

# SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

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

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## THE SPIRITUAL TELEGRAPH.

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## SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

### RECORD OF SPIRITUAL INVESTIGATIONS.

(Continued from page 23, May 15.)

June 24, 1857.—I had a visit from a young man whom I had formerly employed as a clerk in my office, A. McL. He was deaf, and consequently dumb, from his birth, but had received an excellent education. He is a young man highly connected in Scotland, of quick parts, and is extremely intelligent, and above all of the most uncompromising integrity. On placing his hand on the board with with me, it immediately began to move freely. The following communication came after some unintelligible sentences:

"L'Empereur Napoleon compliments you on your skill in manœuvring the Spirits."

Notwithstanding the simplicity and sincerity of his character, I at first fancied that my young friend was trying to play me a trick, and rose from the table somewhat offended. His quick eye immediately read my mind, and he looked quite distressed, as he left my house. Early the next evening he called on me with his sister, who with her brother protested his entire innocence of voluntarily moving the board, and still more of attempting to impose upon one whom he looked upon as a true friend. Being fully satisfied, we sat down to the board again, and received the following short communication:

"Frederick the great—The blood I shed, it stares at me and haunts me. The cries and groans of the victims of my ambition, distract and tear my soul, even to the inmost parts."

Will you communicate with us again? "Not to night."

I shall not stop to answer the ridicule with which these communications may be received by some readers; I will merely observe that if there is any deception in the matter, it is on the part of some of the Spirits themselves, as they sometimes personate other Spirits. Still, believing as I do in Spirit communion, I can see no good reason why the veritable Spirits of Napoleon and Frederick may not take a lively interest in spiritual intercourse as well as the Spirits of men less known to fame. Napoleon was but a man, and Frederick in some respects less than a man.

On trying the board immediately afterward with Miss McL., I found that she, like myself, was what may be called a semi-medium. The first communication we received was from a relative of hers, who commanded a merchant vessel, and was lost with all he possessed, in the West Indies.

Angus McL.—How, and where did you die? "Drowned in a hurricane off the Triangles Islands, August 44." In what ship? "Clyde." What became of your money? "In the deep. At dear home I hover, as all the pleasure I had; so I take a special interest in the affairs of the family." What do you advise your cousin John to do? "Live in the fear of God and all will be *taut* with you. Good night."

The Triangles Island I never heard of before. The word "*taut*," not remembering the nautical term at the time, we both supposed was intended for *taught*, and we asked the Spirit twice to spell it out again, but still, notwithstanding our expectation, and perhaps some degree of *will* in the matter, it would still come "*taut*." This is only one of the many instances we have had in communicating by the board, where a different word has been pertinaciously spelled out, from the one we expected.

June 30, 1857.—Following my record of spiritual communications, I should here insert two communications, forming the commencement of a series emanating from a Spirit of a high order of intelligence; but in order to preserve their continuity, I will reserve them until I have given some account of the development of one of my daughters as a spiritual medium. Mrs. F. had come down with her children to keep house for us during Mrs. M.'s and my absence at the sea coast, near Portland. On trying the board with my daughter, it moved freely at once with one of my hands on it or with her own only. The first communication was from the Spirit of her husband's brother, who formerly filled an office under the government in Belleville:

July 12, 1857.—"Agnes F., your boy is very like me. You must make him a better man than me. He has a more tractable disposition, and a kinder heart, and more firmness of purpose, more force of character, and with proper management will make a great man for Canada. You must restrain all his tyrannical passions. These were the ruin of me. You must make him what he will be. All depends upon you. Agnes begins to be developed. In about a month she will be known as a writing-medium."

In order to illustrate the philosophy of this kind of mediumship, I will transcribe another communication received the same day from the same Spirit, and intermingled with one from some other Spirit. I give it *verbatim et literatim*:

"Now place your hand upon the table, and you will be—fortune will take a turn in your favor very soon—fear gives all of us evil—that we may find that we like—will be wanted—you say all vanity—and all you met with in your life depends on yourself."

On Mrs. F. requesting me to remove my hand from the board, the communication was recommenced on the board, beginning with the first line, as follows:

"Now place your hand upon the table, and you will be able to write, and place no reliance upon yourself. Question me about your boy, and I will tell you when you wish to know about him. You did not wish to be wrong when you spoke to him to-day at dinner. You should be firm with him. When you speak to him you are too cross to him sometimes, and too gentle at other times. Why do you not lay your hand on the table?"

I put a pen in her hand, and her hand began immediately to

move as in writing, but we got nothing intelligible on this occasion.

To some minds this mixed and jumbled communication may appear quite unimportant and frivolous, but anything that illustrates a principle, or tends in any manner to prove a fact, should not be regarded in this light. It is obvious that were such communications the *voluntary* product of the minds of the media, we should at the very least expect something *intelligible* and *connected*. As for any *involuntary* intelligence proceeding from the mind or the brain, it appears to my mind an untenable assertion—a sheer absurdity.

Shortly after this time, Mrs. M. and I started for the sea coast, near Portland, and in a few days after our departure my daughter, Mrs. F., became developed as a writing-medium. She wrote *fac similes* of the hands of several of her husband's deceased relatives. The hand of his brother, William F., was perfectly startling; it was identical. He wrote me a long postscript through her hand, covering two or three pages of one of her letters to me, using her hand with the most perfect ease and freedom, though his hand was very bold and peculiar in its character, and very unlike her small, delicate handwriting.

July 20, 1857.—I received a letter of this date from my son Donald, which reached us at Ocean House, near Portland. He gives an account of the doings of the Spirits during our absence, and I shall therefore simply copy a portion of his letter, because he was an obstinate skeptic on the subject of Spiritualism. He says:

"We have had extraordinary doings with the Spirits lately. Even I am almost if not altogether convinced of the truth of Spiritualism. Agnes has been developed as a writing-medium, and her productions are wonderful. To day she has received communications from William F., and from his mother, both communications being very lengthy and written in their own respective hands. Charles (Mrs. F.'s husband), who came down on Saturday, is perfectly amazed, and says that the communications from both his mother and his brother, are exact *fac similes* of their handwriting. I can positively state that no one in the world could distinguish between these productions of Agnes and ones actually written by William F. She writes very rapidly, and never hesitates for a moment.

On Tuesday last, Agnes was all day conversing with the Spirits, and at night till about 3 o'clock, when she came and woke me, and told me to get the carriage ready, as Charles (at Toronto) was dying, and she was determined to go by the train in the morning. Afterward the Spirits told her that if she went to Toronto the excitement might be fatal to her; and they advised her to send me in her place. I told Agnes that it was all nonsense, but she would not be convinced, and I was obliged to start off at five in the morning for Toronto. I went immediately to Charles' office, and there I found him hard at work writing, and never looked better in his life. I returned to Belleville the same evening, and found Agnes quite out of her fright. Indeed, she got out of it an hour or two after I started, as some good Spirit told her that her fears were without foundation, and that the whole of these lies about Charles were productions of an evil Spirit.

"I must tell you one other curious thing about Spiritualism, and then I am done. The other night Agnes, Alice, and myself were sitting on the steps of the verandah, and as usual, were talking of the Spirit—Agnes and Alice, of course, thorough believers, and I a skeptic. I had just made a remark that I thought Spiritualism "*an infernal humbug*," when to our astonishment we saw a ball of flame rush through the dining-room window, and at the same time the window fell with a tremendous crash and broke one pane of glass only. I went over to the window, saw that the glass was broken, and that the house was not in flames, as I at first supposed, and then I proceeded to push the broken glass off the verandah with my foot. I had my thick leather shoes on, and was pushing the glass *gusty* off, when one piece of glass went through the thick leather, and a whole inch into the ball of my

foot. How it could have run in is most astonishing to me. To-day the Spirit of Wm. F. said it was done to convince me of the truth of Spiritualism. I must say that I wish the Spirits had taken another method of convincing me of their truth, but I am quite satisfied, although I had a rather painful experience.

P. S. I forgot to tell you that on the night of the glass being broken one of the cellar windows fell in, most likely at the same moment, as we heard no other noise."

I have since ascertained that the sky was perfectly clear at the time, so that common electricity had probably nothing to do with this manifestation. On examining the cellar after I came home, I found that some of the nails that secured the other cellar windows had been partly drawn, so that there had probably been a powerful concussion of the air at the time the ball of flame was seen. The dining room window which fell was upheld by a strong spiral spring latch. It may, besides, be conjectured that the fall of the window was produced by the Spirits for the purpose of attracting the attention of the party in the verandah, and then the ball of fire broke through the pane of glass. This conjecture is confirmed by the assertion of all present, that they heard the noise occasioned by the fall of the window before they saw the ball of fire.

On returning home to B. Hillville, I found that my daughter, who was still in a delicate state of health, had been receiving communications from the Spirits by impression or by audibly whispering in her ears, which from the novelty of the mode of communion sometimes greatly agitated her mind. Fearing her health might be affected, I tried to induce her to refuse to hold intercourse with them, and would not give her paper or pens to write with. This was of no use, for she then wrote with her fingers on the coverlid of her bed, crossing imaginary T's and dotting imaginary P's. In this manner many of my questions on spiritual subjects were most intelligently and satisfactorily answered, and in such a manner that I could not suppose the answers came from her own mind. These answers she afterward read from the coverlid as if she saw them legibly imprinted on it. Finding that writing in the usual manner had a soothing effect, I was glad to furnish her with paper and pens again.

If the contradictory and false communications which were made to my daughter may be considered as the production of bad Spirits, still they must be considered as proving the truth of spiritual communion. It may be asked, Why do we receive false communications? and what useful purpose can they subserve? I answer, as in the inscrutable decrees of Providence great good may, and does often, grow out of evil, so falsehood may be used to prove some great truth. Thus, had my daughter only received good tidings respecting her husband, it might have been supposed that they emanated from her own mind; but painful and false as they were in themselves, they still proved that Spirits, good or bad, do communicate with the living; and to suppose that God permits bad Spirits only to communicate with men, is little less than blasphemy.

These false communications, however, tended to increase Mrs. M.'s habitual skepticism on this subject, and after all the physical and other manifestations we had witnessed, I thought her unreasonable in wishing for more satisfactory proofs. One evening, after a long argument on the subject, she retired to an upstairs room, and placing her right hand on the table, she challenged the Spirits to raise her hand from the table and lay it in her lap, in order to convince her of the truth of Spiritualism. Her hand soon became cold and rigid like that of a corpse, and was slowly lifted off the table and laid in her lap. This has been frequently repeated since, and some friction is required in order to restore the flexibility of the hand. In the same manner, while sitting on the edge of the bed before going to rest, her feet are often raised from the floor. After this manifestation was given her, whenever she placed her hands on the board, they were lifted up, so that for two or three months, as if to punish her for her unbelief, we could obtain no communications from the Spirit-world. After this long and tedious interval, on the 9th November, 1857, our Spirit-friends again came to us, and my rolling board moved as before. After receiving this communication, which will be transcribed under the proper date, my hand was no longer necessary on the board; but it moves with Mrs. M. alone, while I write down the communications, word by word. I will now transcribe the communications we have received through Mrs. M. and myself, and through Mrs. M. alone from a Spirit that refuses to give his name.

Mrs. M. and J. W. D. M., June 30, 1857.

A young man, old in the Spirit-world, will communicate with you to-night. Do not too readily give credence to all that mediums tell you.

They are often deceived by their own thoughts mingling with the thoughts of the Spirit that communicates. Only receive what looks like it. All great truths are simple. The world can not believe this. The circle, the most sublime symbol of Eternity, which is one name for God, is the most simple of forms; yet it is a problem that philosophers can not solve. Such is God. All can behold his perfect beauty, and the harmony that exists in his works, which love unites in the unbroken circles of divine Wisdom. Trust implicitly to Him. It is as easy to gain communications from his Spirit, as from souls that have been stained with the sins of earth. Pray for this divine influence and it will not be withheld. It can neither lead astray nor deceive, for God is truth. Good night, my friends. (Will the Spirit give his name?) I have a name in Heaven—but not for your ears.

Mrs. M. and J. W. D. M., July 6, 1857.

God is a perfect unity, the great circle and center of existence. Death is but the returning wave of life, flowing back to Him. All created existences live through and to Him; and no man lives for himself alone. He is a link in the chain of life, which would be broken without his ministrations. Hence bad and good work together for the universal benefit of all. There is no partiality or injustice in this dispensation. God makes no man bad—but their evil passions for forming the trials and temptation of others, bring out their virtues and fit souls for a higher state of existence, and educate them for heaven; and they become ministering Spirits to those who are tempted and tried on earth. Be not discouraged by the machinations of bad men, but trust in God, for this is the trial of your faith. He will not forsake you in the hour of need, nor let your enemies triumph. Only have faith in his divine love, and many happy days will yet be yours. This is my message to you to-night. Farewell, my friends. (Will you give me your name?) My name is unknown to you. (Can I distinguish you by any name?) You will know me by the nature of my communications. (Are you the same Spirit that communicated with us last?) Yes—rest satisfied; I wish you well; good night.

Mrs. M. and J. W. D. M., November 9, 1857.

Love God in spirit and in truth. God is truth. Every one that seeks true knowledge will find it. (When?) When you forget self and only seek the truth of God. A desire to know in the beginning of wisdom. Seek and you shall find, was the saying of one who had the spirit of God, and could not lie. Seek in the same spirit that he sought, and find, like him, the truth of God. Good night. (Will the Spirit give his name?) No, I have spoken to you before. (Will you not continue to instruct us?) Not to-night. You have heard enough if you profit by what you have heard."

Mrs. M., December 25, 1857.

"Fight the battle of truth and you shall be free from the bondage of evil Spirits, the bad companions of sinful man. All passions are the promptings of spirit; but they are of the earth, earthly. It requires the wisdom of God to subdue these—the sword of truth and the shield of faith. Regard the voice of conscience as the God-principle, planted in the soul of all who ever draw the breath of life—a voice that guilt can not silence, which never errs in the most depraved, and which always utters the truth of God—the friend and counsellor of the good, the stern judge of the wicked. The teachings of this good angel of faith, fully followed, would have saved the world; and men had stood in no need of a Saviour, and the cross had never graced beneath the weight of the Son of God. Obey this faithful monitor, and you shall win the battle of truth, and see God. This is my message to you to-night. (Will the Spirit spell his name?) No, the name of an angel would be unintelligible to human ears. The language of a Spirit speaks only to the soul. It is not the language spoken by fleshy tongues, and cannot be comprehended by man while in the flesh. Judge not our fulness by your feeble powers. On us the Sun of Righteousness has shone, while you still struggle with the shadows of doubt, the gloom of the grave. You only dimly perceive; we know. Good night."

Mrs. M., January 1, 1858.

Fading are all human enjoyments. The soul is discontented with animal pleasures, which degrade its nobler aspirations. Hence it always looks to the future for the fruition of its desires. Spirit can alone understand the secret sighing of the imprisoned soul for its higher but undeveloped destiny. The God from which it sprang draws it ever upward toward himself; and conscious of the incapability of earth to satisfy the love for which it longs, it stretches out its hands to grasp the heavens; ever striving to realize its affinity to God. The more fervent the desire, the nearer its approach to the perfection it seeks, and the closer its connection with the supreme good. If the soul loses the desire that tends upward, it increases its downward tendency, or affinity to the earth. The loss of the divine light plunges it once more in doubt and darkness; and each fall makes it more difficult for it to regain its former position."

Mrs. M., January 5, 1858.

"Dead men tell no tales. Spirits can not reveal to man the secret of eternity. Even Jesus was silent upon this great subject. He taught the immortality of the soul; but he left untold the nature of that immortality. A servant is not greater than his master. We can only confirm the great fact he died to inculcate. Were Spirits permitted to explain to man the mystery of death, instead of conferring a benefit, such knowledge would be productive of much evil, by lowering his present estimate of this world; rendering its cares and sorrows insupportable. Men would rush into the commission of suicide to get rid of a life they had ceased to value. One of the greatest blessings conferred upon Man by the heavenly father is this ignorance of the state of the soul after death. In death, itself, there is nothing dreadful, and a bad man is not worse off than he is here. But it is impossible to explain to flesh and blood, the nature of a purely spiritual existence, as he would not comprehend its conditions. Be satisfied, then, with the internal evidence that God has implanted in the soul, that it is immortal, intended for endless progression toward perfection; yet with limited powers, always acting in subjection to the divine will, which constitutes its supreme happiness. Man can never reach to the perfection and wisdom of God, without he become one with God, and he would thus lose his individuality and the consciousness of his own glory. In order to enjoy his existence, the attainment of knowledge, and to be the reciprocal of the divine love, he must be subordinate. The more loving the submission, the more he enjoys the divine favor. He truly ceases to be the servant, but becomes the child of God. Farewell."

Mrs. M., January 6, 1858.

"Men imagine their world the only one among the myriads that hang in space, the only one that is subjected to the law of change, and that exhibits the phenomenon of death. Death is but one law of change. Eternity is a constant series of change following an unbroken circle, as one event springs out of another, and new combinations produce fresh discoveries. Death must mark the change of every phase of existence, as man rises from a lower to a higher plane. Thus death follows the footsteps of life through the circle of eternity. Death is but the birth of Spirit through a million worlds. This birth of the soul is a joy to the good, but a sore agony to the bad man; as he loses

even the animal pleasures he enjoyed in this world. There is no world in which the wing of the Death Angel leaves no shadow; but the sun of life, as it gains strength, dispels the gloom. The best way to overcome the dread of death is to imagine it always near. Familiarity robs it of all its terrors. So live, that you may look death calmly in the face, and thankfully receive the new garment which he brings from God to re-clothe thy soul. Good night."

Continuation after some hours the same evening:

"Trace words on the sands, washed by the waves of time, and believe in the impression made by your own hands! Such is faith in the creeds set forth by men. They stultify reason and the healthy operations of the mind, by destroying freedom of thought and restraining its independent action. Truth wears no chain. It acts only rightly when obeying the perfect law of liberty. Love is free. Control freedom of thought, and worship becomes slavish idolatry, not the voluntary offering of the soul to its Creator. Men represent justice with blinded eyes: but justice is keen-sighted, quick to discern between good and evil, and is one of the open-eyed attributes of God. Justice, like truth, must be free, and uses the eyes of conscience, as well as the penetrating eye of God. Believest thou this? If so, act it out in all thy dealings with man, and bear it as a frontlet between thine own eyes to the great judge of all created intelligences. Require of me no more to-night."

Mrs. M., January 7, 1858.

On Mrs. M. laying her hand on the board this night, they were made rigid and inflexible by the Spirits, and raised up from the instrument. I induced her to try again some time afterward, when the following was spelled out:

"The curiosity of man is never satisfied. If I told you truths from the heavens above, or from the deep that lieth beneath, you would still ask for more, instead of living out what you have already heard. Practice what I have taught, and I will endeavor to convey to your minds further knowledge of Spiritual things. Till then, adieu, my dear friends!"

Mrs. M., January 14, 1858.

"View the faith of Christ as the God element in man. Jesus was the embodiment of Divine truth. No other teacher could know the mind of the Father as well as he, who came forth from God, and in his human capacity had practically experienced all the trials and temptations that beset man. Ho

(Mrs. M.'s hand was here raised by the Spirits.)

Mrs. M., January 14, 1858.

"You have held no converse with me for several nights. Why is this? Do you not know I love your soul, and wish you happy? (Where were you born?) I was born in London, in the year 1025. I had great thoughts beyond the darkness and bigotry of that dark age, and I suffered for indulging in freedom of thought. Light came to my soul in beautiful visions of Divine truth. I tried to convey this light to others, and lost earth, but was found of God. O, inexpressibly great has been my reward; and my greatest happiness now consists in impressing others with the Divine truths that saved me. I know your thoughts, and the constant uplifting of your soul in its search after God. You have courage, and dare to think for yourself; which has formed a strong affinity between my Spirit and yours, and made me your guardian angel. If you are true to your own convictions, I will always be true to my trust. Farewell, and God be with you this night. (Spirit—Will you give us your name?) You have asked that question before; once, and for all, I say, No."

Mrs. M., January 16, 1858.

"Susan, believe the words of Christ, and not the words of men. His doctrines teach practical usefulness. (Mrs. M.'s hands here raised from the board by the Spirits. The communication continued on placing them on the board about half an hour afterward.) He commands you to love your neighbor as yourself. Not to sit still, trusting in imaginary creeds for your salvation. Follow his glorious example. Feed the hungry, clothe the naked, and visit the sick in the day of their trial, and you will be safe under the protecting wings of the Divine love. This is true religion—the straight road that leads to heaven. Believest thou this? Then seek every opportunity of putting your faith in practice, and your reward shall be that peace that the world can neither give nor take away. I only repeat the precepts of my Divine Master, who practised what he taught, and illustrated his doctrines both in life, and by his death."

Mrs. M., January 17, 1858.

"You take great delight in observing the works of God in his creation. You are right, as this is a sinless enjoyment, in which angels share. It brings you into rapport with them, and through them into communion with the Great Father. His Spirit lives through all. Yea, even in inanimate substances, or those which you consider as such, obey his commandments, and work out his will. This is, to your finite comprehension, unintelligible; but nothing is without its significance to him, as his Spirit exists in every atom that his wisdom has called into being. Despise not the lowest formations of life, for his power is shown as fully in the insect as in the lordly being who calls himself man! Can you look upon anything, however mean, as made in vain, when it required the mind of a God to give it a place in his universe? O that men could comprehend the perfect unity that exists between God and his works! From the least to the greatest, if one among them had not been necessary, it would never have been formed, as God does nothing in vain. There is no waste in the Divine economy. He gathers up the fragments so that nothing is lost, but renews them in other forms to suit his own purpose. Thus the chain runs on through the long ages of eternity, and not one link is broken, though the law of change operates on all. Thus the lower is ever rising to the higher. The atom in time becomes the lofty mountain; the dew-drop a flowing sea; the insignificant fly, the soaring eagle; and man, a glorified intelligence, able to hold converse with his Maker. No more; good night."

PHENOMENA OF THE BRAIN.—One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain would give no pain, yet in that organ alone resides the power of feeling pain in any other part of the body. If the nerve leading from it to the injured part be divided, it becomes instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the corpus callosum, without destroying life. The animal lives and performs all its functions which are necessary to simple vitality, but no longer has a mind; it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain, the convulsions, is simply intended for the exercise of the intellectual faculties, whether of the low degree called instinct, or the exalted kind bestowed on man, the gifts of reason.—Wagon on the Mind.

## SPIRITUAL LYCEUM AND CONFERENCE.

## SIXTH SESSION OF THE NEW SERIES.

The question of the last session, What is it to be a Prophet, was continued.

Dr. GRAY said: A prophet is a person so constituted that his physical senses can be put to sleep—one in whom a state of trance can be induced. Such an one may communicate either from his own interior knowledge and reason resulting from the exercise of his spiritual senses, and so trace these self-observed spiritual causes to their external ultimatum in effects; or, he may receive it through *rapport* with other minds. He considers the difference between a prophet and one who is not, to be purely physical. The prophetic or medium state is attended by physical changes, which may be observed in the pupil of the eye, the temperature of skin, in the pulse, and in the odor of the breath. He thinks it will be found that although it is a common belief of media that they are in the perfectly normal state during the occurrence of a spiritual manifestation, it is not so. Some one or all of these physical changes will be apparent during the manifestation, and it will be found on observation, that when the pulse, temperature, etc., indicate a return of the medium to the normal state, the manifestation ceases, and is not resumed in the absence of these symptoms.

Mr. COLES said: He understood a prophet to be one who foretells events without knowing their causes. A doctor, for example, may foretell the death of a patient with entire accuracy; but he considers that an inference from known causes, and therefore not a prophecy. But a prophet is one who foretells events without data from which to infer them. And as effects can only be affirmed of a cause, and the prophet is one who does not know the cause, it follows that he must get the subject matter of his prophecy from some one who does know it; that is to say, he receives it by influx from a higher source or sources of intelligence. Principles or causes are, it is to be presumed, antecedent to all external manifestation—the power of steam for instance. Now, had the mind of the great aquatic patriarch been developed up to the necessary degree to have enabled him to come into *rapport* with minds who were familiar with the nature of that eternal principle, he might have propelled his Ark by steam. The mind of Fulton was thus developed, hence he could prophecy of the fact, in advance of the requisite knowledge to produce it. Prophecy, then, if his theory be correct, is the result of a *rapport* with a sphere of mind which manifests on the plane of spiritual causes, and is therefore derived from the spiritual world.

Dr. GRAY said: He could explain the fact of clairvoyant diagnosis, only by the admission of two planes of consciousness in man. Every person does at times manifest from his internal plane, which is the plane of prophecy.

Mr. COLES replied that he knew of but one consciousness of himself. He thought he was but one man and not two. He had no knowledge of being a duplicate of himself.

Dr. GRAY did not state that he was. He had not advanced the idea of two persons in one, but that the same individual can, and does, manifest on two planes, or from two distinct states. Mr. Coles, as well as many others, has heard persons in the trance, state things with great accuracy, a knowledge of which they could not have received through the external senses, and he has observed also, that when they returned to the normal state, they had no knowledge of what had transpired. If this does not show the manifestation of the individual on two planes, pray what does it show? A practical recognition of this common fact of manifestation on two planes, would save us from many blunders. The ancient prophets said, *God had spoken*, and the religious world, so called, being as ignorant as the prophets themselves, that a man could speak from his internal or spiritual plane, and that his sensuous plane might be inspired from that source, has pitted prophecy against itself, and adopted a variety of absurd beliefs.

Dr. ORTON said: We have solid reasons for believing that our natural sleep is in reality spiritual wakefulness. If so, then, nearly one-half of our actual experience is never registered in the external memory. That this is so, is rationally inferred from the fact that a question which has perplexed us exceedingly over night, is all clear to us in the morning. We have "*slept upon it*," as it is said. We often hear people speak of this clearing up of previous difficulties in the morning. He cited several instances of himself. In one case he had stated to his family over night, a resolve in which they all concurred, which in the morning he found completely reversed in his own mind, though he was not conscious of having thought upon the subject at all. He thinks the fact of interior consciousness fully established.

Mr. PARTRIDGE considered the question an important one, inasmuch as a great deal of what passes in the world for religious faith is based on what is claimed to be prophecy. He defines prophecy to be the telling of events to transpire subsequently to the statement of them. By this definition a person is a prophet who can tell what will take place to-morrow. There are, in his opinion, three planes or degrees of prophetic manifestation.

The first degree is that which predicts the events of to-morrow. As, for example, a question perplexes us, and we ask for

time to consider it—rest. We say leave it till to-morrow, or give me one hour, as the case may be. We need time to free our subject from extraneous influences, and this is often done by the delay of an hour or a day. Having laid the vexed question aside for a time, the mind is in a condition to grasp the natural causes, relations, and circumstances connected with it. Then all becomes clear and plain, and one feels himself able to predict ultimates from present causes. He thinks that we never can become true prophets on this or any other plane, until we can look at natural causes in perfect freedom from selfish and other disturbing influences. This, however, can not really be called prophecy except in a subordinate sense.

The second degree or plane of prophecy is a state of the mind open to the reception of knowledge and wisdom from Spirits through influx, or *rapport*, or inspiration.

The third is where the mind is intruded, or ascends by its own inherent powers, to a plane of superior wisdom, and is thus enabled to grasp and comprehend principles for itself. In this state of elevation and internal illumination, it perceives and understands principles, and intuitively grasps the results which they must necessarily evolve, as we in the external, perceive truths, facts and conclusions (though less clearly), for ourselves. This he conceives to be the highest degree of the prophetic state, and the one often occupied by the ancient prophets, and from which they could foretell as they did, what must inevitably take place in the human world, and the distant future. But in all this, man is a unit. He is not necessarily a trinity or a duality as to his consciousness, because he is able to shew different phases of himself.

Mr. R. P. WILSON said: As prophecy is defined to be the foretelling of events, he would relate a fact. He knew a man who while he was busy with a threshing machine felt himself impelled to stop it long enough for him to say to another person present, "*Sir, you will be a dead man in three weeks from to-day.*" This proved to be true. To another, on a different occasion, he said, "*You will die before to-morrow morning,*" which was also true. In these cases, he thinks some Spirit-friend of the subjects of these prophetic sayings, must have impressed the medium or prophet with the prediction of their deaths, probably for an end of use, clear only to the inspiring source.

Dr. GRAY asks: What reason has Mr. Wilson to ascribe this prophecy to Spirits? It is known that man can see and trace causes and reason from his own spiritual plane. Why call in a third Spirit, when the prophet himself is a Spirit? Here are elements enough to solve the problem. If the old religionists made a mistake in ascribing all directly to God, why commit the same error in ascribing all to Spirits, when there is not the slightest occasion for it?

Mr. WILSON said: He could not answer positively, but he once predicted the death, in a few days, of a person who was in the next room, but whom he had not yet seen, and from the mode in which the fact was disclosed to him, he feels obliged to refer it to Spirits.

Dr. WEISSE said: He could agree with both suggestions, or explanations, in part. He thinks, however, one is too material and the other too spiritual to be wholly true. The case of Fulton as cited by Mr. Coles: It is known that steam had been applied before; that was no prophecy; Fulton only perfected what had been previously discovered. Then, by the other hypothesis, Spirits are wholly left out; as if, after claiming to be Spiritualists, we took the ground that Spirits can not, or, at least, do not, enter into *rapport* with mortals. The one idea seems to him to be defective, because, virtually, it makes of Spirits everything; and the other, also, for the reason that it makes of man nothing. For his own part, he is not willing to concede that Fulton had no genius or inventive power of his own.

Mrs. FARNAM desired to ask Dr. Gray if the ability to prophecy depends upon the mental state of the person prophesying?

Dr. GRAY answers: Not on the mental or spiritual, (for we are prophets as to all our interiors,) but on physical conditions.

Mrs. FARNAM said: Why, then, is not prophecy constant? When there is a sympathetic mental *rapport* between two persons in the body, prophecy should always exist and manifest itself.

Dr. GRAY replies: There must be *ganglionic rapport* as well as mental, and that depends upon the coincidence of the two bodies in their cosmic relations.

Mr. PARTRIDGE asks: Why bring in the element of double consciousness to solve this prophetic problem? Why not ascribe it to Spirits alone, instead of to this very questionable double sense philosophy?

Dr. WEISSE is not ready to admit that our spirits are the mere workshops for other Spirits to do their own tinkering in. He thinks man is able to do something of himself.

Mrs. DAVIS said: She accorded with Dr. Gray. Man is threefold, natural, intellectual and spiritual. All Spirits have once been mortal; and if we are the mere receptacles of impressions from them, and live only on influx, what is to become of us? How are we to grow into the stature of perfect spiritual men and women, if everything is to be done for us? Manhood is a development of the selfhood, not *anotherhood*. We are not mere *sports* to be poured through. We should use ourselves, and the more use we make of ourselves the more use Spirits can be to us, and we to each other.

Dr. GRAY said: It is a matter of faith with him, that no per-

son can go into a healthy trance without the aid of Spirits. As physical growth is acquired during natural sleep, thus receding from the exterior in the trance state, is a spiritual growth, process, or development of the real selfhood, which he thinks is always attended by the watchful care and aid of Spirits.

At the close of these remarks, the following questions were proposed:

By Mrs. DAVIS: What shall be done for the religious education of the children of Spiritualists?

By Mrs. FARNAM: What are the best means of inducing in humanity the conditions of susceptibility to higher truth, or the capacity of spiritual development?

By Dr. BROWN, of Vermont: What is the basis of true laws for nations, states and individuals? and what are these laws?

A question proposed by Mr. QUARTERMAN, of Flushing, was lost by the reporter on his way from the hall.

Adjourned,

R. T. HALLOCK.

## A PERSECUTION AND A PROSECUTION.

YORK CENTER, May 11, 1858.

EDITOR OF SPIRITUAL TELEGRAPH:

Sir—I see by your issue of the 1st of May, that some person writing from this place gives an account of a medium speaking at a revival in this vicinity, and of his subsequent arrest and acquittal, which account I beg leave to correct, lest it be said that Spiritualism requires that the truth be perverted in order to insure its success.

The facts of the case are as follows: A revival had been going on for some time, and in the absence of the regular minister, one of the converts held forth. Notwithstanding his former character had been anything but good, he was, on his conversion, immediately allowed to mount the rostrum and lay down the law to the faithful, and the fame thereof went abroad. On the evening in question, some five men and two ladies came from Brush Hill to the meeting. The Infidel, as the aforementioned convert is very appropriately called, got off a long tirade against Spiritualism, interspersed with such terms as "die pot of hell" (a new institution, I presume), "whoredom," and like expressions, taking for his text the passage: "Obey God rather than man," which text he stuck to about as long as he was uttering it.

After the preaching, one of the party from Brush Hill was influenced to speak; took the same text, and was proceeding to speak in a manner which no person of truly religious principles could object to; but they had attacked Spiritualism, and were afraid to let it be heard for fear it would vindicate itself. So the choir had instructions to sing it down. Not succeeding in this, the minister came toward him, and ordered him to be silent; but the Spirits obeying God rather than man, were not inclined that way, and continued on. Cries of "put him out," "knock him down," etc., were then raised. They had evidently read about how when the Jews had Christ in their power, they cried crucify him, and sought to imitate their example. On these cries being raised, a rush was made for the medium, with the intention of throwing him out, and they would undoubtedly have injured him (these good Christians), had not some persons present remonstrated against such a course, at the same time intimating wildly but firmly that they would allow no violence.

The upshot of the affair was, that a certain man, Potter, one of the "high cocolorans" of the church, went before Justice Litchfield, and swore out a warrant for the arrest of some nine persons for not allowing an excited mob to attack an unconscious and defenseless person; but the warrant was worded for disturbing a religious congregation by "loud talking," "menace," "profane swearing," etc. Seven of the persons named in the warrant voluntarily appeared for trial immediately that they were aware of the warrant being issued. The other two (one of whom was the medium) had no intimation of the proceedings, or they also would have appeared. When those notified had arrived at the Justice's office, they found the self-styled counsel for the people ahead of them, unwilling to allow time for procuring counsel, and urging an immediate trial. The Justice appearing disposed to favor such proceedings, the defendants immediately took a change of venue, carrying the case before Justice Fischer, who, after hearing the evidence both *pro* and *con*., decided that there was no cause of action.

During the trial, as your former correspondent intimates, there was some pretty tall swearing. The prosecution tried to make out that it was premeditated, whereas some of the defendants were unknown to each other until made acquainted as fellow-sufferers in this persecution. The complainant, when he swore out the warrant, named nine persons; but when they were in Court, he could identify but two of them. Truly the Church must be degenerating, when it requires such means and such pitiful tools to uphold her power! Other witnesses against the prisoners perverted the truth, but the defense showed clearly by some of their own church members that they (the defendants) were more sinned against than sinning; that the prosecution was exceedingly lame in bringing such a suit; that it was brought maliciously, and could not be made to stick, even with all their hard swearing.

Yours,

A FRIEND OF INVESTIGATION.

The writer of the above sends his full name, expressing a willingness to be held responsible for the statement.—Ed.

## PHILOSOPHICAL AND MORAL DEPARTMENT.

SPIRITUAL MANIFESTATIONS PROVIDENTIAL.  
Chicago, Ill., May 7, 1858.

EDITOR OF THE SPIRITUAL TELEGRAPH:

Dear Sir—On Sunday last I wrote you a communication, containing what seems to me a solution of the great problem of spiritual manifestations, namely, that they are nothing less than a providential preparation of the human race for individual communion with the Lord himself, and a fulfilment of prophecy concerning the second or spiritual coming of the Lord.

Of course, in an impromptu essay like that, condensed into dimensions suitable for a single newspaper article, only a very general statement of the subject could be given; and I intimated that some particulars involved in these general views would be forthcoming, if you desired them; and farther, asked a speedy reply as to whether they were desirable. Without waiting for your response,\* I take the liberty of again addressing you on the subject, which has gained such magnitude and importance in my mind as to render its pursuit irresistible, unless at the expense of opposing the best matured convictions of my own judgment, formed from an experience and earnest study of twenty-five years duration.

It is not my design, however, to speak of my own experience, or of myself at all, but to offer such rational considerations as shall invite the earnest investigation of those who are prepared to reason calmly, dispassionately and fearlessly on a subject involving such immense interests, and which is so well calculated to call into exercise the highest and holiest faculties of that most wonderful of all Divine structures, the human mind.

The time has evidently come when our old maxims, traditions and methods of thought on spiritual subjects entirely fail to serve in answering the questions now urging upon us the task of a rational solution. The day is gone by forever, when poor, fallible human authority, however venerable its claims, or popular its prestige, can account for the new phenomenal facts, of which we are the daily and hourly witnesses; and we must look to that new life which is playing into humanity, for new truths to explain its mysteries, and for new reasons to conjoin to the new emotions of which we have become the recipients. The all of life is an emanation from the one only fountain of life, the great God himself, who fails not to give it in fullness and completeness to those who ask for it, and for the mere asking alone, "without money and without price."

Life, true spiritual life, is not mere desire or affection; it is also a rational understanding. Whoever, therefore, would know the truth for himself, should not hesitate to make application directly to the fountain itself, that he may drink and live. To meet this universal want of humanity, the Word is at hand. But here opens a theme upon which much is to be considered.

The Word is not a mere book, or transcript, or record of spiritual life, apart from the Spirit itself. As Dr. Hallock truly says, in his late admirable lecture, words signify things, which are real jewels having value, and not so the words themselves. The Spirit who gave us the record or testimony is himself the Living Word. He whose voice was heard by John, when in apocalyptic vision, may be heard by each one of us; and the things that he saw may be seen by whoever chooses to accept the conditions of such hearing and seeing. John says: "And he that sat upon the throne said, 'Behold, I make all things new.' And he said unto me: 'Write, for these words are true and faithful. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the waters of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my Son.'"

Are not these words addressed directly to each one of us? Where is the man who dares to plant himself between either of us and their Divine Author, and lay claim to be the interpreter thereof? Would you not smile at his presumption? And well you might, for God is his own interpreter, accessible by all of ordinary intelligence, and needs not the aid of any man in that work.

I anticipate an objection that will here be urged by some, to this effect: "Nay, but you make Swedenborg necessary as an interpreter of the Word." To this it is replied, that Sweden-

borg is to be put in the same category with Cadmus, the inventor of the alphabet, or Lindley Murray, the grammarian, or John, to whom the vision was originally given. All these persons, and many more, were necessary media in bringing us up to the point of vision where we may see and hear for ourselves; but at this point their mission ends, and their aid is no longer necessary. This is the position to be assumed and maintained by all who come to the light, and who would not be classed with that direful catalogue given in the eighth verse of the same chapter from which we have above quoted: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part," etc.

I am well aware of the strenuous opposition that may be looked for, from many of the professed disciples of Swedenborg, to this and all similar attempts to render familiar and accessible to the common mind the great truths of which he has been a medium. But that opposition can do no harm. It may, indeed, be the means of doing great good, in serving to emancipate the minds of many of them from sectarian trammels, and from a manifest tendency on their part to erect Swedenborg into a sort of authoritative Pope, and thus to rescue from contempt in the public mind a great and honorable name. For, the authority claimed for Swedenborg by the sect called after his name, is doing much more to keep his valuable and luminous writings from public examination than all the open opposition that the long-established bigotry of older ecclesiasticisms could possibly effect.

There is another work proposed to be accomplished in these Essays, which is a desideratum. The theology of the New Church contains the only Theodicy extant which clearly sets forth the Divine beneficence in the permission of evil, and shows how all evil is overruled by the Lord, and made subservient to the general good. More than this, it reveals the anti-Christian spirit of sectarianism, and makes manifest the immensity of the error of those who separate themselves from the rest of the world, holding themselves entirely aloof from all who will not learn to pronounce their Shibboleth, and thus teaching their fellow-sinners to regard themselves as outcasts from the Church, and obnoxious to the Divine regard. This Theodicy is greatly obscured by the sectarian Swedenborgians. Very few of them will hold communion with the Spiritualists, whom they regard with the same aversion that the Jews did the Samaritans, and thus falsifying their own doctrines, which are the strongest protest against sectarianism that the world has yet seen. Their efforts to build themselves into a new sect, under the mantle of the great Swedenborg, has been ably exposed by an eminent writer of your city, in a pamphlet entitled, "The Church of Christ not an Ecclesiasticism."

Another point on which there is much misconception in the sectarian world, and which is the source of a great degree of spiritual darkness, requires critical examination. It is common among the religious teachers in all the sects, to enjoin upon their hearers the duty which they call "the love of God," and the "worship of God," as if this were a sentiment of the human mind, to be cultivated from a sense of duty. Most sensible people are aware that they are deficient in any such love as the love of God, and make no pretensions to its exercise. It is best for them that they do not. Many honest persons are induced by the current exhortations to believe that they ought to love God, and suffer severe self-accusations because they can not do so. There are others, again, who imagine that they have the love of God, without knowing in what it consists. Now, the love of God, properly considered, is God's own love for the human race; and whoever knows this will be very far from claiming possession of any such Divine attribute. To have any just conception of this infinite love, it is first necessary to learn what God has done, and is doing for the human race. Where this is truly taught, there will be no occasion for dull homilies urging upon wearied ears the duty of loving and worshipping God. Imagine a passionately enamored bridegroom being lectured by the clergyman on the subject of his duty to love his bride! Why, the light of that sacred flame with which his bosom is all aglow, makes feeble and useless the intellectual calculations prompted by a sense of duty, just as the broad blaze of the noon-day sun extinguishes the lumen of a farthing candle. This idea of the duty of loving and worshipping God has its origin in the imaginations of those who are indoctrinated in a theory which robs the Divine character of every lovable attribute—the theory of a tri-personal God, which separates into different personalities the two constituent

principles of the Divine humanity, and makes them antagonistic to each other—a theory which robs the Father of the mercy manifested by the Son, and denies to the Son the authority and power attributed to the Father—a theory which makes of the Son of Man a vicarious sacrifice to the vindictive justice of the Father, who "imputes" the merits and righteousness of the Son to believers, etc. Whoever has imbibed this dreadful theory of the Divine character, has much to learn, as well as much as to unlearn, before he can have any true conception of the love of God.

We are thankful to know, however, that very few persons beside theologians have intellectually drunk of this deadly potion—this thoroughly adulterated mixture of the pure wine of the Divine kingdom. It is those who prepare this adulterated mixture, and give it to the people to drink, who are the "adulterers" referred to in the text above quoted; and their powers of persuasion, their sanctity of manner, and their glowing rhetoric, make them "sorcerers also; while the worship flowing from such direful defamation of the Divine character, makes them "idolaters" and "liars," in the spiritual sense of those terms. Now, as this theory forms the fundamental basis of all orthodox sectarianism, it is needful that we examine it, if we would know the real cause of that spiritual destitution which makes cheerless and desolate the Christian Church, driving multitudes of the best endowed intellects into the ranks of "infidelity," giving rise to such fatal fanaticisms as are practised in Utah, and subverting the very powers of human reason itself.

Now, it is from a survey of this broad field of thought, and from a critical analysis of the many fundamental errors referred to, that we are enabled to look with decided hope upon the newly given phenomena of Spirit-manifestations. What though multitudes of Spiritualists are branded by the religious world with the epithet of *Infidel*? It can be demonstrated that *infidelity* is a virtue, compared with a *faith* which converts the beautiful temple of Divine humanity into a Pandemonium. Nay, more; it is susceptible of demonstration that the way of eternal life runs directly through this very field of infidelity. A church which falsifies the Divine character can not lead to heaven. Those teachers who blaspheme (blast the fame of) the Divine name, can not lead the young mind up to a recognition of God. Therefore, a new dispensation is called for by the exigency into which the welfare of humanity is thrown by the fatal lapse of the old one. And such new dispensation will now be aided, if not completely inaugurated, through those very means which learned theologians are pleased to denounce as "disorderly."

With these convictions firmly fastened upon my mind, Mr. Editor, I ask your aid in laying them before the world in general, and my brethren, the Spiritualists, in particular. I would gladly devote at least one day in each week to a careful presentation of the evidences of this faith for the readers of the SPIRITUAL TELEGRAPH, and hope that your well-known liberality of sentiment will award to me the privilege.

Yours in the cause of truth.

J. W.

## HUMAN DEVELOPMENT.—No. III.

BY D. A. GORTON, M. D.

In preceding articles on this subject, I have endeavored to show the necessity of conforming to the laws of our physical as well as our moral being, if we would grow virtuously and attain our high destiny. Pernicious habits were especially referred to, and their indulgence condemned as being incompatible with a true, aspiring life, and a peaceful, happy future. I also intimated the necessity of placing the indigent and suffering in more congenial pecuniary circumstances as one of the first conditions requisite for their growth and regeneration.

In maintaining that every human being, however degraded their manhood, possesses the recuperative energy—the *vis medicatrix nature*—in his own interior self, I only echo the teachings of Nature. Correspondential evidences of this fact pervade her entire kingdom. The instructive voice of Nature must be heeded in this matter, and her unchangeable precepts recognized. She fully demonstrates that all growth and development is from within, outward—from the center to the circumference. Behold the unfolding of the beautiful oak, the giant king of the forest. Placed in a genial soil, subjected to the vivifying influences of heat and electricity, and the effulgent rays of light and life; watered by the descending dews and showers of heaven, the latent forces of the germ are

\* We have published Mr. W.'s first article in our last issue, and we would here say that our columns are open to a fair representation of his views, we, of course, reserving the right to judge when as much of his philippicisms have been given as will probably meet the demands and wishes of the mass of our readers.—[Ed.]

into life, and its little *radicles* are caused to descend into the earth, and its tender petals to shoot upward toward heaven and perfection. It grows unceasingly through advancing years, defies the trifles of time, until the idea—the design of its creation—is consummated, when it decays and passes away! So, in like manner, will the human soul be able to grow and attain its *ideal* manhood, when the guiding hand of Wisdom gathers around it those circumstances which are positive to its highest attractions. So long as man is a natural being, so long will he require *adaptation*. Give him this, and just as sure as there is a God in nature possessing the attribute of justice, will the moral affluities begin to manifest themselves, and the soul to divest itself of gross depravity, and appear in the glorious splendor of a regenerated heart. It will then be able to draw nourishment from the eternal fountain, and drink the waters of eternal life. Its growth will be free, easy, natural, and disentangled from the thralldom, at least, of the lowest forms of disorders. Happiness, that *something* which is so universally longed for, and earnestly sought after, by millions of ignorant sufferers, will be found—not in external forms and shadows, but in a condition of mind that will be fully realized only when the soul unfolds in harmony with itself and the external objects with which it is surrounded.

The greatest "lights" of the world, such as have illuminated our earth with their splendor, have recognized man as a natural being—a being subject to Nature's undeviating laws, physically, mentally, and spiritually. True, the learned and accomplished doctors of divinity have not and do not consider man morally as subject to any forces aside from the will of a presiding Deity. Their language is: "First seek ye the kingdom of heaven, and all things needed will be added unto you." When this saying of Jesus is rightfully apprehended, it is a glorious truth, full of thought and significance; but when the "kingdom of heaven," for which we are to seek, is interpreted to mean some place or locality external to the human soul, it becomes literally false and nonsensical. The great moral teacher explained his language elsewhere, by saying to his followers: "The kingdom of heaven is within you." How unfortunate that man—immortal man—should have so misapprehended this simple sentence, coming as it did from the lips of one who, it is said, "spake as never man spake!" It has caused frail man to wander in darkness and despair for nearly two thousand years, fruitlessly searching this expansive universe from center to circumference to find that which, in the good providence of God, is to be unfolded in every human soul.

Again; it is certain that Christ fully appreciated the importance of supplying happy and healthy conditions to a diseased and suffering race by the glorious mission which he gave his apostles previous to his final departure from the abode of mortals. His language to them was explicit, and not easily misunderstood. Said he: "Go ye into all the world and preach my Gospel." And what did this command imply that they were to do? They were not only to *teach* the principle of love to a sinful world, but they were commanded to *work*—to do something—for the regeneration of an ignorant, degraded race. They were to *heal the sick*, bind up the broken-hearted, and provide the hungry with bread. They were also advised to provide clothing for the naked, and to sympathize with the outcast and despised. They were to *visit the sick and imprisoned*, loosen the chains of the oppressed, and greet the desponding with hopeful smiles and words of encouragement. In short, they were to administer to the wants and necessities of humanity in every department of their being. Hence it is very obvious that Christ perceived the relation of moral purity to the physical condition with which we are surrounded. It is true he did point out the *causes* of the many ills which obtain in the world, and specify to his faithful followers the peculiar *modus operandi* by which they were to be expelled from the earth. He doubtless supposed that man would study the *causes of effects*, and wisely embrace those means which are adapted to develop the world, and bring every individual member of the race into perfect harmony with himself and each other. Some of those means I have already alluded to, and I now proceed to mention others.

#### REMUNERATIVE LABOR.

All who are truly imbued with the reformatory spirit, and

are bound to their errors by cords that are stronger than iron bands. A large number of these work and toil from daylight until midnight for a mere pittance, who, were they otherwise circumstanced, and their labor better rewarded and appreciated, would rise by their own buoyant aspirations into spheres of usefulness and honor, and become adornments to society, and generators of a nobler type of humanity.

The people are not retained in a state of crime, disease, and destitution, from any lack of generosity on the part of the rich, nor because there are not resources enough on this wide, productive earth to provide *all* with a comfortable home, surrounded with every blessing that would render it attractive, and life desirable. No, it is rather a lack in our social system—the want of a social science—an organization that shall secure to every member of the humanitarian circle, a full supply of physical needs, equality of rank in external conditions, and the enjoyment of all the means calculated to promote individual industry, and advance human happiness.

#### GENERAL EDUCATION.

A social organization that would secure to labor its proper reward, would not only make industry attractive, but it would afford facilities for the general diffusion of education. Notwithstanding our boasted claim to superiority over other nations of the globe, in national intelligence, our system of education is manifestly very defective. Our physical fragility has become proverbial at home and abroad. The wealthy classes, and all others who have the means of attending the schools, are "stuffed" with classical literature, and taught a superficial knowledge of the remote sciences—that is, sciences remote from the study of man. Man, the noblest work of God—a God in miniature—seldom receives a thought, or, if perchance a thought is devoted to the study of man, it is a very superficial one indeed. As a consequence, those who are so unfortunate as to acquire what is commonly denominated an *education*, get it at the expense of both stomach and lungs. The evils arising from this source are many and frightful. They are aggressive in their character; threatening to overrun the whole fabric of civilization. Seemingly these extensive revivals—the earnest importunities of saints, and the fervent prayers of the godly, are of no avail in staying the sweeping tide of destruction arising from this palpable infringement of the fundamental laws of mundane existence.

#### THE REMEDY.

This is simple, and understanding the *cause*, we are able to prescribe it with unerring confidence of a final cure. Drugs, however skillfully compounded, are useless. Spirit prescriptions, however mysticized and potentialized, will prove perfectly futile to rid humanity of the disorders which flow from a false system of education. The harmonial prescription, is "cease to do evil and learn to do well."

In order to apply this remedy, man must be studied, and his relations to external objects unfolded and taught to the people. Health reform societies or associations, formed for the purpose of educating *true physicians*, would be desirable; yea, it is one of the demands of the age. Every college should be provided with a hygienic teacher, thoroughly qualified to dispense the fundamental laws of life, in such a manner that every student—especially those who aspire to greatness—shall fully perceive their importance, and heed their precepts practically.

Furthermore, a thorough knowledge of hygiene should be an indispensable qualification of teachers of common schools; for their duty is not simply to "teach the young idea how to shoot," but to *educate* and train the little ones in the way they should go, that they may become *true men and women* when they are old.

#### Z. H. H.'S ACKNOWLEDGMENT

OF H. V. GATES' FEW PARTING WORDS WITH HIM.

MR. EDITOR—I have to thank your correspondent, H. V. Gates, for the kindness of his "few parting words" with me. They are kind in relieving us from farther effort to reach him with ideas of interior spiritual science as to the economy of the discrete relation of spiritual and natural substances to each other, as they (his parting words) seem to show that all such effort will be unavailing. His assertions that "my acknowledging that the soul has form is equivalent to my saying that

matter; and upon the whole, his few parting words impress one's mind that he is so impregnably incased in a mail of spiritual or mental materiality, that, as said above, he can not be reached with ideas as to the spiritual or natural economy of the discrete degrees of spiritual or natural substance and form of use, or of man, a conception of which ideas is seen to be the only means by which the mind can ascend into the plane of efficient causes, and into the scientific analysis of the natural-material forms of spiritual-divine things. Indeed, Mr. Gates' few parting words with me, seem to be fitting words for the head-stone of the grave of one's progress in spiritual science.

But though Mr. Gates dodges, by derivative flings, the necessity of studying the genius, nature, or economy of so important a subject as the discrete degrees of the substance and form of use, which are the substance and form of man, I will still offer some remarks as to them, for the benefit of those of his readers who feel an interest in so pregnant a subject.

And first, as to substance, as follows: Substance, in its universal sense, is the body or basis of use, which is use-ing or doing use; *Divine* substance is the body of *Divine* use, and spiritual substance is the body or basis of spiritual use or use-ing; and *natural* substance or matter is the body or basis of *natural* use-ing. And the *Divine*, spiritual and natural degrees of substance being distinctly separate, and yet contiguous, they are termed *discrete degrees* of substance—the term *discrete* being used to denote degrees of substance and form that are *distinctly separate*, but still contiguous.

It must be obvious to all that *Divine*, spiritual and natural substance are different distinct degrees of the substance of use; and being distinctly separate, and yet contiguous degrees of substance, they are termed *discrete degrees* of substance; i. e., they are in discrete contiguity, and it is the contiguity of the *Divine* with the spiritual, and of the spiritual with the natural, that constitutes the discrete relation that exists between internal degrees of substance, whether *Divine*, spiritual, or natural; and the exterior degrees of substance that are discrete from the interior, are created from the interior. And this recreative proceeding from the interior to the exterior, is the umbilical cord that connects the external with their parental sustenance; and this recreative or subsistive influx is the only law of communication from one discrete plane or degree into the substance and form of another discrete degree of substance and form.

For further illustrative particulars as to the genius of these degrees, see SPIRITUAL TELEGRAPH, February 27, article "Spiritual Physiology," No. 3.

I will also repeat as to *Use*, or use-ing, that it is the functional power of substance, or of its body or organism. An organism is such a conformation or construction of the forms of use which constitute substance, as to be an organic power by which use can be performed. It may also be stated that use, or use-ing, in its universal sense, is the mind or form, or life, or soul, or man, of its substance or body.

And again as to *Form*, which in its universal sense is the specific use or mind that substance is conformed or organized to perform—it is obvious that the *divine*, spiritual and *natural*, are distinctly separate or *discrete*. They are discrete degrees of the substance and form of use, or of man.

Also as to the *self-existing unity* of all uncreated or divine things, or of the uncreated originals of all created or finite things, from which all things were produced as from a Father—the specific use or form of the *unity* is that of *MAN*; that is, it is the uncreated substance and form (or mind) which is the Person (or Man) of *Divine* or uncreated use. In other words the self-existing unity of all things is the substance and form, (body and mind), of *Man*—the *Divine Man*—the Lord who is the Form or Man of *Divine Use*. Or to repeat again, the substance and Form of *Divine Use* is the *Divine Man*, *Jehovah* God, the Lord; and the *Divine Human* is the *Divine Form* of the external manifestation or *Existence* of the *Essence* or internal of *Divine Use*, or of the *Divine Man*.

As the art of printing has, without question, been of very great use in advancing learning and knowledge, the abuse of it, as of all other good things, has likewise produced many incon-



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

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, MAY 29, 1858.

#### DECEASE OF DR. HARE.

A great and useful man has just completed his mortal career. Dr. ROBERT HARE, of Philadelphia, closed his eyes upon the mundane sphere, and entered upon the second degree of his unending existence, on Saturday May 15th, after an illness of about three weeks. Dr. Hare was born in 1781, and was consequently aged about seventy-seven years at the time of his decease.

From early youth, Dr. H. was ardently devoted to science, and for half a century he was universally acknowledged as one of the most accomplished chemists of the age. His discoveries in this his favorite department, have been many and various, and although he has left no systematized or extended treatise on the subject, his name will always be known and his labors appreciated and admired, wherever chemical science is cultivated. His first great discovery, the compound oxy-hydrogen blow-pipe, was made in 1801, when he was only twenty years of age. By this admirable contrivance, a degree of heat was produced sufficient to melt the most refractory minerals, gems and metals, and to it the art of working that important and most infusible of the metals, platinum, is indebted for an indispensable and most efficient instrument. By its means Dr. H., at one experiment, succeeded in reducing a mass of platinum weighing nearly three pounds, to a molten state. The American Academy awarded him the Rumford medal for the discovery of this instrument.

After inventing several modifications of his blow-pipe, combining cheapness and convenience of operation when so great a heat was not required, he next pushed his investigations into the hidden mysteries of galvanism, on which he conceived a new theory, and for the development of which he constructed new apparatus. By means of one of his contrivances, called the galvanic deflagrator, he ignited charcoal in the electric current, and produced a brilliancy of light which almost rivaled that of the sun, and the intensity of which the eye could not endure. Masses of platinum a quarter of an inch in diameter were instantly fused in this current, and the deflagration of metals by it was peculiarly brilliant. Professor Silliman pronounced this contribution to science the most important that had been made to the same department since the discovery of the pile of Volta, or the trough of Cruickshanks. His improved gasometer, eudiometer, litrameter, hydrostatic blow-pipe, apparatus for freezing water by the aid of sulphuric acid, and other discoveries, inventions and improvements, successively followed; and to him also *materia medica* is indebted for several important contributions.

In the year 1818, Dr. Hare was elected to the Chair of Chemistry in the medical department of the University of Pennsylvania, which he filled with distinguished ability for about thirty years. As a lecturer, he was not brilliant, but always clear and convincing, and his illustrative experiments, particularly those in the departments of the imponderable fluids, were always exhibited on a grand and magnificent scale.

In 1847, Dr. Hare resigned his professorship, and retired into private life, without relinquishing, however, his intellectual pursuits, which he continued to prosecute in the retirement of his own private laboratory. A mind like his could not remain quiescent when so curious, astounding and puzzling a class of phenomena obtruded themselves before the world, as those claiming to be *spiritual manifestations*. Concerning the alleged spiritual origin of these phenomena, however, Dr. Hare was utterly disbelieving, and set about the work of investigating them with a confident expectation of infallibly and demonstratively tracing them to physical causes. Professor Faraday had previously published an account of some experiments instituted by him, and by which he supposed he had conclusively proved that all movements of tables, etc., which had been attributed to spiritual agency, were really produced by mechanical pres-

sure unconsciously applied by the medium. Dr. Hare contrived some ingenious apparatus that would bring this theory of Faraday at once to an infallible test, not doubting that by its means he would be able to verify said theory by a demonstration that would be absolute and final; but what was his unspeakable astonishment and confusion, when he found his own instruments turning against him, and testifying to a present and active Spirit-power and intelligence, in a manner which admitted of no possible doubt or honest denial! But as the results of Dr. Hare's experiments and demonstrations in this last and most important series of his life-long researches for truth, are embodied in his book, "Spiritualism Scientifically Demonstrated," we need not further dwell upon them here, except to add that they have stood impregnable to the assaults of those who, refusing to repeat his experiments for themselves, have ignorantly decried them, affecting to suppose their author in his dotage, or exhausted as to his mental stamina by protracted and excessive study. We understand that within the past few months Dr. H., in his intercourse with Spirits, has obtained some new and very surprising results, but whether he has left any manuscripts embracing them in a form suitable for publicity, we are not apprised.

Those who feel that the present world is evanescent, and inadequate to the soul's boundless aspirations, while to them clouds and thick darkness, impenetrable by the eye of faith, appear to form the boundaries of the sphere of earthly life, and who long for the cheering light of a demonstrated and eternal hereafter, owe a debt of deep gratitude to this great man for the facts of sensible and unmistakable spiritual communion which he has left on record; but in speaking thus of his facts, we of course leave his theological and other merely speculative views untouched, as matters totally foreign to the main issue, and on which each honest inquirer should form an opinion for himself, uninfluenced by the supposed authority of either man or Spirit.

A friend in Philadelphia has furnished us with the following statement concerning Dr. H.'s sickness and decease:

PHILADELPHIA, May 18, 1858.

MR. PARTRIDGE:

Dear Friend—You have, no doubt, heard of the departure to the Spirit-world of our old friend, Dr. Robert Hare. He was attacked about three weeks since, the disease affecting first one lung, and then the other. Soon after the attack, his physicians and the family prohibited all intercourse with him, and although it is understood that he desired to see several of his spiritual friends, no one was admitted. One of the attending physicians informed me that he clung to his "spiritual delusion" to the last; that he would not take any medicine, without consulting the Spirits; and that he believed his mind was entirely clear, and as sound as it had been for years. He lingered nearly three weeks, and died on Saturday morning last. His funeral took place at an early hour on Monday morning, and was entirely private, confined to a few of his male friends. The Doctor was pursuing his investigations when he was taken sick, and thought he had more wonderful manifestations than anything which had heretofore been given; but as these were not witnessed by any but himself and a medium, I will not refer farther to them. It is not possible, in this hasty notice, to give anything of the history of our distinguished friend.

In haste yours,

H. T. C.

Dr. Hare leaves a widow and three children—two sons residing in Maryland, and a daughter, Mrs. Prime, living in New York.

Just as we are preparing to go to press, Dr. Gourlay brings us the following communication purporting to come from Dr. Hare's Spirit through the mediumship of Mrs. Gourlay, which we submit to our readers, in this connection, as we receive it.

MY DEAR FRIEND MRS. GOURLAY:

I am here to redeem my pledge to manifest my presence to you, as soon after my passage through the portal of death as conditions would allow, and to proclaim to you, and through you to the world, the fact that Professor Hare still lives; and that his soul is not destined to rot in the grave with its fleshy integuments, as I once thought, nor yet to dwell in the hell of a popular theology where bigotry and intolerance long since consigned me. You already know something of the history of the grievances to which I have been subjected for conscience' sake—more particularly during the last few years and days of my mortal life—by those who should have been my devoted friends, as well as by a world whose interests I have long and faithfully endeavored to advance by my investigations and demonstrations in positive science. But I am now beyond the reach of my enemies, where the shafts of malice and invective can not penetrate, and where I shall be better than ever enabled to promote the real interests of humanity. I shall not, therefore, repeat the story of my wrongs. Suffice it to say, I am now free and happy.

I will communicate more at length soon. I remain a lover and defender of the truth, and your friend and well wisher, ROBERT HARE

#### REVIVAL AND REVELATION FROM THE DEAD.

Admitting the existence of a spiritual world, inasmuch as it is the immediate scene of life and being, into which all men pass on leaving the natural body, it follows that there must be an immediate conjunction, contiguity or contact between this world and that. This being the case, it follows, again, that there must necessarily be, at the mutually approximate points, a perpetual blending of actions and reactions between the two worlds, analogous to those which necessarily take place between the contiguous points of two immediately connected parts of any complex whole, in whatever sphere of being; and this reaction from the sphere beyond the mundane, must, in all ages, necessarily have produced phenomena which properly developed minds might have certainly recognized as spiritual manifestations. In confirmation of this position, apparently a firm certainty as standing upon an *a priori* basis, it may be asserted that whatever may, at times, have been the states of prevailing materialism, and of unfaith concerning a spiritual state of being, there has scarcely ever been found a family which had not its traditions of extraordinary and apparently supernatural occurrences to some of its members, and which seemingly could not be accounted for except on the supposition of an interference of invisible intelligences and powers. An interesting phenomenon has quite recently occurred in Baltimore, in a family who were not Spiritualists, as we have been able to learn, and which it would seem must be placed in the category of those incidental family marvels looked upon by the skeptical as originating in superstition or delusion, but of which the strict and impartial inquirer finds no solution this side of a spiritual world, and of spiritual influences re-acting on the mundane existence. We find the fullest account of this affair in the *Courrier des Etas-Unis*, the leading French paper published in this city, and which we closely follow in the ensuing statement of particulars.

A Mrs. Schwabenhaus, a German lady of Baltimore, who had been sick for a long time, appeared to die one night about two weeks ago. She exhibited all the symptoms of death, her body being icy cold, and her limbs stiff. After having performed the last duties to the body, and when all things had been done in making it ready for interment, the assistants, including Mr. Schwabenhaus himself, withdrew to their chambers, and soon were asleep. After some hours of broken rest, Mr. S., near six o'clock in the morning, was aroused by the voice of his wife, which he distinctly heard calling him from her room. He at first thought he was dreaming; but the voice, repeated several times, left him no longer in doubt, and he rushed into the chamber of his wife. She whom they had left for dead was sitting up in her bed, appearing to enjoy all her faculties, and stronger than she had been since the commencement of her sickness.

She asked for some water, and afterward desired to drink some tea and some wine. She begged her husband to go and put to sleep a young child that was crying in the next room. But Mr. S. was too much moved for that, he ran and awakened every one in the house. The sick woman, smiling, received her friends and servants, who trembled as they approached her bed. She did not appear surprised at the funeral preparations which met her view. "I know that you have supposed me to be dead," said she; "I have, however, only been asleep. But during the time my soul has flown away toward the celestial regions; an angel came for me, and we passed through space in a few moments. The angel who conducted me was the little girl whom we lost last year. O, I am going to rejoin her very soon. Now that I have tasted the joys of heaven, I would not live longer here below. I asked of the angel that I might be permitted to come and embrace once more my husband and my children, but very soon she will come after me again.

At eight o'clock, after she had tenderly taken leave of her husband and her children, Mrs. Schwabenhaus expired really, and her body soon afterward exhibited signs of dissolution which left no room for doubt.

#### Commentary on the New Testament.

Adin Ballou, an eminent biblical scholar, and the able editor of the *Practical Christian*, has commenced the publication, in his paper, of a commentary on the New Testament Scriptures. Mr. Ballou has long been a preacher of the more rational views of Christianity, and has been an open Spiritualist from the beginning of the modern manifestations. With his extensive knowledge, proverbial candor and plainness of speech, the work must be exceedingly interesting to candid and progressive minds. The price of the *Practical Christian* is \$1 per annum. Address Adin Ballou, Hopedale, Milford, Mass.

## A. J. DAVIS AT DODWORTH'S HALL.

Andrew Jackson Davis edified the Spiritualists at Dodworth's Academy, last Sunday. In the evening he spoke of the church revivals. He commenced by elaborating the religious ideas peculiar to the people of different countries, and the sects of past ages, which he traced to a culmination in the American people, and their presentation in modified forms through the different religious sects of our time. He contrasted the recent revival with previous ones, and showed its *animus* to have been different. He remarked that heretofore people were admonished by the priests that they must believe and conform to their church formulas, or be damned; that there were certain revival preachers who were essential to the getting up of revivals; that these men were large, loud-spoken, physically-vigorous men; that they possessed a great deal of psychological power, which they exerted over their congregations; that the conversions were psychological, and not religious; that they were converted to the *man*, and not to the love of God and humanity. Mr. D. cited as evidence of psychological conversions, that they did not stay converted (except those who were petted by the church), that if left alone, and without extraneous influences, the religion died out in a few months—that is, the psychological influence wore off; and farther, said he, these psychological converts always testify that they feel just as the preacher did or said they must; that in Methodist churches the conversions are always to Methodism, in Baptist, to Baptism, in Presbyterian, to their peculiar notions, and so on—that the converts are to the peculiar feelings and faith of the preacher, and their religion and love is bounded by that of the preacher and people of their own society or denomination. They never have that broad, comprehensive love for all mankind, which was inculcated by Christ.

The converts under this psychologizing process were always of more negative than positive natures. They were the simple, soft, good-natured, kind-hearted, sympathetic portion of the community, and never the strong, positive matter-of-fact, substantial, reflecting people. These want to know the whys and the wherefores; the others were satisfied with the feeling of the psychological influence of a man, and mistook it for that of Christ.

Mr. D. said a prominent Campbellite preacher informed himself respecting psychology, and came to the conclusion that most converts were made through its influence, and he became dissatisfied with the business, and left the ministry, and when he was remonstrated with by another clergyman for leaving his high calling, he told the brother his convictions, and offered to convert his congregation, to remain firm one year, at five dollars a head.

Mr. D. considered the *animus* of the recent revival to have been somewhat different from that governing former ones. It was commenced, and has been carried on, chiefly by the people, and not the priests. Instead of the old formula "believe or be damned," everybody was called on to tell how they felt, and what they knew about religion, and the five minute rule was adopted for them to do it in—very few knowing enough to require so much time. Psychology and sectarianism were in some degree crucified and cast out, so as to render it possible for a person to become converted to Methodism in a Presbyterian church, and *vice versa*. He maintained that the cause of the movement was the spiritual influence exerted through the nearness of the Spirits to mortals at this time. Those exercised thereby knew not from whence it came, and they very naturally attribute it to the influence of Christ, or the outpouring of God's love in their midst. But, in this revival, also, the people have not been edified. They have only *felt*, and they know not how or why. No word of real instruction has been uttered; no sensible remonstrances against Slavery, intemperance, lying and cheating, in church and trade, have been made. Nobody has been made wiser, even if they have been made better. Nevertheless, the nearness and influence of the Spirit-world has prevented much of that vulgar excitement which has been so disgustingly prevalent in previous revivals. He thought the Spirits would keep to work and bring religionists nearer and nearer to reason and to God.

Mr. D. spoke of some of the inconsistencies of the church. When we say spirit is substance, they say "humbug." When they sing that "There is a land where saints immortal dwell," and we say that is so, they repeat, "humbug;" when they sing to their little ones "Lie still and slumber, holy angels guard thy bed," etc., and we say that is true, they again cry "humbug," and so on; there is no end to their inconsistencies. Mr.

D. closed with the citation of some beautiful verses, foreshadowing the development and progress of humanity, and by saying that Spiritualism taught the motherhood of nature, the fatherhood of God, the sisterhood of women, and the brotherhood of man.

## REMARKS OF DR. J. A. WEISSE,

ON THE RECENTLY PUBLISHED "GOSPEL OF JESUS."

THE GOSPEL OF JESUS: Compiled by his disciple Matthew, from his own memoranda, and those of Peter, Luke, Mark, and John; and lastly revised by Peter; also the Acts of the Eleven Disciples, the last Epistle of Peter to the Chapelites, the Acts of Paul and the Jewish Sandhedrim, and the contents of the History of Jesus, by Peter; translated from parchment manuscripts in Latin, and found in the Catacombs under the city of Rome; edited by Rev. Gibson Smith; published by Gibson Smith, South Shaftsbury, Vt.; New York, S. T. Munson, 5 Great Jones-street; Boston, Bela Marsh, 14 Broomfield-street; 1858.

This little volume pretends to be "translated from parchment manuscripts in Latin, and found in the Catacombs under the city of Rome"

It purports to have been edited by Rev. Gibson Smith, and published by Gibson Smith, South Shaftsbury, Vt., 1858.

As I had been engaged for the last year in searching evidence as to the real history of Christ, and the purity of the Gospels, I welcomed this book, hoping to find in it overwhelming facts and intrinsic evidence as to its genuineness. But after a perusal of its contents, especially of its preface, I am sorry to say that, with the exception of a few extracts from Faustus and other divines, I found nothing in the shape of a fact or intrinsic evidence which would entitle this book to any credit.

Until the author of this production produces the identical manuscripts, and proves beyond all doubt that they were discovered as he claims that they were, he must appear as another Joe Smith. Even if he succeeded in proving their discovery, they would still lack the necessary stamp of the persons, time and places they pretend to portray. Who would look in such ancient manuscripts for words like these? "Clergy," "clergymen," "priests," "clerical faith," "clerical superstition," "Mosaic impostors," "globe," "materiality;" and yet these so-called sacred writings are full of such terms. All this sounds and smells more of Yankee transcendentalism than of primitive Christianity—more of Yankee-land than of Judea, Greece and Rome under the Cæsars.

"The Gospel by Matthew" seems to me a Yankeeified travesty on those according to Matthew, Mark, Luke and John. "The Acts of the Eleven Disciples," instead of being travels and deeds, are but a criticism on Moses and the Levites, and a panegyric on the doings of the women. "The last Epistle of Peter to the Chapels" is a mere gossip on Paul's duplicity, cunning and treachery. There lurks more of diplomacy and Jesuitism in "The Acts of Paul and the Sandhedrim," than could comport with a primitive age. "The History of Jesus by his disciple Peter" is too meager for the meagerest Eastern imagination, even if it were a fisherman's.

The whole of this fabrication is but a second Mormon attempt. Joe Smith was the instigator of the first; Gibson Smith tries to be the author of the second. Thus the Smith family seems to be specially favored in the discovery of sacred records.

If Spiritualists swallow this imposition, or countenance it in any way, they are more credulous than ever men were before them, and greener than any green mountain boy.

## Spiritual Lyceum, Clinton Hall.

Last Sunday at three o'clock, Mr. Benning gave a very interesting lecture to an attentive and intelligent audience, upon the record and significance of the Scriptures, especially involving their source, inspiration and authority—after which, remarks were made by Dr. Gray, Dr. Gould, and Mr. Partridge.

The general tone of remark was, that the prophets and writers of the Scriptures might not have understood their meaning, but might have been mediums for Spirits under greater or less influence, and in greater or less degrees of external consciousness. Some of the speakers maintained that the Scriptures were inspired, and were constantly inspiring those who read them; that something new was presented at each succeeding reading. It was queried whether, if the original was inspired, the inspiration would not necessarily be lost in translation, since such translation must be affected by the mental *status* of the translator, and the prevalent ideas of his

time. The questions as to whether the ancients believed in a future existence, and whether they believed they were communicating with an order of beings distinct from mankind, and the kind and degree of evidence they had, were involved in the discourse, and considered by the speakers; but we are obliged to defer any farther report.

## American Indian Aid Association.

A public meeting friendly to this movement was held a few evenings ago, at the Baptist Church, Eleventh-street, near Fourth-avenue. On motion, Richard Read, Esq., was called to the chair, and Mr. Ingalls appointed Secretary. After a few introductory remarks by the chairman, the meeting was eloquently addressed by Rev. Samuel Longfellow, who feelingly expatiated on the wrongs suffered by the Indians, pointed out the inefficiency of the measures hitherto taken for their protection and culture, and the need of some organized effort in their behalf, such as the association promised to realize. Messrs. John Allen, Swackhamer, Gould and others followed with remarks, and in the course of the evening the following resolutions, with appropriate preambles, were submitted and passed, namely:

1. That in the opinion of this meeting the organization of the Indian Aid Association was imperatively called for.
2. That the avowed aims and methods of the association commend themselves to the warm sympathy and active co-operation of every friend of justice and humanity.
3. That this meeting earnestly invites the pulpit and the press throughout the land to give publicity to the name and objects of the association, as an organization devoted to national and humanitarian purposes, and which is uncontrolled by sect or party.

## A MIS-QUOTATION CORRECTED.

Neighbor Weller, of the *Crisis*, requests us to make the following corrections, which we cheerfully do, and wish it could be shown that we had made other and equally important mistakes in the reading and understanding of our brother's comments on ourselves and our essay. We should as cheerfully correct them too. If, however, he feels that he can afford to let his article stand as it is at present, we are sorry:

"In friend Partridge's editorial upon our review of his pamphlet, he quotes our words in relation to the Jews and Pharaoh, but by leaving out the pointing makes us say what we never intended:

"Mr. Weller is woefully mistaken in saying, 'In this pamphlet (the Essay) there is much said about the Jews setting up Pharaoh as a Protestant.' The pamphlet says no such thing; neither does it advance such an idea. We said he was a Protestant in connection with some remarks respecting his protesting against the mere claims of Moses and Aaron, which he proceeded to test. The record signifies to us at least that he protested manfully against what he esteemed to be assumptions on their part."

"The sentence in our paper ran thus: 'In this pamphlet there is also much about the Jews—setting up Pharaoh as a Protestant, etc.'

"If the editor of the SPIRITUAL TELEGRAPH will please correct this quotation we can afford to let all the other matters rest as they are. We do not expect to reach his mind—our only object being to give an honest expression to our convictions irrespective of favor or affection. It is now as in the days of Moses, that every shepherd is an abomination to the Egyptians."

## Apologetical.

In consequence of the confusion attending the removal of our establishment from No. 346 to 390 Broadway, we were compelled to let several orders for books and papers remain unanswered for a few days. Our correspondents will please excuse the delay and rely upon our efforts hereafter to fulfill their orders with becoming dispatch.

## The Spiritual Lyceum.

The Spiritual Lyceum, in Clinton Hall, is devoted to lectures and a kindly interchange of views thereon, every Sunday afternoon at three o'clock, and Friday evening at half-past seven o'clock. Seats are free, and the public are cordially invited. Also questions and subjects for consideration are solicited to be arranged and put in the programme of subjects soon to be published. They may be addressed to Dr. R. T. Hallock.

## A. J. Davis at Dodworth's Hall.

A. J. Davis will close his present course of lectures in Dodworth's Academy next Sunday. He will attend the meeting of the Friends in Pennsylvania, and afterward return to this city, to remain until August.

## To Correspondents.

M. Spanogh, Brussels, Belgium. Your letters came safe to hand, and books forwarded as per direction. A private letter will be dispatched to you in a few days in reference to the matter spoken of in your first letter.

## Miss Hardinge's Movements.

Miss EMMA HARDINGE begs to announce to the friends in the vicinity of Boston, that she will be unable to fulfill any fresh engagements until next October, when she will use her best efforts to respond to the many invitations to lecture which she is now compelled to decline. Miss Hardinge solicits the friends to accept this advertisement in lieu of the unavoidable omissions that may occur in answering the numerous letters she daily receives. She will speak at Sansom-street Hall, Philadelphia, on the Sundays of June the 6th and 13th; at Baltimore, Troy, New York, etc., through August and up to the end of September, and during the month of October in Boston and the vicinity.

IS AT DODWORTH'S HALL.

Davis edified the Spiritualists at Dodworth's Hall. In the evening he spoke of the church, and of the religious ideas peculiar to different countries, and the sects of past and present times, and how they had culminated in the American people, and how they had been modified through the different times. He contrasted the recent revival with the revivals of former times, and showed its *animus* to have been different. He told us that before people were admonished by the priests to believe and conform to their church formulas, or to be converted to their religion, there were certain revival preachers who were not of the church, and who were speaking up of revivals; that these men were large, bold, and manly-vigorous men; that they possessed a great natural power, which they exerted over their converts, and that their conversions were psychological, and not merely verbal. Mr. D. cited as evidence of this, that they did not stay converted (except by the church), that if left alone, and without the influence of the church, the religion died out in a few years. He said that the psychological influence wore off; and that far-psycho-logical converts always testify that they were converted by the church, and not by the preacher; that in Methodism, in Presbyterianism, and in other churches, conversions are always to Methodism, in Presbyterianism, to their peculiar notions, and that converts are to the peculiar feelings and influences of the church, and their religion and love is bounded by the influence of the church, and people of their own society or denomination have that broad, comprehensive love for all men, which is inculcated by Christ. Mr. D. said that under this psychologizing process were always an an-animus, and a kind-hearted, sympathetic portion of the church, and that the strong, positive matter-of-fact, sub-stantive people, these want to know the whys and wherefores, and were satisfied with the feeling of the church, and mistook it for that of the church. A prominent Campbellite preacher informed him that he had made through its influence, and he became a minister, and left the ministry, and when he was with another clergyman for leaving his congregation, and offered to remain firm one year, at five dollars a week. Mr. D. said that the *animus* of the recent revival to have been different from that governing former ones. It has been carried on, chiefly by the people, and not by the church. Instead of the old formula "believe or be damned," nobody was called on to tell how they felt, and what about religion, and the five minute rule was not observed—very few knowing enough to read. Psychology and sectarianism were in some degree cast out, so as to render it possible for a person converted to Methodism in a Presbyterian church. He maintained that the cause of the recent revival was the spiritual influence exerted through the nearness of the church to mortals at this time. Those exercised from whence it came, and they very naturally felt the influence of Christ, or the outpouring of God's Spirit. But, in this revival, also, the people have been converted. They have only felt, and they know not how to express it. No real instruction has been uttered; no sentences against Slavery, intemperance, lying and cheating, and trade, have been made. Nobody has been converted, even if they have been made better. Never was the influence of the Spirit-world has pre-viously been so great, and vulgar excitement which has been so dis-tributed in previous revivals. He thought the Spirits were being brought nearer and nearer to the church, and that some of the inconsistencies of the church, and that in substance, they say "humbug." When

D. closed with the citation of some beautiful verses, foreshadowing the development and progress of humanity, and by saying that Spiritualism taught the motherhood of nature, the fatherhood of God, the sisterhood of women, and the brotherhood of man.

REMARKS OF DR. J. A. WEISSE,

ON THE RECENTLY PUBLISHED "GOSPEL OF JESUS."

THE GOSPEL OF JESUS; Compiled by his disciple Matthew, from his own memoranda, and those of Peter, Luke, Mark, and John; and lastly revised by Peter; also the Acts of the Eleven Disciples, the last Epistle of Peter to the Chapelites, the Acts of Paul and the Jewish Sandhedrim, and the contents of the History of Jesus, by Peter; translated from parchment manuscripts in Latin, and found in the Catacombs under the city of Rome; edited by Rev. Gibson Smith; published by Gibson Smith, South Shaftsbury, Vt.; New York, S. T. Munson, 5 Great Jones-street; Boston, Bela Marsh, 14 Broomfield-street; 1858.

This little volume pretends to be "translated from parchment manuscripts in Latin, and found in the Catacombs under the city of Rome."

It purports to have been edited by Rev. Gibson Smith, and published by Gibson Smith, South Shaftsbury, Vt., 1858.

As I had been engaged for the last year in searching evidence as to the real history of Christ, and the purity of the Gospels, I welcomed this book, hoping to find in it overwhelming facts and intrinsic evidence as to its genuineness. But after a perusal of its contents, especially of its preface, I am sorry to say that, with the exception of a few extracts from Faustus and other divines, I found nothing in the shape of a fact or intrinsic evidence which would entitle this book to any credit.

Until the author of this production produces the identical manuscripts, and proves beyond all doubt that they were discovered as he claims that they were, he must appear as another Joe Smith. Even if he succeeded in proving their discovery, they would still lack the necessary stamp of the persons, time and places they pretend to portray. Who would look in such ancient manuscripts for words like these? "Clergy," "clergy-men," "priests," "clerical faith," "clerical superstition," "Mosaic impostors," "globe," "materiality;" and yet these so-called sacred writings are full of such terms. All this sounds and smells more of Yankee transcendentalism than of primitive Christianity—more of Yankee-land than of Judea, Greece and Rome under the Cæsars.

"The Gospel by Matthew" seems to me a Yankeeified travesty on those according to Matthew, Mark, Luke and John. "The Acts of the Eleven Disciples," instead of being travels and deeds, are but a criticism on Moses and the Levites, and a panegyric on the doings of the women. "The last Epistle of Peter to the Chapels" is a mere gossip on Paul's duplicity, cunning and treachery. There lurks more of diplomacy and Jesuitism in "The Acts of Paul and the Sandhedrim," than could comport with a primitive age. "The History of Jesus by his disciple Peter" is too meager for the meagerest Eastern imagination, even if it were a fisherman's.

The whole of this fabrication is but a second Mormon attempt. Joe Smith was the instigator of the first; Gibson Smith tries to be the author of the second. Thus the Smith family seems to be specially favored in the discovery of sacred records.

If Spiritualists swallow this imposition, or countenance it in any way, they are more credulous than ever men were before them, and greener than any green mountain boy.

Spiritual Lyceum, Clinton Hall.

Last Sunday at three o'clock, Mr. Benning gave a very interesting lecture to an attentive and intelligent audience, upon the record and significance of the Scriptures, especially involving their source, inspiration and authority—after which, remarks were made by Dr. Gray, Dr. Gould, and Mr. Partridge.

The general tone of remark was, that the prophets and writers of the Scriptures might not have understood their meaning, but might have been mediums for Spirits under greater or less influence, and in greater or less degrees of external consciousness. Some of the speakers maintained that the Scriptures were inspired, and were constantly inspiring

time. The questions as to whether the ancients believed in future existence, and whether they believed they were communicating with an order of beings distinct from mankind, and the kind and degree of evidence they had, were involved in the discourse, and considered by the speakers; but we are obliged to defer any farther report.

American Indian Aid Association.

A public meeting friendly to this movement was held a few evenings ago, at the Baptist Church, Eleventh-street, Fourth-avenue. On motion, Richard Read, Esq., was appointed to the chair, and Mr. Ingalls appointed Secretary. A few introductory remarks by the chairman, the meeting was subsequently addressed by Rev. Samuel Longfellow, who expatiated on the wrongs suffered by the Indians, pointed out the inefficiency of the measures hitherto taken for their civilization and culture, and the need of some organized effort in their behalf, such as the association promised to realize. Mr. John Allen, Swackhamer, Gould and others followed with remarks, and in the course of the evening the following resolutions, with appropriate preambles, were submitted and adopted, namely:

1. That in the opinion of this meeting the organization of an American Indian Aid Association was imperatively called for.
2. That the avowed aims and methods of the association conform themselves to the warm sympathy and active co-operation of a friend of justice and humanity.
3. That this meeting earnestly invites the pulpit and the press throughout the land to give publicity to the name and objects of the association, as an organization devoted to national and humanitarian purposes, and which is uncontrolled by sect or party.

A MIS-QUOTATION CORRECTED.

Neighbor Weller, of the *Crisis*, requests us to make the following corrections, which we cheerfully do, and wish it to be shown that we had made other and equally important corrections in the reading and understanding of our brother's remarks on ourselves and our essay. We should as cheerfully correct them too. If, however, he feels that he can afford to let his article stand as it is at present, we are sorry:

"In friend Partridge's editorial upon our review of his pamphlet quotes our words in relation to the Jews and Pharaoh, but by leaving out the pointing makes us say what we never intended:

"Mr. Weller is woefully mistaken in saying, 'In this pamphlet (Essay) there is much said about the Jews setting up Pharaoh as a testant.' The pamphlet says no such thing; neither does it admit such an idea. We said he was a Protestant in connection with remarks respecting his protesting against the mere claims of Moses and Aaron, which he proceeded to test. The record signifies to us at least that he protested manfully against what he esteemed to be assumptions on their part."

"The sentence in our paper ran thus: 'In this pamphlet there is much about the Jews—setting up Pharaoh as a Protestant, etc.

"If the editor of the SPIRITUAL TELEGRAPH will please correct this quotation we can afford to let all the other matters rest as they are. We do not expect to reach his mind—our only object being to give the honest expression to our convictions irrespective of favor or affect. It is now as in the days of Moses, that 'every shepherd is an abomination to the Egyptians.'"

Apologetical.

In consequence of the confusion attending the removal of our establishment from No. 346 to 390 Broadway, we were compelled to let several orders for books and papers remain unanswered for a few days. Our correspondents will please excuse the delay and rely upon our efforts hereafter to fulfill their orders with becoming dispatch.

The Spiritual Lyceum.

The Spiritual Lyceum, in Clinton Hall, is devoted to lectures and kindly interchange of views thereon, every Sunday afternoon at three o'clock, and Friday evening at half-past seven o'clock. Seats are free and the public are cordially invited. Also questions and subjects for consideration are solicited to be arranged and put in the programme of subjects soon to be published. They may be addressed to Dr. R. T. Hallock.

A. J. Davis at Dodworth's Hall.

A. J. Davis will close his present course of lectures in Dodworth's Academy next Sunday. He will attend the meeting of the Friends in Pennsylvania, and afterward return to this city, to remain until August.

To Correspondents.

M. Spanogh, Brussels, Belgium. Your letters came safe to hand, and books forwarded as per direction. A private letter will be dispatched to you in a few days in reference to the matter spoken of in your first letter.

Miss Harding's Movements.

MISS EMMA HARDING begs to announce to the friends in the vicinity of Boston, that she will be unable to fulfill any fresh engagements until next October, when she will use her best efforts to respond to the

## SPIRITUALISM AND UNIVERSALISM.

We are happy to find in the *Trumpet*, an able organ of Universalism, in Boston, the following sensible remarks, which show that the editor, at least, is coming to himself, if not the denomination he represents. Notwithstanding their professed toleration, we have hitherto found them as shy of truth not comprehended in their creed, as those they esteem bigoted limitarians. We ask no special cordiality, but we wish they could feel that they can afford to let their readers know that Spirits not only communicate, but that there are publications devoted to the elucidation of the phenomena.

"We intended to have noticed last week an article which appeared in the *Salisbury Vindicator*, of the 23d ult. It says:

"The Universalist Church was crowded on Sunday afternoon and evening to hear Mr. John H. Currier, of Lawrence, discourse on Spiritualism. Mr. Currier spoke in the trance state upward of an hour in the most ferrid manner, and apparently was operated upon by a Spirit of higher powers than his own.

"In the evening the Spirit of Rev. Charles Ainsworth, formerly a Methodist clergyman in Barre, Mass., purported to speak through the medium. The ideas advanced were those held in common by the professed Spiritualists in the 'material' body—that the unfolding of this belief in the soul would lead to develop the love-principle, and man would deal with his brother man more in harmony with the divine commandment. The spirit of progress in the Spirit-world was announced, and all ideas of a state of endless punishment were rejected. . . .

"On recovering from the trance state, Mr. Currier stated that he was entirely unconscious of anything he had said, and in all his public lectures had been operated upon in the same manner.

"We have no acquaintance with Mr. Currier, but the testimony of which he is a medium, agrees with the most of the teachings which we have heard on that subject from Spiritualists, whether they were previously professors of our faith or otherwise. In this case it is claimed that a Methodist clergyman, whose name is given, declares upon his own personal experience, that the idea of endless punishment is a false one. Now to those who believe in Spiritualism, such testimony must be convincing, and completely destroys their faith in the heathenish old fable of endless suffering. But a short time since, we gave two remarkable instances which we knew personally, of the utter abandonment of that baseless falsehood, through the instrumentality of the new means of revelation.

"We do believe that it is tending greatly to liberalize the minds and enlarge the views of many bigoted Christians, and to advance the truth. The notorious Elder Swan, of this State, views it in the same light, and denounces, in his unsmooth, vulgar, and bitter manner, both Universalism and Spiritualism, as twin doctrines of 'Diabolus.'

"For our part, we are not as fearful as some of innovations upon cherished systems; and are more anxious that knowledge should come to the ignorant, and faith to the unbelieving, than about the particular means, or process, by which they are conveyed."

## LETTER FROM A VIRGINIA CLERGYMAN.

SUFFOLK, VA., May 19, 1858.

CHARLES PARTRIDGE, Esq.:

From my youth up to this day I have possessed a disposition to take hold on new things, and have investigated them, and whenever, in my judgment, I have found them to be good, I have embraced and defended them. For this I have been much ridiculed and lightly spoken of. But I have ever been either so wise or so foolish as not to let any man or set of men drive me off from that which I thought to be good and right.

I will inform you that I entered into the ministry in the year of 1809, and preached with all the zest of an honest youth, and have continued to preach the gospel until age and infirmities have nearly stopped my mouth in that work. I am a lover of the Gospel of Jesus Christ, and I also am a real lover of Spiritualism. Whatever others may think or say about Spiritualism, it appears to me to be a glorious appendage to the Gospel of Christ—our great departure from which has rendered such an appendage necessary—and that God in his goodness has been pleased to grant us that favor. I am now in the 72d year of my age, and expect soon to "go the way of the earth." I find the doctrines of Spiritualism and the Gospel of Christ combined, to afford me such consolation as the world without them can not give.

We have but few real Spiritualists in this place; yet there is a goodly number of earnest inquirers. We lack mediums. O that some of our dear friends at the North would visit us in this region, and display among us some of the powerful phenomena of the Spirit-world! I have written more than I contemplated, and to come to the point I at first started out for, I will say to you that I am not willing to be one week without the *SPIRITUAL TELEGRAPH*. I therefore inclose to you one dollar, with the request that you will send me the paper six months, beginning from March 27, having received it up to that date. Should I live longer than six months from now, I expect to renew my subscription. J. L.

We hope the earth-life of our venerable brother may be spared him to enjoy the blessings of the new dispensation. It is certainly encouraging to find those who have spent their lives in the advocacy of the popular religious faith, and are now on the brink of the eternal world, when pride of opinion and earthly advantage fail, laying hold of the sterner realities of human existence. Here blind faith is inadequate, and the Spirit demands tangible evidences of a continuous existence, which demand can only be satisfied by a conscious intercourse with Spirits.

## ALDEBARAN.

BY BENJAMIN ALLEN.

Suggested by seeing this star at daybreak, about the first of August, 1855, rise over the bay of Corpus Christi, Texas, shining with extraordinary brilliancy. About the first of January that year, the planet Saturn appeared in close proximity with this beautiful star. Aldebaran is an Arabic word, and signifies a leader, or one who goes before:

Hail Aldebaran! Leo's tower

Ten days hath held the regal sun;

And thirty past, the virgin's bower,

The fiery monarch will have won!

Of centuries, twice nine have been—

Of years, the fifty-fifth is waning,

Since, O Gethsemane, within

Thy solemn shades, Christ uncomplaining,

Said—"Father, let thy will be done!"

And trod the winepress all alone.

Hail thou who lead'st at morning's dawn,

Thou now art seen to climb the sky;

Thy path and glad Aurora's one,

Thy light with hers' in harmony.

Seven months ago, old Saturn's orb

Mixt his reflected beams with thine;

What mystic fires did he absorb

From those strange depths thy glowing shrine!

Whate'er they were he's borne them since

To the fair footstool of the Twins.

Hail thou that lead'st! now Spica fling

Thy softest influence o'er the road

The spheres must travel ere their king

Can enter thy serene abode.

He will not turn aside to greet,

Orcrown, or lyre, however fair—

Cares naught for Cassiopeia's seat,

Or Berenice's flowing hair;

He sees thy gentle ray thrown back—

His guide along the Zodiac.

Hail thou that lead'st! At break of day

Each morn, I look across the sea

Orient, to catch the cheering ray

Thou fling'st from thy far sky to me.

Lost in mysterious Ether's hold,

And borne in wayward fancy's car,

Like some poor child by dreams controlled,

O, "how I wonder what you are!"

A sun to world's beyond my ken?

Ah, more and more I wonder then!

Hail thou that lead'st! thy history

Is in Old Time's most ancient roll;

Though sealed to human scrutiny,

'Tis read by the unfettered soul.

I'll deem thee of the fairest forms,

Out-rolled from God's Eternal Throne,

And wait the Spirit that informs

When men shall say, "he's dead and gone!"

Then, in the soul's bright sphere aright,

I'll read thy history, child of light!

Hail thou that lead'st! Chaldea's seers

Saw thee of yore, lead up the host

At even-tide, of glittering spheres;

But long before, in ages lost,

Aye, lost in countless centuries—

When erst Orion's bands were flit,

And shone the marshalled Pleiades,

Thy roseate beams with theirs were mixt,

While moved ye round the central throne—

Of flaming—beardless Alcyon!

Hail thou that lead'st! the fields of Ether,

O'er-gemmed with jewels of His crown—

Jehovah's at whose feet together,

All the celestial hosts bow down,

Reflect no burnished gem, whose light

To mortal sight more glorious seems,

Though Sirius deck the brows of night,

Or sweet Capella with her beams,

Than the bright influence of thine eyes

At morning flung from Orient skies.

Hail thou that lead'st! what circling earths

Draw from thy genial fount their day?

What forms upon their orbs have births,

From Spirit life to motionless clay?

What groves and gardens fresh and fair,

What waving fields of dew-dew'd flowers,

Where lovers breathe their vows, and where

Calm sages wield their loftiest powers?

Ah, rife with mysteries be thy sphere

To me a while—not hence, but here!

Few men suspect, much less comprehend, the extent of the support given by religion to every virtue. No man, perhaps, is aware how much our moral and social sentiments are fed from this fountain—how powerless conscience would become without the belief of a God.

## THE MOVING MENTAL WORLD—THE NEWS.

JOHN BULL SEARCHING OUR SHIPS.—Some British war vessels are now cruising among the West Indies Islands, and have given considerable trouble and annoyance to several of our merchant vessels by insisting the right to board and search them, on suspicion of their being engaged in the slave trade. They profess to act under instructions from their government, and that they are induced to exercise special vigilance at this time from the expectation of the arrival on our coast, about this time, of several vessels with slaves on board. In several instances, shots have been fired across the bows of our vessels, and in one instance a shot took effect in the foremast of a ship that had been hailed. The conduct of the officers who have boarded these vessels is reported to have been, in some instances, polite and courteous, and in others brutal and overbearing. The affair has caused considerable excitement and indignation among our people, but it will probably not lead to any very serious controversy between ourselves and England. It is undoubtedly very aggravating for an honest merchantman, in pursuit of a legitimate business, to be detained and overhauled by the agents of a foreign power; and yet if there is a law against the slave trade, it seems to us there should be a means of enforcing it.

INDIGNATION MEETING AGAINST THE TRACT SOCIETY.—We mentioned in our news items last week, the vote of the Tract Society at its recent anniversary meeting in this city, not to publish anything having the least moral bearing against the moral evils growing out of the institution of slavery. A densely crowded meeting to denounce that vote was held in Rev. Dr. Cheever's Church on Thursday evening of last week, at which Dr. Cheever, Rev. Rufus W. Clark, John Jay, Rev. Dr. Thompson, and Rev. Dr. Tyng, delivered addresses. The speeches were exciting, and bore with great power against the obnoxious vote at which they were aimed, and the audience applauded the speakers with great enthusiasm.

THE MORMON WAR PROBABLY ENDED.—Reports purporting to come from Salt Lake City, represent that through the interposition of Governor Cummings, who, it is said, was kindly received by the Mormons. The difficulties between that people and the United States have been so far adjusted as to probably preclude all farther hostilities. The report, however, up to the time of the present writing, is unofficial, and needs farther confirmation.

THE SWILL MILK WAR.—It appears that the swill milk war commenced by Frank Leslie, is meeting with a success equal to the most sanguine expectations. A well known citizen of Brooklyn, says the *Evening Post*, states that on Friday last it was estimated five hundred gallons of swill milk were returned to the various stables in East Brooklyn, unsold from the different "Orange County" and other "Pure Country Milk" depots. On Saturday, several wagons returned to their stables with full cans, for which there was no market. The late Mills' stable near Gates' Avenue, it is said, contains a large number of milk wagons hauled up in ordinary, their occupation being gone. The question now put to dubious milk dealers is, "Do you sell the long-tail or the stump-tail milk?"

SUICIDE OF HENRY WILLIAM HERBERT.—Henry William Herbert, a well-known writer under the nom de plume of Frank Forrester, committed suicide at the Stevens House, this city, at two o'clock on the morning of the 17th inst., by shooting himself with a pistol. Mr. H. was an Englishman, a man of extensive and varied information, a fertile writer for the magazines, and the author of several novels and sporting works. The cause of this unhappy termination of a not very happy life, was the alienation of the affections of his wife, and the final determination of the latter to separate from him. He left a letter to the press, preferring a request that it should abstain from comments upon his life and death, and one to the Coroner, explanatory of the causes which led him to terminate his own life.

Last Wednesday evening, a large mass of rocks and earth extending some fifty or sixty feet across the face of the precipice, below Durham Terrace, in Quebec, gave way with a rambling noise, and slid down, till it came in contact with an immense four story stone and brick building in Soule Fort-street, Lower Town. The rock lodged against and forced through parts of the wall, and about a dozen cart loads of earth and stone were projected across the garret floor, but for the time the damage ended there. The greater part of the impending mass was arrested by a strong wall in rear of the house, where it remains, threatening a further slide.

FALSE COIN.—Leavenworth papers state that for the last three months that place has been flooded with counterfeit silver coin. On the 15th ult. the Marshal arrested Sergeant Repard, of the 6th Infantry, and found in his trunk a large supply of base coin. An accomplice testified that he had seen Repard engaged in its manufacture.

THE SHOE BUSINESS OF LYNN.—We have the pleasure to announce the thorough, and, we trust, permanent revival of the shoe business of Lynn. The increase of business in this important branch of our industry has been greater, since the reaction took place, than the most sanguine anticipated. All hands are employed at nearly the old prices of labor, and on certain styles a sufficient number of good workmen can not be obtained.—*Bay State*.

A SEVERE hail-storm visited Newburgh and vicinity on Saturday before last. Our informant says some of the hail was as large as walnuts. During the squall, a sloop below Newburgh was capsize, and apprehensions were entertained for the fate of the crew. Two or three craft are sunk in the river below.

ABOUT fifty of the Provincetown fleet of codfishermen have taken out their licenses, and many of them sailed this week for the Grand Banks. This voyage demands an absence of five or six months.

A BOLD NAVIGATOR.—Captain Charles R. Webb, of Stamford, Conn., who, with the aid of a green boy, who had never before been at sea, navigated the yacht *Charter Oak*, twenty-two feet long, from New York to Liverpool, is now building a yacht forty-four feet keel, and sixteen feet beam, with which he intends to visit the Isle of Wight, St. Petersburg, and some French port, to let the crowned heads of Europe see what a Yankee can do.

INDIANAPOLIS, IND.—The municipal election lately held there resulted in the choice of the entire Republican ticket by 200 to 300 majority.

THE PEACE COMMISSIONERS TO UTAH.—A St. Joseph paper of the 30th ult. says: "We learn from Major Baldwin, agent of the Kickapoo Indians at Kennebec, who had an interview with the Utah Peace Commissioners, Governor Powell and Maj. Cullough, while encamped at his place, that they are traveling in great splendor. They have an escort of fifteen men and eight splendid light carriages, each drawn by four superior mules. They expect to travel at the rate of sixty miles per day, and will get their teams replenished at Fort Laramie."

The case of Ira Stout, now under sentence of death for the murder of Charles W. Little, is to be carried to the gallows.

**KANSAS NEWS—St. Louis May 17.**—The Kickapoo correspondent of the *Republican* says, that the bandits in the neighborhood of Fort Scott number two hundred and fifty, and are commanded by the notorious Captain Montgomery. These are thoroughly armed and mounted on fleet horses, and defy the United States troops, swearing that they will not be taken. Upward of one hundred and fifty families have been robbed and driven by them into Missouri. Three hundred troops, comprising the first detachment of the Seventh Infantry, left Jefferson Barracks yesterday for Leavenworth.

A most furious thunder storm began so suddenly and so violently on the night of the 14th, at Columbus, Ohio, that Van Amburg's pavilion was prostrated before hundreds of the people present could escape. There was screaming and shouting, fright and confusion worse confounded; and as the poor, unfortunate women, men, little boys and girls worked their way out, it was to be greeted with a blenting rain and driving wind. Not more than three seconds was required to drench everybody to the skin.

**CHICAGO RAILROAD CENTRALIZING PROJECT.**—There is said to be a project on foot, says the *Chicago Journal*, among the several railroad companies whose roads do not run into the Chicago Central Depot, to build an extensive Union Depot on the grounds known as "The Sands," on the north side lake shore, and nearly opposite the present Central Depot. These roads are the Galena and Chicago Union, the Michigan Southern, the Chicago, Alton and St. Louis, the Rock Island, the Chicago, St. Paul and Fond du Lac, and the Chicago, Pittsburgh and Fort Wayne, all of which, it is probable, will ultimately unite in the proposed arrangement.

The *Buffalo Express* says: "The line boat *St. Regis*, belonging to the American Transportation Company, cleared for New York with a cargo of 1,450 barrels flour, being the largest load ever taken East on the canal. This is one of the fruits of low tolls."

**THE SUMMER AT THE SOUTH.**—Great apprehensions are felt in the Southern States that the coming summer will be a very sickly one, and that the dreadful scourge of yellow fever, from which the South was so unusually exempt last summer, will return this year with greater violence than ever. This fear is based upon the fact, that the long continued freshets at this particular time, are likely to breed febrile diseases. Nearly one-fourth of the land on the Mississippi, from Vicksburg down to the mouth of that river, has been overflowed for many weeks, and all the swamps, bayous and lagoons at the South are gorged with stagnant water. In the interior of Mississippi, Alabama, and Georgia, the freshets have been unprecedented.

The people of Maine have determined to hold an election to settle the temperance question, at a time when it will be entirely free from connection with party politics. It comes off on the 7th of June. The ballots are of two sorts—one entitled, "For the Licence Law of 1836;" the other, "For the prohibitory law of 1858."

A Paris journal states that a proposition to demolish and rebuild the Imperial Palace of the Tuilleries has been seriously considered. Only one-half the palace would be destroyed at first; the other half would remain until the first had been rebuilt. The work would cost eight millions of dollars. The present edifice is said to be "not in harmony with the grandeur of the Louvre."

**AN ELOPEMENT REMEDIED.**—A slight ripple in the placid surface of fashionable society has been observable for a few days, in consequence of the elopement of a fair girl of "sweet seventeen," with her music teacher. The professor of crotchets and quavers is a man of fine personal appearance, and it seems that the subtle magic of his presence awoke that feeling of love which is always latent in the heart of a maiden of that romantic and susceptible age. This feeling was as warmly reciprocated. Of course it would be madness to ask the parents' consent to such a match, and so the infallible cure of a stolen marriage was successfully invoked.

**VIOLENT TORNADOES AT THE WEST.**—St. Louis, May 15.—A violent tornado blew the passenger train of the Chicago, Alton and St. Louis Railroad off the track at Lexington, Missouri, on Thursday night, and several persons were seriously injured. The towns of Lexington and Peoria, at the junction of Towanda, also suffered severely, half the houses in them being prostrated. At Towanda three men were killed. Yesterday another storm of like character passed over the region between Bloomington and Springfield, doing much damage. A large number of houses in Elkhart and Williamsville were demolished, one of them falling in and crushing a family of five persons to death.

**ANOTHER GREAT RAILROAD SWINDLE.**—The financial world has been startled by the announcement of a terrible charge of fraud in connection with the Chicago, Alton and St. Louis Railroad Company, by which the stockholders, bondholders and creditors generally of that institution, as well as several New England banks and New York merchants, are sufferers to the amount of millions of dollars! The affidavits are sworn to by Mr. Samuel M. Blackford, Stewart Brown, Seabury Brewster and Charles Gould, before Judge Russell of New York, charging Henry Dwight, Henry Hotchkiss and Hamilton Spencer, the chief managers of the railroad company, with swindling, embezzlement, and sundry other grave offences. Six warrants were issued against Mr. Dwight on two separate charges of perjury; one for fraudulent issue of cancelled bonds, another for embezzlement, and another for conspiracy. A warrant was issued at the same time for the arrest of Hotchkiss and Spencer on a charge of conspiracy to defraud the creditors of the company. Mr. Dwight was arrested on Tuesday, the 11th inst., and is in custody awaiting examination.

**EXCITEMENT IN BURLINGTON, (VT.)**—There has been considerable excitement in Burlington, Vt., for a few days past, on the subject of the removal of the remains of Gen. Ethan Allen. The ceremonies of laying the corner-stone of the monument ordered by the State, have been deferred, and the authorities of the town and committee of the monument have made thorough research, to the depth of six or eight feet, in all parts of the family lot, not known to be occupied by the remains of other members of the family, where his monument stood, without finding the slightest indication of human remains.

The Delaware and Hudson Canal Company has issued its circular, giving the prices at which coal will be sold this season. These prices are quite low, being a reduction of about fifty cents a ton on the rates at which coal was sold last year.

**THE LEVIATHAN.**—A further outlay of £170,000 is required to complete this great ship. In order to raise this additional amount, and to pay off the present liabilities of the company (nearly £212,000 in all), it is proposed to issue debentures and preference shares. The vessel will not be ready for her first trip before the month of September. It is intended to make several preliminary trips to America for the purpose of testing the ship's capabilities, and in the spring to commence her voyage to India or Australia.

The people of Kingston, Jamaica, have held a meeting, and invited the free colored people of the United States to emigrate to that country.

INTERESTING MISCELLANY.

INVOCATION TO TRUTH.

Oh, Truth! if man thy way could find,  
Not doomed to stay with error blind,  
How much more kind his fate!  
But wayward still, he seeks his fate,  
Nor can of foul delusion gain  
A knowledge till too late.

By sad experience slowly shown,  
Thy way at times though plainly known,  
Too late repays his care;  
While in thy garb dark Error leads,  
With best intent, to evil deeds  
The bigot to ensnare.

Is there a theme more highly fraught  
With matter for our serious thought  
Than this reflection sad,  
That millions err in different ways,  
Yet all their own impressions praise,  
Deeming all others bad!

To man it seems no standard's given,  
No scale of Truth hangs down from Heaven  
Opinions to assay;  
Yet called upon to act and think,  
How are we then to shun the brink  
O'er which so many stray!

[Prof. Harc.]

SABBATH OBSERVANCES.

I submit that there is nothing in the Old or New Testament that by any ingenuity of construction, can be shown, to be obligatory upon even professors of Christianity to keep the seventh, the first or any other day in the week, *separate*;—for that is the true meaning of the word, rendered "holy" by King James's Translators. I submit that there is no constitutional power in the Legislature of this State to pass laws recognizing the validity of a church tradition, or intended, however remotely, to enforce an ecclesiastical ordinance, or a sectarian observance. I contend with Melancthon that "The scripture admits that the observance of a Sabbath is now left to our own choice," that "The scripture has abrogated the sabbath." I believe with Luther, who in his "Larger Catechism" declares that "External observance of the Sabbath does not belong to Christians." I affirm after Calvin in his "Institutes" that the "Sabbath is abrogated," and that "Christians ought to depart from all superstitious observance of days." I contend simply that every man has a right to "keep" Saturday or Sunday, or any other day, in any peaceful manner he thinks proper; and to worship God in such mode and at such times and places as his conscience and inclination suggest; whether it be in the green fields or the woods, amid the works of nature, (that observes no Sabbath,) or in the pew of a fashionable church, amid the rustling of silks, and the incense of Parisian perfumery. But the very liberty that concedes this right to all, forbids to any the arbitrary power to enforce their peculiar mode of observance upon others.

The derivation of the word affords the best evidence of the origin of the institution. A learned philologist and antiquarian has thus described it:

"The Hebrew *seven*, written *Saba*, or *Shaba*, and by modern Jews *Shebang*, signifies also old age. *Sabbath*, which we translate by the word 'rest' also means *old age* and 'grey headed,' and is doubtless derived from the same root. In the Egyptian Coptic it signified *erudition*. *Saba* in Coptic is a *Sage*. The Druidical priests were called *Saba*—Sabeanism was the religion they taught. The Celtic *Sabaith* was the day on which the *Saba* assembled, whence the term *Sabbat*, an assembly; in modern history a name confined to the nocturnal assemblies of witches and sorcerers.

"The *Saba* day was then, the day on which the 'gray headed men,' or 'aged fathers' of a tribe were in the habit of assembling for council or sacrifice. The intervals of their meetings, if hebdomadal—and they would necessarily be so from the observance of the lunar festivals of India—would be *Saba*-days periods. *Saba* therefore became a term of computation, standing for the numeral seven just in the same way as the moon became identified with the period of a lunation, which we still call a 'moon' or 'month.' The public business transacted, and the religious solemnities observed on the *Saba* day, caused that day to be regarded as more important than others, and necessarily gave to the number *Saba*, or seven, a marked significance, which made it an appropriate name for anything that was perfect or complete; afterwards, with the assistance of astrological priests, it grew into a 'fortunate' number, and a sacred number.

"These *Saba* days or septenary lunar festivals of India, Chaldea and Egypt, were holidays; that is, they were days on which less work was performed than on other days, because all customary labor was then interrupted by the convocations held for religious or general objects; and the celebration of ancient religious rites when not connected with funeral ceremonies, were more frequently than otherwise occasions of rejoicing. Hence the word *Saba* or *Sabbath* acquired a secondary signification, as not only a seventh day but a day of rest—a day to cease labor or to leave off work—but not, according to Parkhurst's 'Lexicon' a day of repose, in the sense of rest from weariness. The word *holiday* is therefore the proper English equivalent for the Hebrew term."

SCIENCE ANSWERING SIMPLE QUESTIONS.

Why is rain water soft? Because it is not impregnated with earth and minerals.

Why is it more easy to wash with soft water than with hard? Because soft water unites freely with soap, and dissolves it instead of decomposing it, as hard water does.

Why do wood ashes make hard water soft?  
1st. Because the carbonic acid of wood ashes combines with the sulphate of lime in the hard water, and converts it into chalk; 2dly, wood ashes convert some of the soluble salts of water into insoluble, and throw them down as a sediment by which the water remains more pure.

Why has rain water such an unpleasant smell when it is collected in a rain-tub or tank? Because it is impregnated with decomposed organic matters washed from the roofs, trees or the casks in which it is collected.

Why does water melt salt? Because very minute particles of water insinuate themselves into the pores of the salt by capillary attraction, and force the crystals apart from each other.

How does blowing hot foods make them cool? It causes the air which has been heated by food to change more rapidly, and give place to fresh cold air.

Why do ladies fan themselves in hot weather? That fresh particles of air may be brought in contact with their face by the action of the fan; and as every fresh particle of air absorbs some heat from the skin, this constant change makes them cool.

Does a fan cool the air? No, it makes the air hotter, by imparting to it the heat of our face; but it cools our face by transferring its heat to the air.

Why is there always a strong draught through the keyhole of a door? Because the air in the room we occupy is warmer than the air in the hall; therefore the air from the hall rushes through the keyhole into the room, and causes a draught.

Why is there always a strong draught under the door and through the crevices on each side? Because cold air rushes from the hall to supply the void in the room caused by the escape of warm air up the chimney, etc.

Why is there always a draught through the window crevices? Because the external air, being colder than the air of the room we occupy, rushes through the window crevices to supply the deficiency caused by the escape of the warm air up the chimney, etc.

If you open the lower sash of a window there is more draught than if you open the upper sash. Explain the reason of this. If the lower sash be open, cold external air will rush freely into the room and cause a great draught inward; but if the upper sash be open, the heated air of the room will rush out, and of course there will be less draught inward.

By which means is a room better ventilated—by opening the upper or lower sash? A room is better ventilated by opening the upper sash; because the hot, vitiated air, which always ascends towards the ceiling, can escape more easily.

By which means is a hot room more quickly cooled—by opening the upper or lower sash? A hot room is cooled more quickly by the lower sash, because the cold air can enter more freely at the lower part of the room than at the upper.

Why does the wind dry damp linen? Because dry wind, like a dry sponge, imbibes the particles of vapor from the surface of the linen as fast as they are formed.

Which is the hottest place in a church or chapel? The gallery.

Why is the gallery of all public places hotter than the lower parts of the buildings? Because the heated air of the building ascends, and all the cold air which can enter through the doors and windows keeps to the floor till it has become heated.

Why do plants often grow out of walls and towers? Either because the wind blew them there with the dust; or also because some bird, flying over, dropped seed there, which it had formerly eaten.—*Journal of Commerce.*

**THE BURNING MOUNTAIN.**—As is generally known, there is a vein of coal located above the water level in the Broad Mountain, about seven miles from this Borough, and near Heckescherville, which for twenty-one years has been on fire. The vein, which contains excellent White Ash coal, is some forty feet in thickness. The origin of the fire is attributed to a couple of miners, who having some work to perform in the depth of winter, built a fire—they being cold—in the gangway. The flames destroying the prop timbers, were carried by a strong current, rapidly along the passage, and fire communicating to the coal all subsequent efforts to extinguish it were ineffectual. The men were cut off from escape, and were, undoubtedly, suffocated to death. Their remains were never found. A few days since we ascended the mountain at the spot of the fire, and were interested in examining the effect of the fire upon the surface. The course of it is from west to east, and where the vein is nearest the surface, the ground is, for the space of several hundred feet sunken into deep pits, and while the stones exhibit evidence of having been exposed to the action of intense heat, every vestige of vegetation is blasted. It is a desert track in the midst of smiling fertility. The ground in some places was almost too warm for the hand to rest upon it, while steam from water heated by the internal fire, rose from every pore. The fire has evidently extended for several hundred yards from the place where it originated, and finds vent and air to continue its progress, at the pits to which we have alluded. A score of years had passed, still it burns, and will burn until further fuel is denied the devouring element. Thousands of tons of coal have undoubtedly been consumed, and thousands of tons may yet feed the fire before it is checked.—*Miners' Journal*, (Pottsville, Pa.)

**STARTLING FACTS ABOUT POISONED LIQUOR.**—Dr. Hiram Cox, of Cincinnati, Chemical Inspector of Ohio, in a recent publication, states that "during two years he had made 249 inspections of various kinds of liquors, and has found more than nine-tenths of them imitations, and a greater portion of them poisonous concoctions. Of brandy, he has not found more than one gallon of pure in a hundred gallons, the imitations having been whisky for a basis, and various poisonous acids for the condiments. Of wines, not a gallon in a thousand purporting to be sherry, port, or sweet Malaga, is pure; but they are made of water, sulphuric acid, alum, Guinea pepper, horseradish, and many of them without a single drop of alcoholic spirit. No Madeira has been made since 1851, and there are now only 7,000 or 8,000 pipes upon the entire island. Dr. Cox warrants there are not ten gallons of pure port in Cincinnati. He also states that in his inspection of whisky, he found only from 15 to 20 per cent. of alcoholic spirit, when it should have been 45 to 50, and some of it contains sulphuric acid enough in a quart to eat a hole through a man's stomach."

**NEW ORIENTAL DISCOVERIES.**—A correspondent of the *Northern Register* says a book is shortly to be published by Col. Rawlinson upon further discoveries he has made. He found Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it having been ill, and whilst he was delirious he thought he had been out to graze like the beasts of the field. Is not this a wonderful corroboration of scripture? Rawlinson also found a pot of preserves, in an excellent state, and gave some to the Queen to taste. How little Nebuchadnezzar's cook dreamed, when making them, that, twenty-five centuries after, the Queen of England would eat some of the identical preserves which figured at her master's table.

**ANTI-SLAVERY IN MISSOURI.**—Three-fourths of the slaveholders at Jefferson City, Mo., voted the emancipation ticket at the recent city election. Believing that emancipation would increase the value of their lands more than enough to counterbalance the value of the negroes. It is said that several large investments of Eastern capital have already been made at Jefferson City, in consequence of the result of the election, and a new impulse was at once given to business.

**A LOXO FIRE.**—There is a vein of coal in Broad Mountain, Pa., which has been on fire twenty-one years. It has extended several hundred yards, marking its progress by deep runs sunk into the earth, and by charred vegetation on the surface. Steam and smoke escape from the surface over where it is now burning. Many attempts have been made to extinguish the fire, but ineffectually.

**A DESTRUCTIVE WAR ENGINE**—We mentioned some time since that two of our ingenious citizens, Messrs. Wright and Gould, had completed the model of a rotary cannon which could be fired at the rate of sixty rounds per minute. Since that announcement the inventors have been engaged in having constructed a working model of the gun which is now finished, and was tested yesterday afternoon in a vacant building on Washington street. The piece is a beautiful little brass gun of the usual shape, mounted on wheels, and so constructed that a rotary cylinder constitutes the breech, which contains four charges, replenished by means of a hopper, and fired as rapidly as a man can work an ordinary lever backward and forward. The piece is discharged by electricity, and from this results an important and valuable discovery, which was developed after the completion of the piece. By means of the battery and wires connecting with the cylinder by which ignition is caused, the cylinder becomes perfectly electrified, which keeps it as cool as if continually bathed with ice. Some two hundred rounds were fired yesterday in rapid succession at the rate of about thirty rounds per minute, at the end of which time, without using the swab once, the breech was much colder than when the firing commenced. The rapidity of the firing was much retarded by the bad quality of the cartridge in use, but such as it was it was sufficient to demonstrate the complete success of the invention. We understand that as soon as all arrangements are completed the inventors will proceed to Washington and lay their plans before the Government.—*Buffalo Express*

**ANOTHER GOLD FEVER**—There is no doubt about it. The contagion cannot be stopped. The disease is fairly broken out all along Puget's Sound and has spread over Oregon before this time. The Columbia brings down the seeds of the disease. A vast number of our people are already seized with it. The upward-bound steamers, and sailing vessels will go away crowded with adventurous gold-seekers, bound for Washington Territory and the British possessions further north. Reliable advices from Victoria, Vancouver's Island, show that the richest sort of specimens have been taken out. The Hudson's Bay Steamer, Beaver, covered sixteen pounds of dust from Forts Hope and Langley, taken in trade with the miners on Fraser's and Thomson's rivers, where from five to forty dollars per day were washed out to the man. All the French, half-breeds, and some six or eight hundred residents of the Island are gone or en route to the placers.

The lumbering establishments and the coal mines are deserted. The British authorities will shortly send a force to preserve order, and give protection. This is only the first gold fever of the season. There will be several recurrences in the course of six months. The next infection will come from the south. The exodus from California is just commenced. Several thousand people, who do not exactly know or care what to do here, and therefore are doing nothing, will take up their traps and put off for Arizona and Sonora this summer. These will make room for fresh importations by sea and land. This gold fever must extend to the Atlantic States and Europe in a few months, with like consequences to those witnessed in 1849.—*Wide Wide West.*

**SABLE PRAYER**—The following is too good to be lost. If the wicked white fellows did not require increased blessings after the postscript they were a hardened set of cases. Read and admire the charity of the prayer.

The black minister was closing up his prayer, when some white boys in the corner had the ill manners to laugh, so that the sable suppliant heard them. He had said but a moment before, and very earnestly, 'Bless all dat is human' when the laugh occurred; and commencing again just before the 'Amen' the pious old negro said, 'Ob, Lord, we are not in the habit of adding postscripts to our prayers but if the 'pression, 'bless all dat is human' won't take in dese wicked white fellows, den we pray dat de Lord will bless some dat ain't human also, besides.'

**CURIOUS REVERIES.**

What is earth, sexton? A place to dig graves;  
What is earth, rich man? A place to work slaves;  
What is earth, gray beard? A place to grow old;  
What is earth, miser? A place to dig gold;  
What is earth, school-boy? A place for my play;  
What is earth, maiden? A place to be gay;  
What is earth, seamstress? A place where I weep;  
What is earth, sluggard? A good place to sleep;  
What is earth, soldier? A place for a battle;  
What is earth, berdsman? A place to raise cattle;  
What is earth, widow? A place of true sorrow;  
What is earth, tradesman? I'll tell you to-morrow;  
What is earth, sick man? 'Tis nothing to me;  
What is earth, sailor? My home is the sea;  
What is earth, statesman? A place to win fame;  
What is earth, author? I'll write there my name;  
What is earth, monarch? For my realm 'tis given;  
What is earth, Christian? The gateway of Heaven.

**LARGE LOUISIANA PLANTATION**—On Wednesday the fine plantation of the late H. B. Trist, was sold at auction for the sum of \$210,000; the Hon. D. F. Kenner becoming the purchaser. This plantation lies adjoining the Ashland plantation of Mr. Kenner, and, with the latter, is probably the largest undivided plantation in the State. On Thursday the Houma and Hermitage plantations of Mme. Bringier were sold, bringing respectively \$256,000. They were bought in by Mme. Bringier.—*N. Y. Times*

**PERSONAL AND SPECIAL NOTICES.**

**Dodworth's Academy Hall.**  
A. J. Davis will lecture at Dodworth's Academy Hall next Sunday, morning and evening.  
**Lectures in Philadelphia.**  
Charles Partridge expects to lecture in Samson street Hall, Philadelphia, next Sunday, the 30th inst.  
**Mr. Harris' Sunday Meetings.**  
T. L. Harris lectures every Sunday morning and evening at the small chapel of the University, corner of University Place and Waverly Place, opposite Washington Square.  
**Reformers Boarding House.**  
Mr. Levy has moved into a fine and commodious house, 231 West 35th-street. We are informed that Mr. L. receives transient as well as permanent boarders. His accommodations are good, and his terms very moderate.  
**Brooklyn.**

**Free Convention—Call to the Friends of Human Progress.**

The disenfranchisement of humanity from all such influences as fetter its natural and vital growth, is too evidently the condition of all Progress and, therefore, the duty of Philanthropy, to need enforcement in this call. The history of the past is beautiful only at the points where it records the encroachments of human freedom on the natural limitations or artificial tyrannies imposed upon thought and action. And the future is hopeful only in such proportion as it points towards a wise and well-grounded emancipation of the race from the spiritual despotisms that, on the one hand, now control thought, and the civil and social disabilities that, on the other, restrain action, into that free and pure life which both are yet destined to attain. Every Philanthropist, therefore, welcomes the increasingly manifest tendencies of the present age, to challenge the institutions that claim control over humanity, and to insist that those claims shall be appealed to the tribunal of demonstrable facts and rigid inductions, rather than to "the traditions of the elders."

The signers of this call desire to aid in carrying up this appeal. They believe the time has come when the friends of Free Thought in Vermont will find it both pleasant and profitable to take counsel together, and have a mutual interchange of sentiment on the great topics of Reform. That there would be entire harmony of doctrine and symbol among us, is not to be expected, but it is believed that in purpose, we should "see eye to eye," and it is purposes, not creeds, that vitalise and harmonize effort.

With these convictions, we, whose names are appended to this call, do most cordially and earnestly invite all Philanthropists and Reformers in and out of the State, to meet in FREE CONVENTION, at Rutland, Vt., on the 25th, 26th and 27th of June next, to discuss the various topics of Reform that are now engaging the attention and effort of Progressive minds.

By a reference to the names appended to this call, it will be evident that it is not the project of any special branch or division of Reformers—having some shibboleth of its own to be mouthed with provincial accent—but the unanimous movement of those who hail from every section of the great Army of Reform, and who have no watchword but *Humanity*. The catholicity of spirit and purpose, which will characterize the proposed meeting, are thus sufficiently guaranteed, and the assurance well-grounded, that every theme will be frankly and fairly treated at the hands of the Convention, and thus the interests of the largest philanthropy secured.

Come then, friends of Free Thought. Come one, come all. Men of all religious creeds, and men of no creed, shall find equal welcome. And woman too, let her come, both to adorn by her presence, and strengthen by her thought, and give depth and earnestness to the action of this gathering in behalf of Humanity. Let her vindicate by her own eloquence and zeal, the social position she is so nobly and rapidly winning for herself. The only common ground on which we seek to meet, is that of fearless discussion, and the only pledge we make is to bring a rational investigation to the solution of every problem involving the social or religious duty and destiny of the race. In this faith we hail all as brethren and co laborers.

Further notice of the Convention, with a programme of its exercises, so far as can be previously arranged, will be published in the newspapers.

**Rutland.**—John Landon, Newman Weeks, Albert Landon, W. W. Russell, Mrs. Lovina Russell, L. P. White, B. F. French, E. Hanson, R. T. Aldrich, Mrs. Thankful Aldrich, John W. Crampton, B. F. Colby, Otis Bardwell.

**Burlington.**—S. B. Nichols, Mrs. Martha Nichols, Wm. Weston, Rev. Joshua Young, Wm. H. Root, L. G. Bigelow, Wm. Nobles, Rollin Bradley, Geo. I. Stacy, Luther Clough, Jackson Miller, John R. Forrest.

**Fairhaven.**—Dr. Tho's E. Wakefield, John D. Wood, Joseph Adams, Seth Thompson, A. Kilborn, Willard Allen, C. P. Hill, W. Harrison, John J. Williams.

**Reading.**—D. P. Wilder, Charles Buck, F. Hawkins, M. E. Goddard.  
**Dorset.**—Alexander Bliss, Noah Landon, E. L. Holley, Truman Tryon, N. H. Matteson, David Richardson, J. H. Holley, Cyrus Armstrong, A. B. Armstrong, Coit Landon, Nelson J. Sanford, Sophia F. A. Sanford, Boynton Viall, Lucy Viall, Amos Richardson, Louisa Richardson, Francis Mainard, H. Andrus, Seth Barton, M. L. Richardson, S. F. Holley.

**Manchester.**—Sherman Thomas, L. J. Veil, J. H. Wait, Dr. Ezra Edson, Reuben Harrington.  
**No. Bennington.**—Dr. H. Koon, C. E. Welling, T. E. Estes, Rufus Towley, C. E. Houghton, David Allen, Geo. H. Simmons.

**Shaftsbury.**—Rusell Stone, Norman Willington, Dennis J. George, Aaron Denio, Rev. Gibson Smith.  
**Bridgewater.**—Nathan Lamb, Dr. J. M. Holt, Cha's. Walker, E. S. Willis, Mrs. E. Townsend, Mrs. M. S. Townsend, Cha's. Townsend.

**Middlebury.**—P. Cleveland, Mrs. R. Cleveland, Mrs. M. L. Swetsler, R. D. Parr, Miss E. A. Cogswell.  
**Clarendon.**—Josiah French, Mary A. French, E. B. Holden, Dr. H. S. Brown, Ruel Parker, Benj. Fisk.

**Woodstock.**—Thomas Middleton, A. E. Simmons, J. D. Powers  
**Williston.**—Roswell B. Fay, Elisha Miller, Rev. H. Elkins, D. B. Fay, H. Taylor, N. E. Miller, Isaac Baty, P. P. Wilkins.

**Pittsford.**—T. J. Ketchum, E. A. Smith, C. J. Hendee, L. Hendee, S. P. Griswold, Solomon Hendee, G. F. Hendee.  
**Castleton.**—Dr. S. G. Perkins, Rev. H. P. Cutting.

**Danby.**—Geo. F. Kelly, Mrs. Geo. F. Kelly, Edia Baker, J. C. Thompson, Israel Thompson, H. G. Thompson, J. C. Baker, A. S. Baker, P. T. Griffith, Mrs. Frevlove Thompson, Mrs. S. A. Baker, Mrs. B. M. Baker, Mrs. J. C. Griffith, Miss Emily E. Green.

**Ira.**—P. P. Clark, Wm. Howard.  
**Bellows Falls.**—S. M. Blake, L. Amadon.  
**St. Johnsbury.**—H. H. Newman, Dr. N. Randall.

**Plymouth.**—J. Joslyn, Jr., Miss A. W. Sprague.  
**Windsor.**—T. B. Winne, G. H. Shedd, Felchville.—Honestus Stearns.  
**Springfield.**—Jefferson Fuller. Putney.—Mills Purdy, Elisha Hall.

**Swanton.**—Dr. Geo. M. Hall, E. B. Rounds, J. Adams. Sudbury.—J. Horton, Mrs. S. A. Horton. Paper Mill Vill.—Mrs. H. F. Huntly.  
**Bethel.**—Rev. S. A. Davis. Hinesburg.—R. Patrick. Northfield.—J. M. Miller. Huntington.—Rev. D. Chapin. Colchester.—Dr. B. J. Hineberg. Addison.—D. Clark, Jr. Ferrisburg.—R. T. Robinson. Stowe.—Z. Bennet. Essex.—Seth Bates. Pomfret.—Hosea Doton. Westhaven.—Harvey Holmes. Proctorville.—Wm. Smith.

**WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.**

		Yard Selling Prices.	
<b>Ashes</b> —Duty, 15 ¢ ct. ad val.		Timber, oak, scantling, 3/4	40 00
Pot, 1st sort, 100lb	6 00	M feet	16 00
Pearl, 1st sort	6 00	Georgia Pine, worked	30 00
<b>Bee-wax</b> —Duty, 15 ¢ ct. ad val.		Plank, 6/11, un.	24 00
American Yellow, 5 lb	32 a 23	Plank and Boards, N.R. 4/10	25 00
<b>Bristles</b> —Duty, 4 ¢ ct. ad val.		Plank and Boards, N.R. 2 3/4	23 00
Amer. gray and white	30 a 22	Boards, N.R. box	17 00
<b>Coffee</b> —Duty, 15 ¢ ct. ad val.		Boards, Alb. P. and peco	16 a 23
Java, white, 5 lb	14 1/2	Boards, city worked	22 a 23
Mocha	9 1/2	Boards, do. cir. p'lou	24 a 25
Brasil	9 1/2	Plank, Alb. Pine	22 a 23
Laguayra	13 a 12	Plank, city worked	20 a 24
Marsalibo	13 a 12	Plank, Alb. Spruce	18 a 20
St. Domingo, cash	9 1/2	Plank, city Spruce wk'd	22 a 23
<b>Cotton.</b>		Shingles, 3/4 bunch	2 60 a 3 25
Ordinary	10 1/2	Do. Ced. 3 ft. 1st qu. 3/4	35 00
Middling	12 1/2	Do. Ced. 3 ft. 2d qu.	30 00
Middling Fair	13 1/2	Do. Company, 3 ft.	40 00
<b>Feathers</b> —Duty, 25 ¢ ct.		Do. Cyprus, 2 ft.	22 00
Live Geese, 5 lb	42 a 44	Do. do. 3 ft.	19 00
Tennessee	40 a 41	Laths, E. 3/4	1 a 1 18
<b>Flax</b> —Duty, 15 ¢ ct. ad val.		Staves, W.O. pipe	40 00
American, 5 lb	8 a 9 1/2	Do. W.O. hhd.	35 00
<b>Flour and Meal</b> —Duty, 15 ¢ ct. ad val.		Do. W.O. bbl.	25 00
Sour	3 50 a 4 00	Do. R.O. hhd.	25 00
Superfine, No. 2	3 50 a 4 10	Heading, W.O.	72 00
State, common brand	4 20 a 4 25	<b>Molasses</b> —Duty, 24 ¢ ct. ad val.	
State, straight brand	4 30	New Orleans, 5 gal.	35 a 37
State, extra brand	4 30 a 4 50	Porto Rico	27 a 35
Western mixed, do.	4 20 a 4 30	Cuba Muscovado	23 a 31
Mich. and Ind. state, do.	4 30 a 4 35	Trinidad, Cuba	23 a 31
Michigan fancy brands	4 46 a 4 60	Card, etc., sweet	21 a 23
Ohio, good brands	4 40 a 4 55	<b>Nails</b> —Duty, 24 ¢ ct. ad val.	
Ohio, round hoop, com.	4 40 a 4 75	Cut, 4d. and 6d., 5 lb	7 a 3 1/2
Ohio, fancy brands	4 50 a 4 60	Wrought, American	7 a 7 1/2
Ohio, extra brands	4 60 a 4 75	<b>Oils</b> —Duty, Palm, 4; Olive, 24; Linseed,	
Genesee, fancy brands	4 70 a 4 93	Sperm (foreign fisheries), and Whale	
Genesee, extra brands	5 00 a 5 23	or other Fish (for), 15 ¢ ct. ad val.	
Canada, superfine	4 30 a 4 35	Flor. 30 a	—
Canada, extra	4 40 a 4 50	Olive, 12b. b. & bx	3 00 a 4 37 1/2
Brandywine	6 75	Olive, 12b. c. 5 lb	1 22 1/2 a 2 33
Georgetown	4 83 a 6 00	Palm, 5 lb	8 a 8 1/2
Petersburg City	6 30 a 6 35	Linseed, common, 5 gal.	60 a 70
Rich. Country	6 60 a 6 75	Linseed, English	60 a 70
Alexandria	4 75 a 5 85	Whale	50 a 87
Baltimore, Howard-street	4 75 a 5 75	Do. Refined Winter	67 a 70
Rye Flour	3 00 a 3 80	Do. Refined Spring	—
Corn Meal, Jersey	3 50 a 3 65	Sperm, crude	1 20 a 1 23
Do. Brandywine	3 95 a 4 00	Do. Winter, sabbled	1 25 a 1 32
Do. do. Punch	18 00	Do. do. sabbled	1 30 a 1 37
<b>Grain</b> —Duty, 15 ¢ ct. ad val.		Elephant, refined blchd.	78 a 80
Wheat, w. G. 5 bush	1 27 a 1 35	Lard Oil, S. and W.	75 a 90
Do. do. C.	1 20 a 1 32	<b>Potatoes.</b>	
Do. Ohio	1 12 a 1 27	Bls.	2 00 a 3 00
Do. Michigan, white	1 18 a 1 35	Potatoe Starch	3 00 a 6 50
Chicago	95 a 1 00	<b>Provisions</b> —Duty, Cheese, 34; all	
Milwaukee club	1 01 a 1 02	others, 15 ¢ ct. ad val.	
Rye, Northern	69 a 70	Beef, mess, count. pr. 5 lb	10 00
Corn, round yellow	70 a 74	Do. do. city	12 60 a 14 50
Do. do. white	73 a 77	Do. mess, extra	14 00 a 14 50
Do. Southern white	73 a 74	Do. prime, country	7 75 a 8 25
Do. do. yellow	76 a 77	Do. prime, city	8 25 a 8 75
Do. do. mixed	73 a —	Do. do. mess, 3 tierce	19 00 a 23 00
Do. Western do.	60 a 65	Pork, mess, 5 bbl.	17 00 a 18 20
Barley	48 a 50	Do. prime	14 65 a 15 00
Oats, Canada	47 a 50	Do. do. mess	— a 16 60
Do. Canal	47 a 50	Do. do. clear	— a 19 60
Do. Ohio	47 a 53	Lard, O. Plab. 5 lb	11 a 11 1/2
Do. Jersey	42 a 43	Hams, pickled	9 1/2 a 10
Peas, bl. c. 2 bush	— a 2 37 1/2	Shoulders, pickled	6 1/2 a 7
<b>Hay.</b>		Beef Hams, in pkle, 5 bbl.	16 00 a 18 00
5 ft. in bla. 5 100 lb	40 a 45	Beef, smoked, 5 lb	10 1/2 a 11
<b>Hemp.</b>		Butter, Orange county	23 a 26 1/2
Russia, cl. 5 ton	210 00 a 225 00	Do. State, fair to prime	12 a 14
Do. onshout	— a —	Do. Ohio	12 a 16
Manilla, 5 lb	8 a 8 1/2	Cheese	7 a 8
Sisal	6 1/2 a 7	<b>Rice</b> —Duty, 15 ¢ ct. ad val.	
Italian, 5 ton	— a 200 00	Ordinary to fair, 5 cwt.	3 00
Jute	20 00 a 20 00	Good to prime	3 25 a 4 00
American dewr.	105 00 a 115 00	<b>Salt</b> —Duty, 15 ¢ ct. ad val.	
Do. do. dressed	160 00 a 180 00	Turk's Island, 5 bush	— a 19 1/2
<b>Hides</b> —Duty, 4 ¢ ct. ad val.		St. Martin's	— a 18 1/2
H. G. and B. Ayres, 20a	— a 25	Liverpool, gr. 5 sack	— a 75
24 lb, 5 lb	— a 25	Do. fine	1 12 a 1 20
Do. do. gr. & C.	— a 22 1/2	Do. do. Ashton's	— a 1 40
Orinoco	20 a 22 1/2	<b>Needs</b> —Duty, FREE.	
San Juan	21 a 21 1/2	Clover, 5 lb	7 a 7 1/2
Savanna, etc.	18 1/2 a 17	Timothy, 5 tierce	16 00 a 17 50
Marsalibo, s. and d.	15 a 20	Flax, American rough	— a 1 60
Marsb. ox, etc.	15 a 16 1/2	<b>Sugars</b> —Duty, 24 ¢ ct.	
Matamoros	20 a 21	St. Croix, 5 lb	5 1/2 a 7 1/2
V. Cab., direct	20 a 22	New Orleans	4 3-10a 7 1/2
Vers Cruz	20 1/2 a 21	Cuba Muscovado	5 1/2 a 7 1/2
Bay South	13 1/2 a 13 3/4	Porto Rico	4 a 7 1/2
Calcutta Buff.	11 a —	Havana, white	— a 10
Do. Kips, 5 piece	1 20 a 1 30	Havana, B. & Y.	— a 8 1/2
Do. Dry Salted	1 10 a 1 16	Manilla	6 1/2 a 8 1/2
Black, dry	1 00 a 1 10	Stuarts' D. R. I.	— a 11 1/2
<b>Honey</b> —Duty, 24 ¢ ct. ad val.		Stuarts' do. do. e.	— a 11 1/2
Cuba, 5 gal.	63 a 65	Stuarts' do. do. g.	— a 10 1/2
<b>Hops</b> —Duty, 15 ¢ ct. ad val.		Stuarts' A.	— a 11
1854, Eastern & Western	— a 2	Stuarts' ground ex. sup.	— a 11
1857, Eastern & Western	4 a 7	<b>Tallow</b> —Duty, 8 ¢ ct. ad val.	
<b>Horns</b> —Duty, 4 ¢ ct. ad val.		American prime, 5 lb	10 1/2 a —
Os. S. A. & R. O. & C.	6 a 12 1/2	<b>Tens</b> —Duty, 15 ¢ ct. ad val.	
<b>Leather</b> —Duty, 15 ¢ ct. ad val.		Gunpowder	28 a 40
Cash, Bl. Lt. 5 lb	20 a 28	Hyson	25 a 63
Do. middle	21 a 27	Young Hyson, mixed	17 a 60
Do. Heavy	23 a 27	Hyson Skin	10 a 38
Do. dry hide	24 a 27	Twankay	10 a 20
Do. Ohio	— a 24	Ning and Oolong	19 a 50
Do. Southern Light	21 a 23	Fowchong	19 a 28
Do. all weights	— a —	Anko	23 a 28
Hemlock, light	21 a 23 1/2	Congou	25 a 28
Do. middling	21 1/2 a 23	<b>Wool</b> —Duty, 24 ¢ ct. ad val.	
Do. heavy	10 1/2 a 23	A. Saxen Fleece, 5 lb	40 a 48
Do. damaged	17 a 19	A. F. B. Merino	36 a 48
Do. pr. do.	13 a 14	A. 3/4 and 3/8 Merino	32 a 38
<b>Lime</b> —Duty, 15 ¢ ct. ad val.		A. 3/4 and 1/2 Merino	28 a 34
Rockland, com.	— a 60	Sup. Pulled Co.	26 a 28
Lump	— a 1 00	No. 1 Pulled Co.	22 a 24
<b>Lumber</b> —Duty, 15 ¢ ct. ad val.		Extra Pulled Co.	30 a 34
Product of North American Colonies, FREE		Peruv. Wash	nom.
		Valparaiso Unwashed	10 a 18
		R. Am. Com. W.	10 a 15
		A. E. H. W.	16 a 18



foot. How it could have run in is most astonishing to me. To-day the Spirit of Wm. F. said it was done to convince me of the truth of Spiritualism. I must say that I wish the Spirits had taken another method of convincing me of their truth, but I am quite satisfied, although I had a rather painful experience.

P. S. I forget to tell you that on the night of the glass being broken one of the cellar windows fell in, most likely at the same moment, as we heard no other noise.

I have since ascertained that the sky was perfectly clear at the time, so that common electricity had probably nothing to do with this manifestation. On examining the cellar after I came home, I found that some of the nails that secured the other cellar windows had been partly drawn, so that there had probably been a powerful concussion of the air at the time the ball of flame was seen. The dining room window which fell was upheld by a strong spiral spring latch. It may, besides, be conjectured that the fall of the window was produced by the Spirits for the purpose of attracting the attention of the party in the verandah, and then the ball of fire broke through the pane of glass. This conjecture is confirmed by the assertion of all present, that they heard the noise occasioned by the fall of the window before they saw the ball of fire.

On returning home to Billville, I found that my daughter, who was still in a delicate state of health, had been receiving communications from the Spirits by impression or by audibly whispering in her ears, which from the novelty of the mode of communion sometimes greatly agitated her mind. Fearing her health might be affected, I tried to induce her to refuse to hold intercourse with them, and would not give her paper or pens to write with. This was of no use, for she then wrote with her fingers on the coverlid of her bed, crossing imaginary T's and dotting imaginary I's. In this manner many of my questions on spiritual subjects were most intelligently and satisfactorily answered, and in such a manner that I could not suppose the answers came from her own mind. These answers she afterwards read from the coverlid as if she saw them legibly imprinted on it. Finding that writing in the usual manner had a soothing effect, I was glad to furnish her with paper and pens again.

If the contradictory and false communications which were made to my daughter may be considered as the production of bad Spirits, still they must be considered as proving the truth of spiritual communion. It may be asked, Why do we receive false communications? and what useful purpose can they subserve? I answer, as in the inscrutable decrees of Providence great good may, and does often, grow out of evil, so falsehood may be used to prove some great truth. Thus, had my daughter only received good tidings respecting her husband, it might have been supposed that they emanated from her own mind; but painful and false as they were in themselves, they still proved that Spirits, good or bad, do communicate with the living; and to suppose that God permits bad Spirits only to communicate with men, is little less than blasphemy.

These false communications, however, tended to increase Mrs. M.'s habitual skepticism on this subject, and after all the physical and other manifestations we had witnessed, I thought her unreasonable in wishing for more satisfactory proofs. One evening, after a long argument on the subject, she retired to an upstairs room, and placing her right hand on the table, she challenged the Spirits to raise her hand from the table and lay it in her lap, in order to convince her of the truth of Spiritualism. Her hand soon became cold and rigid like that of a corpse, and was slowly lifted off the table and laid in her lap. This has been frequently repeated since, and some friction is required in order to restore the flexibility of the hand. In the same manner, while sitting on the edge of the bed before going to rest, her feet are often raised from the floor. After this manifestation was given her, whenever she placed her hands on the board, they were lifted up, so that for two or three months, as if to punish her for her unbelief, we could obtain no communications from the Spirit-world. After this long and tedious interval, on the 9th November, 1857, our Spirit-friends again came to us, and my rolling board moved as before. After receiving this communication, which will be transcribed under the proper date, my hand was no longer necessary on the board; but it moves with Mrs. M. alone, while I write down the communications, word by word. I will now transcribe the communications we have received through Mrs. M. and myself, and through Mrs. M. alone from a Spirit that refuses to give his name.

Mrs. M. and J. W. D. M. June 30, 1857.

A young man, old in the Spirit-world, will communicate with you to-night. Do not too readily give credence to all that mediums tell you.

They are often deceived by their own thoughts mingling with the thoughts of the Spirit that communicates. Only receive what looks like truth. All great truths are simple. The world can not believe this. The circle, the most sublime symbol of Eternity, which is one name for God, is the most simple of forms: yet it is a problem that philosophers can not solve. Such is God. All can behold his perfect beauty, and the harmony that exists in his works, which love unites in the unbroken circles of divine Wisdom. Trust implicitly to Him. It is as easy to gain communications from his Spirit, as from souls that have been stained with the sins of earth. Pray for this divine influence and it will not be withheld. It can neither lead astray nor deceive, for God is truth. Good night, my friends. (Will the Spirit give his name!) I have a name in Heaven—but not for your ears.

Mrs. M. and J. W. D. M. July 6, 1857.

God is a perfect unity, the great circle and center of existence. Death is but the returning wave of life, flowing back to Him. All created existences live through and to Him; and no man lives for himself alone. He is a link in the chain of life, which would be broken without his ministrations. Hence bad and good work together for the universal benefit of all. There is no partiality or injustice in this dispensation. God makes no man bad—but their evil passions for forming the trials and temptation of others, bring out their virtues and fit souls for a higher state of existence, and educate them for heaven; and they become ministering Spirits to those who are tempted and tried on earth. Be not discouraged by the machinations of bad men, but trust in God, for this is the trial of your faith. He will not forsake you in the hour of need, nor let your enemies triumph. Only have faith in his divine love, and many happy days will yet be yours. This is my message to you to-night. Farewell, my friends. (Will you give me your name?) My name is unknown to you. (Can I distinguish you by any name?) You will know me by the nature of my communications. (Are you the same Spirit that communicated with us last?) Yes—rest satisfied; I wish you well; good night.

Mrs. M. and J. W. D. M., November 9, 1857.

Love God in spirit and in truth. God is truth. Every one that seeks true knowledge will find it. (When?) When you forget self, and only seek the truth of God. A desire to know in the beginning of wisdom. Seek and you shall find, was the saying of one who had the spirit of God, and could not lie. Seek in the same spirit that he sought, and find, like him, the truth of God. Good night. (Will the Spirit give his name?) No, I have spoken to you before. (Will you not continue to instruct us?) Not to-night. You have heard enough of you profit by what you have heard.

Mrs. M. December 25, 1857.

Fight the battle of truth and you shall be free from the bondage of evil Spirits, the bad companions of sinful man. All passions are the promptings of spirit; but they are of the earth, earthly. It requires the wisdom of God to subdue these—the sword of truth and the shield of faith. Regard the voice of conscience as the God-principle, planted in the soul of all who ever draw the breath of life—a voice that guilt can not silence, which never errs in the most depraved, and which always utters the truth of God—the friend and counsellor of the good, the stern judge of the wicked. The teachings of this good angel of faith, fully followed, would have saved the world; and men had stood in no need of a Saviour, and the cross had never groined beneath the weight of the Son of God. Obey this faithful monitor, and you shall win the battle of truth, and see God. This is my message to you to-night. (Will the Spirit spell his name?) No, the name of an angel would be unintelligible to human ears. The language of a Spirit speaks only to the soul. It is not the language spoken by fleshy tongues, and cannot be comprehended by man while in the flesh. Judge not our fulness by your feeble powers. On us the Sun of Righteousness has shone, while you still struggle with the shadows of doubt, the gloom of the grave. You only dimly perceive; we know. Good night.

Mrs. M. January 1, 1858.

Fading are all human enjoyments. The soul is discontented with animal pleasures, which degrade its nobler aspirations. Hence it always looks to the future for the fruition of its desires. Spirit can alone understand the secret sighing of the imprisoned soul for its higher but undeveloped destiny. The God from which it sprang draws it ever upward toward himself; and conscious of the incapability of earth to satisfy the love for which it longs, it stretches out its hands to grasp the heavens; ever striving to realize its affinity to God. The more fervent the desire, the nearer its approach to the perfection it seeks, and the closer its connection with the supreme good. If the soul loses the desire that tends upward, it increases its downward tendency, or affinity to the earth. The loss of the divine light plunges it once more in doubt and darkness; and each fall makes it more difficult for it to regain its former position.

Mrs. M. January 5, 1858.

Dead men tell no tales. Spirits can not reveal to man the secret of eternity. Even Jesus was silent upon this great subject. He taught the immortality of the soul; but he left untold the nature of that immortality. A servant is not greater than his master. We can only confirm the great fact he died to inculcate. Were Spirits permitted to explain to man the mystery of death, instead of conferring a benefit, such knowledge would be productive of much evil, by lowering his present estimate of this world; rendering its cares and sorrows insupportable. Men would rush into the commission of suicide to get rid of a life they had ceased to value. One of the greatest blessings conferred upon Man by the heavenly father is this ignorance of the state of the soul after death. In death, itself, there is nothing dreadful, and a bad man is not worse off than he is here. But it is impossible to explain to flesh and blood, the nature of a purely spiritual existence, as he would not comprehend its conditions. Be satisfied, then, with the internal evidence that God has implanted in the soul, that it is immortal, intended for endless progression toward perfection; yet with limited powers, always acting in subjection to the divine will, which constitutes its supreme happiness. Man can never reach to the perfection and wisdom of God, without he becomes one with God, and he would thus lose his individuality and the consciousness of his own glory. In order to enjoy his existence, the attainment of knowledge, and to be the recipient of the divine love, he must be subordinate. The more loving the submission, the more he enjoys the divine favor. He truly ceases to be the servant, but becomes the child of God. Farewell.

Mrs. M. January 6, 1858.

Men imagine their world the only one among the myriads that hang in space, the only one that is subjected to the law of change, and that exhibits the phenomenon of death. Death is but one law of change. Eternity is a constant series of change following an unbroken circle, as one event springs out of another, and new combinations produce fresh discoveries. Death must mark the change of every phase of existence, as man rises from a lower to a higher plane. Thus death follows the footsteps of life through the circle of eternity. Death is but the birth of Spirit through a million worlds. This birth of the soul is a joy to the good, but a sore agony to the bad man; as he loses

even the animal pleasures he enjoyed in this world. There is no world in which the wing of the Death Angel leaves no shadow; but the sun of life, as it gains strength, dispels the gloom. The best way to overcome the dread of death is to imagine it always near. Familiarity robs it of all its terrors. So live, that you may look death calmly in the face, and thankfully receive the new garment which he brings from God to re-clothe thy soul. Good night.

Continuation after some hours the same evening:

Trace words on the sands, washed by the waves of time, and believe in the impression made by your own hands! Such is faith in the creeds set forth by men. They stultify reason and the healthy operations of the mind, by destroying freedom of thought and restraining its independent action. Truth wears no chain. It acts only rightly when obeying the perfect law of liberty. Love is free. Control freedom of thought, and worship becomes slavish idolatry, not the voluntary offering of the soul to its Creator. Men represent justice with blinded eyes: but justice is keen-sighted, quick to discern between good and evil, and is one of the open-eyed attributes of God. Justice, like truth, must be free, and uses the eyes of conscience, as well as the penetrating eye of God. Believest thou this? If so, act it out in all thy dealings with man, and bear it as a frontlet between thine own eyes to the great judge of all created intelligences. Require of me no more to-night.

Mrs. M., January 7, 1858.

On Mrs. M. laying her hand on the board this night, they were made rigid and inflexible by the Spirits, and raised up from the instrument. I induced her to try again some time afterwards, when the following was spelled out:

"The curiosity of man is never satisfied. If I told you truths from the heavens above, or from the deep that lieth beneath, you would still ask for more, instead of living out what you have already heard. Practice what I have taught, and I will endeavor to convey to your minds further knowledge of Spiritual things. Till then, adieu, my dear friends!"

Mrs. M., January 14, 1858.

"View the faith of Christ as the God element in man. Jesus was the embodiment of Divine truth. No other teacher could know the mind of the Father as well as he, who came forth from God, and in his human capacity had practically experienced all the trials and temptations that beset man. Ho

(Mrs. M.'s hand was here raised by the Spirits.)

Mrs. M., January 14, 1858.

"You have held no converse with me for several nights. Why is this? Do you not know I love your soul, and wish you happy? (Where were you born?) I was born in London, in the year 1025. I had great thoughts beyond the darkness and bigotry of that dark age, and I suffered for indulging in freedom of thought. Light came to my soul in beautiful visions of Divine truth. I tried to convey this light to others, and lost earth, but was found of God. O, inexpressibly great has been my reward; and my greatest happiness now consists in impressing others with the Divine truths that saved me. I know your thoughts, and the constant uplifting of your soul in its search after God. You have courage, and dare to think for yourself; which has formed a strong affinity between my Spirit and yours, and made me your guardian angel. If you are true to your own convictions, I will always be true to my trust. Farewell, and God be with you this night. (Spirit—Will you give us your name?) You have asked that question before; once, and for all, I say, No."

Mrs. M., January 16, 1858.

"Susan—believe the words of Christ, and not the words of men. His doctrines teach practical usefulness. (Mrs. M.'s hands here raised from the board by the Spirits. The communication continued on placing them on the board about half an hour afterwards.) He commands you to love your neighbor as yourself. Not to sit still, trusting in imaginary crosses for your salvation. Follow his glorious example. Feed the hungry, clothe the naked, and visit the sick in the day of their trial, and you will be safe under the protecting wings of the Divine love. This is true religion—the straight road that leads to heaven. Believest thou this? Then seek every opportunity of putting your faith in practice, and your reward shall be that peace that the world can neither give nor take away. I only repeat the precepts of my Divine Master, who practiced what he taught, and illustrated his doctrines both in life, and by his death."

Mrs. M., January 17, 1858.

"You take great delight in observing the works of God in his creation. You are right, as this is a sinless enjoyment, in which angels share. It brings you into rapport with them, and through them into communion with the Great Father. His Spirit lives through all. Yes, even in inanimate substances, or those which you consider as souls, obey his commandments, and work out his will. This is, to your finite comprehension, unintelligible; but nothing is without its significance to him, as his Spirit exists in every atom that his wisdom has called into being. Despis not the lowest formations of life, for his power is shown as fully in the insect as in the lordly being who calls himself man! Can you look upon anything, however mean, as made in vain, when it required the mind of a God to give it a place in his universe? O that men could comprehend the perfect unity that exists between God and his works! From the least to the greatest, if one among them had not been necessary, it would never have been formed, as God does nothing in vain. There is no waste in the Divine economy. He gathers up the fragments so that nothing is lost, but renews them in other forms to suit his own purpose. Thus the chain runs on through the long ages of eternity, and not one link is broken, though the law of change operates on all. Thus the lower is ever rising to the higher. The atom in time becomes the lofty mountain; the dew-drop a flowing sea; the insignificant fly, the soaring eagle; and man, a glorified intelligence, able to hold converse with his Maker. No more; good night."

PHENOMENA OF THE BRAIN.—One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain would give no pain, yet in that organ alone resides the power of feeling pain in any other part of the body. If the nerve leading from it to the injured part be divided, it becomes instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the corpus callosum, without destroying life. The animal lives and performs all its functions which are necessary to simple vitality, but no longer has a mind; it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain, the convulsions, is simply intended for the exercise of the intellectual faculties, whether of the low degree called instinct, or the exalted kind bestowed on man, the gifts of reason.—Wagon on the Mind.

## SPIRITUAL LYCEUM AND CONFERENCE.

## SIXTH SESSION OF THE NEW SERIES.

The question of the last session, What is it to be a Prophet, was continued.

Dr. GRAY said: A prophet is a person so constituted that his physical senses can be put to sleep—one in whom a state of trance can be induced. Such an one may communicate either from his own interior knowledge and reason resulting from the exercise of his spiritual senses, and so trace those self-observed spiritual causes to their external ultimatum in effects; or, he may receive it through *rapport* with other minds. He considers the difference between a prophet and one who is not, to be purely physical. The prophetic or medium state is attended by physical changes, which may be observed in the pupil of the eye, the temperature of skin, in the pulse, and in the odor of the breath. He thinks it will be found that although it is a common belief of media that they are in the perfectly normal state during the occurrence of a spiritual manifestation, it is not so. Some one or all of these physical changes will be apparent during the manifestation, and it will be found on observation, that when the pulse, temperature, etc., indicate a return of the medium to the normal state, the manifestation ceases, and is not resumed in the absence of these symptoms.

Mr. COLES said: He understood a prophet to be one who foretells events without knowing their causes. A doctor, for example, may foretell the death of a patient with entire accuracy; but he considers that an inference from known causes, and therefore not a prophecy. But a prophet is one who foretells events without data from which to infer them. And as effects can only be affirmed of a cause, and the prophet is one who does not know the cause, it follows that he must get the subject matter of his prophecy from some one who does know it; that is to say, he receives it by influx from a higher source or sources of intelligence. Principles or causes are, it is to be presumed, antecedent to all external manifestation—the power of steam for instance. Now, had the mind of the great aquatic patriarch been developed up to the necessary degree to have enabled him to come into *rapport* with minds who were familiar with the nature of that eternal principle, he might have propelled his Ark by steam. The mind of Fulton was thus developed, hence he could prophecy of the fact, in advance of the requisite knowledge to produce it. Prophecy, then, if his theory be correct, is the result of a *rapport* with a sphere of mind which manifests on the plane of spiritual causes, and is therefore derived from the spiritual world.

Dr. GRAY said: He could explain the fact of clairvoyant diagnosis, only by the admission of two planes of consciousness in man. Every person does at times manifest from his internal plane, which is the plane of prophecy.

Mr. COLES replied that he knew of but one consciousness of himself. He thought he was but one man and not two. He had no knowledge of being a duplicate of himself.

Dr. GRAY did not state that he was. He had not advanced the idea of two persons in one, but that the same individual can, and does, manifest on two planes, or from two distinct states. Mr. Coles, as well as many others, has heard persons in the trance, state things with great accuracy, a knowledge of which they could not have received through the external senses, and he has observed also, that when they returned to the normal state, they had no knowledge of what had transpired. If this does not show the manifestation of the individual on two planes, pray what does it show? A practical recognition of this common fact of manifestation on two planes, would save us from many blunders. The ancient prophets said, *God had spoken*, and the religious world, so called, being as ignorant as the prophets themselves, that a man could speak from his internal or spiritual plane, and that his sensuous plane might be inspired from that source, has pitted prophecy against itself, and adopted a variety of absurd beliefs.

Dr. ORTON said: We have solid reasons for believing that our natural sleep is in reality spiritual wakefulness. If so, then, nearly one-half of our actual experience is never registered in the external memory. That this is so, is rationally inferred from the fact that a question which has perplexed us exceedingly over night, is all clear to us in the morning. We have "*sleep upon it*," as is said. We often hear people speak of this clearing up of previous difficulties in the morning. He cited several instances of himself. In one case he had stated to his family over night, a resolve in which they all concurred, which in the morning he found completely reversed in his own mind, though he was not conscious of having thought upon the subject at all. He thinks the fact of interior consciousness fully established.

Mr. PARNAM considered the question an important one, inasmuch as a great deal of what passes in the world for religious faith is based on what is claimed to be prophecy. He defines prophecy to be the telling of events to transpire subsequently to the statement of them. By this definition a person is a prophet who can tell what will take place to-morrow. There are, in his opinion, three planes or degrees of prophetic manifestation.

The first degree is that which predicts the events of to-morrow. As, for example, a question perplexes us, and we ask for

time to consider it—rest. We say leave it till to-morrow, or give me one hour, as the case may be. We need time to free our subject from extraneous influences, and this is often done by the delay of an hour or a day. Having laid the vexed question aside for a time, the mind is in a condition to grasp the natural causes, relations, and circumstances connected with it. Then all becomes clear and plain, and one feels himself able to predict ultimates from present causes. He thinks that we never can become true prophets on this or any other plane, until we can look at natural causes in perfect freedom from selfish and other disturbing influences. This, however, can not really be called prophecy except in a subordinate sense.

The second degree or plane of prophecy is a state of the mind open to the reception of knowledge and wisdom from Spirits through influx, or *rapport*, or inspiration.

The third is where the mind is intruded, or ascends by its own inherent powers, to a plane of superior wisdom, and is thus enabled to grasp and comprehend principles for itself. In this state of elevation and internal illumination, it perceives and understands principles, and intuitively grasps the results which they must necessarily evolve, as we in the external, perceive truths, facts and conclusions (though less clearly), for ourselves. This he conceives to be the highest degree of the prophetic state, and the one often occupied by the ancient prophets, and from which they could foretell as they did, what must inevitably take place in the human world, and the distant future. But in all this, man is a unit. He is not necessarily a trinity or a duality as to his consciousness, because he is able to shew different phases of himself.

Mr. R. P. WILSON said: As prophecy is defined to be the foretelling of events, he would relate a fact. He knew a man who while he was busy with a threshing machine felt himself impelled to stop it long enough for him to say to another person present, "*Sir, you will be a dead man in three weeks from to-day.*" This proved to be true. To another, on a different occasion, he said, "*You will die before to-morrow morning,*" which was also true. In these cases, he thinks some Spirit-friend of the subjects of these prophetic sayings, must have impressed the medium or prophet with the prediction of their deaths, probably for an end of use, clear only to the inspiring source.

Dr. GRAY asks: What reason has Mr. Wilson to ascribe this prophecy to Spirits? It is known that man can see and trace causes, and reason from his own spiritual plane. Why call in a third Spirit, when the prophet himself is a Spirit? Here are elements enough to solve the problem. If the old religionists made a mistake in ascribing all directly to God, why commit the same error in ascribing all to Spirits, when there is not the slightest occasion for it?

Mr. WILSON said: He could not answer positively, but he once predicted the death, in a few days, of a person who was in the next room, but whom he had not yet seen, and from the mode in which the fact was disclosed to him, he feels obliged to refer it to Spirits.

Dr. WEISS said: He could agree with both suggestions, or explanations, in part. He thinks, however, one is too material and the other too spiritual to be wholly true. The case of Fulton as cited by Mr. Coles: It is known that steam had been applied before; that was no prophecy; Fulton only perfected what had been previously discovered. Then, by the other hypothesis, Spirits are wholly left out; as if, after claiming to be Spiritualists, we took the ground that Spirits can not, or, at least, do not, enter into *rapport* with mortals. The one idea seems to him to be defective, because, virtually, it makes of Spirits everything; and the other, also, for the reason that it makes of man nothing. For his own part, he is not willing to concede that Fulton had no genius or inventive power of his own.

Mrs. FARNAM desired to ask Dr. Gray if the ability to prophecy depends upon the mental state of the person prophesying?

Dr. GRAY answers: Not on the mental or spiritual, (for we are prophets as to all our interiors,) but on physical conditions.

Mrs. FARNAM said: Why, then, is not prophecy constant? When there is a sympathetic mental *rapport* between two persons in the body, prophecy should always exist and manifest itself.

Dr. GRAY replies: There must be *sympathetic rapport* as well as mental, and that depends upon the coincidence of the two bodies in their cosmic relations.

Mr. PARRIDGE asks: Why bring in the element of double consciousness to solve this prophetic problem? Why not ascribe it to Spirits alone, instead of to this very questionable double sense philosophy?

Dr. WEISS is not ready to admit that our spirits are the mere workshops for other Spirits to do their own tinkering in. He thinks man is able to do something of himself.

Mrs. DAVIS said: She accorded with Dr. Gray. Man is threefold, natural, intellectual and spiritual. All Spirits have once been mortal; and if we are the mere receptacles of impressions from them, and live only on influx, what is to become of us? How are we to grow into the stature of perfect spiritual men and women, if everything is to be done for us? Manhood is a development of the selfhood, not *anotherhood*. We are not mere *sponges* to be poured through. We should use ourselves, and the more use we make of ourselves the more use Spirits can be to us, and we to each other.

Dr. GRAY said: It is a matter of faith with him, that no per-

son can go into a healthy trance without the aid of Spirits. As physical growth is acquired during natural sleep, thus receding from the exterior in the trance state, is a spiritual growth, process, or development of the real selfhood, which he thinks is always attended by the watchful care and aid of Spirits.

At the close of these remarks, the following questions were proposed:

By Mrs. DAVIS: What shall be done for the religious education of the children of Spiritualists?

By Mrs. FARNAM: What are the best means of inducing in humanity the conditions of susceptibility to higher truth, or the capacity of spiritual development?

By Dr. BROWN, of Vermont: What is the basis of true laws for nations, states and individuals? and what are these laws?

A question proposed by Mr. QUATREMAN, of Flushing, was lost by the reporter on his way from the hall.

Adjourned,

R. T. HALLOCK.

## A PERSECUTION AND A PROSECUTION.

YORK CENTER, May 11, 1858.

EDITOR OF SPIRITUAL TELEGRAPH:

Sir—I see by your issue of the 1st of May, that some person writing from this place gives an account of a medium speaking at a revival in this vicinity, and of his subsequent arrest and acquittal, which account I beg leave to correct, lest it be said that Spiritualism requires that the truth be perverted in order to insure its success.

The facts of the case are as follows: A revival had been going on for some time, and in the absence of the regular minister, one of the converts held forth. Notwithstanding his former character had been anything but good, he was, on his conversion, immediately allowed to mount the rostrum and lay down the law to the faithful, and the same thereof went abroad. On the evening in question, some five men and two ladies came from Brush Hill to the meeting. The Infidel, as the aforementioned convert is very appropriately called, got off a long tirade against Spiritualism, interspersed with such terms as "die pot of hell" (a new institution, I presume), "whoredom" and like expressions, taking for his text the passage: "Obey God rather than man," which text he stuck to about as long as he was uttering it.

After the preaching, one of the party from Brush Hill was influenced to speak; took the same text, and was proceeding to speak in a manner which no person of truly religious principles could object to; but they had attacked Spiritualism, and were afraid to let it be heard for fear it would vindicate itself. So the choir had instructions to sing it down. Not succeeding in this, the minister came toward him, and ordered him to be silent; but the Spirits obeying God rather than man, were not inclined that way, and continued on. Cries of "put him out," "knock him down," etc., were then raised. They had evidently read about how when the Jews had Christ in their power, they cried crucify him, and sought to imitate their example. On these cries being raised, a rush was made for the medium, with the intention of throwing him out, and they would undoubtedly have injured him (these good Christians), had not some persons present remonstrated against such a course, at the same time intimating wildly but firmly that they would allow no violence.

The upshot of the affair was, that a certain man, Potter, one of the "high cocolorans" of the church, went before Justice Litchfield, and swore out a warrant for the arrest of some nine persons for not allowing an excited mob to attack an unconscious and defenseless person; but the warrant was worded for disturbing a religious congregation by "loud talking," "mevace," "profane swearing," etc. Seven of the persons named in the warrant voluntarily appeared for trial immediately that they were aware of the warrant being issued. The other two (one of whom was the medium) had no intimation of the proceedings, or they also would have appeared. When those notified had arrived at the Justice's office, they found the self-styled counsel for the people ahead of them, unwilling to allow time for procuring counsel, and urging an immediate trial. The Justice appearing disposed to favor such proceedings, the defendants immediately took a change of venue, carrying the case before Justice Fischer, who, after hearing the evidence both *pro* and *con*, decided that there was no cause of action.

During the trial, as your former correspondent intimates, there was some pretty tall swearing. The prosecution tried to make out that it was premeditated, whereas some of the defendants were unknown to each other until made acquainted as fellow-sufferers in this persecution. The complainant, when he swore out the warrant, named nine persons; but when they were in Court, he could identify but two of them. Truly the Church must be degenerating, when it requires such means and such pitiful tools to uphold her power! Other witnesses against the prisoners perverted the truth, but the defense showed clearly by some of their own church members that they (the defendants) were more sinned against than sinning; that the prosecution was exceedingly lame in bringing such a suit; that it was brought maliciously, and could not be made to stick, even with all their hard swearing.

Yours,

A FRIEND OF INVESTIGATION.

The writer of the above sends us his full name, expressing a willingness to be held responsible for the statement.—Ed.

## PHILOSOPHICAL AND MORAL DEPARTMENT.

## SPIRITUAL MANIFESTATIONS PROVIDENTIAL.

Chicago, Ill., May 7, 1858.

## FROM THE SPIRITUAL TELEGRAPH.

Dear Sir—On Sunday last I wrote you a communication, which was intended as a witness of the great position of spiritual manifestations, namely, that they are nothing less than a providential preparation of the human race for individual communion with the Lord himself, and a fulfilment of prophecy concerning the second or spiritual coming of the Lord.

Of course in an impromptu essay like that, condensed into dimensions suitable for a single newspaper article, only a very general statement of the subject could be given; and I intimated that some particulars involved in these general views would be forthcoming, if you desired them; and farther, asked a speedy reply as to whether they were desirable. Without waiting for your response, I take the liberty of again addressing you on the subject, which has gained such magnitude and importance in my mind as to render its pursuit irresistible, unless at the expense of opposing the best matured convictions of my own judgment, formed from an experience and earnest study of twenty-five years duration.

It is not my design, however, to speak of my own experience, or of myself at all, but to offer such rational considerations as shall invite the earnest investigation of those who are prepared to reason calmly, dispassionately and fearlessly on a subject involving such immense interests, and which is so well calculated to call into exercise the highest and holiest faculties of that most wonderful of all Divine structures, the human mind.

The time has evidently come when our old maxims, traditions and methods of thought on spiritual subjects entirely fail to serve in answering the questions now urging upon us the task of a rational solution. The day is gone by forever, when poor, fallible human authority, however venerable its claims, or popular its prestige, can account for the new phenomenal facts, of which we are the daily and hourly witnesses; and we must look to that new life which is playing into humanity, for new truths to explain its mysteries, and for new reasons to conjoin to the new emotions of which we have become the recipients. The all of life is an emanation from the one only fountain of life, the great God himself, who fails not to give it in fullness and completeness to those who ask for it, and for the mere asking alone, "without money and without price."

Life, true spiritual life, is not mere desire or affection; it is also a rational understanding. Whoever, therefore, would know the truth for himself, should not hesitate to make application directly to the fountain itself, that he may drink and live. To meet this universal want of humanity, the Word is at hand. But here opens a theme upon which much is to be considered.

The Word is not a mere book, or transcript, or record of spiritual life, apart from the Spirit itself. As Dr. Hallock truly says, in his late admirable lecture, words signify things, which are real jewels having value, and not so the words themselves. The Spirit who gave us the record or testimony is himself the Living Word. He whose voice was heard by John, when in apocalyptic vision, may be heard by each one of us; and the things that he saw may be seen by whoever chooses to accept the conditions of such hearing and seeing. John says: "And he that sat upon the throne said, 'Behold, I make all things new.' And he said unto me: 'Write, for these words are true and faithful. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the waters of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my Son.'"

Are not these words addressed directly to each one of us? Where is the man who dares to plant himself between either of us and their Divine Author, and lay claim to be the interpreter thereof? Would you not smile at his presumption? And well you might, for God is his own interpreter, accessible by all of ordinary intelligence, and needs not the aid of any man in that work.

I anticipate an objection that will here be urged by some, to this effect: "Nay, but you make Swedenborg necessary as an interpreter of the Word." To this it is replied, that Sweden-

borg is to be put in the same category with Cadmus, the inventor of the alphabet, or Lindley Murray, the grammarian, or John, to whom the vision was originally given. All these persons, and in my view, were necessary media in bringing us up to the point of vision where we may see and hear for ourselves; but at this point their mission ends, and their aid is no longer necessary.

This is the position to be assumed and maintained by all who come to the light, and who would not be classed with that dreadful catalogue given in the eighth verse of the same chapter from which we have above quoted: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part," etc.

I am well aware of the strenuous opposition that may be looked for, from many of the professed disciples of Swedenborg, to this and all similar attempts to render familiar and accessible to the common mind the great truths of which he has been a witness. But that opposition can do no harm. It may, indeed, be the means of doing great good, in serving to emancipate the minds of many of them from sectarian trammels, and from a manifest tendency on their part to erect Swedenborg into a sort of authoritative Pope, and thus to rescue from contempt in the public mind a great and honorable name. For, the authority claimed for Swedenborg by the sect called after his name, is doing much more to keep his valuable and luminous writings from public examination than all the open opposition that the long-established bigotry of older ecclesiasticisms could possibly effect.

There is another work proposed to be accomplished in these Essays, which is a desideratum. The theology of the New Church contains the only Theodicy extant which clearly sets forth the Divine beneficence in the permission of evil, and shows how all evil is overruled by the Lord, and made subservient to the general good. More than this, it reveals the anti-Christian spirit of sectarianism, and makes manifest the immensity of the error of those who separate themselves from the rest of the world, holding themselves entirely aloof from all who will not learn to pronounce their Shibboleth, and thus teaching their fellow-sinners to regard themselves as outcasts from the Church, and obnoxious to the Divine regard. This Theodicy is greatly obscured by the sectarian Swedenborgians. Very few of them will hold communion with the Spiritualists, whom they regard with the same aversion that the Jews did the Samaritans, and thus falsifying their own doctrines, which are the strongest protest against sectarianism that the world has yet seen. Their efforts to build themselves into a new sect, under the mantle of the great Swedenborg, has been ably exposed by an eminent writer of your city, in a pamphlet entitled, "The Church of Christ not an Ecclesiasticism."

Another point on which there is much misconception in the sectarian world, and which is the source of a great degree of spiritual darkness, requires critical examination. It is common among the religious teachers in all the sects, to enjoin upon their hearers the duty which they call "the love of God," and the "worship of God," as if this were a sentiment of the human mind, to be cultivated from a sense of duty. Most sensible people are aware that they are deficient in any such love as the love of God, and make no pretensions to its exercise. It is best for them that they do not. Many honest persons are induced by the current exhortations to believe that they ought to love God, and suffer severe self-accusations because they can not do so. There are others, again, who imagine that they have the love of God, without knowing in what it consists. Now, the love of God, properly considered, is God's own love for the human race; and whoever knows this will be very far from claiming possession of any such Divine attribute. To have any just conception of this infinite love, it is first necessary to learn what God has done, and is doing for the human race. Where this is truly taught, there will be no occasion for dull homilies urging upon wearied ears the duty of loving and worshipping God. Imagine a passionately enamored bridegroom being lectured by the clergyman on the subject of his duty to love his bride! Why, the light of that sacred flame with which his bosom is all aglow, makes feeble and useless the intellectual calculations prompted by a sense of duty, just as the broad blaze of the noon-day sun extinguishes the lumen of a farthing candle. This idea of the duty of loving and worshipping God has its origin in the imaginations of those who are indoctrinated in a theory which robs the Divine character of every lovable attribute—the theory of a tri-personal God, which separates into different personalities the two constituent

principles of the Divine humanity, and makes them antagonistic to each other—a theory which robs the Father of the mercy manifested by the Son, and denies to the Son the authority and power attributed to the Father—a theory which makes of the Son of Man a vicarious sacrifice to the vindictive justice of the Father, who "imputes" the merits and righteousness of the Son to believers, etc. Whoever has imbibed this dreadful theory of the Divine character, has much to learn, as well as much as to unlearn, before he can have any true conception of the love of God.

We are thankful to know, however, that very few persons beside theologians have intellectually drunk of this deadly potion—this thoroughly adulterated mixture of the pure wine of the Divine kingdom. It is those who prepare this adulterated mixture, and give it to the people to drink, who are the "adulterers" referred to in the text above quoted; and their powers of persuasion, their sanctity of manner, and their glowing rhetoric, make them "sorcerers also; while the worship flowing from such direful defamation of the Divine character, makes them "idolaters" and "liars," in the spiritual sense of those terms. Now, as this theory forms the fundamental basis of all orthodox sectarianism, it is needful that we examine it, if we would know the real cause of that spiritual destitution which makes cheerless and desolate the Christian Church, driving multitudes of the best endowed intellects into the ranks of "infidelity," giving rise to such fatal fanaticisms as are practised in Utah, and subverting the very powers of human reason itself.

Now, it is from a survey of this broad field of thought, and from a critical analysis of the many fundamental errors referred to, that we are enabled to look with decided hope upon the newly given phenomena of Spirit-manifestations. What though multitudes of Spiritualists are branded by the religious world with the epithet of *Infidel*? It can be demonstrated that *infidelity* is a virtue, compared with a *faith* which converts the beautiful temple of Divine humanity into a Pandemonium. Nay, more; it is susceptible of demonstration that the way of eternal life runs directly through this very field of infidelity. A church which falsifies the Divine character can not lead to heaven. Those teachers who blaspheme (blast the fame of) the Divine name, can not lead the young mind up to a recognition of God. Therefore, a new dispensation is called for by the exigency into which the welfare of humanity is thrown by the fatal lapse of the old one. And such new dispensation will now be aided, if not completely inaugurated, through those very means which learned theologians are pleased to denounce as "disorderly."

With these convictions firmly fastened upon my mind, Mr. Editor, I ask your aid in laying them before the world in general, and my brethren, the Spiritualists, in particular. I would gladly devote at least one day in each week to a careful presentation of the evidences of this faith for the readers of the SPIRITUAL TELEGRAPH, and hope that your well-known liberality of sentiment will award to me the privilege.

Yours in the cause of truth.

J. W.

## HUMAN DEVELOPMENT.—No. III.

BY D. A. GORTON, M. D.

In preceding articles on this subject, I have endeavored to show the necessity of conforming to the laws of our physical as well as our moral being, if we would grow virtuously and attain our high destiny. Pernicious habits were especially referred to, and their indulgence condemned as being incompatible with a true, aspiring life, and a peaceful, happy future. I also intimated the necessity of placing the indigent and suffering in more congenial pecuniary circumstances as one of the first conditions requisite for their growth and regeneration.

In maintaining that every human being, however degraded their manhood, possesses the recuperative energy—the *vis medicatrix nature*—in his own interior self, I only echo the teachings of Nature. Correspondential evidences of this fact pervade her entire kingdom. The instructive voice of Nature must be heeded in this matter, and her unchangeable precepts recognized. She fully demonstrates that all growth and development is from within, outward—from the center to the circumference. Behold the unfolding of the beautiful oak, the giant king of the forest. Placed in a genial soil, subjected to the vivifying influences of heat and electricity, and the effulgent rays of light and life; watered by the descending dews and showers of heaven, the latent forces of the germ are

\* We have published Mr. W.'s first article in our last issue, and we would here say that our columns are open to a fair representation of his views, we, of course, reserving the right to judge when as much of his philippicisms have been given as will probably meet the demands and wishes of the mass of our readers.—[Ed.]

into life, and its little *radicles* are caused to descend into the earth, and its tender petals to shoot upward toward heaven and perfection. It grows unceasingly through advancing years, defies the trifles of time, until the idea—the design of its creation—is consummated, when it decays and passes away! So, in like manner, will the human soul be able to grow and attain its *ideal* manhood, when the guiding hand of Wisdom gathers around it those circumstances which are positive to its highest attractions. So long as man is a natural being, so long will he require *adaptation*. Give him this, and just as sure as there is a God in nature possessing the attribute of justice, will the moral affinities begin to manifest themselves, and the soul to divest itself of gross depravity, and appear in the glorious splendor of a regenerated heart. It will then be able to draw nourishment from the eternal fountain, and drink the waters of eternal life. Its growth will be free, easy, natural, and disentangled from the thralldom, at least, of the lowest forms of disorders. Happiness, that *something* which is so universally longed for, and earnestly sought after, by millions of ignorant sufferers, will be found—not in external forms and shadows, but in a condition of mind that will be fully realized only when the soul unfolds in harmony with itself and the external objects with which it is surrounded.

The greatest "lights" of the world, such as have illuminated our earth with their splendor, have recognized man as a natural being—a being subject to Nature's undeviating laws, physically, mentally, and spiritually. True, the learned and accomplished doctors of divinity have not and do not consider man morally as subject to any forces aside from the will of a presiding Deity. Their language is: "First seek ye the kingdom of heaven, and all things needed will be added unto you." When this saying of Jesus is rightfully apprehended, it is a glorious truth, full of thought and significance; but when the "kingdom of heaven," for which we are to seek, is interpreted to mean some place or locality external to the human soul, it becomes literally false and nonsensical. The great moral teacher explained his language elsewhere, by saying to his followers: "The kingdom of heaven is within you." How unfortunate that man—immortal man—should have so misapprehended this simple sentence, coming as it did from the lips of one who, it is said, "spoke as never man spoke!" It has caused frail man to wander in darkness and despair for nearly two thousand years, fruitlessly searching this expansive universe from center to circumference to find that which, in the good providence of God, is to be unfolded in every human soul.

Again; it is certain that Christ fully appreciated the importance of supplying happy and healthy conditions to a diseased and suffering race by the glorious mission which he gave his apostles previous to his final departure from the abode of mortals. His language to them was explicit, and not easily misunderstood. Said he: "Go ye into all the world and preach my Gospel." And what did this command imply that they were to do? They were not only to *teach* the principle of love to a sinful world, but they were commanded to *work*—to do something—for the regeneration of an ignorant, degraded race. They were to *heal the sick*, bind up the broken-hearted, and provide the hungry with bread. They were also advised to provide clothing for the naked, and to sympathize with the outcast and despised. They were to *visit the sick and imprisoned*, loosen the chains of the oppressed, and greet the desponding with hopeful smiles and words of encouragement. In short, they were to administer to the wants and necessities of humanity in every department of their being. Hence it is very obvious that Christ perceived the relation of moral purity to the physical condition with which we are surrounded. It is true he did point out the *causes* of the many ills which obtain in the world, and specify to his faithful followers the peculiar *modus operandi* by which they were to be expelled from the earth. He doubtless supposed that man would study the *causes of effects*, and wisely embrace those means which are adapted to develop the world, and bring every individual member of the race into perfect harmony with himself and each other. Some of those means I have already alluded to, and I now proceed to mention others.

#### REMUNERATIVE LABOR.

All who are truly imbued with the reformatory spirit, and

are bound to their errors by cords that are stronger than iron bands. A large number of these work and toil from daylight until midnight for a mere pittance, who, were they otherwise circumstanced, and their labor better rewarded and appreciated, would rise by their own buoyant aspirations into spheres of usefulness and honor, and become adornments to society, and generators of a nobler type of humanity.

The people are not retained in a state of crime, disease, and destitution, from any lack of generosity on the part of the rich, nor because there are not resources enough on this wide, productive earth to provide *all* with a comfortable home, surrounded with every blessing that would render it attractive, and life desirable. No, it is rather a lack in our social system—the want of a social science—an organization that shall secure to every member of the humanitarian circle, a full supply of physical needs, equality of rank in external conditions, and the enjoyment of all the means calculated to promote individual industry, and advance human happiness.

#### GENERAL EDUCATION.

A social organization that would secure to labor its proper reward, would not only make industry attractive, but it would afford facilities for the general diffusion of education. Notwithstanding our boasted claim to superiority over other nations of the globe, in national intelligence, our system of education is manifestly very defective. Our physical fragility has become proverbial at home and abroad. The wealthy classes, and all others who have the means of attending the schools, are "stuffed" with classical literature, and taught a superficial knowledge of the remote sciences—that is, sciences remote from the study of man. Man, the noblest work of God—a God in miniature—seldom receives a thought, or, if perchance a thought is devoted to the study of man, it is a very superficial one indeed. As a consequence, those who are so unfortunate as to acquire what is commonly denominated an *education*, get it at the expense of both stomach and lungs. The evils arising from this source are many and frightful. They are aggressive in their character; threatening to overrun the whole fabric of civilization. Seemingly these extensive revivals—the earnest importunities of saints, and the fervent prayers of the godly, are of no avail in staying the sweeping tide of destruction arising from this palpable infringement of the fundamental laws of mundane existence.

#### THE REMEDY.

This is simple, and understanding the *cause*, we are able to prescribe it with unerring confidence of a final cure. Drugs, however skillfully compounded, are useless. Spirit prescriptions, however mysticized and potentialized, will prove perfectly futile to rid humanity of the disorders which flow from a false system of education. The harmonical prescription, is "cease to do evil and learn to do well."

In order to apply this remedy, man must be studied, and his relations to external objects unfolded and taught to the people. Health reform societies or associations, formed for the purpose of educating *true physicians*, would be desirable; yea, it is one of the demands of the age. Every college should be provided with a hygienic teacher, thoroughly qualified to dispense the fundamental laws of life, in such a manner that every student—especially those who aspire to greatness—shall fully perceive their importance, and heed their precepts practically.

Furthermore, a thorough knowledge of hygiene should be an indispensable qualification of teachers of common schools; for their duty is not simply to "teach the young idea how to shoot," but to *educate* and train the little ones in the way they should go, that they may become *true men and women* when they are old.

#### Z. H. H.'S ACKNOWLEDGMENT

OF H. P. GATES' FEW PARTING WORDS WITH HIM.

MR. EDITOR—I have to thank your correspondent, H. P. Gates, for the kindness of his "few parting words" with me. They are kind in relieving us from farther effort to reach him with ideas of interior spiritual science as to the economy of the discrete relation of spiritual and natural substances to each other, as they (his parting words) seem to show that all such effort will be unavailing. His assertions that "my acknowledging that the soul has form is equivalent to my saying that

matter; and upon the whole, his few parting words impress one's mind that he is so impregnably increased in a mail of spiritual or mental materiality, that, as said above, he can not be reached with ideas as to the spiritual or natural economy of the discrete degrees of spiritual or natural substance and form of use, or of man, a conception of which ideas is seen to be the only means by which the mind can ascend into the plane of efficient causes, and into the scientific analysis of the natural-material forms of spiritual-divine things. Indeed, Mr. Gates' few parting words with me, seem to be fitting words for the head-stone of the grave of one's progress in spiritual science.

But though Mr. Gates dodges, by derivative flings, the necessity of studying the genius, nature, or economy of so important a subject as the discrete degrees of the substance and form of use, which are the substance and form of man, I will still offer some remarks as to them, for the benefit of those of his readers who feel an interest in so pregnant a subject.

And first, as to substance, as follows: Substance, in its universal sense, is the body or basis of use, which is use-ing or doing use; *Divine* substance is the body of *Divine* use, and spiritual substance is the body or basis of spiritual use or use-ing; and *natural* substance or matter is the body or basis of *natural* use-ing. And the *Divine*, spiritual and natural degrees of substance being distinctly separate, and yet contiguous, they are termed *discrete degrees* of substance—the term *discrete* being used to denote degrees of substance and form that are *distinctly separate*, but still contiguous.

It must be obvious to all that *Divine*, spiritual and natural substance are different distinct degrees of the substance of use; and being distinctly separate, and yet contiguous degrees of substance, they are termed *discrete degrees* of substance; i. e., they are in discrete contiguity, and it is the contiguity of the *Divine* with the spiritual, and of the spiritual with the natural, that constitutes the discrete relation that exists between internal degrees of substance, whether *Divine*, spiritual, or natural; and the exterior degrees of substance that are discreted from the interior, are created from the interior. And this recreative proceeding from the interior to the exterior, is the umbilical cord that connects the external with their parental sustenance; and this recreative or subsistive influx is the only law of communication from one discrete plane or degree into the substance and form of another discrete degree of substance and form.

For further illustrative particulars as to the genius of these degrees, see SPIRITUAL TELEGRAPH, February 27, article "Spiritual Physiology," No. 3.

I will also repeat as to *Use*, or use-ing, that it is the functional power of substance, or of its body or organism. An organism is such a conformation or construction of the forms of use which constitute substance, as to be an organic power by which use can be performed. It may also be stated that use, or use-ing, in its universal sense, is the mind or form, or life, or soul, or man, of its substance or body.

And again as to *Form*, which in its universal sense is the specific use or mind that substance is conformed or organized to perform—it is obvious that the *divine*, spiritual and *natural*, are distinctly separate or *discrete*. They are discrete degrees of the substance and form of use, or of man.

Also as to the *self-existing unity* of all uncreated or divine things, or of the uncreated originals of all created or finite things, from which all things were produced as from a Father—the specific use or form of the *unity* is that of *MAN*; that is, it is the uncreated substance and form (or mind) which is the Person (or Man) of *Divine* or uncreated use. In other words the self-existing unity of all things is the substance and form, (body and mind), of *Man*—the *Divine Man*—the Lord who is the Form or Man of *Divine Use*. Or to repeat again, the substance and Form of *Divine Use* is the *Divine Man*, *Jehovah God*, the Lord; and the *Divine Human* is the *Divine Form* of the external manifestation or *Existence* of the *Essence* or internal of *Divine Use*, or of the *Divine Man*.

As the art of printing has, without question, been of very great use in advancing learning and knowledge, the abuse of it, as of all other good things, has likewise produced many incon-



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

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, MAY 29, 1858.

#### DECEASE OF DR. HARE.

A great and useful man has just completed his mortal career. Dr. ROBERT HARE, of Philadelphia, closed his eyes upon the mundane sphere, and entered upon the second degree of his unending existence, on Saturday May 15th, after an illness of about three weeks. Dr. Hare was born in 1781, and was consequently aged about seventy seven years at the time of his decease.

From early youth, Dr. H. was ardently devoted to science, and for half a century he was universally acknowledged as one of the most accomplished chemists of the age. His discoveries in this his favorite department, have been many and various, and although he has left no systematized or extended treatise on the subject, his name will always be known and his labors appreciated and admired, wherever chemical science is cultivated. His first great discovery, the compound oxy-hydrogen blow-pipe, was made in 1801, when he was only twenty years of age. By this admirable contrivance, a degree of heat was produced sufficient to melt the most refractory minerals, gems and metals, and to it the art of working that important and most infusible of the metals, platinum, is indebted for an indispensable and most efficient instrument. By its means Dr. H., at one experiment, succeeded in reducing a mass of platinum weighing nearly three pounds, to a molten state. The American Academy awarded him the Rumford medal for the discovery of this instrument.

After inventing several modifications of his blow-pipe, combining cheapness and convenience of operation when so great a heat was not required, he next pushed his investigations into the hidden mysteries of galvanism, on which he conceived a new theory, and for the development of which he constructed new apparatus. By means of one of his contrivances, called the galvanic deflagrator, he ignited charcoal in the electric current, and produced a brilliancy of light which almost rivaled that of the sun, and the intensity of which the eye could not endure. Masses of platinum a quarter of an inch in diameter were instantly fused in this current, and the deflagration of metals by it was peculiarly brilliant. Professor Silliman pronounced this contribution to science the most important that had been made to the same department since the discovery of the pile of Volta, or the trough of Crickshanks. His improved gasometer, coulometer, litrameter, hydrostatic blow-pipe, apparatus for freezing water by the aid of sulphuric acid, and other discoveries, inventions and improvements, successively followed; and to him also *materia medica* is indebted for several important contributions.

In the year 1818, Dr. Hare was elected to the Chair of Chemistry in the medical department of the University of Pennsylvania, which he filled with distinguished ability for about thirty years. As a lecturer, he was not brilliant, but always clear and convincing, and his illustrative experiments, particularly those in the departments of the imponderable fluids, were always exhibited on a grand and magnificent scale.

In 1847, Dr. Hare resigned his professorship, and retired into private life, without relinquishing, however, his intellectual pursuits, which he continued to prosecute in the retirement of his own private laboratory. A mind like his could not remain quiescent when so curious, astounding and puzzling a class of phenomena obtruded themselves before the world, as those claiming to be *spiritual manifestations*. Concerning the alleged spiritual origin of these phenomena, however, Dr. Hare was utterly disbelieving, and set about the work of investigating them with a confident expectation of infallibly and demonstratively tracing them to physical causes. Professor Faraday had previously published an account of some experiments instituted by him, and by which he supposed he had conclusively proved that all movements of tables, etc., which had been attributed to spiritual agency, were really produced by mechanical pres-

sure unconsciously applied by the medium. Dr. Hare contrived some ingenious apparatus that would bring this theory of Faraday at once to an infallible test, not doubting that by its means he would be able to verify said theory by a demonstration that would be absolute and final; but what was his unspeakable astonishment and confusion, when he found his own instruments turning against him, and testifying to a present and active Spirit-power and intelligence, in a manner which admitted of no possible doubt or honest denial! But as the results of Dr. Hare's experiments and demonstrations in this last and most important series of his life-long researches for truth, are embodied in his book, "Spiritualism Scientifically Demonstrated," we need not farther dwell upon them here, except to add that they have stood impregnable to the assaults of those who, refusing to repeat his experiments for themselves, have ignorantly decried them, affecting to suppose their author in his dotage, or exhausted as to his mental stamina by protracted and excessive study. We understand that within the past few months Dr. H., in his intercourse with Spirits, has obtained some new and very surprising results, but whether he has left any manuscripts embracing them in a form suitable for publicity, we are not apprised.

Those who feel that the present world is evanescent, and inadequate to the soul's boundless aspirations, while to them clouds and thick darkness, impenetrable by the eye of faith, appear to form the boundaries of the sphere of earthly life, and who long for the cheering light of a demonstrated and eternal hereafter, owe a debt of deep gratitude to this great man for the facts of sensible and unmistakable spiritual communion which he has left on record; but in speaking thus of his facts, we of course leave his theological and other merely speculative views untouched, as matters totally foreign to the main issue, and on which each honest inquirer should form an opinion for himself, uninfluenced by the supposed authority of either man or Spirit.

A friend in Philadelphia has furnished us with the following statement concerning Dr. H.'s sickness and decease:

PHILADELPHIA, May 18, 1858.

MR. PARTRIDGE:

Dear Friend—You have, no doubt, heard of the departure to the Spirit-world of our old friend, Dr. Robert Hare. He was attacked about three weeks since, the disease affecting first one lung, and then the other. Soon after the attack, his physicians and the family prohibited all intercourse with him, and although it is understood that he desired to see several of his spiritual friends, no one was admitted. One of the attending physicians informed me that he clung to his "spiritual delusion" to the last; that he would not take any medicine, without consulting the Spirits; and that he believed his mind was entirely clear, and as sound as it had been for years. He lingered nearly three weeks, and died on Saturday morning last. His funeral took place at an early hour on Monday morning, and was entirely private, confined to a few of his male friends. The Doctor was pursuing his investigations when he was taken sick, and thought he had more wonderful manifestations than anything which had heretofore been given; but as these were not witnessed by any but himself and a medium, I will not refer farther to them. It is not possible, in this hasty notice, to give anything of the history of our distinguished friend.

In haste yours.

H. T. C.

Dr. Hare leaves a widow and three children—two sons residing in Maryland, and a daughter, Mrs. Prime, living in New York.

Just as we are preparing to go to press, Dr. Gourlay brings us the following communication purporting to come from Dr. Hare's Spirit through the mediumship of Mrs. Gourlay, which we submit to our readers, in this connection, as we receive it.

MY DEAR FRIEND MRS. GOURLAY:

I am here to redeem my pledge to manifest my presence to you, as soon after my passage through the portal of death as conditions would allow, and to proclaim to you, and through you to the world, the fact that Professor Hare still lives; and that his soul is not destined to rot in the grave with its fleshy integuments, as I once thought, nor yet to dwell in the hell of a popular theology where bigotry and intolerance long since consigned me. You already know something of the history of the grievances to which I have been subjected for conscience' sake—more particularly during the last few years and days of my mortal life—by those who should have been my devoted friends, as well as by a world whose interests I have long and faithfully endeavored to advance by my investigations and demonstrations in positive science. But I am now beyond the reach of my enemies, where the shafts of malice and invective can not penetrate, and where I shall be better than ever enabled to promote the real interests of humanity. I shall not, therefore, repeat the story of my wrongs. Suffice it to say, I am now free and happy.

I will communicate more at length soon. I remain a lover and defender of the truth, and your friend and well-wisher, ROBERT HARE

#### REVIVAL AND REVELATION FROM THE DEAD.

Admitting the existence of a spiritual world, inasmuch as it is the immediate scene of life and being, into which all men pass on leaving the natural body, it follows that there must be an immediate conjunction, contiguity or contact between this world and that. This being the case, it follows, again, that there must necessarily be, at the mutually approximate points, a perpetual blending of actions and reactions between the two worlds, analogous to those which necessarily take place between the contiguous points of two immediately connected parts of any complex whole, in whatever sphere of being; and this reaction from the sphere beyond the mundane, must, in all ages, necessarily have produced phenomena which properly developed minds might have certainly recognized as spiritual manifestations. In confirmation of this position, apparently a firm certainty as standing upon an *a priori* basis, it may be asserted that whatever may, at times, have been the states of prevailing materialism, and of unfaith concerning a spiritual state of being, there has scarcely ever been found a family which had not its traditions of extraordinary and apparently supernatural occurrences to some of its members, and which seemingly could not be accounted for except on the supposition of an interference of invisible intelligences and powers. An interesting phenomenon has quite recently occurred in Baltimore, in a family who were not Spiritualists, as we have been able to learn, and which it would seem must be placed in the category of those incidental family marvels looked upon by the skeptical as originating in superstition or delusion, but of which the strict and impartial inquirer finds no solution this side of a spiritual world, and of spiritual influences re-acting on the mundane existence. We find the fullest account of this affair in the *Courrier des Etats-Unis*, the leading French paper published in this city, and which we closely follow in the ensuing statement of particulars.

A Mrs. Schwabenhaus, a German lady of Baltimore, who had been sick for a long time, appeared to die one night about two weeks ago. She exhibited all the symptoms of death, her body being icy cold, and her limbs stiff. After having performed the last duties to the body, and when all things had been done in making it ready for interment, the assistants, including Mr. Schwabenhaus himself, withdrew to their chambers, and soon were asleep. After some hours of broken rest, Mr. S., near six o'clock in the morning, was aroused by the voice of his wife, which he distinctly heard calling him from her room. He at first thought he was dreaming; but the voice, repeated several times, left him no longer in doubt, and he rushed into the chamber of his wife. She whom they had left for dead was sitting up in her bed, appearing to enjoy all her faculties, and stronger than she had been since the commencement of her sickness.

She asked for some water, and afterward desired to drink some tea and some wine. She begged her husband to go and put to sleep a young child that was crying in the next room. But Mr. S. was too much moved for that, he ran and awakened every one in the house. The sick woman, smiling, received her friends and servants, who trembled as they approached her bed. She did not appear surprised at the funeral preparations which met her view. "I know that you have supposed me to be dead," said she; "I have, however, only been asleep. But during the time my soul has flown away toward the celestial regions; an angel came for me, and we passed through space in a few moments. The angel who conducted me was the little girl whom we lost last year. O, I am going to rejoin her very soon. Now that I have tasted the joys of heaven, I would not live longer here below. I asked of the angel that I might be permitted to come and embrace once more my husband and my children, but very soon she will come after me again.

At eight o'clock, after she had tenderly taken leave of her husband and her children, Mrs. Schwabenhaus expired really, and her body soon afterward exhibited signs of dissolution which left no room for doubt.

#### Commentary on the New Testament.

Adin Ballou, an eminent biblical scholar, and the able editor of the *Practical Christian*, has commenced the publication, in his paper, of a commentary on the New Testament Scriptures. Mr. Ballou has long been a preacher of the more rational views of Christianity, and has been an open Spiritualist from the beginning of the modern manifestations. With his extensive knowledge, proverbial candor and plainness of speech, the work must be exceedingly interesting to candid and progressive minds. The price of the *Practical Christian* is \$1 per annum. Address Adin Ballou, Hopedale, Milford, Mass.

## A. J. DAVIS AT DODWORTH'S HALL.

Andrew Jackson Davis edified the Spiritualists at Dodworth's Academy, last Sunday. In the evening he spoke of the church revivals. He commenced by elaborating the religious ideas peculiar to the people of different countries, and the sects of past ages, which he traced to a culmination in the American people, and their presentation in modified forms through the different religious sects of our time. He contrasted the recent revival with previous ones, and showed its *animus* to have been different. He remarked that heretofore people were admonished by the priests that they must believe and conform to their church formulas, or be damned; that there were certain revival preachers who were essential to the getting up of revivals; that these men were large, loud-spoken, physically-vigorous men; that they possessed a great deal of psychological power, which they exerted over their congregations; that the conversions were psychological, and not religious; that they were converted to the *man*, and not to the love of God and humanity. Mr. D. cited as evidence of psychological conversions, that they did not stay converted (except those who were petted by the church), that if left alone, and without extraneous influences, the religion died out in a few months—that is, the psychological influence wore off; and farther, said he, these psychological converts always testify that they feel just as the preacher did or said they must; that in Methodist churches the conversions are always to Methodism, in Baptist, to Baptism, in Presbyterian, to their peculiar notions, and so on—that the converts are to the peculiar feelings and faith of the preacher, and their religion and love is bounded by that of the preacher and people of their own society or denomination. They never have that broad, comprehensive love for all mankind, which was inculcated by Christ.

The converts under this psychologizing process were always of more negative than positive natures. They were the simple, soft, good-natured, kind-hearted, sympathetic portion of the community, and never the strong, positive matter-of-fact, substantial, reflecting people. These want to know the whys and the wherefores; the others were satisfied with the feeling of the psychological influence of a man, and mistook it for that of Christ.

Mr. D. said a prominent Campbellite preacher informed himself respecting psychology, and came to the conclusion that most converts were made through its influence, and he became dissatisfied with the business, and left the ministry, and when he was remonstrated with by another clergyman for leaving his high calling, he told the brother his convictions, and offered to convert his congregation, to remain firm one year, at five dollars a head.

Mr. D. considered the *animus* of the recent revival to have been somewhat different from that governing former ones. It was commenced, and has been carried on, chiefly by the people, and not the priests. Instead of the old formula "believe or be damned," everybody was called on to tell how they felt, and what they knew about religion, and the five minute rule was adopted for them to do it in—very few knowing enough to require so much time. Psychology and sectarianism were in some degree crucified and cast out, so as to render it possible for a person to become converted to Methodism in a Presbyterian church, and *vice versa*. He maintained that the cause of the movement was the spiritual influence exerted through the nearness of the Spirits to mortals at this time. Those exercised thereby knew not from whence it came, and they very naturally attribute it to the influence of Christ, or the outpouring of God's love in their midst. But, in this revival, also, the people have not been edified. They have only *felt*, and they know not how or why. No word of real instruction has been uttered; no sensible remonstrances against Slavery, intemperance, lying and cheating, in church and trade, have been made. Nobody has been made wiser, even if they have been made better. Nevertheless, the nearness and influence of the Spirit-world has prevented much of that vulgar excitement which has been so disgustingly prevalent in previous revivals. He thought the Spirits would keep to work and bring religionists nearer and nearer to reason and to God.

Mr. D. spoke of some of the inconsistencies of the church. When we say spirit is substance, they say "humbug." When they sing that "There is a land where saints immortal dwell," and we say that is so, they repeat, "humbug;" when they sing to their little ones "Lie still and slumber, holy angels guard thy bed," etc., and we say that is true, they again cry "humbug," and so on; there is no end to their inconsistencies. Mr.

D. closed with the citation of some beautiful verses, foreshadowing the development and progress of humanity, and by saying that Spiritualism taught the motherhood of nature, the fatherhood of God, the sisterhood of women, and the brotherhood of man.

REMARKS OF DR. J. A. WEISSE,  
ON THE RECENTLY PUBLISHED "GOSPEL OF JESUS."

THE GOSPEL OF JESUS: Compiled by his disciple Matthew, from his own memoranda, and those of Peter, Luke, Mark, and John; and lastly revised by Peter; also the Acts of the Eleven Disciples, the last Epistle of Peter to the Chapelites, the Acts of Paul and the Jewish Sandhedrim, and the contents of the History of Jesus, by Peter; translated from parchment manuscripts in Latin, and found in the Catacombs under the city of Rome; edited by Rev. Gibson Smith; published by Gibson Smith, South Shaftsbury, Vt.; New York, S. T. Munson, 6 Great Jones-street; Boston, Bela Marsh, 14 Broomfield-street; 1858.

This little volume pretends to be "translated from parchment manuscripts in Latin, and found in the Catacombs under the city of Rome"

It purports to have been edited by Rev. Gibson Smith, and published by Gibson Smith, South Shaftsbury, Vt., 1858.

As I had been engaged for the last year in searching evidence as to the real history of Christ, and the purity of the Gospels, I welcomed this book, hoping to find in it overwhelming facts and intrinsic evidence as to its genuineness. But after a perusal of its contents, especially of its preface, I am sorry to say that, with the exception of a few extracts from Faustus and other divines, I found nothing in the shape of a fact or intrinsic evidence which would entitle this book to any credit.

Until the author of this production produces the identical manuscripts, and proves beyond all doubt that they were discovered as he claims that they were, he must appear as another Joe Smith. Even if he succeeded in proving their discovery, they would still lack the necessary stamp of the persons, time and places they pretend to portray. Who would look in such ancient manuscripts for words like these? "Clergy," "clergymen," "priests," "clerical faith," "clerical superstition," "Mosaic impostors," "globe," "materiality;" and yet these so-called sacred writings are full of such terms. All this sounds and smells more of Yankee transcendentalism than of primitive Christianity—more of Yankee-land than of Judea, Greece and Rome under the Cæsars.

"The Gospel by Matthew" seems to me a Yankeeified travesty on those according to Matthew, Mark, Luke and John. "The Acts of the Eleven Disciples," instead of being travels and deeds, are but a criticism on Moses and the Levites, and a panegyric on the doings of the women. "The last Epistle of Peter to the Chapels" is a mere gossip on Paul's duplicity, cunning and treachery. There lurks more of diplomacy and Jesuitism in "The Acts of Paul and the Sandhedrim," than could comport with a primitive age. "The History of Jesus by his disciple Peter" is too meager for the meagerest Eastern imagination, even if it were a fisherman's.

The whole of this fabrication is but a second Mormon attempt. Joe Smith was the instigator of the first; Gibson Smith tries to be the author of the second. Thus the Smith family seems to be specially favored in the discovery of sacred records.

If Spiritualists swallow this imposition, or countenance it in any way, they are more credulous than ever men were before them, and greener than any green mountain boy.

## Spiritual Lyceum, Clinton Hall.

Last Sunday at three o'clock, Mr. Benning gave a very interesting lecture to an attentive and intelligent audience, upon the record and significance of the Scriptures, especially involving their source, inspiration and authority—after which, remarks were made by Dr. Gray, Dr. Gould, and Mr. Partridge.

The general tone of remark was, that the prophets and writers of the Scriptures might not have understood their meaning, but might have been mediums for Spirits under greater or less influence, and in greater or less degrees of external consciousness. Some of the speakers maintained that the Scriptures were inspired, and were constantly inspiring those who read them; that something new was presented at each succeeding reading. It was queried whether, if the original was inspired, the inspiration would not necessarily be lost in translation, since such translation must be affected by the mental *status* of the translator, and the prevalent ideas of his

time. The questions as to whether the ancients believed in a future existence, and whether they believed they were communicating with an order of beings distinct from mankind, and the kind and degree of evidence they had, were involved in the discourse, and considered by the speakers; but we are obliged to defer any farther report.

## American Indian Aid Association.

A public meeting friendly to this movement was held a few evenings ago, at the Baptist Church, Eleventh-street, near Fourth-avenue. On motion, Richard Read, Esq., was called to the chair, and Mr. Ingalls appointed Secretary. After a few introductory remarks by the chairman, the meeting was eloquently addressed by Rev. Samuel Longfellow, who feelingly expatiated on the wrongs suffered by the Indians, pointed out the inefficiency of the measures hitherto taken for their protection and culture, and the need of some organized effort in their behalf, such as the association promised to realize. Messrs. John Allen, Swackhamer, Gould and others followed with remarks, and in the course of the evening the following resolutions, with appropriate preambles, were submitted and passed, namely:

1. That in the opinion of this meeting the organization of the Indian Aid Association was imperatively called for.
2. That the avowed aims and methods of the association commend themselves to the warm sympathy and active co-operation of every friend of justice and humanity.
3. That this meeting earnestly invites the pulpit and the press throughout the land to give publicity to the name and objects of the association, as an organization devoted to national and humanitarian purposes, and which is uncontrolled by sect or party.

## A MIS-QUOTATION CORRECTED.

Neighbor Weller, of the *Crisis*, requests us to make the following corrections, which we cheerfully do, and wish it could be shown that we had made other and equally important mistakes in the reading and understanding of our brother's comments on ourselves and our essay. We should as cheerfully correct them too. If, however, he feels that he can afford to let his article stand as it is at present, we are sorry:

"In friend Partridge's editorial upon our review of his pamphlet, he quotes our words in relation to the Jews and Pharaoh, but by leaving out the pointing makes us say what we never intended:

"Mr. Weller is woefully mistaken in saying, 'In this pamphlet (the Essay) there is much said about the Jews setting up Pharaoh as a Protestant.' The pamphlet says no such thing; neither does it advance such an idea. We said he was a Protestant in connection with some remarks respecting his protesting against the mere claims of Moses and Aaron, which he proceeded to test. The record signifies to us at least that he protested manfully against what he esteemed to be assumptions on their part."

"The sentence in our paper ran thus: 'In this pamphlet there is also much about the Jews—setting up Pharaoh as a Protestant, etc.'

"If the editor of the SPIRITUAL TELEGRAPH will please correct this quotation we can afford to let all the other matters rest as they are. We do not expect to reach his mind—our only object being to give an honest expression to our convictions irrespective of favor or affection. It is now as in the days of Moses, that every shepherd is an abomination to the Egyptians."

## Apologetical.

In consequence of the confusion attending the removal of our establishment from No. 346 to 390 Broadway, we were compelled to let several orders for books and papers remain unanswered for a few days. Our correspondents will please excuse the delay and rely upon our efforts hereafter to fulfill their orders with becoming dispatch.

## The Spiritual Lyceum.

The Spiritual Lyceum, in Clinton Hall, is devoted to lectures and a kindly interchange of views thereon, every Sunday afternoon at three o'clock, and Friday evening at half-past seven o'clock. Seats are free, and the public are cordially invited. Also questions and subjects for consideration are solicited to be arranged and put in the programme of subjects soon to be published. They may be addressed to Dr. R. T. Hallock.

## A. J. Davis at Dodworth's Hall.

A. J. Davis will close his present course of lectures in Dodworth's Academy next Sunday. He will attend the meeting of the Friends in Pennsylvania, and afterward return to this city, to remain until August.

## To Correspondents.

M. Spanogh, Brussels, Belgium. Your letters came safe to hand, and books forwarded as per direction. A private letter will be dispatched to you in a few days in reference to the matter spoken of in your first letter.

## Miss Hardinge's Movements.

Miss EMMA HARDINGE begs to announce to the friends in the vicinity of Boston, that she will be unable to fulfill any fresh engagements until next October, when she will use her best efforts to respond to the many invitations to lecture which she is now compelled to decline. Miss Hardinge solicits the friends to accept this advertisement in lieu of the unavoidable omissions that may occur in answering the numerous letters she daily receives. She will speak at Sanson-street Hall, Philadelphia, on the Sundays of June the 6th and 13th; at Baltimore, Troy, New York, etc., through August and up to the end of September, and during the month of October in Boston and the vicinity.



## SPIRITUALISM AND UNIVERSALISM.

We are happy to find in the *Traveller*, an able organ of Universalism, in Boston, the following sensible remarks, which show that the editor, at least, is coming to himself, if not the denomination he represents. Notwithstanding their professed toleration, we have hitherto found them as shy of truth not comprehended in their creed, as those they esteem bigoted limitarians. We ask no special cordiality, but we wish they could feel that they can afford to let their readers know that Spirits not only communicate, but that there are publications devoted to the elucidation of the phenomena.

"We intended to have noticed last week an article which appeared in the *Salisbury Messenger*, of the 23d ult. It says:

"The Universalist Church was crowded on Sunday afternoon and evening to hear Mr. John H. Currier, of Lawrence, discourse on Spiritualism. Mr. Currier spoke in the trance state upward of an hour in the most ferid manner, and apparently was operated upon by a Spirit of higher powers than his own.

"In the evening the Spirit of Rev. Charles Ainsworth, formerly a Methodist clergyman in Barre, Mass., purported to speak through the medium. The ideas advanced were those held in common by the professing Spiritualists in the 'material' body—that the unfolding of this belief in the soul would lead to develop the love-principle, and man would deal with his brother man more in harmony with the divine commandment. The spirit of progress in the Spirit-world was announced, and all idea of a state of endless punishment was rejected. . . .

"On recovering from the trance state, Mr. Currier stated that he was entirely unconscious of anything he had said, and in all his public lectures had been operated upon in the same manner.

"We have no acquaintance with Mr. Currier, but the testimony of which he is a medium, agrees with the most of the teachings which we have heard on that subject from Spiritualists, whether they were previously professors of our faith or otherwise. In this case it is claimed that a Methodist clergyman, whose name is given, declares upon his own personal experience, that the idea of endless punishment is a false one. Now to those who believe in Spiritualism, such testimony must be convincing, and completely destroys their faith in the heathenish old fable of endless suffering. But a short time since, we gave two remarkable instances, which we knew personally, of the utter abandonment of that baseless falsehood, through the instrumentality of the new means of revelation.

"We do believe that it is tending greatly to liberalize the minds and enlarge the views of many bigoted Christians, and to advance the truth. The notorious Eder Swan, of this State, views it in the same light, and denounces, in his unsmooth, vulgar, and bitter manner, both Universalism and Spiritualism, as twin doctrines of 'Diabolus.'

"For our part, we are not as fearful as some of innovations upon cherished systems; and are more anxious that knowledge should come to the ignorant, and faith to the unbelieving, than about the particular means, or process, by which they are conveyed."

## LETTER FROM A VIRGINIA CLERGYMAN.

SUFFOLK, VA., May 19, 1858.

CHARLES PATRIDGE, Esq.:

From my youth up to this day I have possessed a disposition to take hold on new things, and have investigated them, and whenever, in my judgment, I have found them to be good, I have embraced and defended them. For this I have been much ridiculed and lightly spoken of. But I have ever been either so wise or so foolish as not to let any man or set of men drive me off from that which I thought to be good and right.

I will inform you that I entered into the ministry in the year of 1809, and preached with all the zest of an honest youth, and have continued to preach the gospel until age and infirmities have nearly stopped my mouth in that work. I am a lover of the Gospel of Jesus Christ, and I also am a real lover of Spiritualism. Whatever others may think or say about Spiritualism, it appears to me to be a glorious appendage to the Gospel of Christ—our great departure from which has rendered such an appendage necessary—and that God in his goodness has been pleased to grant us that favor. I am now in the 72d year of my age, and expect soon to "go the way of the earth." I find the doctrines of Spiritualism and the Gospel of Christ combined, to afford me such consolation as the world without them can not give.

We have but few real Spiritualists in this place; yet there is a goodly number of earnest inquirers. We lack mediums. O that some of our dear friends at the North would visit us in this region, and display among us some of the powerful phenomena of the Spirit-world! I have written more than I contemplated, and to come to the point I at first started out for, I will say to you that I am not willing to be one week without the *SPIRITUAL TELEGRAPH*. I therefore inclose to you one dollar, with the request that you will send me the paper six months, beginning from March 27, having received it up to that date. Should I live longer than six months from now, I expect to renew my subscription.

J. L.

We hope the earth-life of our venerable brother may be spared him to enjoy the blessings of the new dispensation. It is certainly encouraging to find those who have spent their lives in the advocacy of the popular religious faith, and are now on the brink of the eternal world, when pride of opinion and earthly advantage fail, laying hold of the stern realities of human existence. Here *blind faith* is inadequate, and the Spirit demands tangible evidences of a continuous existence, which demand can only be satisfied by a conscious intercourse with Spirits.

## ALDEBARAN.

BY N. N. ALLEN.

Suggested by seeing this star at daybreak, about the first of August, 1855, rise over the bay of Corpus Christi, Texas, shining with extraordinary brilliancy. About the first of January that year, the planet Saturn appeared in close proximity with this beautiful star. Aldebaran is an Arabic word, and signifies a leader, or one who goes before:

Hail Aldebaran! Leo's tower

Ten days hath held the regal sun;

And thirty past, the virgins' bowers,

The fiery monarch will have won!

Of centuries, twice nine have been—

Of years, the fifty-fifth is waning,

Since, O Gethsemane, within

Thy solemn shades, Christ uncomplaining,

Said—"Father, let thy will be done!"

And trod the winepress all alone.

Hail thou who lead'st at morning's dawn,

Thou now art seen to climb the sky;

Thy path and glad Aurora's one,

Thy light with hers' in harmony.

Seven months ago, old Saturn's orb

Mixt his reflected beams with thine;

What mystic fires did he absorb

From those strange depths thy glowing shrine!

Whate'er they were he's borne them since

To the fair footstool of the Twins.

Hail thou that lead'st! now Spica fling

Thy softest influence o'er the road

The spheres must travel ere their king

Can enter thy serene abode.

He will not turn aside to greet,

Orcrown, or lyre, however fair—

Cares naught for Cassiopeia's seat,

Or Berenice's flowing hair;

He sees thy gentle ray thrown back—

His guide along the Zodiac.

Hail thou that lead'st! At break of day

Each morn, I look across the sea

Orient, to catch the cheering ray

Thou fling'st from thy far sky to me.

Lost in mysterious Ether's hold,

And borne in wayward fancy's car,

Like some poor child by dreams controlled,

O, "how I wonder what you are!"

A sun to world's beyond my ken?

Ah, more and more I wonder then!

Hail thou that lead'st! thy history

Is in Old Time's most ancient roll;

Though sealed to human scrutiny,

'Tis read by the unfettered soul.

I'll deem thee of the fairest forms,

Out-rolled from God's Eternal Throne,

And wait the Spirit that informs

When men shall say, "he's dead and gone!"

Then, in the soul's bright sphere aright,

I'll read thy history, child of light!

Hail thou that lead'st! Chaldaea's seers

Saw thee of yore, lead up the host

At even-tide, of glittering spheres;

But long before, in ages lost,

Aye, lost in countless centuries—

When erst Orion's bands were first,

And shone the marshalled Pleiades,

Thy roseate beams with theirs were mixt,

While moved ye round the central throne—

Of flaming—beardless Alcyon!

Hail thou that lead'st! the fields of Ether,

O'er-gemmed with jewels of HIS crown—

Jehovah's at whose feet together,

All the celestial hosts bow down,

Reflect no burnished gem, whose light

To mortal sight more glorious seems,

Though Sirius deck the brows of night,

Or sweet Capella with her beams,

Than the bright effluence of thine eyes

At morning flung from Orient skies.

Hail thou that lead'st! what circling earths

Draw from thy genial fount their day?

What forms upon their orbs have births,

From Spirit-life to moveless clay?

What groves and gardens fresh and fair,

What waving fields of dew-ded flowers,

Where lovers breathe their vows, and where

Calm sages wield their loftiest powers!

Ah, rise with mysteries be thy sphere

To me a while—not hence, but here!

Few men suspect, much less comprehend, the extent of the support given by religion to every virtue. No man, perhaps, is aware how much our moral and social sentiments are fed from this fountain—how powerless conscience would become without the belief of a God.

## THE MOVING MENTAL WORLD—THE NEWS.

JOHN BULL SEARCHING OUR SHIPS.—Some British war vessels are now cruising among the West Indies Islands, and have given considerable trouble and annoyance to several of our merchant vessels by insisting the right to board and search them, on suspicion of their being engaged in the slave trade. They profess to act under instructions from their government, and that they are induced to exercise special vigilance at this time from the expectation of the arrival on our coast, about this time, of several vessels with slaves on board. In several instances, shots have been fired across the bows of our vessels, and in one instance a shot took effect in the foremast of a ship that had been hailed. The conduct of the officers who have boarded these vessels is reported to have been, in some instances, polite and courteous, and in others brutal and overbearing. The affair has caused considerable excitement and indignation among our people, but it will probably not lead to any very serious controversy between ourselves and England. It is undoubtedly very aggravating for an honest merchantman, in pursuit of a legitimate business, to be detained and overhauled by the agents of a foreign power; and yet if there is a law against the slave trade, it seems to us there should be a means of enforcing it.

INDIGNATION MEETING AGAINST THE TRACT SOCIETY.—We mentioned in our news items last week, the vote of the Tract Society at its recent anniversary meeting in this city, not to publish anything having the least moral bearing against the moral evils growing out of the institution of slavery. A densely crowded meeting to denounce that vote was held in Rev. Dr. Cheever's Church on Thursday evening of last week, at which Dr. Cheever, Rev. Rufus W. Clark, John Jay, Rev. Dr. Thompson, and Rev. Dr. Tyng, delivered addresses. The speeches were exciting, and bore with great power against the obnoxious vote at which they were aimed, and the audience applauded the speakers with great enthusiasm.

THE MORMON WAR PROBABLY ENDED.—Reports purporting to come from Salt Lake City, represent that through the interposition of Governor Cummings, who, it is said, was kindly received by the Mormons. The difficulties between that people and the United States have been so far adjusted as to probably preclude all farther hostilities. The report, however, up to the time of the present writing, is unofficial, and needs farther confirmation.

THE SWILL MILK WAR.—It appears that the swill milk war commenced by Frank Leslie, is meeting with a success equal to the most sanguine expectations. A well known citizen of Brooklyn, says the *Evening Post*, states that on Friday last it was estimated five hundred gallons of swill milk were returned to the various stables in East Brooklyn, unsold from the different "Orango County" and other "Pure Country Milk" depots. On Saturday, several wagons returned to their stables with full cans, for which there was no market. The late Mills' stable near Gates' Avenue, it is said, contains a large number of milk wagons hauled up in ordinary, their occupation being gone. The question now put to dubious milk dealers is, "Do you sell the long-tail or the stump-tail milk?"

SUICIDE OF HENRY WILLIAM HERBERT.—Henry William Herbert, a well-known writer under the nom de plume of Frank Forrester, committed suicide at the Stevens House, this city, at two o'clock on the morning of the 17th inst., by shooting himself with a pistol. Mr. H. was an Englishman, a man of extensive and varied information, a fertile writer for the magazines, and the author of several novels and sporting works. The cause of this unhappy termination of a not very nappy life, was the alienation of the affections of his wife, and the final determination of the latter to separate from him. He left a letter to the press, preferring a request that it should abstain from comments upon his life and death, and one to the Coroner, explanatory of the causes which led him to terminate his own life.

Last Wednesday evening, a large mass of rocks and earth extending some fifty or sixty feet across the face of the precipice, below Durham Terrace, in Quebec, gave way with a rambling noise, and slid down, till it came in contact with an immense four story stone and brick building in Soule Fort-street, Lower Town. The rock lodged against and forced through parts of the wall, and about a dozen cart loads of earth and stone were projected across the garret floor, but for the time the damage ended there. The greater part of the impending mass was arrested by a strong wall in rear of the house, where it remains, threatening a further slide.

FALSE COIN.—Leavenworth papers state that for the last three months that place has been flooded with counterfeit silver coin. On the 15th ult. the Marshal arrested Sergeant Repard, of the 6th Infantry, and found in his trunk a large supply of base coin. An accomplice testified that he had seen Repard engaged in its manufacture.

THE SHOE BUSINESS OF LYNN.—We have the pleasure to announce the thorough, and, we trust, permanent revival of the shoe business of Lynn. The increase of business in this important branch of our industry has been greater, since the reaction took place, than the most sanguine anticipated. All hands are employed at nearly the old prices of labor, and on certain styles a sufficient number of good workmen can not be obtained.—*Bay State*.

A SEVERE hail-storm visited Newburgh and vicinity on Saturday before last. Our informant says some of the hail was as large as walnuts. During the squall, a sloop below Newburgh was capized, and apprehensions were entertained for the fate of the crew. Two or three craft are sunk in the river below.

ABOUT fifty of the Provincetown fleet of codfishermen have taken out their licenses, and many of them sailed this week for the Grand Banks. This voyage demands an absence of five or six months.

A BOLD NAVIGATOR.—Captain Charles R. Webb, of Stamford, Conn., who, with the aid of a green boy, who had never before been at sea, navigated the yacht *Charter Oak*, twenty-two feet long, from New York to Liverpool, is now building a yacht forty-four feet keel, and sixteen feet beam, with which he intends to visit the Isle of Wight, St. Petersburg, and some French port, to let the crowned heads of Europe see what a Yankee can do.

INDIANAPOLIS, IND.—The municipal election lately held there resulted in the choice of the entire Republican ticket by 200 to 300 majority.

THE PEACE COMMISSIONERS TO UTAH.—A St. Joseph paper of the 30th ult. says: "We learn from Major Baldwin, agent of the Kickapoo Indians at Kennekuk, who had an interview with the Utah Peace Commissioners, Governor Powell and Maj. Cullough, while encamped at his place, that they are traveling in great splendor. They have an escort of fifteen men and eight splendid light carriages, each drawn by four superior mules. They expect to travel at the rate of sixty miles per day, and will get their teams replenished at Fort Laramie."

The case of Ira Stout, now under sentence of death for the murder of Charles W. Little, is to be carried to the gallows on the 31st inst.

**KANSAS NEWS.**—St. Louis May 17.—The Kickapoo correspondent of the *Republican* says, that the bandits in the neighborhood of Fort Scott number two hundred and fifty, and are commanded by the notorious Captain Montgomery. These are thoroughly armed and mounted on fleet horses, and defy the United States troops, swearing that they will not be taken. Upward of one hundred and fifty families have been robbed and driven by them into Missouri. Three hundred troops comprising the first detachment of the Seventh Infantry, left Jefferson Barracks yesterday for Leavenworth.

A most furious thunder storm began so suddenly and so violently on the night of the 14th, at Columbus, Ohio, that Van Amburg's pavilion was prostrated before hundreds of the people present could escape. There was screaming and shouting, fright and confusion worse confounded; and as the poor, unfortunate women, men, little boys and girls worked their way out, it was to be greeted with a blenting rain and driving wind. Not more than three seconds was required to drench everybody to the skin.

**CHICAGO RAILROAD CENTRALIZING PROJECT.**—There is said to be a project on foot, says the *Chicago Journal*, among the several railroad companies whose roads do not run into the Chicago Central Depot, to build an extensive Union Depot on the grounds known as "The Sands," on the north side lake shore, and nearly opposite the present Central Depot. These roads are the Galena and Chicago Union, the Michigan Southern, the Chicago, Alton and St. Louis, the Rock Island, the Chicago, St. Paul and Fond du Lac, and the Chicago, Pittsburgh and Fort Wayne, all of which, it is probable, will ultimately unite in the proposed arrangement.

The *Buffalo Express* says: "The line boat *St. Regis*, belonging to the American Transportation Company, cleared for New York with a cargo of 1,450 barrels flour, being the largest load ever taken East on the canal. This is one of the fruits of low tolls."

**THE SUMMER AT THE SOUTH.**—Great apprehensions are felt in the Southern States that the coming summer will be a very sickly one, and that the dreadful scourge of yellow fever, from which the South was so unusually exempt last summer, will return this year with greater violence than ever. This fear is based upon the fact, that the long continued freshets at this particular time, are likely to breed febrile diseases. Nearly one-fourth of the land on the Mississippi, from Vicksburg down to the mouth of that river, has been overflowed for many weeks, and all the swamps, bayous and lagoons at the South are gorged with stagnant water. In the interior of Mississippi, Alabama, and Georgia, the freshets have been unprecedented.

The people of Maine have determined to hold an election to settle the temperance question, at a time when it will be entirely free from connection with party politics. It comes off on the 7th of June. The ballots are of two sorts—one entitled, "For the Licence Law of 1836;" the other, "For the prohibitory law of 1858."

A Paris journal states that a proposition to demolish and rebuild the Imperial Palace of the Tuilleries has been seriously considered. Only one-half the palace would be destroyed at first; the other half would remain until the first had been rebuilt. The work would cost eight millions of dollars. The present edifice is said to be "not in harmony with the grandeur of the Louvre."

**AN ELOPEMENT REMEDIED.**—A slight ripple in the placid surface of fashionable society has been observable for a few days, in consequence of the elopement of a fair girl of "sweet seventeen," with her music teacher. The professor of crotchets and quavers is a man of fine personal appearance, and it seems that the subtle magic of his presence awoke that feeling of love which is always latent in the heart of a maiden of that romantic and susceptible age. This feeling was as warmly reciprocated. Of course it would be madness to ask the parents' consent to such a match, and so the infallible cure of a stolen marriage was successfully invoked.

**VIOLENT TORNADOES AT THE WEST.**—St. Louis, May 15.—A violent tornado blew the passenger train of the Chicago, Alton and St. Louis Railroad off the track at Lexington, Missouri, on Thursday night, and several persons were seriously injured. The towns of Lexington and Peoria, at the junction of Towanda, also suffered severely, half the houses in them being prostrated. At Towanda three men were killed. Yesterday another storm of like character passed over the region between Bloomington and Springfield, doing much damage. A large number of houses in Elkhart and Williamsville were demolished, one of them falling in and crushing a family of five persons to death.

**ANOTHER GREAT RAILROAD SWINDLE.**—The financial world has been startled by the announcement of a terrible charge of fraud in connection with the Chicago, Alton and St. Louis Railroad Company, by which the stockholders, bondholders and creditors generally of that institution, as well as several New England banks and New York merchants, are sufferers to the amount of millions of dollars! The affidavits are sworn to by Mr. Samuel M. Blachford, Stewart Brown, Seabury Brewster and Charles Gould, before Judge Russell of New York, charging Henry Dwight, Henry Hotchkiss and Hamilton Spencer, the chief managers of the railroad company, with swindling, embezzlement, and sundry other grave offences. Six warrants were issued against Mr. Dwight on two separate charges of perjury; one for fraudulent issue of cancelled bonds, another for embezzlement, and another for conspiracy. A warrant was issued at the same time for the arrest of Hotchkiss and Spencer on a charge of conspiracy to defraud the creditors of the company. Mr. Dwight was arrested on Tuesday, the 11th inst, and is in custody awaiting examination.

**EXCITEMENT IN BURLINGTON, (VT.)**—There has been considerable excitement in Burlington, Vt., for a few days past, on the subject of the removal of the remains of Gen. Ethan Allen. The ceremonies of laying the corner-stone of the monument ordered by the State, have been deferred, and the authorities of the town and committee of the monument have made thorough research, to the depth of six or eight feet, in all parts of the family lot, not known to be occupied by the remains of other members of the family, where his monument stood, without finding the slightest indication of human remains.

The Delaware and Hudson Canal Company has issued its circular, giving the prices at which coal will be sold this season. These prices are quite low, being a reduction of about fifty cents a ton on the rates at which coal was sold last year.

**THE LEVIATHAN.**—A further outlay of £170,000 is required to complete this great ship. In order to raise this additional amount, and to pay off the present liabilities of the company (nearly £212,000 in all), it is proposed to issue debentures and preference shares. The vessel will not ready for her first trip before the month of September. It is intended to make several preliminary trips to America for the purpose of testing the ship's capabilities, and in the spring to commence her voyage to India or Australia.

The people of Kingston, Jamaica, have held a meeting and invited the free colored people of the United States to emigrate to that country.

INTERESTING MISCELLANY.

INVOCATION TO TRUTH.

Oh, Truth! if man thy way could find,  
Not doomed to stay with error blind,  
How much more kind his fate I  
But wayward still, he seeks his lane,  
Nor can of foul delusion gain  
A knowledge till too late.

By sad experience slowly shown,  
Thy way at times though plainly known,  
Too late repays his care;  
While in thy garb dark Error leads,  
With best intent, to evil deeds  
The bigot to ensnare.

Is there a theme more highly fraught  
With matter for our serious thought  
Than this reflection sad,  
That millions err in different ways,  
Yet all their own impressions praise,  
Deeming all others bad!

To man it seems no standard's given,  
No scale of Truth hangs down from Heaven  
Opinions to assay;  
Yet called upon to act and think,  
How are we then to shun the brink  
O'er which so many stray!

[Prof. Harc.]

SABBATH OBSERVANCES.

I submit that there is nothing in the Old or New Testament that by any ingenuity of construction, can be shown, to be obligatory upon even professors of Christianity to keep the seventh, the first or any other day in the week, *separate*;—for that is the true meaning of the word, rendered "holy" by King James's Translators. I submit that there is no constitutional power in the Legislature of this State to pass laws recognizing the validity of a church tradition, or intended, however remotely, to enforce an ecclesiastical ordinance, or a sectarian observance. I contend with Melancthon that "The scripture admits that the observance of a Sabbath is now left to our own choice," that "The scripture has abrogated the sabbath." I believe with Luther, who in his "Larger Catechism" declares that "External observance of the Sabbath does not belong to Christians." I affirm after Calvin in his "Institutes" that the "Sabbath is abrogated," and that "Christians ought to depart from all superstitious observance of days." I contend simply that every man has a right to "keep" Saturday or Sunday, or any other day, in any peaceful manner he thinks proper; and to worship God in such mode and at such times and places as his conscience and inclination suggest; whether it be in the green fields or the woods, amid the works of nature, (that observes no Sabbath,) or in the pew of a fashionable church, amid the rustling of silks, and the incense of Parisian perfumery. But the very liberty that concedes this right to all, forbids to any the arbitrary power to enforce their peculiar mode of observance upon others.

The derivation of the word affords the best evidence of the origin of the institution. A learned philologist and antiquarian has thus described it:

"The Hebrew *seven*, written *Saba*, or *Shab'a*, and by modern Jews *Shebang*, signifies also old age. *Sabbath*, which we translate by the word 'rest' also means *old age* and 'grey headed,' and is doubtless derived from the same root. In the Egyptian Coptic it signified *erudition*. *Saba* in Coptic is a *Sage*. The Druidical priests were called *Saba*—Sabeanism was the religion they taught. The Celtic *Sabaith* was the day on which the *Saba* assembled, whence the term *Sabbat*, an assembly; in modern history a name confined to the nocturnal assemblies of witches and sorcerers.

"The *Saba* day was then, the day on which the 'gray headed men,' or 'aged fathers' of a tribe were in the habit of assembling for council or sacrifice. The intervals of their meetings, if hebdomadal—and they would necessarily be so from the observance of the lunar festivals of India—would be *Saba*-day periods. *Saba* therefore became a term of computation, standing for the numeral seven just in the same way as the moon became identified with the period of a lunation, which we still call a 'moon' or 'month.' The public business transacted, and the religious solemnities observed on the *Saba* day, caused that day to be regarded as more important than others, and necessarily gave to the number *Saba*, or seven, a marked significance, which made it an appropriate name for anything that was perfect or complete; afterwards, with the assistance of astrological priests, it grew into a 'fortunate' number, and a sacred number.

"These *Saba* days or septenary lunar festivals of India, Chaldea and Egypt, were holidays; that is, they were days on which less work was performed than on other days, because all customary labor was then interrupted by the convocations held for religious or general objects; and the celebration of ancient religious rites when not connected with funeral ceremonies, were more frequently than otherwise occasions of rejoicing. Hence the word *Saba* or *Sabbath* acquired a secondary signification, as not only a seventh day but a day of *rest*—a day to cease labor or to leave off work—but not, according to Parkhurst's 'Lexicon' a day of repose, in the sense of rest from weariness. The word *holiday* is therefore the proper English equivalent for the Hebrew term."

SCIENCE ANSWERING SIMPLE QUESTIONS.

Why is rain water soft? Because it is not impregnated with earth and minerals.

Why is it more easy to wash with soft water than with hard? Because soft water unites freely with soap, and dissolves it instead of decomposing it, as hard water does.

Why do wood ashes make hard water soft?  
1st. Because the carbonic acid of wood ashes combines with the sulphate of lime in the hard water, and converts it into chalk; 2dly, wood ashes convert some of the soluble salts of water into insoluble, and throw them down as a sediment by which the water remains more pure.

Why has rain water such an unpleasant smell when it is collected in a rain-tub or tank? Because it is impregnated with decomposed organic matters washed from the roofs, trees or the casks in which it is collected.

Why does water melt salt? Because very minute particles of water insinuate themselves into the pores of the salt by capillary attraction, and force the crystals apart from each other.

How does blowing hot foods make them cool? It causes the air which has been heated by food to change more rapidly, and give place to fresh cold air.

Why do we fan ourselves in hot weather? That fresh particles of air may be brought in contact with their face by the action of the fan; and as every fresh particle of air absorbs some heat from the skin, this constant change makes them cool.

Does a fan cool the air? No, it makes the air hotter, by imparting to it the heat of our face; but it cools our face by transferring its heat to the air.

Why is there always a strong draught through the keyhole of a door? Because the air in the room we occupy is warmer than the air in the hall; therefore the air from the hall rushes through the keyhole into the room, and causes a draught.

Why is there always a strong draught under the door and through the crevices on each side? Because cold air rushes from the hall to supply the void in the room caused by the escape of warm air up the chimney, etc.

Why is there always a draught through the window crevices? Because the external air, being colder than the air of the room we occupy, rushes through the window crevices to supply the deficiency caused by the escape of the warm air up the chimney, etc.

If you open the lower sash of a window there is more draught than if you open the upper sash. Explain the reason of this. If the lower sash be open, cold external air will rush freely into the room and cause a great draught inward; but if the upper sash be open, the heated air of the room will rush out, and of course there will be less draught inward.

By which means is a room better ventilated—by opening the upper or lower sash? A room is better ventilated by opening the upper sash; because the hot, vitiated air, which always ascends towards the ceiling, can escape more easily.

By which means is a hot room more quickly cooled—by opening the upper or lower sash? A hot room is cooled more quickly by the lower sash, because the cold air can enter more freely at the lower part of the room than at the upper.

Why does the wind dry damp linen? Because dry wind, like a dry sponge, imbibes the particles of vapor from the surface of the linen as fast as they are formed.

Which is the hottest place in a church or chapel? The gallery.

Why is the gallery of all public places hotter than the lower parts of the buildings? Because the heated air of the building ascends, and all the cold air which can enter through the doors and windows keeps to the floor till it has become heated.

Why do plants often grow out of walls and towers? Either because the wind blew them there with the dust; or also because some bird, flying over, dropped seed there, which it had formerly eaten.—*Journal of Commerce.*

**THE BURNING MOUNTAIN.**—As is generally known, there is a vein of coal located above the water level in the Broad Mountain, about seven miles from this Borough, and near Heckescherville, which for twenty-one years has been on fire. The vein, which contains excellent White Ash coal, is some forty feet in thickness. The origin of the fire is attributed to a couple of miners, who having some work to perform in the depth of winter, built a fire—they being cold—in the gangway. The flames destroying the prop timbers, were carried by a strong current, rapidly along the passage, and fire communicating to the coal all subsequent efforts to extinguish it were ineffectual. The men were cut off from escape, and were, undoubtedly, suffocated to death. Their remains were never found. A few days since we ascended the mountain at the spot of the fire, and were interested in examining the effect of the fire upon the surface. The course of it is from west to east, and where the vein is nearest the surface, the ground is, for the space of several hundred feet snaken into deep pits, and while the stones exhibit evidence of having been exposed to the action of intense heat, every vestige of vegetation is blasted. It is a desert track in the midst of smiling fertility. The ground in some places was almost too warm for the hand to rest upon it, while steam from water heated by the internal fire, rose from every pore. The fire has evidently extended for several hundred yards from the place where it originated, and finds vent and air to continue its progress, at the pits to which we have alluded. A score of years had passed, still it burns, and will burn until further fuel is denied the devouring element. Thousands of tons of coal have undoubtedly been consumed, and thousands of tons may yet feed the fire before it is checked.—*Miners' Journal*, (Pottsville, Pa.)

**STARTLING FACTS ABOUT POISONED LIQUOR.**—Dr. Hiram Cox, of Cincinnati, Chemical Inspector of Ohio, in a recent publication, states that "during two years he had made 249 inspections of various kinds of liquors, and has found more than nine-tenths of them imitations, and a greater portion of them poisonous concoctions. Of brandy, he has not found more than one gallon of pure in a hundred gallons, the imitations having been whisky for a basis, and various poisonous acids for the condiments. Of wines, not a gallon in a thousand purporting to be sherry, port, or sweet Malaga, is pure; but they are made of water, sulphuric acid, alum, Guinea pepper, horseradish, and many of them without a single drop of alcoholic spirit. No Madeira has been made since 1851, and there are now only 7,000 or 8,000 pipes upon the entire island. Dr. Cox warrants there are not ten gallons of pure port in Cincinnati. He also states that in his inspection of whisky, he found only from 15 to 20 per cent of alcoholic spirit, when it should have been 45 to 50, and some of it contains sulphuric acid enough in a quart to eat a hole through a man's stomach."

**NEW ORIENTAL DISCOVERIES.**—A correspondent of the *Northern Engineer* says a book is shortly to be published by Col. Rawlinson upon further discoveries he has made. He found Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it having been ill, and whilst he was delirious he thought he had been out to graze like the beasts of the field. Is not this a wonderful corroboration of scripture? Rawlinson also found a pot of preserves, in an excellent state, and gave some to the Queen to taste. How little Nebuchadnezzar's cook dreamed, when making them, that, twenty-five centuries after, the Queen of England would eat some of the identical preserves which figured at her master's table.

**ANTI-SLAVERY IN MISSOURI.**—Three-fourths of the slaveholders at Jefferson City, Mo., voted the emancipation ticket at the recent city election. Believing that emancipation would increase the value of their lands more than enough to counterbalance the value of the negroes. It is said that several large investments of Eastern capital have already been made at Jefferson City, in consequence of the result of the election, and a new impulse was at once given to business.

**A LONG FIRE.**—There is a vein of coal in Broad Mountain, Pa., which has been on fire twenty-one years. It has extended several hundred yards, marking its progress by deep runs sunk into the earth, and by charred vegetation on the surface. Steam and smoke escape from the surface over where it is now burning. Many attempts have been made to extinguish the fire, but ineffectually.

**A Destructive War Engine**—We mentioned some time since that two of our ingenious citizens, Messrs Wright and Gould, had completed the model of a rotary cannon which could be fired at the rate of sixty rounds per minute. Since that announcement the inventors have been engaged in having constructed a working model of the gun which is now finished, and was tested yesterday afternoon in a vacant building on Washington street. The piece is a beautiful little brass gun of the usual shape, mounted on wheels and so constructed that a rotary cylinder constitutes the breech, which contains four charges, replenished by means of a hopper, and fired as rapidly as a man can work an ordinary lever backward and forward. The piece is discharged by electricity, and from this results an important and valuable discovery, which was developed after the completion of the piece. By means of the battery and wire connecting with the cylinder by which ignition is caused, the cylinder becomes perfectly electrified, which keeps it as cool as if continually bathed with ice. Some two hundred rounds were fired yesterday in rapid succession at the rate of about thirty rounds per minute, at the end of which time, without using the usual stop, the breech was much colder than when the firing commenced. The rapidity of the firing was much retarded by the bad quality of the cartridge in use, but such as it was it was sufficient to demonstrate the complete success of the invention. We understand that as soon as all arrangements are completed the inventors will proceed to Washington and lay their plans before the Government.—*Buff. J. Express*

**ANOTHER GOLD FEVER**—There is no doubt about it. The contagion cannot be stopped. The disease is fairly broken out all along Puget's Sound and has spread over Oregon before this time. The Columbia brings down the seeds of the disease. A vast number of our people are already seized with it. The upward-bound steamers, and sailing vessels will go away crowded with adventurous gold-seekers, bound for Washington Territory and the British possessions further north. Reliable advices from Victoria, Vancouver's Island, show that the richest sort of specimens have been taken out. The Hudson's Bay Steamer, Beaver, covered sixteen pounds of dust from Forts Hope and Langley, taken in trade with the miners on Fraser's and Thomson's rivers, where from five to forty dollars per day were washed out to the man. All the French, half-breeds, and some six or eight hundred residents of the Island are gone or en route to the placers.

The lumbering establishments and the coal mines are deserted. The British authorities will shortly send a force to preserve order, and give protection. This is only the first gold fever of the season. There will be several recurrences in the course of six months. The next infection will come from the south. The exodus from California is just commenced. Several thousand people, who do not exactly know or care what to do here, and therefore are doing nothing, will take up their traps and put off for Arizona and Sonora this summer. These will make room for fresh importations by sea and land. This gold fever must extend to the Atlantic States and Europe in a few months, with like consequences to those witnessed in 1849.—*Wide World West.*

**SABLE PRAYER**—The following is too good to be lost. If the 'wicked white fellows' did not require increased blessings after the postscript they were a hardened set of cases. Read and admire the charity of the prayer.

The black minister was closing up his prayer, when some white boys in the corner had the ill manners to laugh, so that the sable suppliant heard them. He had said but a moment before, and very earnestly, 'Bless all dat is human' when the laugh occurred; and commencing again just before the 'Amen' the pious old negro said, 'Oh, Lord, we are not in the habit of adding postscripts to our prayers but if the 'spression, 'bless all dat is human' won't take in dese wicked white fellows, den we pray dat de Lord will bless some dat ain't human also, besides.'

**CHARLES RHYMES.**

What is earth, sexton? A place to dig graves;  
What is earth, rich man? A place to work slaves;  
What is earth, gray beard? A place to grow old;  
What is earth, miser? A place to dig gold;  
What is earth, school-boy? A place for my play;  
What is earth, maiden? A place to be gay;  
What is earth, seamstress? A place where I weep;  
What is earth, sluggard? A good place to sleep;  
What is earth, soldier? A place for a battle;  
What is earth, herdsmen? A place to raise cattle;  
What is earth, widow? A place of true sorrow;  
What is earth, tradesman? I'll tell you to-morrow;  
What is earth, sick man? 'Tis nothing to me;  
What is earth, sailor? My home is the sea;  
What is earth, statesman? A place to win fame;  
What is earth, author? I'll write there my name;  
What is earth, monarch? For my realm 'tis given;  
What is earth, Christian? The gateway of Heaven.

**LARGE LOUISIANA PLANTATION**—On Wednesday the fine plantation of the late H. B. Trist, was sold at auction for the sum of \$210,000; the Hon. D. F. Kenner becoming the purchaser. This plantation lies adjoining the Ashland plantation of Mr. Kenner, and with the latter, is probably the largest undivided plantation in the State. On Thursday the Houma and Hermitage plantations of Mme. Bringier were sold, bringing respectively \$256,000. They were bought in by Mme. Bringier.—*N. Y. Freeman.*

**PERSONAL AND SPECIAL NOTICES.**

**Dodworth's Academy**—A. J. Davis will lecture at Dodworth's Academy Hall next Sunday, morning and evening. Lectures in Philadelphia. Charles Partridge expects to lecture in Samson street Hall, Philadelphia, next Sunday, the 30th inst. **Mr. Harris' Sunday Meetings.** T. L. Harris lectures every Sunday morning and evening at the small chapel of the University, corner of University Place and Waverly Place, opposite Washington Square. **Reformers Boarding House.** Mr. Levy has moved into a fine and commodious house, 231 West 35th-street. We are informed that Mr. L. receives transient as well as permanent boarders. His accommodations are good, and his terms very moderate. Brooklyn.

**Free Convention—Call to the Friends of Human Progress.**

The disenthralment of humanity from all such influences as fetter its natural and vital growth, is too evidently the condition of all Progress and, therefore, the duty of Philanthropy, to need enforcement in this call. The history of the past is beautiful only at the points where it records the encroachments of human freedom on the natural limitations or artificial tyrannies imposed upon thought and action. And the future is hopeful only in such proportion as it points towards a wise and well-grounded emancipation of the race from the spiritual despotisms that, on the one hand, now control thought, and the civil and social disabilities that, on the other, restrain action, into that free and pure life which both are yet destined to attain. Every Philanthropist, therefore, welcomes the increasingly manifest tendencies of the present age, to challenge the institutions that claim control over humanity, and to insist that those claims shall be appealed to the tribunal of demonstrable facts and rigid inductions, rather than to "the traditions of the elders."

The signers of this call desire to aid in carrying up this appeal. They believe the time has come when the friends of Free Thought in Vermont will find it both pleasant and profitable to take counsel together, and have a mutual interchange of sentiment on the great topics of Reform. That there would be entire harmony of doctrine and symbol among us, is not to be expected, but it is believed that in purpose, we should "see eye to eye," and it is purposes, not creeds, that vitalize and harmonize effort.

With these convictions, we, whose names are appended to this call, do most cordially and earnestly invite all Philanthropists and Reformers in and out of the State, to meet in FREE CONVENTION, at Rutland, Vt., on the 25th, 26th and 27th of June next, to discuss the various topics of Reform that are now engaging the attention and effort of Progressive minds.

By a reference to the names appended to this call, it will be evident that it is not the project of any special branch or division of Reformers—having some shibboleth of its own to be mouthed with provincial accent—but the unanimous movement of those who hail from every section of the great Army of Reform, and who have no watchword but Humanity. The catholicity of spirit and purpose, which will characterize the proposed meeting, are thus sufficiently guaranteed, and the assurance well-grounded, that every theme will be frankly and fairly treated at the hands of the Convention, and thus the interests of the largest philanthropy secured.

Come then, friends of Free Thought. Come one, come all. Men of all religious creeds, and men of no creed, shall find equal welcome. And woman too, let her come, both to adorn by her presence, and strengthen by her thought, and give depth and earnestness to the action of this gathering in behalf of Humanity. Let her vindicate by her own eloquence and zeal, the social position she is so nobly and rapidly winning for herself. The only common ground on which we seek to meet, is that of fearless discussion, and the only pledge we make is to bring a rational investigation to the solution of every problem involving the social or religious duty and destiny of the race. In this faith we hail all as brethren and co laborers.

Further notice of the Convention, with a programme of its exercises, so far as can be previously arranged, will be published in the newspapers.

**Rutland.**—John Landon, Newman Weeks, Albert Landon, W. W. Russell, Mrs. Lovina Russell, L. P. White, B. F. French, E. Hanson, R. T. Aldrich, Mrs. Thankful Aldrich, John W. Crampton, B. F. Colby, Otis Bardwell.

**Burlington.**—S. B. Nichols, Mrs. Martha Nichols, Wm. Weston, Rev. Joshua Young, Wm. H. Root, L. G. Bigelow, Wm. Nobles, Rollin Bradley, Geo. I. Stacy, Luther Clough, Jackson Miller, John R. Forrest.

**Fairfax.**—Dr. Tho's E. Wakefield, John D. Wood, Joseph Adams, Seth Thompson, A. Kilborn, Willard Allen, C. P. Hill, W. Harrison, John J. Williams.

**Reading.**—D. P. Wilder, Charles Buck, F. Hawkins, M. E. Goddard, Dorset.—Alexander Bliss, Noah Landon, E. L. Holley, Truman Tryon, N. H. Matteson, David Richardson, J. H. Holley, Cyrus Armstrong, A. B. Armstrong, Coit Landon, Nelson J. Sanford, Sophia F. A. Sanford, Boynton Viall, Lucy Viall, Amos Richardson, Louisa Richardson, Francis Mainard, H. Andrus, Seth Barton, M. L. Richardson, S. F. Holley.

**Manchester.**—Sherman Thomas, I. J. Veil, J. H. Wait, Dr. Ezra Edson, Renben Harrington.

**No. Bennington.**—Dr. H. Koon, C. E. Welling, T. E. Estes, Rufus Towley, C. E. Houghton, David Allen, Geo. H. Simmons.

**Shelburne.**—Russell Stone, Norman Willington, Dennis J. George, Aaron Denio, Rev. Gibbon Smith.

**Bridgewater.**—Nathan Lamb, Dr. J. M. Holt, Cha's Walker, E. S. Willis, Mrs. E. Townsend, Mrs. M. S. Townsend, Cha's Townsend.

**Middlebury.**—P. Cleveland, Mrs. R. Cleveland, Mrs. M. L. Sweetser, R. D. Farr, Miss E. A. Cogswell.

**Clarendon.**—Josiah French, Mary A. French, E. B. Holden, Dr. H. S. Brown, Ruel Parker, Benj. Fisk.

**Woodstock.**—Thomas Middleton, A. E. Simmons, J. D. Powers  
**Williston.**—Roswell B. Fay, Eliza Miller, Rev. H. Elkins, D. B. Fay, H. Taylor, N. E. Miller, Isaac Baty, P. P. Wilkins.

**Pittsford.**—T. J. Ketchum, E. A. Smith, C. J. Hendee, L. Hendee, S. P. Griswold, Solomon Hendee, G. F. Hendee.

**Castleton.**—Dr. S. G. Perkins, Rev. H. P. Cutting.  
**Danby.**—Geo. F. Kelly, Mrs. Geo. F. Kelly, Edia Baker, J. C. Thompson, Israel Thompson, H. G. Thompson, J. C. Baker, A. S. Baker, P. T. Griffith, Mrs. Frelore Thompson, Mrs. S. A. Baker, Mrs. B. M. Baker, Mrs. J. C. Griffith, Miss Emily E. Green.

**Ira.**—P. P. Clark, Wm. Howard.  
**Bellows Falls.**—S. M. Blake, L. Amadon.  
**St. Johnsbury.**—H. H. Newman, Dr. N. Randall.

**Plymouth.**—J. Joslyn, Jr., Miss A. W. Sprague.  
**Windsor.**—T. B. Winne, G. H. Shedd. **Felchville.**—Honestus Stearns.  
**Springfield.**—Jefferson Fuller. **Putney.**—Mills Purdy, Elisha Hall.

**Swanton.**—Dr. Geo. M. Hall, E. B. Rounds, J. Adams. **Sudbury.**—J. Horton, Mrs. S. A. Horton. **Paper Mill Vill.**—Mrs. H. P. Huntly.  
**Bethel.**—Rev. S. A. Davis. **Hinesburg.**—R. Patrick. **Northfield.**—J. H. Miller. **Huntington.**—Rev. D. Chapin. **Colchester.**—Dr. B. J. Hineberg. **Addison.**—D. Clark, Jr. **Ferrisburg.**—R. T. Robinson. **Stowe.**—Z. Bennet. **Essex.**—Seth Bates. **Pomfret.**—Hosea Doton. **Wisham.**—Harvey Holmes. **Proctorville.**—Wm. Smith.

**WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.**

<b>Ashes</b> —Durr, 15 # ct. ad val. 10 00 Pot, 1st sort, 100lb. 6 00 Pearl, 1st sort, 100lb. 6 00	<b>Beechwood</b> —Durr, 15 # ct. ad val. 32 25 American Yellow, # lb. 32 25	<b>Bristles</b> —Durr, 4 # ct. ad val. 30 28 Amer. gray and white. 30 28	<b>Coffee</b> —Durr, 15 # ct. ad val. 10 10 Java, white, # lb. 10 10 Mocha 9 1/2 Brazil 9 1/2 Laguayra 13 1/2 Maracabo 13 1/2 St. Domingo, cash 9 1/2	<b>Cotton</b> — 10 1/2 Ordinary 10 1/2 Middling 10 1/2 Middling Fair 10 1/2	<b>Feathers</b> —Durr, 25 # ct. 61 61 Live Geese, # lb. 61 61 Tennessee 60 61	<b>Flax</b> —Durr, 15 # ct. ad val. 8 9 1/2 American, # lb. 8 9 1/2	<b>Flour and Meal</b> —Durr, 15 # ct. ad val. 3 50 4 00 Sour 3 50 4 00 Superfine, No. 2 3 60 4 10 State, common brand 4 20 4 25 State, straight brand 4 30 4 30 State, extra brand 4 30 4 50 Western mixed, do 4 20 4 30 Mich. and Ind. state, do 4 30 4 35 Michigan fancy brands 4 46 4 60 Ohio, good brands 4 60 4 55 Ohio, round hoop, com. 4 40 4 75 Ohio, fancy brands 4 50 4 60 Ohio, extra brands 4 60 4 75 Genesee, fancy brands 4 70 4 95 Genesee, extra brands 5 00 4 75 Canada, superfine 4 30 4 25 Canada, extra 4 10 4 20 Brandywine 6 75 6 00 Georgetown 4 35 4 60 Petersburg City 6 20 4 35 Rich. Country 6 60 4 75 Alexandria 4 75 4 65 Baltimore, Howard-street, 4 75 4 75 Rye Flour 3 00 3 00 Corn Meal, Jersey 3 50 3 40 Do. Brandywine 3 95 4 00 Do. Do. Punch 18 00 18 00	<b>Grain</b> —Durr, 15 # ct. ad val. 1 27 1 25 Wheat, w. G. # bush 1 27 1 25 Do. do. C. 1 20 1 27 Do. Ohio 1 12 1 27 Do. Michigan, white 1 18 1 25 Chicago, 95 1 00 Milwaukee club 1 01 1 02 Rye, Northern 69 67 Corn, round yellow 76 74 Do. do. white 73 74 Do. Southern white 73 74 Do. do. yellow 76 77 Do. do. mixed 73 74 Do. Western do. 60 61 Barley 48 48 Oats, Canada 47 48 Do. Canal 47 48 Do. Ohio 47 48 Do. Jersey 42 43 Peas, bl. e. # 2 bush 4 35 4 35	<b>Hay</b> — 40 66 N. H. in bls. # 100 lb. 40 66	<b>Hemp</b> — 210 00 225 00 Do. outshot 8 8 1/2 Manilla, # lb. 6 1/2 7 Sisal 6 1/2 7 Italian # ton 200 00 Jute 200 00 210 00 American dew 105 00 115 00 Do. dressed 160 00 180 00	<b>Hides</b> —Durr, 4 # ct. ad val. 25 25 # 25 and B. Ayres, 20a 25 Do. do. gr. # C. 21 21 1/2 Orinoco 20 21 1/2 San Juan 21 21 1/2 Savanna, etc. 17 17 Maracabo, s. and d. 20 20 Maranh. ox, etc. 15 15 1/2 Matamoros 20 21 P. Cab., direct 20 22 Vera Cruz 20 21 Dry South 13 13 1/2 Calcutta Buff. 21 21 Do. Kips, # piece 1 10 1 10 Do. Dry Salted 1 10 1 10 Black, dry 1 00 1 10	<b>Honey</b> —Durr, 24 # ct. ad val. 61 63 Cuba, # gal. 61 63	<b>Hops</b> —Durr, 60 # ct. ad val. 4 4 7 Isaac & Washburn 4 4 7 Isaac & Washburn 4 4 7	<b>Iron</b> —Durr, 4 # ct. ad val. 12 1/2 O. A. & R. U. & C. 12 1/2	<b>Leather</b> —Durr, 15 # ct. ad val. 20 28 Stk. Bl. L. # lb. 20 28 Do. middle 25 27 Do. heavy 25 27 Do. dry hide 24 27 Do. Ohio 21 24 Do. Southern Light 21 23 Do. all weights 21 23 Hemlock, light 21 23 1/2 Do. middling 21 23 1/2 Do. heavy 19 23 Do. damaged 17 19 Do. pr. do. 12 14	<b>Lump</b> —Durr, 10 # ct. ad val. 60 60 Do. do. 60 60 Lump 60 60	<b>Lumber</b> —Durr, 15 # ct. ad val. 10 10 Product of North American Colonies, 10 10	<b>Timber, oak, scantling</b> , # 40 00 45 00 # 16 feet 40 00 45 00 Timber or Dura. E. 40 00 45 00 Georgia Pine, worked 30 00 35 00 Plank, 6ft, un. 24 00 28 00 Plank and Boards, N.R. 41 00 45 00 Plank and Boards, N.R. 2q. 30 00 35 00 Boards, N.R. box 17 00 18 00 Boards, Alb. P. and peco. 16 29 Boards, city worked 22 23 Boards, do. cir. p'tion 21 23 Plank, Alb. Pine 22 23 Plank, city worked 20 24 Plank, Alb. Spruce 18 20 Plank, city Spruce w'd. 22 23 Shingles, # bunch 2 60 3 25 Do. Ced. 3 ft. 1st qu. # M. 35 00 37 00 Do. Ced. 3 ft. 2d qu. 30 00 35 00 Do. Company, 3 ft. 40 00 45 00 Do. Cypress, 2 ft. 22 00 25 00 Do. do. 3 ft. 19 00 20 00 Laths, E. # M. 1 18 Staves, W.O. pipe 40 00 45 00 Do. W.O. hhd. 25 00 27 00 Do. W.O. bbl. 25 00 27 00 Do. R.O. hhd. 25 00 27 00 Heading, W.O. 72 00 75 00	<b>Molasses</b> —Durr, 24 # ct. ad val. 35 37 New Orleans, # gal. 35 37 Porto Rico 27 35 Cuba Muscovado 23 31 Trinidad, Cuba 23 31 Card., etc., sweet 21 32	<b>Nails</b> —Durr, 24 # ct. ad val. 7 3 1/2 Cut, 4d. and 6d., # lb. 7 3 1/2 Wrought, American 7 3 1/2	<b>Oils</b> —Durr, Palm, 4; Olive, 24; L'need, Sperm (foreign fisheries), and Whale or other Fish (for), 15 # ct. ad val. 3 00 3 37 1/2 Olive, 12b. b. & bx 3 00 3 37 1/2 Olive, 15b. b. & bx 3 12 1/2 3 37 1/2 Palm, # lb. 8 8 1/2 Lined, common, # gal. 60 70 Lined, English 60 70 Whale 60 67 Do. Refined Winter 67 70 Do. Refined Spring 67 70 Sperm, extra 1 20 1 23 Do. Winter 1 25 1 32 Do. Summer 1 30 1 37 Elephant refined blchd. 78 80 Lard Oil, S. and W. 75 80	<b>Potatoes</b> — 2 00 3 00 Bls. 2 00 3 00 Potatoe Starch 3 00 4 60	<b>Provisions</b> —Durr, Cheese, 34; all others, 15 # ct. ad val. 11 00 14 00 Beef, mess, count. pr. # bl. 10 00 14 00 Do. do. city 12 60 14 50 Do. mess, extra 14 00 14 50 Do. prime, country 7 76 8 25 Do. prime, city 8 25 8 75 Do. do. mess, # tierce 19 00 23 00 Pork, mess, # bbl. 17 00 18 20 Do. prime 14 60 15 00 Do. do. mess 16 60 17 00 Do. do. clear 16 60 17 00 Lard, O. Flab. # lb. 11 11 1/2 Hams, pickled 9 1/2 10 Shoulders, pickled 6 1/2 7 Beef Hams, in pkcs. # bbl. 16 00 18 00 Beef, smoked, # lb. 10 1/2 11 Butter, Orange county 22 26 1/2 Do. State, fair to prime 10 12 Do. Ohio 12 16 Cheese 7 8	<b>Rice</b> —Durr, 15 # ct. ad val. 3 00 4 00 Ordinary to fair, # cwt. 3 00 Good to prime 3 25 4 00	<b>Salt</b> —Durr, 15 # ct. ad val. 4 19 1/2 Turk's Island, # bush 4 19 1/2 St. Martin's 4 18 1/2 Liverpool, gr. # sack 4 7 1/2 Do. fine 1 12 1 20 Do. do. Ashton's 1 40 1 40	<b>Needs</b> —Durr, FREE. 7 7 1/2 Clover, # lb. 16 00 17 60 Timothy, # tierce 16 00 17 60 Flax, American rough 1 80	<b>Sugars</b> —Durr, 24 # ct. 4 1/2 7 1/2 St. Croix, # lb. 4 1/2 7 1/2 New Orleans 4 3-10a 7 1/2 Cuba Muscovado 5 1/2 7 1/2 Porto Rico 4 7 1/2 Havana, white 6 10 Havana, B. & Y. 6 8 1/2 Manilla 6 1/2 8 1/2 Stuarts' D. R. do. 11 1/2 Stuarts' do. do. 11 1/2 Stuarts' do. do. g. 10 1/2 Stuarts' A. 11 1/2 Stuarts' ground ex. sup. 11 1/2	<b>Tallow</b> —Durr, # ct. ad val. 10 1/2 10 1/2 American prime, # lb. 10 1/2 10 1/2	<b>Tens</b> —Durr, 15 # ct. ad val. 28 28 Gunpowder 28 28 Hyson 25 28 Young Hyson, mixed 17 28 Hyson Skin 10 28 Tewankay 10 28 Ning and Oolong 19 28 Fowchong 19 28 Ankol 22 28 Congou 25 28	<b>Wool</b> —Durr, 24 # ct. ad val. 40 44 A. Saxton Fleece, # lb. 40 44 A. F. B. Merino 36 44 A. & B. Merino 32 44 A. & B. Merino 28 44 Snp. Filled Co. 26 44 No. 1 Filled Co. 22 44 Extra Filled Co. 20 44 Peruv. Wash 20 nom. Valparaiso Unwashed 10 44 S. Am. Com. W. 10 44 A. E. H. W. 18 44
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