rather than to those who resorted to the law: but the absolute reliance that could be placed in them could not be known until the events came to pass of which they spoke. This method of receiving the truth is by the express direction of the Lord.

Dreams appear to be a natural channel by the ancients by which they received the word of God's will and direction. Saul inquired of the Lord by dreams, prophets and Urim, and the Lord answered him not. God appeared to Solomon in a dream and left him to choose what to ask of him. 1 Kings 3d, and granted.

Again, "I will go forth and I will be a lying spirit in the mouth of all his prophets," etc., 1 Kings, 22 and 22 and 23. "I, the Lord, have deceived that prophet," Ezek. 14: 9. The evidences here named and many others not named show that if evil Spirits communicate, and not good ones, their origin and source is in and of God, from the same authority. Thus if he be the author of evil Spirits, he is on all hands allowed to be the author of good Spirits.

"Virgil," under the head of "Enchanted," seems to give a definition of the word that the context will not allow. The rods of the wise men and sorcerers (now the magicians) thrown down became serpents, as well as the rods of Moses and Aaron. Thus, as verse 9th applied to Aaron's rod is called a "miracle." The definition of "Wizard" by Webster, is "a conjurer or enchanter, a sorcerer," and not a medium for evil departed Spirits.

As we have traced the origin of evil Spirits to the great first cause, and the Bible is supposed to be the word of God, written by inspiration of good Spirits, how shall be reconciled this apparent contradiction? If good Spirits can not communicate with mortals how were all the prophets of ancient days inspired to speak what the Lord commanded? Is not every page of the old and new book filled with Spirit-inspiration? every verse redolent with the commands, will and directions from God to his creatures? Were not the things that John saw, and described in the Revelations, shown him by an angel who was a "fellow servant" of his, of his "brethren, the prophets"? Is not this the rule and practice of all Christians, to receive and believe that the Bible is the word of God, written by men under the influence of the Holy Ghost or Spirit? and if men ever was blessed with such influence, is it proper to say he has left us without those influences to-day? J. C.

LECTURES AT WHITEWATER, WIS.

WHITEWATER, WIS., Feb. 27, 1859.

EDITORS OF SPIRITUAL TELEGRAPH:

Gentlemen—Having had the pleasure of listening to a course of lectures delivered by Miss Belle Scougall, of Rockford, Ill., in this place, I thought a few words in regard to the same would be appropriate, if for no other purpose than informing the friends of our glorious cause, in other places, that her discourses are just what they want for their own elevation and for their skeptical friends, who need something of this sort in order to be started on the right track.

She is very unassuming and pleasant. The happy atmosphere surrounding her causes joy to any one coming in contact therewith. She delivered three discourses in this place. The subject of the first one was, "Spiritualism," that of the second was selected by the audience. "The Resurrection" being chosen, and not considered one on which a vast amount of thought might be presented, a second one was selected, viz., "Philosophy of Revivals." Her opening effort, or rather that of the influences controlling her, was the most difficult, when the Spirits proposed "Revelation" as the subject. It was handled in a perfection, clear and pointed, attended in a beautiful and soul-stirring language that did not fail to touch our innermost feelings.

At the conclusion of each lecture she presented the audience to propound questions. Complicated and knotty ones were presented, both by long-faced, rigid orthodoxy and candid men of the Boston *Investigator* stamp; all of which were replied to in a manner satisfactory to everybody.

The interest which her labor has aroused I trust will be productive of much good, and may the blessings she spreads about receive manifold in her life here and hereafter. She is destined to take rank among our first trance-speakers, for no doubt the truths brought forth through her organization will cause her to be sought for eagerly as soon as the friends know her and the value of her discourses.

Charles Hunt was with us not long ago. He is a trance-speaker of no ordinary powers. He, as well as Miss S., presented spiritual food to the hungry which was no doubt accepted by all who were not prepossessed by prejudices to hinder it.

I would conclude by remarking that any one wishing good and efficient laborers for the advancement of our cause can not do any better than to engage the services of the above mentioned mediums.

E. E. COOLEY.

SPIRITUAL TELEGRAPH

[illegible]

CHARLES PARTRIDGE

Editor and Proprietor

NEW YORK, SATURDAY, MARCH 19, 1859.

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REV. E. H. CHAPIN ON SHAMEFUL PHASES OF HUMAN LIFE.

Mr Chapin by request, repeated his late remarkable lecture entitled as above, on Sunday evening, March 13, to an overflowing house, and it was estimated that half as many persons went away unable to obtain a standing place, as got into the church, which pretty clearly shows that the contemplated movement of their meeting house up town, and to build much larger accommodations, is demanded.

Mr Chapin took for the basis of his discourse the record of John, chapter 8, 10 and 11 verses:

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go and sin no more."

Here, said he, is the record of Christ's coming in contact with a shameful phase of human life, and his treatment of it; also with men convicted by their own consciences. It is impossible to report Mr Chapin verbatim, and therefore we will only make a few remarks on the subject, hoping some time to give the entire discourse in these columns. Notwithstanding the subject is a delicate one, yet it must be known in order to be judiciously treated. Mr Chapin spoke chiefly of the evils of licentiousness.

It is well known that the evils of licentiousness are prevalent to a melancholy extent, and have been growing upon us for centuries. It is equally well known that the remedy has baffled the skill of all time, and that at present the virtuous scarcely dare speak of it, but walk in silent and melancholy meditation, with their hands on their hearts, through our streets which glitter, day and night, with tinseled debauchery. Some of our would-be savans who attempt to give tone to public sentiment, would feign have their hearers and readers believe they discharge their duty by charging all, or a great share, of this growing evil, on modern Spiritualism, when it is well known that licentiousness has grown up under the auspices of the old Church and State, and has long since put them at defiance. This charge only shows the twin-brother of the licentiousness of which we speak, namely, the habit of shirking responsibility, and laying it upon the innocent. "Thou art the man," is the doctrine which would do much to remedy the evil.

Under the old dynasty, woman has borne all the public odium of the sin of licentiousness. She has been discarded by the virtuous, while the man who is equally or more guilty has been her accuser, and has been suffered to boast of it in the congregations of his fellows. If there is any crime more base than another, it is this, and yet there are numerous men of this character who are excused of their crime, and allowed to flourish in what is called respectable society. We think the sin is mutual, and we agree with Mr. Chapin, that if the licentious men could be held equally guilty, and be branded as such with their crime, so that they might be known, it would be a salutary remedy for much of the evil.

The question arises, whether it is best to say anything about it. Indeed the sin is so prevalent, that few dare say anything about it. And the hope of remedying the evil is almost given up, and men begin to talk of the propriety of licensing it. Ought it to be spoken of, or shall it be suffered to overrule and crush out all virtue? We think it demands a temperate and scientific treatment. The evil must be known to be cured, and we question that false modesty which rests in silence while being despoiled of its virtue. There are many causes and remedies for this evil, but we must defer their consideration to a future but early occasion. Mr Chapin has done a noble work in setting this so clearly before his immense congregation, and we hope others who occupy similar positions will do likewise.

We intend to report the live thought of live men, and especially those progressive utterances of Chapin and Beecher. Although they are not Spiritualists in the technical sense, yet the modern spiritual philosophy embraced in their remarks is the fulcrum by which they are overturning the world, and we are willing, if needs be, to stand by the "chucks" to preserve every upheaving. At any rate, we are not disposed to discard their helps, even if they do not accept our formula.

MR. LONGFELLOW AT DODWORTH'S.

Rev. Samuel Longfellow, of Brooklyn, preached to the Spiritualists, not "in prison," but in Dodworth's Academy, Sunday morning and evening, March 13. His morning discourse was based on the words of Paul to the Corinthians, recorded in the second chapter and fourteenth verse: "But

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The reverend preacher seemed to entertain much the same ideas of Spirit, soul, and mind, as those uttered through Mrs Hatch, a report of which may be seen in another place. We understood him to say, substantially, that the universe was in the same relation with God that the human body is with the Spirit which animates it; that the soul of man was the form of the Spirit's manifestation; that it is the body of the Spirit; that there were great spiritual realms, and that the Spirits on the same plane would substantially utter the same thoughts; but that there were diversified planes in the Spirit-realms, as there were on the natural plane, and therefore no Spirit would be circumscribed, but would naturally gravitate to that plane with which he was most in sympathy. He agreed substantially with Paul, that man possesses a two-fold nature—spiritual and material; or, in other words, had a spiritual and sensuous side; that between these two was the soul or power of manifestation, and from this middle ground or elemental state of being, occurred the mesmeric, clairvoyant, and spiritual phenomena; that by this intermediate quality of our being, we are mostly allied to the animal kingdom; that the senses can not apprehend the Spirit, but the spiritual side only can fraternize with Spirits and spiritual things.

The preacher said that God spoke to matter in all departments of nature; in the crystaline, vegetable, animal, human, and spiritual departments; that every manifestation was his word to matter. But he maintained that only the spiritual, or the God in man, apprehended his words. To all other beings and things, his word was a mere molding of unconscious matter. The word was most clearly manifested when man, in his sensuous soul and spiritual nature, was undecided as to justice, righteousness and truth, and it comes in to decide the difficulty.

He maintained that there was not, and could not be, any infallibility for man, and recommended the search for such infallibility to be forever abandoned. He said if it were possible for God to express himself absolutely and infallibly to man, in word, writing or book, then it would require that man to be infallible in order to receive it in its purity. That book, the Bible, which is considered the most pure, contradicts itself in many important particulars, and thus man is ever thrown back on himself as the judge of righteousness and truth. He thought we might receive many things in the Bible as authoritative to us, especially if the teaching transcended our present lives.

We are sorry to make so short and imperfect a report of the reverend gentleman's discourse. We solicited his manuscript, to publish in full, but he did not acquiesce, because he contemplates publishing it, with other discourses, at a future time. We were delighted with the discourse; it was quite metaphysical, but full of the fundamentals of our spiritual philosophy. We are gratified to listen to these new ideas from the settled clergy. They show, we think, an independence and earnestness for truth which overtops that sectarianism which has circumscribed thought and expression hitherto. We believe the Church is now more ready for the freshest, deepest thought of their clergy, than the latter generally think. They need but to speak out boldly, and they may be assured they will be heard gladly.

NEW PUBLICATION.

First Book of the Christian Religion. Contents: Talks about Church, Lord's Catechism, Apostle's Creed Unfolded, Sunday School Hymns and Service. By T. L. Harris. New York: New Church Publishing Association, 42 Broome street. pp. 176, 18mo.

As we may say of all others of Mr. Harris' medistorial productions, so we may say of this, that it may be perused and studied with profit by those who can take advantage of its occasional good, important and practical suggestion, but who have the good sense to avoid being misled by assertions or propositions which have no apparent or conceivable foundation aside from the poetic fancies or spiritual communings of their author. The book is in the form of questions and answers, and thus adapted to the catechetical training of the mind of youth and others prospectively to be brought into the "New Church." It commences with the following questions and answers respecting the nature and constituents of the New Church:

1. *Ques.* What is the New Church?
Ans. The New Church is the body of Christ, including within itself the good of every sect and persuasion throughout the world, excluding none.
2. *Ques.* Whom does it embrace in its visible *form*?
Ans. In its visible form it embraces all who confess that Jesus is the Lord, receive the Holy Scriptures as containing His Divine Word, and accept the doctrine of Regeneration, through obedience to His commandments, and in the uses of a godly and self-denying life.

It will be understood by this, that the New Church embraces "in its *visible form*," Greek Catholics, Roman Catholics, Episcopalians, Presbyterians, Methodists, Baptists, Lutherans, Moravians, Quakers, and numerous other independent parties of professing Christians, because the consistent members of each and all of these "confess that Jesus is the Lord, receive the Holy Scriptures as containing his divine Word, and accept the doctrine of regeneration, through obedience to its commandments in the uses of a godly and self-denying life." This definition may suit some minds, and we are entirely willing that they should be satisfied with it; but it strikes us as altogether too nebulous to be of much practical value. Each of the various organized religious parties that are in the world, excluding their bad members, may be *a* church, and, for aught we know to the contrary, some one among them may be *the* church "in its *visible* form;" but it strikes us that it can hardly be said that all of them, however consistent their members may *individually* be in the observance of the above doctrinal and practical requisites, can, together, be properly called a "*visible* church," because, taken together, they have no one visible form, no ecclesiastical compact, no formally or visibly recognized laws of intercommunication, fellowship or cooperation, but on the contrary are, for the most part decidedly opposed to each other as so many *separate* "visible forms." If it were said that the *invisible* church of Christ is composed of the good and true of all parties, on earth and in the Spirit-world, we could have no objection, because all such have *interior* fellowship and mutual unity; but we have the implied testimony of the apostle Paul that "Christ is not divided," and therefore wherever we find divisions and antagonisms among men, whether as to interior principles or outer forms, those divided bodies, collectively viewed, can not be considered the church or the *one* body of Christ. We might as well say that the visible form of sheep embraces wolf, ox, bear, tiger, catamount, and all creatures that breathe the same air, drink the same water, and consistently live a life according to the promptings of the same five senses. If the good, true and consistent of all denominations could, under the promptings of the interior spirit of Christianity, visibly unite and form themselves into an *external* organization, with laws of intercommunication and cooperation for the purpose of working, in common, for the cause of Christ, then that Body might be called the *visible* church, but not without. And that Body might also be called, in some sense, the *new* church, though Mr Harris, in his definition, does not seem to have drawn any very clear distinction between the new and old, or any other church.

About this matter of a visible church, there seems to be not a little vagueness in the thoughts of some minds, perhaps including our own, and we have written the above as our thoughts upon the subject, hoping thereby to provoke some better definition if ours should be pronounced incorrect or defective.

Mr H. then goes on to say, in substance, that the New Church, in its visible form, is divided into three degrees, the natural, spiritual and celestial, these degrees being severally

constituted of those who receive the word in its natural, its spiritual and its celestial sense, and who are governed by its teachings in these several degrees. The articles of the faith of the New Church in these several degrees is then given with a minuteness which seems to leave little for future discovery, after which comes the Lesser Catechism, occupying ninety pages; then the Apostles' Creed is unfolded and explained, and the book closes with a Liturgy and hymns designed for the use of Sunday schools.

There are many interesting ideas that are doubtless true and important, set forth in this little volume, together with others which will have to be received, if received at all, only on Mr. H.'s *dictum*, as there are seemingly no means of verifying them, or even establishing their probability, by the analogy of what is known. We may here take occasion to say, in all kindness, that all those ideas of Mr. H. that are based upon the assumed pre-existence of a rebellious orb, that was blasted and damned, and gave rise to the whole race of devils, seem to us very much like aerial castles based upon a fog-bank. We have to live and learn, however, and we promise to hold ourselves entirely open to any evidence on this theme which may hereafter be developed aside from the mere authority of Mr. H.'s seership, which we admit is *something* when properly corroborated.

MRS. HATCH'S LECTURES.

Mrs. Cora L. V. Hatch continues her trance lectures at Clinton Hall, Astor Place, every succeeding Wednesday evening, to a constantly full house, and more respectable and highly intelligent audiences we seldom, if ever, see.

We attended Mrs. Hatch's lecture on Wednesday evening the 9th inst., and, agreeable with her custom, the audience appointed a committee to propound a subject or question for elucidation, and they reported the subjects of Spirit, Soul, Mind. Instead of one subject, they reported three. However, neither this nor any other disorder has never, to our knowledge, disconcerted the medium or Spirits. They simply mentioned that the committee was selected to propound a subject or question, and not three; and proceeded straightway to the elucidation of them all. We will simply mention that the object of a committee being selected to propound a subject or question, is to satisfy all that the remarks are *impromptu*, without any study or preparation; and at the close of the direct lecture an opportunity is always offered for criticism or farther questions, designed for a farther elucidation of any branch of the subject. It is both amusing and melancholy to hear the questions and remarks of those who are supposed to be intelligent, before they thus disclose the fact that they have not thought or put their ideas in order on the subject; and the lack of discrimination and order of thought and theories of the would-be wise ones is deplorable. But with all their predilections and confusion confounded in their own minds, we have never known them to confuse the Spirits or medium, or to draw them from the subject and points involved in its elucidation. The questions and remarks, by way of criticisms by the audience, are always treated with respect, and the questioners as children.

Mrs. Hatch—or rather, as we suppose, the Spirits, through her—said that the essential element of life is Spirit. As is the Spirit of God to the universe, so is the Spirit of man to his physical organism; it manifests his Spirit as the universe does the Spirit of God. Spirit is diffusive, while soul is organic, and is that which manifests through the body. God's soul is the manifestation in what we call nature. Whatever we may know of the spirit of man, we know of God. The mind is the essence of that organized portion called the brain, the center of the operation of spirit and soul. Mind is the result of God and matter. Physically the soul works in muscular labor; the soul or life-element centers its power at the seat of the greatest activity. In the blacksmith it enlarges the muscles of the arm; strength is derived by exercise more than by eating. Mind is the machine of the soul, and can not be considered the cause.

Spirit is the absolute and essential life, and is manifest in the crystal, vegetable, animal and human existences. It is a part of God, but being a part, it is finite. The soul or form is the means or mode of manifestation, and produces organizations. Mind is not a part of the soul, but is the result of it, and can not be destroyed. The soul and mind are constantly expressing themselves to matter, and will so continue to do in planes of existence beyond our present.

In answer to questions, Mrs. H. said God was a Spirit; for he breathed the breath of life into Adam or anybody else. God exists in his universe, which has unfolded man, and sustains him. Spirit is God. Wherever found, its highest manifestation is the soul. The operation and result of spirit and soul is mind, and through this is conscious existence and recognition of God.

SPIRITUAL LYCEUM AND CONFERENCE.

FORTY-SIXTH SESSION.

Question: "What do we know of the World of Spirits?" continued.

Dr. Orton: The question, by most of the speakers at our last session, was considered from the ground of external evidence—that which appeals to us through the apparatus of sense. He proposed to consider the source of knowledge, opened by means of the internal or spiritual senses, through inspiration, or rapport. This internal experience is still stronger evidence than the external, and covers a wider field. We may cite in its behalf the experience of all ages of time. Faith (that is not purely historical), what is it, or rather, [illegible] except through the exercise of the spiritual senses in sympathy with the world of Spirits? That which is fact on the external plane, is knowledge on the internal or spiritual plane. Knowledge derived through rapport with Spirits; hence, that which is defined by the external consciousness as faith, is what the internal senses have aforetime perceived to be true. Means of information therefore with respect to the world of Spirits, are twofold: 1. The facts of the external plane which make it a necessity of the reason that they be [illegible] and 2. The sympathetic relation with the spiritual world proved by authority of all religions, as well as our own experience as Spiritualists, to be common to the race.

Dr. Gray: His remarks on the occasion referred to were directed to the internal sources of knowledge. He had cited the facts of consciousness—that our life in this world is an inner life—that the real world of any man is a [illegible] existence—a world of emotion, intellect, etc. Farther to elucidate the question, he would remark, that if we have verified that Spirits are human beings—that is to say, are organized as we are, then do we know, as a rational sequence, that the spirit-world is *substantial*. He would not stop to quibble about the word *material*. Feet, imply something to stand upon, and hands are indicative of that which is solid enough to respond to pressure. The Spirit-world is the reality of the present, and consists of the uses of all that is. As to status or condition, that depends upon the affection or love. The man is as his love. [illegible] for him his true level—these are the essential man, and these outwork for the individual all his surroundings. He is therefore compelled to differ from some Spiritualists who maintain the universality of advancement in the spiritual world. He thinks many Spirits are in a state of very unsatisfactory advancement or progress. If he may trust his own spiritual vision he knows this to be the case from actual inspection; and he is yet to be shown why the spiritual senses are not as reliable as the physical or external. The rebel Emperor of China to whom allusion was made on a former occasion laid down a test of truth which is of universal application. The Celestials have been in the habit from the time whereof the memory of man runneth not to the contrary, of paying their religious respects to the King of Hell, under the ingenious, though rather left handed persuasion that his infernal majesty had the power of life and death. The Emperor said "Not so: it is the other Potentate who has control of those matters;" and backed his position by the following argument: said he, "this demon worship is local; it does not obtain to any considerable extent beyond the walls of your own creed. It is suspicious from that fact; whereas the opposite is comparatively universal, which universality is presumptive of its truth. All nations are agreed as to the one, the Chinese only as to the other." So of the doctrine of universal betterment; the majority is against it, and by authority of the Chinese standard it must be false. By virtue of his own worship, he has learned that no reliance is to be placed upon the declaration of a Spirit that he is happy. There is a degraded class who will tell you they are in good circumstances, and so they are in one sense; that is to say, they are as happy as their loves will permit them to be. There are others who think themselves in the highest heaven, who are actually *in hell*, and *don't know it*.

A friend suggested that these latter must be the "*damned fools*" of whom such frequent mention is made throughout the English department of our modern Christendom.

Mr. Partridge said: To answer the question properly, it should first be taken apart. It asks what do we know of the world of Spirits? Let us divide the question by emphasizing the pronoun: "What do *we* know," etc. What and who are *we*? Let us first establish whether or not we ourselves are, and what; for there are those who affect to doubt it; and so long as there is any question in the mind of the investigator upon this point, no other question can be determined. For his own part, he accepts himself as a reality. He looks upon [illegible] of [illegible] this as a [illegible], [illegible] to affirm [illegible] and the possession of some practical knowledge of other [illegible]. [illegible] that we, [illegible] the interior existence [illegible] body and mind and [illegible] of [illegible] are [illegible].

Having established that we are, and that the things of this world, when duly considered, have also a place [illegible] degree of reality to them; the question, we should, next, [illegible], "What do we know of the world of Spirits?" We know something of this world, what do we know of that? and How do we know it? What do we know about [illegible]? A great deal, [illegible] without [illegible]. [illegible] the healthy and vigorous expression of thought that has grown up within the Conference, with the [illegible] uncertainty, and [illegible] faith which [illegible] outside of [illegible]. How do we know of it? We know of that world as we do of this, by observing the phenomena it presents to us. By authority of these we know that it is not a world of demons and demigods, but a world of humanity. All its [illegible] human. Its strength, its wisdom, its [illegible] and its will are [illegible] of man. With respect to the [illegible] of Spirits, he thinks difference of opinion among inquirers [illegible] from neglecting to test the affirmations of seers or clairvoyants by the [illegible] of the senses. The seer is the subject of a well-known condition or psychical state, in which a walking-stick may be made to assume the appearance of a serpent, and being liable to these hallucinations, [illegible] is not reliable in itself, and should not be made the basis of a doctrine until tested by a standard outside of [illegible], for the [illegible] who [illegible] that [illegible], however truthful as to intention, may be erroneous as to fact.

Mrs. French said, she concurred with Dr. Orton with respect to the unfortunate condition of many Spirits from a similar experience in mediumship. We have no reason to doubt the fact. It rests upon the testimony of both modern and ancient mediumship. The "Spirits in prison" spoken of by Peter, the demoniac possessions of the Apostolic era, is directly to the point that evil and its consequent suffering exist in the world of Spirits, and that the condition of its unhappy subjects is [illegible] upon ours. These facts being above question, the only remaining consideration is what are we to do to redeem these [illegible] souls from their existing misery? She looks upon the present as an important crisis in Spiritualism. Physical manifestations are [illegible], and the Spirits will cease perhaps altogether; but Spirits are to [illegible] a much greater work than has been done through tables. This work is the opening and quickening of the spiritual senses. This is the needed work, necessary both here and hereafter. Death does not regenerate us. We can not say to a seed, be straightway a flower; it must be gradually unfolded by the requisite conditions. So is it with man; and if we will consider, we shall find that the mission of spiritual intercourse to all ages, our own included, is to furnish the conditions for man to grow.

Dr. Gould said, If we are to accept the opinion of some Spiritualists that knowledge of the spiritual world is to be acquired only through the senses, then it can not be said that we know anything of it. A man from China might come here and tip a table for us, but that would give us no knowledge of the country he came from. He has learned nothing from tables, and he would that all men were weaned from that [illegible] which prompts them to seek for certainty, and [illegible] were content to be in the like blissful ignorance with himself with respect to the spiritual world. We do not need to know; what we want is *faith*; as compared [illegible] the acquisition of positive knowledge, faith is a better guide than sight.

Dr. Gray: There is a decreasing superstition still extant, that whatever tends to curiosity with respect to the other life is full of danger to the spiritual welfare of the inquirer. In his judgment it is both rational and profitable for us to seek to know concerning the Spirit-world, so much as is related to this world—that side of it, so to speak, which, by sympathy, is turned toward us. This is a legitimate province of human exploration. We can not with any profit inquire into the relations of that world to the laws and uses interior to itself, for the reason that we are without the experience necessary to form a question to which an explanation can attach. We may inquire down, but not up; that is to say, we may inquire of a Spirit-man as to his relation to the earth-man. Is it that of a friend? Is it his delight to cherish the good and the true in humanity? etc. According to the heretofore prevailing faith, the friend was put away—practically annihilated to the [illegible] of the survivor, awaiting summons to judgment before a tribunal of implacable coldness and more technical formality. It is not only a joy unspeakable, but of value as well, to know that the reverse of this is the reality. We do know of that world that it has a loving heart toward *this*, that it is happier than this. Is it an unlawful or useless thing to know that progress is eternal? These are pertinent inquiries, doubtless, but such as these are not of the number. This world is good; its trials and sufferings are in the Divine economy; but *that* is better, happier. We do know that the causes of unhappiness are [illegible]. For example, much of human anguish arises from the fear of death. Now death relieves us from *that* misery at least. Much of moral wrong arises from fear of physical want, and death emancipates us from that. Hence he concludes it is right and profitable to study the relations of the spiritual world with the natural—the Spirit-world with its face towards us—but that it is unprofitable to attempt an inspection of that side of it which is related to principles and laws bearing exclusively upon its own plane. Adjourned.

R. T. HALLOCK.

Off the Track!

Our contractors for paper have had an [illegible] for us several days, that it has failed to arrive; and after waiting beyond our usual time, they cut other paper to our odd size. This is our apology for the delay of this number.

MANIFESTATIONS AT THEIR USE.

[illegible]

[illegible] I will put a short communication [illegible] I did not like to [illegible] to publish it, but [illegible] I have [illegible] the spirits [illegible] other parts [illegible] new [illegible] this was given [illegible] I [illegible] a very [illegible] [illegible] other [illegible] [illegible] [illegible]

THE HAPPY HOME

Whose home is happy? Is it his who is the owner of hundreds of thousands of dollars—whose walls are bright with exquisite pictures, and whose parlors are furnished like a palace? Perhaps so, it may be that his is a very happy home; but the wealth, and the pictures and the costly furniture do not create that happiness. They may, indeed, add very much to the enjoyment of the heart which is at peace without them, but such things are not indispensable to a happy home. Is it his home who is elevated above the heads of his fellow men by extraordinary endowments of mind, or by great attainments in learning? Is it his who has so fine and critical an ear and eye, and judgment, that he can find faults in everything, whether earthly or heavenly? Is it his who is refined and sensitive beyond measure? who can hardly endure the grossness of eating, or the literalness of life in the body? who, although not at all too superfine to perform acts whose consequences are anything but romantic and delectable, is infinitely disgusted at the results of his own conduct?

Not by any means. This man's home is a perpetual scene of trial. In this world, and in domestic life, there are many most undignified and even absurd necessities laid upon persons, and if one in a family greedily appropriates all that is possible of the agreeable and refined experiences, throwing off all that he can of his own share of the reverse, somebody suffers. There is always a martyr where there is a selfish monster, as such a refined, super-delicate person is. After the best is done there is just so much commonplace—in elegance, homeliness, and grossness to be endured in this fleshly life.

Not one of us can quite escape these ridiculous and uncomfortable necessities, and if we are determined that we will escape, then we only torture, burden and torment others and do not escape them after all. We do, however, render ourselves more absurd than are the things which we despise.

A refined man, who does not know how to bear with what is not refined, or a romantic and sentimental man who does n't know how to come pleasantly down to mere matter-of-fact, and to bear with that which is void of sentiment, never makes home happy.

But his is a happy home even if it be but in a single humble room, who has dear friends, or, at least, one friend, awaiting him, and who loves him so that every effort is made to render it comfortable and pleasant; who meets him with a glad face, and is true in the very heart's core to him. His is the happy home who carries to it an unselfish and affectionate disposition and a temper sweetened and made gentle by the discipline of life. There may be no picture on the walls, no carpet on the floor, and the furniture may be scanty in deed; it matters not. If love and peace are there, the home of the man is happy.

Love is the basis of all true joy and pleasure. Selfishness is the bane of life—the darkener and destroyer of home. Who will not men believe it? Who, at least, will not the poor believe it? How superlatively foolish in those who have nothing else there to cast out love and loving kindness from their homes. If the rich man who has his portion in this world can afford to do this, the poor certainly cannot.

PICCOLOMINI KISSED BY MISTAKE

During Piccolomini's late sojourn at the Spencer House in this city, the following incident occurred through a mistake as natural as it must have been agreeable:

A young gentleman residing in the northern part of this State received a letter, last week, from his sister, who had been attending school in Kentucky, stating that she would be on a certain day at the Spencer House, where two friends of hers were staying, and that she would look for him to arrive in good season and accompany her home.

The brother Alfred came at once, for he had not seen his sister for nearly two years, having passed much of that time in New York, and, on arriving at the hotel, asked for Miss —— and the number of her room. Hoping to surprise her agreeably, he would go up unannounced. Having learned the floor and the position of the apartment. Just before he reached the room, he saw his sister, as he supposed, coming out. She was small and plump as when he saw her last, and he thought that he would conceal himself behind the wall of the hall until she came opposite. He did so, and in another moment a pair of little feet were falling in pedal music upon the floor. She was within reach of him. It was she, of course, he thought, although the gathering shadows of the evening rendered objects somewhat indistinct. That little head with dark tresses, and humming of an air always his sister's habit, made him confident. He would hesitate no longer; so he extended his arms and clasping the diminutive figure before him, and bending down and imprinting three or four cordial kisses on one of the most delicious of mouths, he asked: "Don't you know your brother, you little rogue?"

The "little rogue" looked blank with amazement, and then, muttering something very sweet but not intelligible, slipped out of his half-enclasping arms, and retreated in the direction she had come.

Alfred now saw he must have made a mistake; and as no one appeared, he went to the senior proprietor, to explain the awkward position in which he had been placed, having no desire to be compelled to be shot at, or be shot by, some jealous brother.

The Colonel, who was well acquainted with Alfred, informed him that he had mistaken Piccolomini for his sister.

For the first time the brother learned that the diminutive divinity was in the city, and immediately wrote her an apology, saying he could not regret what had occurred on his own account, but would, if she desired it, on hers. He had no idea that he was pressing the Psychean lips of the loveliest and most fascinating songstress in the world, and that the mistake had only taken place because she was as beautiful as his sister. She had his most humble apology for what had occurred, and if she would not be satisfied, he would return her what he had taken.

When this note was translated to the bewitching Marie, and she was assured of its sincerity, she laughed immoderately and said she had supposed perhaps kissing a pretty girl there she looked very [illegible] [illegible] meeting her, was an American custom. It had frightened her at first, but now she did not care, for, and she, to be, at [illegible] English Tuscan; "Ze kees did [illegible] me no arm. Indeed it was not so [illegible] you say cet is." [illegible] *Cincinnati Inquirer.*

DECAY OF UNITARIANISM IN ENGLAND

The *Inquirer*, the organ of the Unitarian body, states recently that "year by year our congregations grow weaker, often in numbers, more often still in social influence and in less importance. It is [illegible] a short time since the treasurer of one of our institutions [illegible] that the denomination to which we belong is gradually changing its character altogether, and that he now drew his subscriptions from [illegible] lower grade of the great middle class. [illegible] if we take to Birmingham [illegible] we find the same [illegible] and Wales. [illegible] Exeter and N[illegible] which are but individual examples of a universal rule. Liverpool has doubled and trebled its population, and the three Unitarian congregations which existed at the beginning of the century, barely maintain their ground, either socially or numerically. * * * The first thing that strikes us about these defections, is the fact that they take place almost invariably among our oldest families, who, it might have been supposed, were linked to us by ancestral ties too strong to be snapped asunder. Many honored Presbyterian names at once occur to us as ours no more. It would be invidious to give examples. It would be as unnecessary as invidious. We all know them, and we have all deplored them. A second fact is this: in a large proportion of the defections, *the first to leave us are the ladies of the family.* These are, of course, no new discoveries of ours. They have been long known, and charitably accounted for on the ground of fashionable influences on the one hand, and of weakness of understanding on the other. How flippant and shallow, how Pharisaical and unjust, such an assertion is, we will not stay to remark. If the Unitarian, who makes the accusation, only knew the accused more intimately, he would, in almost every case, acknowledge *its entire falsehood.* He would often even find that there has been a gain rather than a loss of spiritual life. He would be driven to discover some other interpretation than motives that are unworthy, and an understanding that is feeble. We have exalted free inquiry to be the *one* of theological research and the *one* of religious worship. We have not so much dwelt on the holiness, and the offices of Christ, as lowered them by injudicious controversy, or thrown doubt upon them by inveterate skepticism. We have had no zeal, and have kindled none. We have given a stone for the bread of life, and mingled bitter water in the very sacramental cup! In these defections we see the folly of our past course. We are reaping the fruit we sowed to reap. We are [illegible] the results of the doctrines we have preached, and the apathy we have encouraged. Something must at once be done. Otherwise, before the end of the century, *we [illegible] will be left to us of all the old Unitarian families in England.*"

REMARKABLE RETRIBUTION.

The Milwaukie *Sentinel* says that recently, the Treasurer of the town of Erin, Washington county, whose name was Whaling, was shot dead while attempting to rob his own house. It appears that he had collected some twelve or fifteen hundred dollars of the town taxes, and left home in the afternoon, telling his wife that he should be gone all night. Towards evening a traveling pedlar applied at the house for a night's lodging. The wife at first refused to admit him, but finally yielded, with much reluctance, to his request. Some time in the night the pedlar was awakened by the noise of men breaking into his room. Taking them for robbers, he took a pistol and fired at them. One fell and two fled. Lights being procured the dead body of a man, with blackened face and otherwise disguised, was found upon the floor. Upon further examination it proved to be the proprietor of the house himself, who had resorted to this stratagem to steal the tax money collected, and had met with this terrible retribution!

MR SPURGEON ON GOTHIC ARCHITECTURE.

At a tea meeting held last week, the Rev. Mr. Spurgeon said:

He could not help remembering that God has honored those present to be the first who assembled in great multitudes in Exeter-hall. When he first heard of a clergyman of the Church of England preaching in Exeter-hall, his soul leaped within him while he said, "Lord, now let Thy servant depart in peace." They were going to build a large tabernacle, and he was sure they would have great success. (Cheers.) They had done a great deal (hear, hear) but they ought to have done a great deal more (laughter and cheers.) Some ought not to have done so much, but others had spared themselves, keeping back what was the Lord's, who made them the stewards of their wealth. They had not done badly in collecting £9,000, and buying a piece of land at Newington. In regard to Gothic designs for churches, he could never make himself heard in them, and could easily see that the devil invented it. [Because Mr. Spurgeon can not be heard in Gothic buildings, they are to be [illegible] down as a satanic invention. How can such a self-conceited individual possibly appreciate that which is far beyond his feeble intellect?]

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy.

Rev. Samuel Longfellow of Brooklyn, will lecture at Dodworth's Academy next Sunday, morning and evening.

Lamartine Hall, corner Twenty ninth street and Eighth Avenue. Regular meetings every Sunday afternoon at 3, and circle in the evening at half-past 7.

Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in Philadelphia and Baltimore during March, New York and vicinity during April, Worcester, Providence and Lowell, during May, Rutland and Oswego during June. In September next she will commence her tour West and South, and requests applications in these sections to be addressed to the care of Mrs. E. J. French, 8 Fourth Avenue, New York.

Mrs. Hatch's Lectures.

Mrs Cora L. V. Hatch will lecture again in Clinton Hall, New York, on Wednesday evening next, at half past seven, and will deliver a discourse in Music Hall, Brooklyn, corner of Fulton and Orange streets, entrance in Orange, on Sunday afternoon next, at 3 P. M. Subject given by the audience. Admission 15 cents.

Mrs. Hayden.

Mrs. W. R. Hayden, of Boston, whose remarkable powers of sympathetic perception and of correctly describing and locating disease, even while in the normal state, are well known, is now at Mr. Munson's, 5 Great Jones street, where she will remain a week or two longer, and may be consulted by those desiring her services, between the hours of 10 A. M. and 2 P. M.

Mrs. Spence in New York.

Mrs. Amanda M. Spence (formerly Mrs. Britt), has arrived with her husband in the city, and will deliver a course of lectures commencing either this or next week. Due notice of the time and place will be given in the *Tribune, Times and H[illegible]*

I. G. Atwood,

Medical and Magnetic Physician, formerly of Lockport, N. Y., and late of the Water Cure, has removed to this city, and may be found at Mr. [illegible] No. 5 Great Jones street. 357 4t

[illegible] The Autobiography of Dr. [illegible] A. Redman is preparing for [illegible] and will soon be published. Contributions will be received [illegible] who have had interesting sessions with him, as a portion of the volume will be devoted to authentic and remarkable facts. Address [illegible] Bleecker street. 356 2t

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes—Duty 15 ⅌ ct ad val

Pot, 1st sort, 100 lb	6 75	@	
Pearl, 1st sort	6 75	@	6 87½

Bread—Duty 15 ⅌ ct ad val

Pilot, ⅌ lb	4	@	
Fine Navy	3	@	
Navy	2½	@	
Crackers	4½	@	8

Bristles—Duty 4 ⅌ ct ad val

Amer. gray and white	25	@	26

Candles—Duty 15 ⅌ ct

Sperm, ⅌ lb	42	@	
Do pt. Kingsland's	52	@	
Do do J'd and M'y	52	@	
Adamantine, City	24	@	22
Adamantine, Star	19	@	20

Cocoa—Duty 4 ⅌ ct ad val

Maracaibo in bd, lb		@	
Guayaquil in bd	11	@	11½
Para, in bond	10½	@	11½
St Domingo, in bond		@	

Coffee—Duty 15 ⅌ ct ad val

Java, white, ⅌ lb	14	@	15
Bahia	9½	@	10
Brazil	10½	@	12
Laguayra	11	@	12
Maracaibo	11	@	13
St Domingo, cash	9½	@	10

Flax—Duty 15 ⅌ ct ad val

American, ⅌ lb	—	@	—

Fruit—Duty, not d'd, 30; Dry F., 8 ⅌ ct ad val

Rais Sn ⅌ bx ck		@	
Rais bch and bx	2 30	@	2 35
Currants, ⅌ lb	6½	@	7½

Flour—Duty 15 ⅌ ct ad val

State, superfine	5 50	@	5 75
Do Extra	6 00	@	6 60
Ohio, Ind & Ill	—	@	—
Do do superfine	5 65	@	5 80
Do Extra	6 50	@	7 40
Do Roundhoop	—	@	—
Do Superfine	5 70	@	6 00
Do Extra	6 80	@	7 50
Ill & St Louis superfine	5 75	@	7 25
Do Extra	7 50	@	8 00
Mich, Wis & Iowa extra	6 85	@	7 25
South Baltimore, super	6 25	@	6 50
Do Extra	6 75	@	7 50
Georgetown & Alex sup	6 25	@	6 75
Do Extra	7 00	@	7 75
Petersburg & Rich sup	6 50	@	7 00
Do Extra	7 35	@	8 00
Brandywine	6 75	@	7 25
Do Extra	7 50	@	8 00

Grain—Duty 15 ⅌ ct ad val

Wheat—O Ind & Ill w	1 45	@	1 60
Do white red	1 30	@	1 45
Do spring	1 10	@	1 15
Milwaukie club	1 20	@	1 30
Michigan, white	1 40	@	1 55
Do Red	1 30	@	1 40
Tenn and Kent white	1 60	@	1 80
Do Red	1 30	@	1 40
Canada, white	—	@	—
Do club	—	@	—
Southern, white	1 60	@	1 70
Do Red	1 40	@	1 50
Corn—Western mixed	87	@	90
Del & Jer yel	88	@	90
Southern white	80	@	88
Do yellow	88	@	90
Rye	80	@	90
Oats	50	@	60
Barley	80	@	90

Hay—

N. R. in bales ⅌ 100 lb	65	@	70

Hemp

Russia, cl ⅌ ton	190 00	@	200 00
Do outshot	175 00	@	180 00
Manila, ⅌ lb	6½	@	6¾
Sisal	5½	@	
Italian, ⅌ ton	200 00	@	
Jute	85 00	@	92 50
American dew r	115 00	@	140 00
Do dressed	170 00	@	180 00

Hides—Duty 4 ⅌ ct ad val. R. G. and

B. Ayres 20@24 lb ⅌ lb	27½	@	28
Do do gr s	15	@	15½
Orinoco	25	@	
San Juan	24	@	
Savanilla, &c	17½	@	18
Maracaibo, s and d	17½	@	23½
Maranh, ox, &c	19½	@	
Matamoras	23½	@	23½
P. Cab. (Direct)	22½	@	23
Vera Cruz	23½	@	24
Dry South	16	@	17½
Chile, in Buff	14	@	14½
Do Kips, ⅌ pce	1 65	@	1 80
Do dry salted	1 10	@	1 15
Black, dry	1 15	@	1 20

Honey—Duty 24 ⅌ ct ad val

Cuba, ⅌ gal	75	@	78
Cuba, (in bond)	66	@	—

Hops—Duty 15 ⅌ ct ad val

1857 East and West	3	@	8
1856 East and West	8	@	10

Iron—Duty 24 ⅌ ct ad val

Pig, English, and Scotch, ⅌ ton	30 00	@	31 50
Bar, Refined	67 50	@	70 00
Bar, Sw. ordinary sizes	90 00	@	92 50
Bar, Am. rolled	50 00	@	—
Bar, English, refined	—	@	47 50
Bar, English, com.	—	@	47 50
Sheet, Russia, 1st qual. ⅌ lb	11	@	11½
Sheet, Eng. and Am.	3½	@	4

Leather—(Sole) Duty 15 ⅌ ct ad val

Oak (Sl.) Lt. ⅌ lb	[illegible]	@	[illegible]
Oak, middle	31	@	[illegible]
Oak, heavy	31	@	[illegible]
Oak, dry hide	[illegible]	@	[illegible]
Oak, Ohio	[illegible]	@	[illegible]
Oak, Sou. Light	[illegible]	@	[illegible]
Oak, all weights	[illegible]	@	[illegible]
Hemlock, light	[illegible]	@	[illegible]
Hemlock, middling	[illegible]	@	[illegible]
Hemlock, heavy	[illegible]	@	[illegible]
Hemlock, damaged	[illegible]	@	[illegible]
Hemlock, prime do	14	@	[illegible]

Lime—Duty 10 ⅌ ct ad val

Rockland, common	—	@	[illegible]
Lump	—	@	1 [illegible]

Molasses—Duty 24 ⅌ ct ad val

New Orleans, ⅌ gal	[illegible]	@	[illegible]
Porto Rico	[illegible]	@	[illegible]
Cuba Muscovado	[illegible]	@	[illegible]
Trinidad, Cuba	[illegible]	@	[illegible]
Card., etc., sweet	[illegible]	@	[illegible]

Nails—Duty 24 ⅌ ct ad val

Cut, 4d and 6d ⅌ lb	—	@	[illegible]
Wrought, American	[illegible]	@	[illegible]

Oils—Duty: Palm, 4; Olive, 24; Linseed, Sperm (foreign fisheries), and Whale, or other Fish, (foreign,) 15 ⅌ ct ad val

Florence, 30 ⅌ ct	—	@	—
Olive, 12 b and bx	3 70	@	[illegible]
Olive, in c. ⅌ gal	1 [illegible]	@	[illegible]
Palm, ⅌ lb	[illegible]	@	[illegible]
Linseed, com., ⅌ gal	[illegible]	@	[illegible]
Linseed, English	[illegible]	@	[illegible]
Whale	[illegible]	@	[illegible]
Do Refined Winter	[illegible]	@	[illegible]
Do Refined Spring	[illegible]	@	[illegible]
Sperm, crude	1 [illegible]	@	—
Do Winter, unbleached	1 [illegible]	@	[illegible]
Do Bleached	1 40	@	[illegible]
Eleph. refined, bleached	[illegible]	@	[illegible]
Lard Oil, S. and W.	[illegible]	@	[illegible]

Provisions—Duty: Cheese, 24; all others, 15 ⅌ ct ad val

Pork, mess, ⅌ bbl	17 [illegible]	@	[illegible]
Do prime	13 [illegible]	@	[illegible]
Do prime mess	16 [illegible]	@	[illegible]
Beef, prime mess, (tce)	18 [illegible]	@	[illegible]
Do mess, west'n, rep'd	9 [illegible]	@	[illegible]
Do extra repacked	12 [illegible]	@	[illegible]
Do country	[illegible]	@	[illegible]
Do prime	[illegible]	@	[illegible]
Beef Hams	14 00	@	[illegible]
Cut Meats, Hams, Ckp'le	[illegible]	@	[illegible]
Do Shoulders	[illegible]	@	[illegible]
Do Sides, dry ill'd inc'kg	[illegible]	@	[illegible]
Eng. Bacon, sh'l mid bxs	[illegible]	@	[illegible]
Do Long	[illegible]	@	[illegible]
Do Cumberland	[illegible]	@	[illegible]
Bacon Sides, W'n d'mt	[illegible]	@	[illegible]
Lard, prime, bbls & tcs	11½	@	[illegible]
Do Kegs	11	@	[illegible]
No. 1, in bbls & kegs	11	@	11¾
Do Grease	8	@	[illegible]
Tallow	10½	@	—
Lard Oil	90	@	1 [illegible]

Rice—Duty 15 ⅌ ct ad val

Ord. to fr. ⅌ cwt	3 00	@	3 [illegible]
Good to Prime	3 50	@	4 [illegible]

Salt—Duty 15 ⅌ ct ad val

Turk's Is ⅌ bush	—	@	[illegible]
St Martin's	—	@	[illegible]
Liverpool, Gr. ⅌ sack	—	@	—
Do Fine	1 [illegible]	@	1 [illegible]
Do do Ashton's	1 [illegible]	@	—

Seeds—Duty Free

Clover, ⅌ lb	10	@	[illegible]
Timothy, ⅌ tce	15 50	@	16 [illegible]
Flax, American, rough	1 [illegible]	@	—

Sugars—Duty 24 ⅌ ct

St. Croix ⅌ lb	—	@	—
New Orleans	[illegible]	@	[illegible]
Cuba Muscovado	[illegible]	@	[illegible]
Porto Rico	[illegible]	@	[illegible]
Havana White	[illegible]	@	[illegible]
Havana, B and Y	[illegible]	@	[illegible]
Manilla	[illegible]	@	—
Stuarts' D. R. L.	—	@	[illegible]
Stuarts' do do [illegible]		@	[illegible]
Stuarts' do do G.		@	[illegible]
Stuarts' (A)	10[illegible]	@	—
Stuarts' ground ext. sup	—	@	—

Tallow—Duty 8 ⅌ ct ad val

American, Prime	10[illegible]	@	—

Teas—Duty 15 ⅌ ct ad val

Gunpowder	[illegible]	@	[illegible]
Hyson	[illegible]	@	[illegible]
Young Hyson, Mixed	[illegible]	@	[illegible]
Hyson Skin	[illegible]	@	[illegible]
Twankay	[illegible]	@	[illegible]
Ning Yong Oolong	[illegible]	@	[illegible]
Powchong	[illegible]	@	[illegible]
Ankoi	[illegible]	@	[illegible]
Congou	[illegible]	@	[illegible]

Wool—Duty 24 ⅌ ct ad val

A. Sax. Fleece ⅌ lb	[illegible]	@	[illegible]
A. F. B. Merino	[illegible]	@	[illegible]
A. ½ and ¾ Merino	[illegible]	@	[illegible]
A. ¼ and ½ Merino	[illegible]	@	[illegible]
Sup. Pull. Co.	[illegible]	@	[illegible]
No. 1 Pulled Co.	[illegible]	@	[illegible]
Extra Pulled Co.	[illegible]	@	[illegible]
Peruv. Wash	[illegible]	@	[illegible]
Val. Unwashed	10	@	[illegible]
S. Amer. Com. Washed	10	@	[illegible]
S. Amer. E. R. Washed	15	@	[illegible]
S. Amer. Com. W.	[illegible]	@	[illegible]
S. Amer. Ent. Ua W.	[illegible]	@	[illegible]
E. I. Wash.	[illegible]	@	[illegible]
African Unwashed	[illegible]	@	[illegible]
African Washed	16	@	[illegible]
Smyrna Unwashed	14	@	[illegible]
Smyrna Washed	[illegible]	@	[illegible]

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SCOTT'S HEALING INSTITUTE.

NO. 16 BOND STREET, NEW-YORK, one of the most convenient, beautiful and healthy locations in the city of New York, eight doors east of Broadway.

JOHN SCOTT, Proprietor.

JOHN SCOTT,

SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what in justice to ourselves we could.

We have taken a large, handsome, and commodious house for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the House; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.

Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, $5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

Read the following, and judge for yourselves.

Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, $6, post paid.

Mr. Tatum, New York city, cured of numbness and partial paralysis of limb.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of Pile Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Pile Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

Mrs. Mary Ann Wilson, of Williamsburgh, N. Y., suppressed menstruation. She had suffered for years. Cured in two weeks.

M[illegible], aged 11 years, Brooklyn, N. Y., cured of [illegible], which she had been afflicted with from infancy. Cured in two weeks.

William P. Anderson, New York city, troubled with [illegible] of back [illegible]. Afflicted for nine years. Cured in five weeks.

Mrs. S. B. S——, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia and tendency to dropsy [illegible].

Ladies and the Scott Healing Institute. On the 27th [illegible] of April, to consult Dr. John Scott in relation to [illegible] the case was pronounced CANCER by him, the same as it had been called by other Physicians. I determined to return to the city, and go under treatment at the Scott Healing Institute. Upon the 31st day of May I placed myself in the hands of Dr. Scott, and on the 24 day of June, four weeks to the day, I leave for home, entirely cured of the cancer.

P. J. ANDREWS, New Britain, Conn.

New York, June 2, 1858.

Witness:

A. G. Wing, Middle Haven, Conn.

Samuel T. [illegible], Ga.

[illegible], New Britain, Conn.

Wilkes Barre, April 22, 1858.

D. Scott:

[illegible] that I shall want some more of your [illegible] Medicine. It works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she would not live long. [illegible] taking only two bottles, she is almost well. [illegible] people are astonished at its effects. [illegible] quantity of it [illegible] send it by Hope's Express as you did before.

My best respects, [illegible]

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's washing. She is now enjoying perfect health. She resides No. 106 Tenth avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall,) residing at Mr. Levy's boarding house, cured of [illegible] in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, but space will not admit of an enumeration. Out of 1,462 patients treated at the Scott Healing Institute, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M., to 6 P. M.

Address, JOHN SCOTT, 16 Bond street, New York.

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