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

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THE PROPHETS OF CEVENNES.

BY WILLIAM HOWITT.

The following extract from a relation of most extraordinary spiritual manifestations, written by William Howitt, will be read with deep interest. Many of the facts, we confess, would seem to us quite incredible, had not analogous but less striking demonstrations which have occurred during the last ten years, *proved to us that they are possible. We commend this account to the student of spiritual forces and laws, and believe* that at this stage in the development of modern wonders, the study and comparison of analogous facts of the past would be useful.

* * * What Catharine of Sienna did, by the same sublime and omnipotent power, the Camisards did, and in a still higher degree. Let not the reader, therefore, be startled at the most amazing facts which I am about to relate; for once, let us admit that the least of these things was the work of God, and we can assign no limits to his action. In proportion to the needs of the case was the magnificence of the demonstration.

The simple fact, then, was this: The natives of the Viverais, the Cevennes, and those other districts which I have mentioned in the south of France, driven to desperation by those cruelties and monstrous oppressions mentioned, saw no way for them but to cry mightily to God for deliverance; and when all hope had vanished from every other quarter, it came. More or less of this inspiration was manifested among the Protestants of the south of France, from 1688, the year of our own great revolution, our own great deliverance from popery. It was a time when God was working mightily in the earth. From that time, only three years after the revocation of the Edict of Nantes, the arm of God in wonders began to flash through the southern mountains of France; but it was more pre-eminently in the year 1701, and till 1705, that it displayed itself transcendently among the oppressed people of the Cevennes. In one and the same day, in many and distant places, numbers of people were seized with a sudden and extraordinary agitation. M. Brueys, in his "History of Fanaticism," says:

"It is certain that from the month of June, 1688, unto the end of February following, there were in Dauphiné, and then in the Viverais, five or six hundred Protestants of both sexes, who gave out themselves to be prophets, and inspired of the Holy Ghost. The sect of the inspired became, in a trice, numerous; the valleys swarmed with them, and the mountains were covered. This enthusiasm spread itself, like a flood, with such a torrent that a conflagration blown with a wind does not spread faster from house to house than this fury flew from parish to parish. The number of prophets was infinite. There were many thousands of them. The prophets said that their gifts had something in them marvelous and divine, and that they came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with the hand; they fell on their backs; they shut their eyes; their breasts heaved; they remained awhile in trances, and then, coming out of them, uttered what came into their mouths. When the prophet had been under agitations of body for a while, he began to preach and to prophecy. He pronounced with a loud voice the prayer which the Protestants are wont to use before their sermons, after which, with his utmost strength, he sung one of the psalms of Mozart or Beza. 'Brethren,' the prophet would exclaim, 'amend your lives; repent ye; repent ye of that great sin you have committed in going to mass; it is the Holy Ghost which speaks to you through my mouth.' They made loud cries for mercy; the hills and all the echoes adjoining resounded with the cry of mercy! and with imprecations against the priests, against the church, against the Pope, and against anti-Christian dominion—with blasphemies against the mass; with exhortations to repentance, for having abjured their religion, with predictions of the fall of popery, and the deliverance of the church pretendedly reformed. All that they said at those times was heard and received with reverence and awe. When an assembly was appointed, even before daybreak, from all the hamlets round, the men, women, boys, girls, and even infants, came in crowds, hurrying from their huts, pressed through the woods, leaped over the rocks, and flew to the place of appointment. The least assemblies amounted to four or five hundred, and some of them from three to four thousand."

This is the account of an enemy, but allowing for some distortion *and exaggeration, it conveys a vivid idea of this extraordinary outburst of spiritual excitement. It was the same in the Cevennes, in Languedoc, and Provence. It seized men, women, and children of* a few months old. The priests, magistrates, and military officers, not only slaughtered, imprisoned, hanged, broke on the wheel, sent to the galleys, and otherwise tortured and destroyed the people for these prophesyings, but commanded them on pain of death to forbid their children to fall into such agitations. But the children of Catholics were then seized, and prophesied, and the affrighted parents, terrified at the threatened punishments, ran with their children to the magistrates and priests, crying, "Here! cure them yourselves, for we cannot."

It was remarkable that these poor people who spoke a rude dialect, and could not speak good French when not inspired, spoke admirable French when in the inspiration, children the same, and some too young to speak naturally, to the astonishment of hundreds of spectators. Most of the military leaders were prophets or mediums; and [illegible] spoke and acted under the influence. Rowland, Cavallier, Cast[illegible] for nearly all their great leaders were prophets. James Dub[illegible] Montpellier, deposed before the magistrates in London, that [illegible] had seen the following leaders in their several inspirations, Marvel, Catinat, Clary, Franceset Sauvage, Cavallier of Sauve, Abraham Mazel, a famous leader, Rowland, the generalissimo, under whom he, Dubois, had served, besides others, including some of the chief women.

There may be some who will ask, why should these inspirations be attended by the agitations described above? We may ask the same regarding all forms of inspiration since the world began. They have attended prophets in all ages, including those of Israel. The Pythian priestesses of Greece, were agitated by convulsions, styled sacred madness, *maneisai*. There was something that distinguished the de[illegible] of the Hebrew prophets. When the prophet went to announce to Jehu that he should be king of Israel, the captains at table with Jehu asked, "What wants that mad fellow with thee?" Or as in the Septuagint—"What wants that *shaking* fellow with thee?" The saints of the middle ages of the Roman church, as St. Catherine of Sienna, St. Hildegarde and others, had their cateleptic trances. The early Friends were partly called Quakers because they shook and trembled in their delivery. The clairvoyants of to-day as they pass into their peculiar state, exhibit often the same appearances as the Prophets of the Cevennes. These are symptoms of a spiritual possession or inspiration, probably appointed to denote the advent and presence of it. Let us leave, however, the wherefore, for the facts themselves.

"It would require a volume," says Elie Marion, "to relate all the wonders God wrought by the means of the inspirations, which, in his good pleasure, he gave to us. I protest before Him, that, generally speaking, they were our laws and guides; and, in truth, when we met with disgraces, it was either for not punctually observing their orders, or when an enterprise was undertaken without them. It was by inspiration that we forsook our parents and relatives, and whatever was dearest to us, to follow Christ, and to make war against the devil and his followers. This was the source of that brotherly love, union and charity which reigned amongst us. It was only by the inspirations that we began the war, and that for the defense of our holy religion. We had neither power, nor counsel, but the inspirations were all our refuge and support. They alone chose our officers and commanders, and by them did they steer. They instructed us to bear the first fire of the enemy upon our knees, and to make an attack upon them with a loud chant of psalms, to create terror. They changed our fearful natures into that of lions, and made us perform

prodigies. Taught by them, we lamented not when our brethren fell in battle, or suffered martyrdom; we lamented for nothing but our sins. They were our inspirations which enabled us to repel armies of from 20,000 to 60,000 of the best troops of France. They drew into the bosom of the true Christian Church thousands from the worship of the Beast. They filled our teachers and preachers with words of fire and knowledge far beyond their own conceptions. They expelled sorrow from our hearts in the midst of the most imminent perils; in the depths of cold and hunger, in cavarns and deserts.

They taught us to bear lightly the heaviest crosses and afflictions. They taught us to deliver our brethren from their prisons—to know and to convict traitors; to shun ambushes, to discover plots, and to strike down persecutors. As these holy inspirations led us to victory, much more gloriously did they enable our martyrs to triumph over their enemies on the scaffold. There it was that the power of the Almighty did great things! That was the dreadful furnace in which the truth and faithfulness of the inspired saints were proved. The admirable words of consolation, the triumphant songs of a great number of these thrice happy martyrs, whilst their bones were breaking on the wheel, and the flames were devouring their flesh, were doubtless a considerable testimony to these inspirations proceeding from the Lord, the author of every good and perfect gift. These, in fine, were those heavenly gifts and graces, the holiness of whose origin was testified by the events always following the predictions."

Among the most marvelous signs which attended these inspirations, was that in the fierceness of their persecutions the prophets, and especially the women, shed tears of blood. You saw many such, says Peyrat, in his "History of the Pastors of the Desert," going from village to village, crying, "God has given tears of blood to bewail the desolation of Jerusalem!" Baville, the Intendant, put to death a woman who shed tears of blood. Vol. I, p. 283. Another frequent manifestation to the inspired was that whole armies of angels encamped about them, and were seen in actual combat with their enemies. When lost in the woods and mountains seeking their religious assemblies, meteors descending toward the spot where they were being held, directed them. "A relative of mine," says Durand Fage, "who was going to an assembly with about a dozen others, of whom I was one, on the way fell into an ecstacy, and the Spirit said to her, 'I will cause a light, my child, to direct you to the proper place.' Immediately we saw a light fall from heaven, and knowing the direction of the country, we were satisfied where we should find the assembly. It was not more than a quarter of a league distant, and we had not proceeded five hundred paces toward the spot indicated, when we caught the sound of the psalms." Claude Arnassan relates a similar fact. When he and about forty other persons arrived at the place before appointed for the assembly, they found no one there, and judged that some motives of caution had caused them to change the rendezvous. They prayed to God for direction; a meteor fell on a distant spot, and hasting thither, in perfect confidence, they soon caught the sound of the psalm, and found the assembly exactly where the meteor had indicated it. Such things were of common occurrence.

But no phenomena were more extraordinary than the inspiration of children, which is attested abundantly by friends and enemies. "The youngest child," says Durand Fage, of Aubais, "was a little girl of five years, in the village of St. Maurice, near Uzes; but it is well known in the country that the Spirit was diffused on numbers of young children, some of which were yet at the breast, and of too tender an age to speak, but it pleased God to announce his wonders by the mouths of babes ond sucklings."

"I have seen," says Jaques Dubois, of Montpellier, "among others, a child of five months old, in its mother's arms, at Quissac, which spoke under agitation, interruptedly but intelligibly, beginning with the regular formula, 'I tell thee, my child.' It was as if God spoke through its lips."

"Two of my friends, Antoine Cost and Louis Talon," says Pierre Vernet, of Beauchastel, "went to Pierre Jonquet, our common friend, at the Mill of Eve, near Vernoux, in Viverais. When we were sitting together, a child of the house called its mother, saying, 'Come and see the baby.' Presently the mother came back, desiring us to look at the infant which was speaking. She begged us not to be alarmed, for it was a miracle. We found a child of thirteen or fourteen months old, but lying in the cradle, which had never yet spoken or walked. As we entered, it was speaking distinctly, and exhorting us like others under inspiration to repent of our sins. More than twenty persons were seen in the room, weeping and praying toward the cradle, overcome by astonishment, and crowding round the mother to congratulate her on her happiness to have a child so favored."

Numbers of such cases are recorded, and, says one of the historians of the Church of the Desert, "the Spirit rarely descended upon the aged, never on the rich and the learned. It visited youth and indigence, the unfortunate, simple hearts, peasants, laborers, adult young women and children, as well as the preachers and military leaders. But whether the inspirations came through young or old, through man or woman, through warrior or child, its revelations were accordant, simple, positive, and to the purpose. By them, they all testify that they were warned of their approaching enemies; were told when they need set no sentinels; when there were traitors among them, and by them they were enabled to conquer both man and the elements. Let us give a few of the most remarkable instances of such inspirations.

"Our troop," says Durand Fage, "was once between Nair and La Cour de Creviez, when our leader, Cavallier, had a vision while he was sitting, on which he started up, and said these words, 'O my God, how wonderful!' I have seen in the vision the Marshal Montrevel, at Allez, giving to a messenger letters against us to carry to Nismes. Let somebody hasten away, and they will find the express, in such a habit, and on such a horse, and attended by such and such persons, (describing all these.) Ride full speed, and you will meet them passing the garden. In a moment, three of our men got on horseback, Rickard, Bouvet, and another; and they found the courier in the place, and with the company, just as described by brother Cavallier. The courier being brought to our troop, they found letters upon him from the Marshal, so that by this revelation we happily discovered many things whereof good use was made in the sequence. The messenger was sent back on foot; I was then present, and saw these things all pass before my eyes."

Spies and traitors who were sent among them, were immediately perceived by the Spirit, and pointed out. Numbers of cases of this kind are given, where the men were seized and searched, and proofs of their guilt found upon them; or who were so struck by the miraculous discovery, as to confess it. We must, however, satisfy ourselves with a few of the most striking cases. John Cavallier, of Sauve, relates the following, which is also related by various other spectators:

"After the battle of Gaverne, in the winter of 1703, we went to refresh our troop at the castle of Rouviere, half a league from Sauve. Being there with my cousin, Cavallier, our leader, with several officers of the troop, my cousin said, aloud, 'I find myself struck with sorrow; some Judas has kissed me to-day.' Nevertheless the dinner came up, and there sat down to table about twenty persons of the troop, and friends of the neighborhood, among whom was one Mazarin, a tailor of Sauve, a professed Protestant, who had been a friend of the late illustrious M. Brousson. This man was a confidant, too, of M. Cavallier, and every one had a respect for him, because he was a diligent attender of our religious assemblies. He often, indeed, helped to summon them; he received, also, the contributions of those who yielded us supplies of money, and had himself suffered imprisonment for some of his good works. This man was forty-five years of age.

"When we were at table, Mazarin on the right hand next my cousin, and myself on his left, the Spirit came upon me with violent agitations, in the middle of dinner, and among other words it spoke to me were these: 'I say unto thee, my child, one that sits at this table, and has had his hand in the same dish with my servant, has an intention to poison him.' My inspiration was no sooner over, than a female relation of my cousin's in the same room, near the fire, fell into ecstacy, and had these words: 'There is in this company a Judas, who has kissed my servant, and who is come hither to poison him.' As soon as my cousin, now Colonel Cavallier, heard what I had said, he ceased to eat, and ordered the doors to be guarded; but when the other announcement was made by the young woman, the guard was doubled. He himself eat no more, but the rest continued their dinner. Before we rose from table, brother Ravanel, who has since suffered martyrdom, was seized also with violent agitation, and by the Spirit said: 'Amongst the company at this table there is a traitor, who has received a sum of money to poison my servant, and even the whole troop, if he be able. I tell thee he has promised the enemy to poison the commander of it; and upon his entrance into this house, he proposed within himself to poison the water of the great cistern, and the bucket in it, in order to poison the flock, in case he should fail to destroy the shepherd.'

"At this very moment, my cousin commanded a guard to the castle cistern, and that the bucket should be flung into it, forbidding any one to draw of the water. At the same instant there came some of the company into our room to acquaint us that brother Du Plan, brigadier of the troop, who was in another room, was surprised by a very extraordinary ecstacy with agitations extremely violent. I went thither and heard him say: 'I make known to thee, my child, there is a man in this house who has sold my servant for a sum of money, five hundred livres, and has eaten at the same table with him. But I tell thee, this traitor shall be discovered; he shall be convicted of his crime. I say unto thee he meditates at this moment to fling away the poison hidden about him, or to convey the same into the clothes or pockets of some others in the company; but I will suffer him to be discovered, and mentioned by name.'

"My cousin being informed of what Du Plan had said, ordered him to come into a chamber apart, with the three other persons inspired, and all those who had sate at the table with him. There they were searched, and Du Plan coming in at the moment, still under agitation, went straight to Mazarin, and laying his hand upon his arm, taxed him with the crime, in a strain of emphatic vehemence: 'Knowest thou not, O wretch! that I discern all things? I am He that searcheth the heart and the reins; the secrets of all thoughts are open to me. Dost thou not dread my awful judgments? Darest thou deny thy conspiracy with the enemies of my people? Confess, thou miserable wretch, confess!'

"Mazarin in consternation attempted to excuse himself, but Du Plan with redoubled fervor of expression, peremptorily added, that the poison was in Mazarin's snuff-box, and in the folding of his coat-sleeve. Then was he fully convicted before us! My eyes were witness of all these passages. The snuff-box was taken from his pocket filled with poison, and a packet of it wrapped in paper was found in his sleeve.

Colonel Cavallier would not allow this traitor to be put to death, as none of the four inspirations had commanded it, but having severely reproved him, at night he was suffered to depart. An order for thanksgiving was issued, and this took place the next day.

"When Mazarin reached home, the reverend fathers, the Capuchins, who had set him to work, vexed at the loss of their money, demanded the repayment of it. The ancient Judas returned his bribe, but this would keep it. Not being otherwise able to excuse himself to so formidable an accuser as the Governor, he proposed to earn his bribe by giving a list of the persons in the city who were in correspondence with Cavallier, that they might be taken up. In effect, soon after marshal Montrevel coming to Sauve, Mazarin had a conference with him, and the Marshal caused about sixty persons to be seized, among whom I was one. We were carried to Montpellier, and thence by sea to Perpignan. In our passage we met with a great storm, and were sore afraid of being lost. A young lad amongst the prisoners, however, fell into inspiration, and said, "I tell thee, my child, I am he that convoys you; fear not. Within four hours, you shall be safe in port,"—and so it proved.

Cavallier continues that for some cause, which they did not understand, this Mazarin fell under the resentment of his employers, and singularly enough, was sent to the same prison, where he was turned amongst those he had betrayed. He came exactly a month after the Camisards, and they were, says Cavallier, strangely surprised to see him. The reproaches of the prisoners and his own conscience made him keep apart from them in his own cell, where he soon fell into melancholy, thence into illness, and died most miserably, having been glad to receive the prayers and friendly offices of his victims.

It is not to be supposed, notwithstanding these extraordinary demonstrations of the Divine presence and aid, that the Camisards, any more than the Jews of old, became at once enfranchised from human weaknesses, or were made perfect. They had their occasional want of faith, when the terror of their enemies triumphed over their consciousness of God's presence; they murmured and erred. They were not exempt from that severe martyrdom which God, in all ages, has permitted to prove his Church. It required frequently all the firmness and faith of the leaders to keep their people right, as it did in Moses with his Israelites. When the Lord's Supper was celebrated, however, the leader, under immediate inspiration, singled out such as should not be allowed at first to partake of it. The people excepted always received the reproof with humility and signs of repentance. Elie Marion, in the Théâtre Sacré, gives an instance. "Brother Abraham Mazel here performed an extraordinary function. He was led by the Spirit to take his place near the table, with his face turned toward the assembly; and as the people approached, under immediate direction of the Spirit, he excepted such as were not duly prepared. He exhorted them to retire and engage in prayer, and then return. This being done in words of brotherly love, they received them in deep humility, went away weeping, and praying earnestly to God for pardon and grace, and then returned, and were admitted to the sacred rite."

But amongst the most miraculous facts asserted by the Camisards was, that the bullets of the enemy were deadened in the cases of those who were told beforehand that they should not fall. "God," says Fage, "deadened the force of the enemy's bullets. I can confidently assert that, as God deprived the fire of its power, and did astonishing marvels of this kind amongst us, so he annihilated the force of bullets in the cases of these beforehand promised security by the Spirit. One of our soldiers showed his jacket pierced by thirty-six bullets, some within two finger-breadths of each other, and that full on his body. He assured me that he took out three balls which lay flattened between his shirt and his flesh. A friend of mine had his cap pierced by a ball, and took the ball out of his hair on the side of his head."

But the most astonishing were those miraculous testimonies by fire to which all the Camisards bear the most positive and calm evidence. "To confound the murmurers," says Fage, "who had let in doubts of their chief, because he was willing to treat with Villars, "Cavallier, when two thousand of the Camisards were praying in the open air at Calvisson, ordered a great pile of vine and olive branches to be made. A young woman, accompanied by two young prophets, who exhorted her to have faith in God, approached it. She fell on her knees and prayed with ever-augmenting fervor, that God would confer on her exemption from the power of fire. She commanded the whole multitude to kneel, menacing with the wrath of God all who refused to prostrate themselves before his glory, which he was about to reveal in wonders. She then arose, entered the flaming pile, walked through it, returned, entered and returned again three times. The multitude bursting into tears, cried aloud in admiration of the marvels of God. Silence being re-established, she fell on her knees, and prayed that she might be permitted to take fire in her hands as if it were water, and that, instead of burning, it should refresh her. She arose, took coals of fire in her hands, held them, and then casting them back, followed by the two prophets, she retired into the crowd, rejoicing and blessing God."

The great trial of faith by fire, however, which is most celebrated by all the Camisards, was that of Clary, one of their prophets and leaders. Cavallier, afterward colonel in Spain, having called a religious assembly near the tile-kiln of Serignan, betwixt Quisac and Somiere, on Sunday, in August, 1703, at about three in the afternoon, Brother Clary, says Durand Fage, who was of our troop, a young man of about eight-and-twenty, who had care of the provisions, fell into an ecstacy. He declared that there were two persons in the assembly who came thither to betray us, and that if they did not repent of their design, he himself would discover them in the name of God. At these words Cavallier, not questioning the truth of the inspiration, ordered about 600 soldiers to surround the congregation, and to suffer no one to depart. Clary, continuing under inspiration, strongly agitated, his eyes closed, and his hands lifted up, immediately walked forward, and laid his hands on one of the traitors. The other, seeing his accomplice thus miraculously discovered, threw himself at the feet of Cavallier, confessing the guilt of them both, and imploring pardon. Cavallier ordered them to be bound and reserved for the judgment of the assembly; but Clary, still in ecstacy, cried aloud that there were some present who suspected an understanding betwixt him and the two seized; therefore, God would manifest his own power and confound their disbelief. At that instant his agitation became greater than ever, and he cried out, in the Spirit, "Oh! people of little faith, do ye doubt my power after all the wonders I have shown you. I tell thee, my child, that I will display my power and my truth. I command that a fire be lighted, and that thou place thyself in the midst of it. Fear not, for the flame shall not touch thee."

When these words were heard, there was a loud outcry of those who had doubted, begging pardon, and declaring themselves satisfied; praying God to spare the trial by fire, for they acknowledged that he knew their hearts. But Cavallier ordered the fire to be made. I was one of those, says Durand Fage, who fetched wood for it, and the branches being dry, for they had been collected for the use of the tile-kiln, the pile, mingled with larger boughs, was raised in the midst of the assembly. The fire was lighted, whether by himself or not I do not know; but when the flame began to mount, he went into the midst of it, and stood with his hands elevated, clasped together, and still in ecstacy. Clary had on a white blouse, which his wife had brought him that morning, and he went on speaking amongst the flames, though what he said could not be understood; for, besides the assembly, which consisted of five or six hundred people, the circle was surrounded by the 600 men under arms, and all were on their knees, weeping passionately, praying, singing psalms, and crying, "Pardon! Mercy!" The fire was made in a low spot, so that all round on the hill-sides could see it, Clary in the midst of it, and the flames meeting above his head. The wife of Clary was near the fire in an agony of terror, and praying vehemently to God. I stood at her side, says Fage, supporting her and encouraging her all that I could. There were near her also two of her sisters, her father, one of her brothers, and several of the relatives of Clary. Those who collected the wood also thrust the scattered branches into the fire till the whole was consumed. When the wood was burned down and ceased to emit flame, Clary, at the end of about a quarter of an hour, walked out of the burning cinders, still under inspiration, but wholly untouched by the fire. His friends rushed to embrace him, and to congratulate him on that wondrous proof of his faith. I was one of the first, says Fage, to embrace him. I examined his white blouse and his hair, and on neither could I discern the least effect of the fire. His wife and rela-

tions were in transports of joy, praising God. Cavallier ordered a general prayer and thanksgiving for this great miracle which God had vouchsafed to confirm the faith and courage of his servants. But to impress upon the doubters their crime, and to prevent a repetition of a scandal which shook their theocracy to its base, he prepared to administer the Lord's Supper, and sent back all those who had doubted and murmured, as Solomon had done when he celebrated Easter at Vernedes. They were only admitted to that privilege after deep repentance, tears, and prayer. Then this remarkable occasion was concluded by the triumphal singing a French version of the 104th psalm:

Bénis le Seigneur, ô mon âme!
Seigneur! maître des dieux, roi de l'éternité,
Sur ton trône éclatant, ceint d'un manteau de flamme,
Tu régnes, couronné de glorie et de beauté!

By this sublime display of the Divine presence the faith of the Camisards was raised to a pitch of ardor which for a long time carried everything before it. With all their errors, their sufferings, and slaughterings, they eventually compelled Louis, with his sixty thousand men, and his most consummate generals, to make peace with them, though it was a hollow one. They lived to see the haughty monarch reduced to the utmost humiliation before his enemies; compelled to sue for peace; compelled to strip his palaces of their most precious things, and the very gold from his throne to maintain the war. They saw their brutal enemies and persecutors, Louvois and Baville, and many others, die in disgrace and wretchedness. They saw the monarchy, which in its pride sought to trample down all Protestant Europe, brought into the most fearful condition. The throne surrounded by furious menaces; every class groaning and murmuring; the nobles over their ruin and their abasement; the merchants and manufacturers over their bankruptcy; the peasantry in their misery; the Catholics scourged by the war as they had scourged the Protestants by persecution—all oppressed by the weight of a scepter which had lost its splendor, and grew more heavy with the old age of the monarch. At length he himself died, humbled, wretched, and without consolation, amid the throng of his women and his priests. They were amply avenged, and, what was more, they were preserved, amid many sorrows, and their children at the present day still occupy their mountains, made forever illustrious by their fame, and still glory in their faith. All the slander and misrepresentations of their enemies have not been able to hide the wonderful truth. Their own hostile narratives only confirm the simple but surprising narratives of the Camisards. The priests and magistrates endeavored to weaken the account of the fire-trial of Clary, by asserting that it was not true that he entirely escaped injury—that he was considerably burned about the neck and the hands! To which those who read this statement will naturally reply, "That is sufficient. If, after standing a quarter of an hour in a flaming pile, sufficient to consume a martyr to ashes, Clary was only 'considerably burned about the neck and the hands,' we ask no greater miracle."

Even the historians of these scenes, who assume the ground of impartiality, and relate these things, with the qualifications, "as they believed," "as they assert," "as they thought," we find continually forgetting themselves, and breaking out into the most ample admission of their own faith in these marvels. Thus Peyrat, in his "History of the Pastors of the Desert," Vol. 4, p. 179, says: "Since Voltaire, it is difficult, in France to speak of prophecies and prodigies, without being overwhelmed with sarcasm and derision. Nevertheless, extacy is an incontestible and real condition of the soul. Phenomenal to-day, it was common in the infancy of the human race, in the early days of the world, when God loved to converse with man in his innocence, on the virgin soil of the earth. It was a kind of sixth sense, a faculty by which Adam contemplated the invisible, conversed face to face with the Eternal Wisdom, and, like a child with its mother, lived with his Creator in the delicious groves of Eden. But after the fall, heaven became closed, God rarely descended among the lost race, man's divine sense was withdrawn from him, and the prophetic gift was only at intervals accorded to extraordinary messengers, charged with words of menace more frequently than those of love. All the primitive nations, Indians, Persians, Phœnicians, Greeks, Latins, Celts, Scandinavians, have had their yogees, their magi, their seers, their heirophants, their sybils, their druids, their bards and scalds, living in solitude, proclaiming the future, and commanding the elements. Scripture, so to say, is but the history of the Hebrew prophets, defenders of the Mosaic law, and teachers of the people of Israel. Their miraculous appearance was irregular till Samuel, who united them into a body, and established the sacred school of the prophets on Mount Najoth. When the Jews became unfaithful to the Mosaic institution, the democratic judge, reluctantly conceding their desire, gave them as a counterpoise to royalty, the school of the prophets, which became a kind of theocratic tribunal.

The prophets, in effect, appear always in the Bible as the divine tribunes of the people, perpetually in conflict with the kings, whom they deposed, and put to death, and who persecuted and exterminated them in return. The giant of the Hebrew prophets was Elijah. The Tishbite appears to have had for a soul, the lightning of Jehovah itself. In the caves of Carmel, where he lived like an eagle, in the presence of the sea, and above the clouds, the terrible prophet watched at once over Jerusalem and Samaria. To attest his divine mission, the Lord gave him empire over the elements. At his voice, the sun consumed the earth, the clouds arose from the sea, fire descended from heaven upon the altar, and devoured the sacrifice. His mission terminated, the prophet ascended to Jehovah in a car of fire drawn by the steeds of the tempest. Elijah comprehends in himself all the gigantic and somber poetry of the heroic age of the Jews. "The Reformation poured into the modern world, like an inundation, the Hebrew genius, and the ancient civilization of the East. Rome, in sealing up the Bible, had closed its springs. Under the rod of Luther, who smote the rock, the divine stream boiled forth impetuously. The modern nations, fainting from their tempestuous pilgrimage across the middle ages, precipitated themselves into these lakes of life. They plunged into them, they revivified, they purified themselves, like birds which, after torrid heat, drink and wash themselves in the fountains. In this universal regeneration, they were born again demi-Israelites. Heirs of the people of God, who are themselves for the present rejected, they to-day enjoy their laws, their customs, their phrases, their names, their hymns, their symbols, even to their very prophecy, and to those extatic visions in which God appeared to the patriarchs in the deserts of Asia. The revolutions of the Protestants have elevated their faith, which, in the tempestuous fires to which it has been subjected, has sometimes boiled over all bounds, rising like steam toward the clouds, and descended in storms. The German Reformation produced the Anabaptists, and the Peasant War; the English Reformation, the Puritans; and the revocation of the Edict of Nantes, the Camisards."

SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G, IN CLINTON HALL, EIGHTH ST., NEAR B'WAY.

SEVENTY-FIFTH SESSION.

QUESTION: Spiritual proclivities for rum, tobacco, etc., supposed by many to exist in the other life, concluded.

MR. PARTRIDGE: This question, so long before the Conference, is of no common importance; and in the discussion of it, it is to be presumed, truth is our object, and not the childish gratification of victory over each other. He is no partisan; and all he desires is, a manly and impartial consideration of the subject, as presented by those holding opposite views. It is cited on the one hand, for example, that disease is transferable; but it is at the same time claimed, that the physical taint thus communicated inheres solely to the body or physical organism, while the Spirit (except in so far as its power to manifest through an imperfect instrumentality is concerned,) is not injured thereby. Others, again, hold that the Spirit is affected by its physical ailments.

The facts of mesmerism show that the mesmerizer affects the physical organism of his subject. Through the public exhibitions in this city and elsewhere, it is generally known that a person may be caused to make a speech under the semi-delusion that he is Daniel Webster, for example; but in every such case, it is only the Daniel Webster of the mesmerizer. Does not this show that the Spirit, or real self-hood of the person whose external organism has been thus disturbed, is not affected? Moreover, the subject will tell you that he knew all the time he was not Daniel Webster, though he could not prevent his organism from behaving as though he believed he were. This would seem to him to indicate that there is something behind both the manifestation and the organism which dramatized it, that does not lose sight of the truth of the matter. Hence the question—Is mesmeric subjection a subjection of the Spirit? It would seem not; but rather that, as in the transfer of disease, it is only in externals that the man is affected.

According to the doctrine advanced by A. J. Davis, every *man has three characters, or rather, he manifests three phases of character, each corresponding to his development. First, the hereditary character, which is simply a manifestation of ancestral traits. Next, the character derived from education or surrounding circumstances; and lastly, the real character, or that which flows from the eternal individuality.* Mr. Davis considers that this, the real character, or manifestation of the genuine self-hood, is the last to make its appearance, and generally shows itself very obscurely, if at all, through the superincumbent strata of the other two—that is to say, during the life of the body; the ordinary manifestation being that of the hereditary and educational, in which but little of the *real* man appears. That there is truth in this, may be seen from daily observation. Behind all cheating, there stands a censor telling the perpetrator it is wrong. After an outburst of anger, it is invariably there with reproof for the enacted folly. Now, the fact that vice and immorality are thus reproved, shows an individuality and a character, behind the external manifestation, so different from that which appears, as to be in continual protest against all that is adverse to itself. Taking all these facts together, do they not show a strong probability at least that the testimony relied on as evidence of evil dispositions on the part of Spirits, comes wholly from the external plane; or in other words, from that phase of character which is derived from education; the utterances ascribed to Spirits in these cases, being but the echo of the prevailing thoughts of the medium's own external character, or a transfer (like disease) of the opinions and notions which make up the public character, vitiating the instrumentality of thought, even as indigestible food impairs the integrity of the stomach? One thing is certain: Both the utterances and actions of persons through whom evil or demoniac Spirits are supposed to manifest, show all the mesmeric symptoms. The effect upon the unfortunate subject (or medium, so called) is of the same character, and this, to his mind, indicates a unity of cause.

The ingenuous mind can well afford to look these things carefully over, because the evidence upon which Spiritualism rests, reaches deeper down—quite through the troubled surface of the sea of knowledge, where the waves of speculation and the winds of doctrine are in perpetual conflict—down to the solid rock of demonstrative fact. And this reminds him: Those who from first to last have demanded facts, instead of alleged trance testimony, in support of the doctrine that Spirits love rum and tobacco, or have evil designs in their intercourse with mortals; have been asked, in turn, (seeing that they reject all mere *word* evidence of the evil acts and purposes of Spirits,) to show what *good* is manifested by the *facts alone?* The question is pertinent; but the questioner can answer it himself, when he has first determined what, to him, is good. A certain character is reported to have said to Jesus, once upon a time, "If you are what you claim to be, command these stones that they become bread." The New York *Tribune* (in some respects quite a different character, though under precisely the same mistake,) says, "If Spiritualism be what you claim for it—that is to say, true—let the immortals tell us the price of cotton in Liverpool in advance of our neighbors."

Now we learn both from facts and history, that both the devil's notion of good, and the *Tribune's* notion of good, is not at all the idea of good which obtains in the spiritual world as revealed to us through its manifestation; and if the questioner agrees with the former respectable authorities as to what is essentially good; that is to say, if to take the advantage, or overreach the neighbor be good, then is there no good derived from the facts of Spiritualism. But if to have the soul's persistent question, "If a man die shall he live again?" affirmatively demonstrated; if to have the soul's doubts upon that point, doubts which neither the *Tribune* as an exponent of philosophy, nor the Church as a means of grace, had prevented from growing yearly deeper and darker, removed forever from the doubter's soul, be good, then is the question answered as to the good to be referred to these facts alone. They have proved themselves the timely help, when all words had failed. Like the sun, which while it reveals to us the order of God in the world of stars, unfolds the violet at our feet, and fills the whole earth with beauty and good, so these, while they have revealed God's order in the world of Spirits, have here upon the earth blessed doubt with certainty, sickness with health, mourning with joy, evil with good, and error with truth. With this quality of good in perpetual flow to us and to our children forever, he thinks we should be able to grow our own bread without invoking the "stones," find out the "price of cotton" for ourselves, and in time learn better than to demand of the spiritual word, by way of proof of its existence, that it should put us in possession of the means by which we can make money faster than our neighbors.

MR. LANG'S PAPER.

It has been alleged that the phenomena now known as Spiritual have their foundation in sciences understood as biology or psychology. I deem it proper and just to submit the following remarks bearing on this question. To admit the theory that all we receive purporting to be spiritual has its origin in the mental or physical states of pretended media, or persons present, would be to sanction a doctrine prolific of much more dangerous and pernicious effects than to plainly and freely admit the phenomena to be spiritual.

First, I assume that Spirits can not nor do not control mortals *without first gradually preparing their minds, even as the farmer does his soil, thereby rendering them obedient and passive. But, as my experience has shown, this preparatory work is not done without the* exercise of the better judgment of the individual. When this preparation is accomplished, the Spirits can and do operate upon the spiritual plane of man. It is highly necessary that media should exercise the utmost caution in regard to the character of the Spirit, whether good or evil, that desires to make use of his or her organization. It is man's duty, even in the *normal* state, to exercise a due care as to the character of the influences to which he submits.

Persons, even in the form, of all grades will take advantage of opportunities to benefit themselves at the expense of others; and so strong are the magnetic forces in some persons, acting upon the mind of others, that a psychological influence is conveyed, as may be frequently observed, by the conduct of the more passive, to their own detriment, pecuniarily or otherwise.

This condition in persons is so changeable, that it is not once in fifty or a hundred times that the will performs its desires on others. You will, therefore, readily observe, that proper conditions are necessary in both persons, at the time of trial, to effect the design of the will. In proof of this theory, how can some of you have expressed a surprise that such a person, whom you knew, should have been so fooled, as you term it, or led away by another, into such a wild-goose chase, to lose his money. Some of you have even been surprised yourselves, that you could have been induced to do *thus* and *so*, after the *deed* is *done*.

I have attempted to point out the influences we have upon each other—the one being psychologically active, and the other *passive*. In such cases the phenomena are not to be directly referred to Spirits out of the *form*; and yet Spirits out of the form do act a part, even in cases thus described, but in such a manner only as not to interfere with our selfhood. For instance, a Spirit in the Spirit-world, having an attachment for a friend or associate still on earth, may be watchful and careful of the interests of his old acquaintance, and will exert a powerful influence to effect his mind if he observes that psychological influences are being exerted by another upon him; and will sometimes, as in cases some of you have observed, suddenly cause him to stop short in an undertaking, or even to back out of a bargain partly made, or will cause him to hesitate if about to depart on a journey and danger is seen ahead (which the Spirits have a much better opportunity of seeing than we do), or will impel him onward at the right time, or cause him to avail himself of a good offer, or influence him in a hundred ways unknown to him. In such cases, the action of the Spirits upon mortals is in accordance with the *tone* and character of both.

If you contend that the reading of another's mind by what are termed *mediums* is not done by *spiritual* aid, but done alone by the medium in his own proper personality, then you give a power to such to *thwart* you, to annoy you, and even to take advantage of you pecuniarly to *their* own aggrandizement, and of such a power I think you will hardly find an illustration.

In the first place, Spirits out of the *physical form*, as we term it, are as various as those in the *form*, or upon earth, and the influences exerted are as various. Those who, whilst upon earth, lived a *sensual* life—whose time and minds were mostly occupied in sports or selfish pastimes—you find, when demonstrating (or presenting) themselves *here*, through *mediums*, frequently exhibit but little improvement above those thoughts that occupied their minds here; and so

far as *their* magnetic influence can be brought to bear upon their friends here it is manifestly in that direction. Hence I have seen men made to go in all forms, in imitation of an animal, and heard them bark like a *dog*.

I have also seen ladies seize hold of gentlemen, and make them *waltz*, and a gentleman to fairly pull a lady out on the floor to dance, when in his normal condition he knew the lady did not dance or he either. This, mind you, is from *voluntarily* yielding to the influence. I have also seen numerous other manifestations of speaking, singing, etc., in presence of thirty or forty persons, and when the actors were told what they had been doing, they expressed as much surprise as any one present.

I have also seen person's addressed, who were not known to the person addressing them, with all the loving tenderness of a mother addressing a child, whose whole soul seemed interested in sympathy for him, the person addressed being assured through the medium that it was his mother addressing him.

The brain being the seat of the will-power and reason, is the depository of magnetic forces; and as a Spirit is material, with magnetic force, it makes use of that force to operate upon that part of the brain that corresponds with its own sphere of action. Hence if the Spirit is not much advanced, and its pursuits are yet on earth's physical plane, those, the organs of the lower faculties (the base or back brain) are operated upon, because that portion of the brain governs the physical. And if the front brain containing the higher organs is capable, is in a highly developed state, it is fair to presume that some Spirits are not sufficiently etherialized or sublimated to gain access thereunto, and can only govern the base or back brain. When Spirits do have access to the front brain, and as the mind is given to reflection, the manifestation partakes more of this higher spiritual influence. Some of our greatest public speakers, without the benefits conferred by education, have obtained their power in this way; and some have in their zeal manifested a degree of insanity.

Mrs. French related several facts in her experience, showing the direct agency of Spirits for good; and said, in conclusion: "Now I have shown the fact of persons raised from the very brink of the grave to health by the direct interposition of Spirits, and if any one can show the case of a human being brought from a state of health to the grave by Spirits, I beg of them, for the sake of truth and sound philosophy, to do so."

And the reporter, joining his feeble voice to the aforesaid petition, also says, Do so. Adjourned. R. T. Hallock.

THE REVIVAL IN IRELAND.

No. 12 Royal Terrace, Kingstown, Ireland,
November 4, 1859.

Mr. Partridge—Dear Sir: I have been for several years a subscriber to the Spiritual Telegraph, and a zealous well-wisher to the cause of Spiritualism; and, as in my opinion, all great popular movements have an important historical significance, so, upon first arriving in Ireland, the wonderful and beneficial influence of the revival movement in the North immediately commanded my services, attention, and investigation. It has been generally spoken of in other countries as an epidemic, such as have periodically obtained in many parts. I had myself viewed the phenomenon in the same light, until my recent arrival in this country, when inquiry and perusal of the revival journals induced me to consider the matter more important in its bearings; and having observed in your Telegraph of October 15, allusion to the Irish Revivals, terming the phenomenon an epidemic, which had seized many unfortunate individuals, I resolved to offer to your notice a letter from a physician of Coleraine (the scene of the most striking cases of instantaneous conversion), who was himself eye-witness of what he describes. The Rev. Mr. Guinness, to whom the letter is addressed, was lately preaching here, and has now left for America. Should you consider the subject likely to interest your readers, the communication is at your service, to use at your discretion.

P. S.—It appears to me that the uncultivated masses here, of all sects, who throng together to pray for the outpourings of the Holy Spirit, though with only a vague conception of the sources from whence it flows, are just in a state for the reception of the more advanced Spiritualism of the United States, and it will afford me the greatest happiness if I can in any way promote its introduction here. Believe me, sir, with the utmost esteem, yours, Mary Hennings.

A SPECIAL PHYSICAL AGENCY.

Dr. Carson to the Rev. H. G. Guinness.

My Dear Sir: I am now thoroughly convinced the idea I threw out, in my letter of the 1st July, 1859, regarding the nature of the present Revival, is the correct one. Without doubt there is a physical agent, as well as a spiritual one, abroad. The one is, as it were, the handmaid to the other. They are both specially from God, and are most admirably calculated to work out his great design. It would be difficult to imagine any plan more perfectly adapted to the important end of the salvation of sinners. It would be well for those parties who look on the physical manifestations as an evil which should be avoided and repressed, to re-consider their ways. It is an awful thing to be found fighting against God! How dreadful is the presumption which will dare to dictate to the Almighty the way in which He should save sinners! Vain worms of the dust will not allow God to work, unless He does all after the fashion which they may choose to point out! They look for a Revival; but they will not accept of it, unless it tallies with their own pre-conceived opinions. Their conduct forcibly reminds me of the Jews, who expected a Saviour, but refused to acknowledge him when he came, because he was not exactly according to their fancy. Such are the multitudes of men. They must get leave to arrange things for God, or else they will not condescend to acknowledge his hand at all. They are not satisfied to take things as He sends them. They must have a new, improved, and corrected edition. They will not allow sinners to be saved in God's way. All must be brought down to the level of their fancy. If God sends physical manifestations, these must be repressed with a holy zeal; meetings must be dispersed long before the very unfashionable hour at which the Apostle Paul left off preaching; and public assemblies must be avoided for fear of prostrations. I would seriously ask those influential parties who have thrown themselves, either in whole or in part, into the opposition scales, how will they account for their conduct at the last great day? It will, perhaps, then be found, that in place of charging the Devil as the author of the manifestations, they should have charged him as being the dictator of their own opposition to the work of God.

I see a great deal of time and labor have been spent in *asserting* over and over again, that the physical manifestations are neither more nor less than hysteria.

There is no reason why the country should be free from hysterical cases, now, more than at any other time. On the contrary, we should rather expect the number to be increased, in consequence of the excitement which is abroad. Hence, as might be anticipated, some cases of hysteria are met with in every district where the Revival has appeared. But the man who will confine his observations to these cases, or confound them with the Revival manifestations, has but a poor capacity for the observation of facts. He must be rash, or devoid of discriminating powers. The fact is, the Revival and hysteria have scarcely any symptoms in common. [Here various symptoms of hysteria are mentioned, and contrasted with those exhibited by persons prostrated under the Revival; especially the fact is noticed, and medical authorities quoted to prove, that hysteria is almost entirely confined to the female sex.]

It is very common in the female, but so *extremely* rare in the male, that the late Dr. Hooper, and the present Dr. Watson, of London, in their immense practice, have seen only *three cases* each, which they could at all compare to hysteria, and these occurred in debilitated subjects. "It is a disease infinitely more prevalent among the rich and unemployed" (how many of the rich have had the revival?) "than with those who must take thought or engage in labor to obtain their daily bread." The case is very different, however, in regard to the Revival. Unlike hysteria, it occurs chiefly amongst the lower and middle classes of society, who are obliged to earn their subsistence by their daily labor. It is to be found as readily amongst the hardy inhabitants of country parishes and mountain districts, as in towns and cities. I have seen and known of an immense number of instances in which the strongest, stoutest, most vigorous, healthy, and lion-hearted men in the country have been struck down like children, and have called, with the most agonizing intreaties, for mercy for their souls. How could all this be hysteria? Would any medical practitioner disgrace himself by saying it was? Even if he were so very thoughtless as to do so, how could he account for the fact that more cases of Revival have occurred in the male subject *in one town*, within *three months*, than are to be found in the whole records of medicine, over the whole world, since the days of Hippocrates? The attempt to account for this would indeed be a hopeless task. Further, it is not for a moment to be imagined that *hysteria* could occur, as the Revival has occurred, amongst *perfectly healthy and vigorous females*, in country districts. When it does take place even in the female sex, it is amongst the debilitated, nervous, and unhealthy.

We should never place the Book of Nature and the Book of Revelation in opposition to each other. They must be capable of reconciliation, as they both come from the hand of God. Let us, then, never shrink, on any account, from a full examination of the Revival in its scientific, as well as in its religious, aspect. If we are afraid to do so, we are dishonoring its author. I now freely and fearlessly state that, in my opinion, there is a physical as well as a spiritual agent concerned in the Revival. There does not appear to me to be any other rational way of accounting for the facts. Whatever I may have been disposed to think at first, I am now fully satisfied the symptoms of a Revival case do not correspond to the effects which are manifested as the result of mere mental impressions. The unearthly tone of the intense melancholy, and subdued entreaties for the soul, and the partial prostration of muscular power in the individual affected, are very different indeed from the wild and indefinite screams and convulsive paroxysms, which arise from sudden mental anguish in connection with great temporal distress; and we cannot consistently refer them to a sudden view of spiritual danger, *because the same sudden view of spiritual matters has been revealed to thousands of individuals, of different constitutions, at different periods of the history of the world, without producing the like results.* We have no reason to assume that conviction and conversion, under ordinary circumstances, invariably take place by a slow and gradual process. Such may frequently be the case; but certainly it is not always so. If, then, these changes are often sudden and overwhelming, and that too in persons of a nervous disposition, how does it come we have never before seen real Revival cases during our lives? There would have been examples of Revival cases nearly every day, for ages past, in some part of the world, if they were entirely owing to sudden conviction and conversion. The explanation by mere mental impressions will not satisfy a close thinker in regard to them. There must be a special physical agent concerned. This view, which I suggested in my former letter, is greatly strengthened by the way in which the Revival has traveled. It has not leaped from the north to the south, nor from the east to the west, of the Island. On the contrary, it has followed a steady, gradual, progressive, and uninterrupted course, from parish to parish, and district to district. It has traveled almost like a wave. This is a fact which is patent to all, and speaks strongly in favor of a physical agent. Again, it was observed from the first that the most illiterate convert, *who had himself been powerfully affected*, had far more power in producing the manifestations in the audience, than the most eloquent and touching speaker who could address them. There did not seem to be any proportion between the words uttered by the speakers and the results produced. It looked more like a physical effect produced by individual on individual than anything else. Further, it appears to me, there is an insuperable objection to the idea of *exclusive* spirituality in these cases. This idea would involve us in endless difficulties, which can all be met by the simple idea of the double agency. If we do not adopt this view, what are we to do with the cases of deafness, dumbness, blindness, extraordinary visions, and prophesying, which have occurred in some localities? If these are produced by the Holy Spirit, some of them would be equal to a new Revelation, and would supersede the written Word. They are not either directly or indirectly the effects of the Holy Spirit. They are entirely owing to the effects of the physical agent on the brain and the nervous system. In the spiritual view they are inexplicable without running into materialism; but in the physical view there is no difficulty at all in unraveling them, if we only keep in mind that the brain is not a single, but a compound organ; that it is connected one way or other with all the nerves of sensation and voluntary motion; that each of its parts performs a separate and entirely distinct function, and that the mind can use these parts either separately or conjointly, as the case may require. If the brain is all healthy, the mind will appear all right in operating through it, but if any of the organs of the brain are changed from their healthy condition by any cause, the mind will appear to be obstructed, or to go astray, exactly in the same ratio as the aberration of its material instrument, the brain. This is a simple clue to the whole affair, but I have not space here to develope it any farther. In regard to the nature of the physical agent, I have no hesitation in acknowledging my utter ignorance. I know of nothing to correspond exactly with it in the whole range of philosophy.

Be the physical agent what it may, it is evidently sent by God for a special purpose. What is the special purpose? Why, simply to excite such a degree of attention to spiritual matters as, *humanly* speaking, could not be done by any other means. No person but the man who has witnessed them could have an idea of the awful effects produced on the public mind by a number of Revival cases. A scene like the one which took place on the night in which the new Town-hall in Coleraine was first filled with these cases, has *perhaps* never been equaled in the world. It was like the day of judgment, when sinners would be calling on the mountains and rocks to hide them from the storm of God's wrath, that it struck terror to the heart of the most hardened and obdurate sinner. The whole town was in a state of alarm, business was forgotten, and the Revival was the only subject of conversation. A French invasion could not have produced so great a panic. I have been present at executions; I have seen much of the accumulated misery of bodily disease and mental distress; but I never in my life saw anything to be compared, for one moment, to the harrowing scene in the Coleraine Town-hall. It would be quite impossible to imagine any agency more powerful for drawing the attention of men to the state of their souls. I heard many people mocking and scoffing, before that night, about the Revival; but when I saw the same parties examining the cases in the Town-hall, their mocking was at an end, and they looked like criminals whose hour was at hand. *No other sort of a Revival could have had the same effects. If one half of the inhabitants of Coleraine had been converted to a miracle, in the ordinary way, one-fifth would not* have believed it—they would have laughed at it as a vision. It would have had no effect upon them. In truth, the people of England do not yet believe that the people of Ireland are being converted, because they have not witnessed the scenes which have occurred. But if they had one hour of the Revival, they would soon change their tune. Their scepticism would speedily vanish. When I heard of the Revival being at Ballymena, I did not believe it. I even went to the length of saying it would soon be stopped in its progress by the coldness, formality, and narrow-minded bigotry and sectarianism of Coleraine. My skepticism on the subject, which was very great, all vanished in a night. Wherever the physical manifestations broke out, in town or country, they put terror into the heart of all who saw them, and at once convinced the on-looker that there was a great reality in them, let them be explained as they might. Deception was considered to be out of the question. No person who witnessed it could doubt the reality. One case in each end of a parish would set the whole parish in a state of excitement. The people all ran to see them. They could not avoid it. Consequently I conclude that the physical manifestations were a most important part of the work, and that they entered specially into God's design, and were, in reality of the word, mere accidents of the Revival. They were intended, or God would not have sent them. The Revival has taken more root in Coleraine than anywhere else, and I believe this has been greatly owing to the fact that the clergy of different denominations have allowed the physical manifestations to progress without interruption. They did not use any means to obviate their production. They seemed determined to make the best use they could out of what God had sent; and they have had their reward. The manifestations awakened the attention of the people in the highest degree, and the Spirit of God, which was poured out at the time, effected the conversion of multitudes. It might be safely said that more people have been converted in this district, during the last four months, than during the previous fifty years. Indeed, I am certain this statement is far within the mark.—Believe me, dear sir, yours very sincerely.

James C. L. Carson, M. D.

Coleraine, Ireland, Sept. 20. 1859.

Intemperance among Fashionable Ladies.

The New York correspondent of the Charleston *Courier* says: "There is a great and growing evil in this city, but one of such a delicate nature as to almost forbid being dragged into public print. I refer to the increasing and lamentable habit now so common, of the indulgence by ladies in intoxicating drinks. I do not refer to those who do wrong almost from necessity, but to that other class who have rich husbands and homes that might be made happy. A larger number of this class seem to be steadily diving deeper into dissipation every year, than many persons greatly interested in their welfare and happiness even imagine. I have heard recently of several distressing cases of this kind. And to-day I learn that the wife of a well known citizen reported to be very wealthy, has been sent to the lunatic asylum, in the hope that she may, with returning reason, be enabled to overcome the terrible temptations which intoxicating liquors have of late had for her. Her husband's name is almost as familiar in some parts of the South as it is here."

THE CHURCH AND ITS CLAIMS.

The Church claims to derive its organization and its powers from the express or inferred authority of Christ. It teaches that it has the truth as taught by Christ, and that it is the only authoritative expounder of it to man. All forms of it assume the right to prescribe, not only forms of faith, but forms of thought, words, and actions; and a branch of the popular Church forbids its members to exercise their reason on their faith, or to interpret the Scriptures for themselves.

This assumption and exercise of authority over the natural rights and freedom of the individual, although robed in the garb of religion, which man venerates intuitively, he turns away from in disgust, because it robs him of the exercise of all his created and inherent powers. It is but just and natural that from such extravagant pretensions extravagant results should follow; but these results are unsatisfactory to the Church and the world, and are productive of general distrust in respect to the theory. Man is in the pursuit of happiness, and when he finds that his present and future welfare depends upon the reception of a certain theory, he will embrace it; but theories inconsistent with the exercise of his natural endowments of soul and body are repulsive to him, and he can not receive them, much less practice them.

The world observes that the members of the Church are not exempt from the evils that beset, the temptations that allure, and the trials that perplex those who are not in communion with the Church, and that the Deity will not, for their sake, in any case reverse the established order of creation. It is seen that the sun shines equally on the evil and the good, and the rain descends upon the just and the unjust. Assuming the Church to teach the requirements of the truth, it has accomplished its mission when they are taught; and it rests with man to apply these teachings in the course of his life. He must work out his own salvation. This word "salvation" is too often misunderstood. It means a saving of man from the calamities and afflictions that attend the violation of the laws controlling his being. The theological interpretation of the word makes it a saving of man from the bondage of sin, and conferring on him of everlasting happiness. This definition, however, is in harmony with the first, for sin is declared to be "a transgression of the law." This law is that which governs not only his external being, but also his interior—the Spirit. Therefore, if we would have salvation, we must acquire the knowledge of these, and wisdom, to apply this knowledge to the practical concerns of life.

The Church declares that man is totally depraved. Now, one who is totally depraved can not be improved; and if he can not be improved, why preach to him? But in practice it is found the Church abandons the principle, and assumes man's right to decide for himself. Man is in the pursuit of happiness, and exercises the powers with which he is endowed, for its attainment; and if he inquires and rejects, consults and deliberates, and then refuses, it is because the scheme is beyond his powers of comprehension.

The truth taught by Christ was vested with certain power, which He declared should follow them that believed to the end of the world.

This power was tangible to the believers and the word—was seen, heard, and handled, and called "the word of life" (Epistle of St. John, c. i.). We are instructed that it was a witness and testimony of the truth.

It was called by the Church the power of working miracles, and was exercised by the early followers of Christ for the period of about 400 years after Christ's ascension. Now where is this testimony—this witness—this word of life, in any of the popular forms of the Church to-day?

What is the legitimate presumption, since the evidence "of those who believe" has departed? Shall man be charged with total depravity because he asks for that testimony of the Church which the multitude required of Christ?

Again: the Bible—the authority of the Church—asserts that we must covet the highest gifts. Gifts of what? Why, what are termed miraculous powers? Does the Church possess them?

If they be unattainable, why are we commanded to covet them? This authority instructs us also that Christ said, "Greater works than these shall ye do if ye believe." It is also written that "certain signs" shall follow them that believe. Where are these signs in the Church?

Enough is written to show the followers of Christ have departed from the truth, which is indicated by the absence of the evidence that was to satisfy the world of the claims of the early disciples of Jesus.

The reasoning has been based upon the assumption that Christ authorized a combination or Church for the spread and perpetuation of his teachings. This can not be learned from his sayings, but he seems rather to have addressed them as individuals alone. Observation and experience have settled the question that combinations are unfavorable to individual interests. Chiefly they are formed for the attainment of some single purpose, in the pursuit of which all other important individual interests are lost sight of.

Without doubt, the first followers of Christ considered organization the best method to accomplish man's highest interests by the spread and perpetuation of Christ's teachings. At first they succeeded, and prosperity attended them; soon error by error, in faith and practice, crept stealthily in, until the evidence of their possessing the truth vanished away.

The world venerates a name to-day, because it was once the synonym of the truth; and while it now refuses to receive that truth, it refuses also the reception of any teachings outside of it, although the testimony of the truth is as apparent, the witness as palpable, the signs as distinct, the word of life as tangible as in the time of Christ.

It is well settled that facts and evidence are necessary to produce conviction in human affairs; but how shall conviction be obtained if the evidence is not examined? The spiritual developments of this day are so varied in their character, and so productive of good, that they exceed the recorded manifestations of the powers of Christ, so that one is forced to credit the expression in the sacred writings, "Greater works shall ye do if ye believe." Not that any one in particular is endowed with divinity more than Christ, but that the divine is manifested to the world in greater degree in the mass than ever before. The Divine nature is implanted in all forms of creation, and it needs only to produce the fruits of the Spirit to enable each and every member of humanity, in some degree, to be its medium. Yet by some strange infatuation, probably by the ignorance and prejudice with which the world is environed, the masses reject the admitted wondrous powers, and with the Church they pronounce them as of the devil! Wondrous change, that this reputed enemy of God and man should be the instrument of man's highest interests here and his welfare hereafter!

The world refuses to listen to the Church's counsels, because the witness, sign, and testimony are wanting; and also, men reject the same evidence of the truth outside the Church, because it is not in the Church. How strange!

J. COVERT.

FREE THOUGHT.

LIMA, N. Y., *Nov.* 4, 1859.

MR. C. PARTRIDGE—Dear Sir: I am glad to find your columns open to all classes who have sufficient brains to manufacture worthy and useful thoughts. Many of the leading periodicals of our perverted times seem to have reserved all their seats for a few empty-headed bigots, who delight in belittling the masses, that their own limited development may seem greater in contrast. If there is any one thing which I abominate, it is the attempt to stifle thought—to smother the spark of liberty in the human mind. When a man once opens the shutters of his soul, and admits the enlivening rays of truth, he can not remain silent. Thought stands up and demands expression. He shakes off the cankering chains which early neglect has imposed upon him, and inhales the sweet breath of freedom. To breathe is to speak, and his thoughts step forth to accomplish their mission. Then a tyrannical press levels its artillery at him. It speaks with all the authority of the Omnipotent. It seeks not to benefit, but to silence. Hence it makes no attempt to convince one of the fallacy of his position, but showers its burning epithets upon him. It tells him that his doctrine is undermining the popular institutions. It takes for granted that the present systems are right, and what is not in harmony with them is wrong. These persons should test the new tenets advanced, and see if they are correct, before they denounce them—not by comparing them with existing dogmas, which may themselves be fallacious, but by carefully examining the thing itself independent of all systems. They should remember that the very positions on which they now rest with the greatest confidence, were once new, and called in question by those who blindly opposed all innovations.

Now, I believe in rejecting fallacy in whatever form it may be presented, but I protest against this indiscriminate denunciation from those who are not disposed to render an impartial verdict in the case submitted. Such men have no real authority. They are base usurpers, who have assumed the old rags which authority has cast off.

"The agitation of thought" is the only true method of emancipating humanity from those shackles of early prejudice which have so long crushed her to the earth, and hindered her advancement. Now, like the worm, she creeps along through the rubbish and filth which many dark ages have been accumulating; but when thought sounds his trumpet in her slumbering soul, awakening all her dormant energies, like the eagle, she will unfold her bright pinions, and soar aloft toward her native sphere. Those who labor for the enfranchisement of thought should not feel discouraged when they meet opposition. Existing evils will not yield without a vigorous struggle. The ignorant horde will cling to an old lie rather than embrace a new truth. Old friends are dearer to them than strangers. Their representatives—selfish tyrants—will not be satisfied with merely resisting, but will assume the offensive, and attempt to crush the struggling hero. Thus it has ever been. No sooner had the Almighty let a great thinker loose in the world, than hell-hounds were on his track. Sometimes the hunted adventurer turns to face the howling gang, and forgets his mission. Swerved from his purpose, his energies are wasted. Not so the solid, earnest man. He cares not for opposition. Resistance fans the flames within his soul. Onward he presses with steady strides. His eagle eye pierces the nebulous clouds that darken the mental horizon, and rests *on the eternal substance that lies behind. He swings open the door of Nature and of Revelation, and admits the broad sunlight of Truth.* It is the privilege of every rational being to thus freely think—thus nobly act. Such freemen, I trust, your periodical encourages. Hoping it will even prove a faithful organ for master minds, I remain, respectfully yours,

WELLS BAKER.

RECORDS OF A CIRCLE.

At a circle held at the house of Alfred Lister, at Tarrytown, Westchester county, on Wednesday evening, Nov. 16, 1859, after reading a chapter from the New Testament, Mrs. Alfred Lister was requested by the Spirits, through raps, to go to the piano. As Mr. L. played several tunes, the Spirits kept time by rapping on the floor and table, and when the music ceased, the Spirits rapped out the number of a hymn to sing from the "Spirit Voices" hymn book. Whilst the singing was going on, the Spirits would beat time on our feet and knees, apparently with the ends of fingers. They entranced the medium, Mrs. Edwin Lister, and desired us to put out the lights, when there was a heavy pressure on our feet and other parts of our bodies. Mrs. Lister, Sr., had her spectacles taken from her face and placed on Mr. Taylor's face; Mrs. Taylor's glasses were taken from out of her hand and placed in Mr. Alfred Lister's hand. A glass lamp that was on the table was placed in the hands of Mrs. Taylor. She at the same time mentally asked the Spirits to shake hands with her. Some in the circle had their noses very perceptibly squeezed between what seemed to be a thumb and finger, at the same instant. A Spirit hand took hold of Mrs. Taylor's hand, and shook it. The faces or hands of all were palpably touched.

The light was called for, and soon the medium was entranced. She took a slip of paper from the table, held it up, and it went away with a whizzing noise. The paper shortly came back again into the medium's hand—she standing all the while—and then bounded out of her hand and across the table upon the floor. It was picked up and placed on the table, and the medium again took hold of it, held it up as high as she could reach, and implored a Spirit to give her signals; and immediately the paper was covered with a colored moisture, and placed on the table by the medium, as had been done on several previous occasions—purporting to be the signal of an Indian maiden who was murdered. Whilst the music was being played, there was a chirping, or rather whistling, by the Spirits, keeping time with the music and answering questions, the chirping purporting to be caused by the Spirit of one dearly beloved by those in the circle. Present, nine persons: MR. and MRS. D. G. TAYLOR, of N. Y.; MR. LISTER, SR., MR. FREEMAN FERRIN; MR. and MRS. ALFRED LISTER; MR. and MRS. EDWIN LISTER; MISS CATHERINE LISTER.

SPIRITUAL TELEGRAPH
FIRESIDE PREACHER

"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.
Editor and Proprietor.

Publishing Office, (Daily Times Building.) 37 City Hall Square, Room 22.

NEW YORK, SATURDAY, DECEMBER 10, 1859.

☞ This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

THE PRESS THE ENEMIES OF TRUTH AND HUMAN ELEVATION.

It is melancholy to find that the Press of our country succeeds by its *duplicity* rather than by its *integrity;* by pandering to popular error rather than instructing and elevating humanity; by manufacturing and peddling lies rather than elaborating and disseminating truth; by opposing truth and progress rather than by promoting them. Indeed truth and righteousness exist in spite of, rather than in consonance with the efforts of the Press. There are of course some honorable exceptions to these remarks, but those publications which form them are considered innovations, and exist by the mental, physical and pecuniary sacrifices of the owners and contributors rather than by the general sympathy and support of the public. It is quite easy to make a popular paper. It is only necessary to understand the tendency of the prevailing mental absurdities and physical depravities, and pander to them, tickle and excite them with "evangelical" preaching, the doctrines of total depravity, salvation through the merits of Christ instead of one's own merits, hell, the devil, murders, courting, crim con cases, adulteries and love stories in all *their lust-exciting minutiæ. These form the capital stock of* popular papers.

The next in grade are sworn to support political parties. Whether these are right or wrong, true or false, it is no matter. The more wrong and false the position, the more lies are required, and these with mere parties sometimes seem quite as potent as truths. Indeed the party which comes the nearest to representing any true or humanitarian principle or interest is always in the minority.

The religious papers are no better than the above-named. Each paper is bound to a party or creed, and every communication is uttered and trimmed by the editor to promote the interest of the sect or creed to which he is pledged. No new thought can be got through them to the readers, and it makes no difference that the sentiment endeavored to be uttered be true, except that it is the more feared and opposed. These papers do not seek to instruct the people except in what relates to their particular sect and narrow thought. On the contrary, great care is taken to keep their readers totally ignorant or deceived as to any new phenomena or thought. And so it is that all these papers unite in one thing, namely, to *oppose all new facts and philosophies* as intruders on their prerogatives of pandering to popular errors. Whenever anything new and true appears, one of these papers will originate a slander calculated to disgrace it and its advocates, and this is eagerly caught up, and goes the rounds of this disgraceful fraternity.

These remarks are provoked at this time by a recent letter from Dr. William F. Channing, published first in a Boston paper, and copied partially into the *Evening Post.* It seems that some five years ago Mr. Channing and his wife separated, but retained the semblance of the marriage union until recently, when they agreed to perfect the separation in law, and he went to Indiana for that purpose. But the old Church, society, and the press, wishing to avoid the consequences of their own truckling to lust and nonsense, as shown by this and other cases, one of their papers manufactures a falsehood calculated to disgrace or kill the new-born and noble child of modern Spiritualism; and they all unite in disseminating it among the people with Pharisaical warnings against the demoralizing influence of Spiritualism. This dishonesty and kindred misrepresentations are kept up by the depraved press and pulpit to keep the people ignorant and deceived.

They seldom if ever correct their misrepresentations and falsehoods, when they are found out and known by them to be false. How many of the papers which published the falsehood that the separation of Dr. Channing and his wife was induced by modern Spiritualism, will now correct it, remove the stigma, or publish his communication? They dare not do Spiritualism and Spiritualists justice. Spiritualists do not boast of their morals, but fear the result of no comparison that may be instituted between themselves and members of churches, or with other citizens. They constantly challenge a comparison of the morals inculcated by their facts and philosophy, with any others extant.

The letter from Dr. W. F. Channing, as published in the Boston *Atlas and Bee*, may be found on page 394.

IMPORTANT TO THE PUBLIC.

SPIRIT MANIFESTATIONS IN ALL AGES OF THE WORLD—THE BASIC FACTS OF ALL RELIGIONS ARE TO BE GATHERED UP, AND SET FORTH IN THESE COLUMNS.

It is a humiliating but notorious fact, that people are generally and almost entirely ignorant of the *Spiritual Facts* extant in history, forming the foundations of the various religions in the world. It is almost unaccountable that, with all the zeal, effort and money expended to extend religious knowledge, there never has been an attempt to gather up, classify and publish the spiritual facts which are extant, and which form the basis of all religions throughout the world. The Bible contains but a small portion of the spiritual facts which are to be found in all languages, and in all histories and traditions.

We propose to gather up all the important *Spirit* manifestations scattered through all languages and histories (more especially those not comprehended in our own Bible), to classify and run parallels through them, as we may be able, and publish them consecutively in the columns of this paper, with their significance to those who experienced and observed them, in their own language, so far as possible, and free from all sectarian bias of our own or of those who collate them, so as to form a reliable, unexceptionable and highly instructive record of the Spiritual manifestations in all times and to all people, leaving the readers to criticise and draw their own inferences and conclusions.

We are aware of the immense labor and research involved in this undertaking, and of the dangers and difficulties of always and truly discriminating between genuine and mythological phenomena—between fact and inference—nevertheless, we are determined to have the facts fairly presented, with notes and references to a more full account of them than we may deem it necessary to give; and we have made arrangements with the most competent persons known to us to gather up the facts, and to produce the articles for publication. Notwithstanding these arrangements, we, and those engaged on the work, wish not to omit any important fact, and therefore we respectfully solicit aid from all persons, and especially from travelers, historians, clergymen, and others, who, by their vocation and study, have been led into a knowledge of these things. We shall feel grateful for all facts which may be communicated, or for references to facts, or to books and records which contain them, or to persons who can put us in possession of them; and we also shall feel grateful to persons who have books, pamphlets, or manuscripts which contain spiritual facts, for the loan of them to make extracts for this purpose, and we promise to keep such loans safely, and to return them to the owners. We further respectfully request those persons who have experienced and observed spiritual facts to write them out and forward them to us.

In conclusion, let us say that we do not undertake this work specially to support modern Spiritualism, nor any religion whatsoever, but to bring the facts and the current theories of them, as expressed by those who witnessed them, together, irrespective of all the religious theories of our own time, and in whatsoever manner popular religion may be affected by the presentation of these naked facts to the people.

We believe this will be the most *favorable opportunity ever offered to the world* for the *people* to become *acquainted* with the *spirit manifestations in all ages of the world*, and the *basic facts* of all *religions*.

We expect these articles, setting forth this information, will extend through several months, if not years, of this paper; and the importance of this work, we think, demands that all our readers and all friends to *religion*, of truth, and of the extension of knowledge, should inform their neighbors of this most favorable opportunity to become acquainted with this important subject. This knowledge is becoming essential to all teachers of the people, and to all persons who would be, and appear to be, generally intelligent.

NEW MAP AND GAZETTEER.

NEW YORK STATE MAP AND GAZETTEER, prepared under the supervision of J. H. French, and published by R. Pearsall Smith, Syracuse, N. Y.

We have seen proof-impressions of this Map and Gazetteer, and hesitate not to pronounce them the most complete of any similar works that have ever been published. A mere glance at them reveals to the intelligent mind the immense labor that must have been expended in getting them up, and shows that there is no humbug in the affair. The map (which covers an area of 36 square feet, and is manufactured in the best style of art,) is constructed from a new actual survey of the entire State, and for a combination of generals with the minutest particulars of those things that can be exhibited upon a map, it exceeds any work of the kind, on so large a scale, that we have yet seen. The roads, lines, distances, locations of schoolhouses, churches, mills, factories, post-offices, hamlets, villages ponds, streams, lakes, canals, railroads, hills and mountains, with the magnitudes and hights of the latter, are clearly shown by the usual conventional signs, and the details are so full that the location of any house or point in the State can be readily pointed out. It also contains separate maps on a uniform scale, of all the cities in the State, showing streets and their names, wards and their number; a meteorological map showing the mean annual temperature and depth of rain since 1825—also a geological and land map showing the geology of the State, etc., etc.

The Gazetteer contains a general view of the topography, *geology, history and Institutions of the State, including the internal improvements, education, religion, legislative, judicial* and administrative departments of government, agriculture, manufactures, commerce and navigation. Also, a brief history and description of every county, city, town, village, hamlet and locality; all prepared from material collected by prominent men, who have been sent through the State for the purpose. The Gazetteer is a royal octavo volume of about 700 pages, illustrated by fine original engravings on steel, of prominent points, of interest in the State.

We learn that the proprietor of this Map and Gazetteer has already expended upward of $90,000 in getting them up, and they are now only delaying their issue to the public for the purpose of thorough and final revisions in order to secure entire correctness, or as nearly that as it is possible to attain in a work containing so many and diverse particulars. The price of the Map and Gazetteer (delivered only to subscribers) will be $10. We are glad to see so creditable a production, and we doubt not that it will meet with the patronage which it so richly deserves.

Test in Oregon.

Mr. James N. Gale writes us from Eugene city, Lane co., Oregon, concerning some recent manifestations that have occurred at that place, and of which we condense the particulars as follows: The medium, Mr. James H. McCord, answered a sealed letter; but the writer of the letter not being entirely satisfied that it had not been opened, wrote, with another man, several questions on two pieces of paper, and then took them to a tinner, and had them soldered up in tin boxes, perfectly tight, and then brought them to the medium. The latter, presently coming under influence, wrote answers to the questions, gave them to the men, and requested them to open the boxes and compare them. The answers were found to be pertinent to the questions, and the interrogators expressed themselves satisfied and convinced. Another test consisted in the removal of a ring from the finger of the medium, which was too small for him, and resisted his own attempts to get it off. The ring disappeared, and was kept away five days, and then brought and placed on the medium's finger by the same invisible power. Our correspondent thinks there can be no mistake in this latter manifestation, as he, and he only, was present with the medium at the time. The answering of the letters in the tin boxes strikes us as the most convincing.

"GOD IS A CONSUMING FIRE."

This in Scripture is said in the sense of common observation and speech. What, then, does fire consume? Not gold nor silver nor precious stones; neither the Spirit or soul of men, but simply his body and the "wood, hay stubble." This fire shall try every *man's work* of what sort it is; if he has been building houses and barns, they may be burned up, but if he has been building *himself*, up in knowledge and developing his Spirit, these can not be burned up. The wood, hay stubble may be burned from them, but "the man himself shall be saved yet so as by fire." 'Tis not man, but his works, which are to be purified—even burned up, if they be of wood, hay and stubble. Christians say, Build on Christ; we say, Build on yourself—the God which is in you. Unfold this in true Divine order, as Christ did. Emulate Christ for your own sake, not for his sake. Know whereon you build, as Christ did—namely, everlasting truth and principle. The study of these principles and truths is, we believe, the special vocation and peculiar delight of Spirits. Spiritualism in the earth life is the initiatory step toward a comprehension of the origin and end of man, the nature of God and his universe, of eternal principles and truths. Man begins his conformity to the Divine order through the understanding, which thrills him with beauties and joy unspeakable. The nearness in which a man thinks and lives according to these eternal principles and truths, determines to him the significance of nature—of life and his appreciation of, and charities to, the neighbor. Hence a man's degree of life determines his religious views, his deportment and speech, which is narrow and snarlish, or broad and generous, according to his degree of life.

"The Calumet."

Mr. John Beeson, known to our readers by the several articles he formerly contributed to our paper in the advocacy of the rights and interests of the Indians, is still in the same field of labor, and we are glad to see that his progress in so good and benevolent a work has been considerable. The story of the wrongs of that hunted, abused, and almost exterminated race *has never been properly told; and any judicious effort to* make known their claims, and to mete out to them that justice which the selfishness and cupidity of the "pale faces" has hitherto denied, can not fail to meet with the hearty approbation of all good men and angels. For the further promotion of the cause in which Mr. Beeson is so zealously engaged, he now proposes to establish a monthly publication, to be entitled "THE CALUMET;" and the special object of this paragraph is to call attention to the Prospectus of this proposed work, which we have not room to insert this week entire. Through this publibation it is proposed to set forth the facts in relation to the condition and claims of the Indian, and to indicate and urge measures for their improvement and elevation. It is proposed that each number shall be embellished with a portrait and biographical sketch of some distinguished Indian. Mr. Beeson says, in his Prospectus, of this proposed work:

It is not intended as a private speculation, for neither the Editor nor any concerned in its management, will receive more than an equivalent for services rendered. The names of donors and a general statement of the enterprise will be published monthly, and all monies which accrue will be faithfully appropriated to circulate the best thoughts of the best minds, and to induce the best conditions for a true civilization. The subscriber is sanguine in the belief that, with the co-operation of the thousands of his fellow-citizens who long to see justice reign, he will be able to scatter the CALUMET broadcast over the land, and by the facts thus brought to public view, such a genial change will take place, that by the Fourth of July, 1860, the red man and white may rejoice together in the certainty of a common heritage in peace and freedom. He therefore asks for means to circulate freely at least one hundred thousand copies.

The CALUMET will be issued simultaneously at New York, Boston, and Philadelphia (monthly), at $1 per annum, the first number to be issued on the first of January next. Donations and letters on business should be addressed to the Editor, No 55 Broadway, New York; or to John P. Jewett & Co., publishers and booksellers, No 20 Washington-street, Boston.

New System of Arithmetic.

Mr. John W. Everts, of Springfield, Ill., writes us as follows concerning a new work he has in hand:

DEAR SIR: I have recently perfected a new system of Arithmetic, which I propose to term "The Decimal System," and which I am desirous of having published—presently, for the use of colleges and academies—prospectively, for the general use of mankind all over the earth. My system of computation consists in using the decimal principal in all of the departments of the mathematical sciences; and I propose to publish, as soon as may be, works in Algebra, Geometry, etc., all of which will be abstractly founded upon the decimal system.

WHO CAN DISCERN THE SIGNS OF THE TIMES?

We rejoice to find that some of our cotemporaries join us in taking a broader and more humanitarian view of politics than mere "Party and expediency" considerations. Humanity is beginning to raise above property in the political horizon, and we are encouraged to hope that we are approaching the threshold of Divine law and order. We make the following extracts from a very sensible article in the Rockford *Register*, under the above title:

"Our political wiseacres seem to take it for granted that 'the development of the material resources of the country,' or the increase of national wealth, is the true end of government, and that the humanitary principles of EQUALITY AND JUSTICE are abstractions worthy the consideration of fanatics. * * *

"Our Declaration of Independence and our Federal Constitution, both of them, clearly define those humanitary principles, making them the basis whereon rests the entire fabric of American institutions. These documents, however, do but embody a *theory* of that political and social life, the *practical* unfolding of which has been for the last eighty-four years in process of fulfillment. * * *

"But who are they who discern this sign in our political sky? They certainly are not of that class who regard the *material* as paramount to the *humanitary* ends of goverment; for this disqualifies them for the vision. No one ever sees anything outside the circle which circumscribes the *end* or final purpose he has in view; because it is that alone which vitalizes all his intelligence, and directs his every action. * * *

"Accordingly, it is those only who seek true humanitary ends that are able clearly to discern the signs of the times. Who these are, it is not necessary or proper to specify."

After speaking of the threatening aspects of wars in Europe, the writer says:

"Now, let us suppose the conflict begun between France and England; and it matters not on which side the United States may take position, or whether we divide and join both parties. The weakness of the United States lies in the Slave Institution, inviting a foreign foe to land an army on our unprotected Southern coast, to lift the standard of 'Freedom for Slaves,' and then——what? Why, then our politicians will probably learn that there is a Divine meaning in the national motto, '*E Pluribus Unum*;' and the weak, the despised and the oppressed will be re-assured that GOD himself is not afar off, but nigh unto them, and will yet cause his people to 'dwell together in UNITY.'"

Dolly Dutton, the Fairy.

We attended an exhibition of this human curiosity, at Washington Hall, Brooklyn, E. D., on Thursday evening of ast week, (of whose levees an advertisement will be found in lanother place,) and we *hesitate not to speak of her as a specimen of littleness and prettiness which no one should lose an* opportunity of seeing. Dolly is nine years old, twenty-six inches high, and weighs only thirteen pounds; and, unlike nearly all other specimens of little folks we have yet seen, is free from all malformation, is symmetrically proportioned, is intelligent and sprightly, and wears a sunny little countenance which seems to vividly awaken the sentiment of philoprogenitiveness in all except old bachelors. Dolly sings and dances, is poised on the hand of her attendant, is carried round through the audience in a flower-basket, and walks up and down the aisles, so that all may have a close view of her; and with the assistance of another juvenile performer six years old, and a young lady at the piano, makes out an evening's entertainment unexceptionable as to its innocency, and of which ladies and children, and men whose hearts are not calloused, may witness with unalloyed pleasure. We insert, in another place, a more full description of Dolly, as written by Mrs. Cobb, wife of Rev. Sylvanus Cobb, of Boston.

Subscribers in Kansas.

A subscriber to this paper at Humboldt, Kansas, writes that money is very scarce, which fact constitutes a difficulty in getting very many subscribers for this paper there. He says crops are good, wheat $1 per bushel, corn 25 cents, potatoes 50 cents, and stock low. We have to say to our friend that we will take 25 cents for one-eighth of a year, or 50 cents for a quarter of a year's subscription to this paper, and for every $4 we will mail one volume of the TELEGRAPH papers gratis, which contains about 400 pages of the best collection of current spiritual facts and the profoundest philosophy of the time. With perseverance, in this way they may collect a library of spiritual literature, which will be of immense value to every neighborhood. We hope our friends will try it.

☞ We are informed that Mr. William Fay, a medium for manifestations similar to those which occur in the presence of the Davenport mediums, is about to visit Watertown, N. Y. We advise all persons to see him.

LIGHT FROM THE SPIRIT-WORLD VIA BOSTON.

When a theatrical manager essays to "hold the mirror up to nature," it is generally supposed no inconsiderable outlay, and not a few faithful assistants are indispensable.

Could Mr. Bourcicault and "Miss Agnes Robertson," for example, but contrive to "do" Smike, Manalini, Newman Noggs, Ralph Nickelby, Dotheboys' Hall and *Dot*, stock-companies might fade into things that were, and the buttons on managerial pockets would fly off from the force of fatness. Alas! the fates have opened no such golden path for the feet of theatrical managers. The veteran Wallack is obliged to keep "a real genuine live Irishman," to present "Dennis Brulgruddery;" the genial plumpness of Mr. Blake is a tax of a hundred dollars a week, submitted to of necessity, by a generous manager, in order that the public may see its face in "Uncle Foozle;" while "Mr. Lester's" bill for buskins comes to the same final accounting, that "the audience" may be enabled to realize its otherwise impossible conception of "Winchester," or the "Hon. Tom Shuffleton."

Boston is more blessed; at least that portion of Boston which claims to be spiritual by grace, though dramatic in practice and philosophy, is decidedly more blessed. Other people have a "Banner;" Boston has a "*Banner of Light*" and the Banner of Light has "Mrs. G. H. Conant," and Mrs. G. H. Conant under Bannerial supervision (said management having artistically cut down the sacred drama to the capacity of the actor and the size of their theater) does the celestial representations of whatsoever, and whomsoever. And, barring a little sameness, very well Mrs. G. H. Conant does it too—for the money. Take Mrs. G. H. Conant out of that green-room—show that Mrs. G. H. Conant occasionally enacts Hamlet with Hamlet omitted—and you take Spiritualism out of Boston. Take her three columns of "communication" out of the *Banner of Light*, and the light within it becomes darkness. Take the three characters, which for some three years has been enacted weekly through the three columns, before the foot-lights where gather o' Saturday nights the *Banner* audience, *fifty thousand strong, and not the fifty thousandth part* of a respectable notion of Kingdom-Come would a single unit of the fifty thousand get! At least so we are given to understand from Boston authority.

This is alarming; but on second thoughts cheering. The world is sick; but is there not balm in——Boston? and is there not a *Banner* there? The land is dark, but there is light in the East, and the *Banner* is its agent. If any body doubts it, or fears that the *Banner* may be shorn of its beams and the world, in consequence, be left to chaos and night again, let that desponding soul cast simultaneously his hopes and his eyes on "Mary Allen," who shines like the moon in a fog through last week's *Banner*, uniting her rays with the clear orbed light of "Charles Todd." Behold the luminary "Mary" ye doubting philosophers, but see to it that the glass ye look through rests upon the editorial tripod at the bottom—else all will be in vain. Here is Mary Allen in *Banner of Light*, Nov. 26.

"MARY ALLEN.—If you'll let me go home, I'll come back again. My home is only down here a little way—not in Boston; no, I live in New York. Mary Allen was my name. I'll never drink another drop, if you'll let me go back. I want to go back to my two children. No, I aint dead! No, *no*, no! I was drunk—not dead—that's all. I aint dead—I was only drunk last night. I have woke up in strange places before now. I have got a terrible cold—I had it a week ago. They brought me here last night. You aint God, any of you, and you needn't think so; and I aint before the judgment seat.

"What month is it? You confounded fool—it's December now, 1858! Confound you, let me go! Oh, curse you and your parlors! I'm used to waking up in strange places. I was forty-three years old. My children's names were Mary and John. Oh, curse you, let me go home—it's most night now! No, you don't find out where I live. I've heard of missionaries before now, and I hate them. My husband is dead; he got killed by falling overboard, you fool! His name was John. Oh, my God, how you talk to me! See my husband? He's dead, I tell ye. See Satan! Oh, my God! let me go home! I tell you there was nothing in the house to eat. Oh, curse you, missionaries! You'd talk to a poor woman all night preaching religion, and leave her children starving.

"Yes, I heard of Spiritualism a year ago. Oh, go 'long with your nonsense! My husband didn't bring me here; the last time he took me anywhere, he said he never would take me anywhere again, because I was drunk; and I was just as drunk last night as I ever was. Let my husband alone—he's dead—that's enough; he don't want to see me.

"[The Spirit evidently supposed she had been locked up for inebriety, instead of realizing that she was dead.]"

By-the-bye, our benighted self have, or at least had three hours ago, a sister by the name of Mary Allen, but as she

don't drink and still adheres to crinoline, and has a husband who is not "dead, I tell ye," it mayn't be her. However, to whatsoever branch of the tribe of Mary she belongs—there she shines, and the Banner that unfurls her to the breeze—long may it wave.

Meantime, the beholder having fructified to the extent of the space penetrating power of the editorially supported telescope; that is to say, having gleaned everything save and except what little of earthly truth there might have been found within the orbit of the planet "Mary," may now turn his delighted optics to another luminary belonging to the same system, and which we are instructed to call "Charles"—Carlos Todd—Todd without the "*pole*"—more's the pity. Here he comes though, looming above the Boston horizon like a "Sun-dog" in the Frigid Zone, or rather, like the Aurora Borealis, with everything faded out but the *bore*.

"CHARLES TODD.—Good afternoon. I have stayed away some time. Been busy—'tending to affairs that seemed to demand my special attention. You know what I told you the last time I spoke here. Did you find me true or false? Of course, I knew it would come out right; but it isn't ended yet—it is just begun. I believe I have been specially appointed by God to see that man punished; and if I don't do justice to my employer, I am mistaken. 'Tisn't so much revenge as duty. I feel it to be my duty to punish that man, and I don't look to anybody else to see what my duty is. I go in my own craft, and command it myself.

"You see, that infernal rascal has run at large quite long enough, and it is quite time somebody held him in control for his deeds; and I don't know but God might as well appoint me as anybody else. I think He shows wisdom in appointing somebody that knew him well, and I knew him clear through. He succeeded in deceiving me here, but he can't do it now, and he'll find out it is so, before long, and I won't do anything wrong, neither.

"Talk about magnetism! I think when a man feels himself injured by a party on earth, it's the strongest kind of magnetism you can conceive of. My God! I think I'm doing a service to the public. I don't think I was ever so near the way of right as I am now. It's a good deal better than rum-selling, and the profits are larger, a good deal—'specially when you have such an infernal scoundrel sucking round you as —— was to me. I want him to understand I'm commander of the strongest party now. He led the van while I was here, but he can't do it now; and whoever lives to see what his condition will be in three years from now, will see that this is true; for I will as sure whip him into the ring as that he is a mortal.

"I belong to the detective faculty now, and I style myself commander-in-chief.

"I come this afternoon just to let him and his friends know that I am not dead, or asleep, or off duty, but am following him up as close as it will do, to keep from treading on his heels too quick. I wish you, or some of you, would cure me of this habit of stammering.

"[The Spirit stammered badly.]

"I want you to tell him, for me, that the sooner he knocks under, and confesses his rascality, and does about right, the sooner I'll leave him; but if he holds out, I'll show him that I haint forgotten him, and that in a summary manner. I'll give him to understand that hemp did not grow for nothing. I'm going to cut a nice little figure for him, in about three months from this time. I'll give him notice, so he'll have a little sea-room. I'm going to corner him upon a new point. Better business, following him up, than drinking rum—gives better satisfaction."

"Mary," you see, thought herself drunk when she was only dead—a natural enough mistake, *considering*. In the light of the *Banner*, however, we find that she was both *dead* and *drunk*.

"Charles," you observe, is savage, but *sober*. The anxious student, through examining the subject of Spiritualism as in the present example, both drunk and sober, by authority of Dutch logic, gets the exact truth of the matter, and becomes straightway mighty in the knowledge of spiritual things.

And these most impotent manifestations of pseudo trance, pass in Boston for facts of Spiritualism!

And now let us consider this topic seriously, and for the following reasons: First—It is the universal fact, that every immorality and folly (and their name is legion) enacted by Spiritualists pursuant to alleged spiritual direction, have their source in enunciations such as these are claimed to be; that is to say, alleged communications from Spirits given through individuals supposed to be in the trance. Let it not be forgotten, we entreat, that all which has made Spiritualism a stench in the nostrils of honest morals—every shaft of ridicule able to raise a blush upon the believer's cheek—from first to last—has been aimed directly at the shallow assumptions, the silly utterances, and unblushing ignorance embodied in that disgusting chapter, of which the two cases cited are random specimens.

To claim for these a spiritual origin, and to sow them broadcast over the land through a professedly spiritual journal as evidence of the truth of Spiritualism, or as a genuine type of its value, is to sow tares among wheat. Better fill those columns with the silliest froth which floats upon the surface of our weekly literature; invoke Cobb, Ned Buntline—lay the whole army of penny-a-liners under contribution, or take their inanities at second-hand; nay, better still, leave the space a virgin blank, rather than pander to the morbid appetite of inexperience by the weekly publication of such utter trash, in the sacred name of Spiritualism.

Secondly—A prominent object as alleged in their publication is, to give the reader a sound basis of faith as to the character and conditions of Spirit-life—to show him that folly is as immortal as wisdom, vice as virtue, rum as righteousness—in short, to show him that what his editor-teacher denies in words, to wit, "*Orthodoxy*," is, after all, sound in philosophy; and, by direct inference (supposing his reader able to draw one) teaching him that the method of "Orthodoxy," in treating folly to a whipping-post, vice to a gibbit, rum to a prison, and all three to endless fire and brimstone or something a great deal worse, is, after all, the true method.

Now, as it seems to us, this virtual endorsement of "Orthodoxy" as a principle of action, while it is flippantly denied and repudiated as a faith, is a thing too abhorrent to logic, if not to nature, to stand, unless upon a foundation of the clearest fact. Consider it. Are we to go on applying to society the remedies that have been universally applied from the time society has existed, and which, to this hour have never produced a cure in a single case? Are we to accept the system which embodies them, as the inevitable philosophy, by authority of this dreary chapter of alleged spiritual communication? Is it not our business rather, to institute a fearless investigation of the claim to spiritual origin of these utterances, set up by the *Banner of Light*, and echoed back from all parts of the country? As a Spiritualist, we deem it to be our business at least, and thus we begin:

1. The utterances (of which the two selections are a type) are against fact. That is, the wicked, or malicious *sayings ascribed to Spirits*, are never supported by wicked or malicious deeds which, of necessity, must be referred to them. They can move heavy bodies, they manifest sufficient physical power in thousands of cases, to evince evil of purpose by the doing of evil acts, but from first to last, the facts have invariably shown exactly the contrary. With this universal commentary of fact upon assertion, we are logically driven to the conclusion that the statements under consideration are, in reality, of mundane origin, however otherwise they may appear to the so-called medium.

2. These word "manifestations," so far from containing any solid grounds whence to infer spiritual *rapport*, do not show the speaker to be in the healthy exercise of her own spiritual faculties. So far are we from the possession of evidence that these crudities emanate from Spirits; careful observation furnishes abundant proof that, from the spiritual plane of the individual (as observed in profound trance, whatever obscenities or vices may have obscured the external life) no such statements as appear from week to week in the *Banner of Light*, and, by a vast majority of its readers, deemed spiritual, were ever made. The point is this—Instead of emanating from disembodied Spirits, as is claimed, they are, by authority of all carefully observed facts of the trance, not so much as a manifestation from the spiritual plane of any individual yet in the body. It is current philosophy (though utterly against fact) that death does not improve us; but unless it can be shown (and we think the doctrine has secured for itself no column in spiritual literature as yet) that the race is deteriorated by it, the facts of genuine trance are fatal to this entire class of supposed spiritual intercourse. They show the claim to be not only without evidence, but against evidence.

R. T. HALLOCK.

Sir John Franklin.

It is believed that some of this exploring party are still living among the Esquimaux, near the mouth of the Great Fish River. The London *Medical Times* suggests an overland expedition, to start next Spring, for them. This belief is based substantially on the fact that the record made by Franklin's party, and found by Captain McClintock, states that the party landed on King William's Land in April, 1848. The report by Dr. Rae is, that the Esquimaux told him that in the Spring of 1850, a party of forty persons drew a boat over the ice to Montreal Island, in Great Fish River. This discrepancy of two years in the date, leads to the hope that some of the party still survive. Probably another party will start in search.

DOLLY DUTTON.

The following article relative to Dolly Dutton, now giving a series of exhibitions at the Brooklyn Institute (see advertisement), was written by Mrs. Cobb, of Boston, wife of Rev. Sylvanus Cobb, and mother of Sylvanus Cobb, jr.:

I have been privileged with the opportunity of visiting the Little Fairy, Dollie Dutton, and becoming intimately acquainted with her. She is indeed an interesting curiosity, and one which no person of a reflecting mind can look upon but with wonder and admiration. There is no feeling excited in beholding her tiny form but that of purity and spirituality. There is no malformation. Her form is symmetrical and perfect in every development of the physical system. Although so far below the natural size, yet she presents to those who look upon her a maturity of mind even beyond her years; her manners are free and easy; every motion is winning and attractive, and her collected and deliberate address, under all circumstances, would do honor to larger size and maturer years.

Her phrenological development is very marked, and presents a study well befitting so noble a science. She has a finely-formed head, well-balanced, and presents all the traits that are requisite to constitute reason and intellect. She is keen and quick in perception, kind and benevolent in all her ways, and sensitively alive to a most strict adherence to what is right and proper. Indeed, as you look upon her beautifully formed head, as she is here so truthfully presented to you by the artist, you will at once perceive that she is a fine specimen of moral and mental development.

Her performances upon the stand are natural and graceful, and in every respect pleasing and satisfactory. In looking upon her as she is presented to an audience, it is wonderful how soon her diminutive stature is almost lost in the remarkable impression which her interesting manners make upon the mind. As seen by the company at a distance, she appears much larger than when seen as you approach nearer to her. This, to many, has seemed a wonderful phenomenon, and it can be accounted for only on the following scientific principles, which have been kindly furnished me for this article by two artists of this city, who visited her while in East Boston.

In speaking of the "Little Fairy," they say, "The perfection of her form is the real cause of the deception by which she appears larger as the distance between her and the spectator is increased. All small models, perfect in proportion, will seemingly increase in size as they are carried away from the eye, providing no particular object is near to compel a comparison, until they will actually appear to the fancy as large as the object they represent. With sculptors this is an important test as to the perfections of so small a model. So with the Little Fairy. This seeming paradox which puzzles the audience, is but one of the proofs of the statement with regard to her age, which is immediately discernible in the expression of her head."

I enjoyed the happiness of visiting this interesting child in her own private room, and there she appeared to even greater advantage than before the public. She is free and unconstrained, running about and enjoying all the playful amusements usual with children of her age. She is extremely kind and affable. She is not obliged to undergo a drill or discipline at each time before appearing in public, but when notice comes from the "Manager" she instantly leaves her amusements cheerfully, and skips along to the hall, as unconcerned as if she was merely passing from one room into another, to engage in her more familiar childish sports; and when she is placed before the audience, she is perfectly at home. Her sweet face and happy smiles at once draw every heart in unison with her own, and but one response goes forth, "She looks more like an angel than a human being."

She is kindly cared for and faithfully watched by Mrs. Davis, her affectionate and devoted aunt. She is a lady peculiarly adapted to the duties connected with so important a mission. Kind and gentle in all her ways, yet firm and deliberate in her entire management with her, she ever makes her contented and happy, at the same time commanding from her a cheerful and willing obedience to all her requirements. Great care is also taken of her physical training, and, in short, everything calculated for her comfort and health, both physical and mental, is studiously applied, and nothing is put upon her to overtax or annoy her. And the entire absence of anything like nervousness or petulance with her gives evidence of proper care and culture. The absence of the mother of the child is proper and consistent, as other cares and duties require her presence and labors in her immediate family at home. But she has the pleasing assurance that this little one is, in every respect, cared for in the best possible manner, and is contented and happy, being very much attached to her aunt, who has long had the care of her, and is affectionately devoted to her. The father of the child is constantly with her, so that she has a father's companionship and care.

I hope the health of this interesting child, which has thus far been unusually good, may be long preserved, that she may be able to present to the world a wonderful specimen of the works of Him who hath created her, as he hath all others of his intelligent children, "in his own image, and after his own likeness." E. H. C.

WHAT PROF. AGASSIZ BELIEVES.—There is a well-known work of Professor Agassiz on Fossil Fishes, the publication of which was commenced in 1834, and completed in 1844: a work aided by the hands of Humboldt himself, and pronounced by him to be a masterpiece; a work founded on the most profound, laborious and extensive investigations, and destined to be forever a classic in this branch of science. Here is the summing up of the grand conclusions, which Professor Agassiz drew a quarter of a century ago. "An invisible thread," says he, "in all ages runs through this immense diversity, exhibiting, as a general result, the fact, that there is a continual progress in development, ending in man."

POMOLOGICAL CURIOSITY.—The Montreal *Gazette* mentions a tree in a garden near that city, upon which may be seen six different stages of vegetation, viz.: a branch budding on one branch; the open blossom on a second; full bloom blossom on a third; the fruit just on a fourth; an apple about the size of a partridge's egg on the fifth, the last remaining witness of a late, though prior, blossoming; and high seated above all, on one of the topmost branches, a healthy full sized apple of the *true* crop, which appeared and formed at the new season.

THE CAUSE IN FRIENDSVILLE, PA.

We make the following extract from a letter, inclosing remittance for the TELEGRAPH, from a zealous lady—begging to be pardoned for making this public use of that which we are not sure was not intended only for our private eye:

FRIENDSVILLE, PA., *Nov.* 24, 1859.

CHARLES PARTRIDGE, ESQ.—*Dear Sir:* We take three other spiritual papers, but without the TELEGRAPH, the week's entertainment would seem no more than half made up. In visiting Spiritualists, I notice, sometimes, large piles of spiritual papers lying idle, which, to me, seems all wrong. We seldom allow papers to remain useless for more than twenty-four hours after we have read them, but send them out on errands of mercy to the dwellers in twilight. Sometimes we have sent papers to persons living several miles from us, whom we barely knew by name, and at the very next spiritual lecture, have seen them out for the first time. Last spring, a Methodist clergyman informed my husband that he had just been reading one of these papers at the house of one of his church members, saying it was the first he had ever read. My husband told him that what little he could do toward paying for religious instruction, must be done in the direction where he believed truth most abounded, and therefore if he (the clergyman) would like to read the SPIRITUAL TELEGRAPH for a year, he would subscribe for it to be sent to him, to which the minister readily assented, expressing a desire to read it.

Miss Sprague lectured here a few weeks since, and this clergyman came over ten miles to hear her. He called upon us before the lecture; also an elderly gentleman, coming from about the same distance, in an opposite direction, for the purpose of hearing the lecture, called at the same time, though an entire stranger to us. After recognizing the clergyman, the gentleman said, "How comes it that you are here to a spiritual lecture?" The prompt reply was, "I came to look after my flock; and now, brother, as you have no flock, what are you here for?" The reply to this was equally prompt: "I came because I am hungry for spiritual truths."

We use the Presbyterian Church here for our lectures, and before leaving for the church, Miss Sprague invited the clergyman to open the meeting with prayer, to which he readily assented, taking a seat with her in the pulpit. The next morning he called again, and remarked to Miss Sprague, that "if her preaching was always as good as her evening lecture—it seemed to him like Christianity refined." Of course bigotry had to rack its brain for some way of expressing its disapprobation of such liberality in a clergyman, and so, before he was out of the church, those long-faced conservatives accused him of "going up into the pulpit to fan a spiritual lecturer" (the evening being warm, he had availed himself of a fan lying in the pulpit); but, as a matter of course, the mind that had outgrown its own prejudices so far as to be thus liberal, could easily smile at the narrow views which would prompt such remarks as this.

Here, as elsewhere, Miss Sprague was very eloquent, thereby giving the truth a twofold power. Miss Washburn, a recently-developed trance-speaker, has delivered four lectures here on subjects selected for her by a committee. She handled them in such a manner as to confound the most skeptical and give very general satisfaction. We also sent for a clairvoyant and personating medium, Mrs. Bliss, who has given eight *séances* at our private house, the five last of which were attended by some sixty or seventy persons, and some thirty or forty Spirits identified themselves through the medium, and were recognized by their friends. One could not but think how unpleasant it would be for some of those skeptics, who were shaking hands, conversing with, and shedding tears over what they then believed to be a dear child, sister, brother, or parent, if, in a day or two, in obedience to popular prejudice, they should have occasion to say that it was all a delusion.

It is scarcely more than a year since my husband and myself first introduced Spiritualism to this community. We have been obliged to work unaided, but now have the pleasure of seeing the lectures well attended, and our spiritual books and papers received as welcome guests into many families where they were at first spurned as intruders. Hoping that I may not have wearied you with this long account of the prosperity of the cause in this place I remain, very respectfully yours,

MRS. S. C. W.

Signs of the Times.

We take the following from the *World's Crisis:*

BRO. GRANT: I have been much interested in the following poem, by Charlotte Elizabeth. I give it as read by Dr. Tyng, at the Anniversary of the American Society for the Amelioration of the Jews. If you consider it of interest to your readers, you can publish it if you please.

NELLIE.

SIGNS OF THE TIMES.

When from scattered lands afar	Matt. 24 : 6–8.
Spreads the voice of rumored war,	Luke 21 : 25.
Nations in tumultuous pride	Haggi 2 : 7.
Heave like ocean's roaring tide.	Heb. 12 : 26–29.
When the solar splendors fail,	Matt. 24 : 29.
When the crescent waxeth pale,	Rev. 16 : 12.
And the powers that starlike reign,	Matt. 24 : 29.
Sink dishonored, to the plain;	Joel 11 : 10–31.
World! do thou the signal dread,	Luke 21 : 27–28.
We exalt the drooping head;	Luke 21 : 27–28.
We uplift the expectant eye—	Eph. 1 : 14.
Our redemption draweth nigh.	Rom. 8 : 9–23.
When the fig-tree shoots appear,	Matt. 24 : 22, 23.
Men behold their summer near;	Luke 21 : 29–31.
When the hearts of rebels fail,	Isa. 59 : 18, 19.
We the coming conquerer hail.	Rev. 19 : 7–9.
Bridegroom of the weeping spouse,	Rev. 19 : 7–9.
Listen to our longing vows—	Rev. 6 : 10.
Listen to her widowed moan,	Luke 28 : 3, 7, 8.
Listen to creation's groan.	Rom. 8 : 22, 23.
Bid, O, bid thy trumpet sound,	1 Thess. 4 : 16.
Gather thine elect around;	Matt. 24 : 31.
Gird with saints thy flaming car,	Jude 14.
Summon them from climes afar,	Isa. 24 : 13, 14.
Call them from life's cheerless gloom,	Matt. 24 : 40, 41.
Call them from the marble tomb—	Rev. 20 : 4–6.
From the grass-grown village grave,	Luke 14 : 14.
From the deep, disrobing wave.	Ps. 49 : 14, 15.
From the whirlwind and the flame,	1 Thess. 4 : 17.
Mighty Head, thy members claim.	Col. 1 : 15.
Where are they whose proud disdain	Luke 19 : 12–27.
Learned to brook Messiah's reign?	Matt. 14 : 41, 42.
Lo, in vows of sulph'rous fire	Luke 17 : 27–30.
Now they taste his tardy ire,	Rev. 19 : 20–27.
Fettered till the appointed day	Rev. 18 : 3, 5, 7.
When the world shall pass away.	2 Pet. 2 : 9.
Quelled are all thy foes, O Lord,	Rev. 19 : 15–21.
Sheathed again the dreadful sword.	Ps. 110 : 5–7.
Where the cross of anguish stood,	Isa. 53 : 3, 5, 12.
Where thy life distilled its blood,	Mark 15 : 27.
Where they mocked thy dying groan,	Matt. 15 : 24.
King of nations, plant thy throne.	Isa. 24 : 23.
Send thy law from Zion forth,	*Zech. 8 : 3.*
Speeding o'er the willing earth—	*Dan. 2 : 35, 44.*
Earth, where Sabbath glories rise,	*Isa. 40 : 1–9.*
Crowned with more than Paradise.	*Ps. 67 : 6.*
Sacred be the impending vail,	1 Cor. 13 : 12.
Mortal sense and thought must fail.	1 John 3 : 2.
Yet the awful hour is nigh,	Luke 21 : 31.
We shall see Thee eye to eye!	Rev. 1 : 7.
Be our souls in peace possessed,	2 Thess. 3 : 5.
While we seek thy promised rest,	Heb. 4 : 9.
And from every heart and home	2 Tim. 4 : 8.
Breathe the prayer, O, Jesus come!	Rev. 22 : 20.
Haste to set the captive free,	Isa. 49 : 9.
All creation groans for Thee.	Rom. 8 : 19.

A WORM IN A CHILD'S TOOTH.—The Boston *Evening Transcript* of Oct. 7, contains the following communication:

"*Mr. Editor*—The following described case of our only child, Willie, four and a half years of age, as witnessed by various individuals, is considered, to say the least, uncommon. The child had been ailing for months; he grew thin and pale, so much as to give us increased anxiety in regard to the nature of his disease. He often, while at play, would suddenly drop his toys and scream out. Also, in the night, he would wake up crying, thereby increasing our fears. At this juncture, the child was taken to Dr. Bruce's, No. 19 Tremont Row, who became satisfied that the disease was seated in the upper jaw. He accordingly administered ether, under the influence of which a canine tooth was extracted. The tooth encompassed a species of worm, which, when elongated by crawling, was full half an inch in length; the head was jet black, and hard as slate stone, while the body was white and flexible.

"The tooth was deeply inserted; the inner end was largely perforated, and also sufficiently capacious for necessary vermiculations; the paroxysms obviously resulted from efforts of the worm to gain the marrow or inner portion of the jaw bone. The child began to improve in health at once after the tooth was drawn, and is now well again. This occurred a few weeks ago, and, as it was such a singular case, I thought I would send an account for publication. W. R. S"

Call—Spiritual Register, 1860.

On or before the first of January, I shall publish the Fourth Annual SPIRITUAL REGISTER, with a Counting House and Speaker's Almanac for 1860. Friends throughout the country will please report, in full, all statistics, number of Spiritualists, names and addresses of lecturers and mediums, schools, homes, places of meetings, catalogues of spiritual books, etc., and send before Dec. 20, 1859. The REGISTER will be a neat pocket manual of 36 pages, with the facts, philosophy, statistics, progress, practical teachings, etc., of Spiritualism, indispensable as a guide to believers, inquirers and skeptics. As the work will not be sent out on sale, and only a limited number be printed to fill out orders, those who desire it must send in their orders, with cash in advance, before the first of January. Mailed free of postage; one hundred for five dollars; fifty for three dollars; fourteen for one dollar; ten cents a single copy.

AUBURN, NEW YORK. Address, URIAH CLARK.

SLAVERY.

We are glad to receive and to publish the following earnest communication, from a Southern correspondent, in defense of negro slavery. Some of our numerous Southern patrons have heretofore charged us with inconsistency in saying that these columns "are open to every earnest thought, respectfully expressed, on all subjects tending to instruct and elevate mankind," and yet not publish their communications on negro slavery. We are glad to have this opportunity to say and to show that we never have rejected any communication of our Southern friends, because they advocate slavery, but because they have not come within the rule. They have either not been instructive, or have been personal rather than scientific and reformatory. We are willing to publish scientific, dignified and respectful articles, both for and against slavery.

HOUSTON, TEXAS, *Oct.* 4, 1859.

DEAR SIR: I observe that A. J. Davis, in his opening speech at Buffalo, spoke in terms common among Northern abolitionists on the subject of slavery. Mr. Davis and all other men have the perfect right to think and say anything consistent with truth; but no man has the right to assume for true that which is false, and promulgate ideas that will produce injury or unhappiness. The grand error of Mr. D. and those who sympathize with him on that subject, is, that the negro is a white man and has white capacity. A mature experience has taught me, and others who have observed them, that the negro differs radically in his physical and mental organism, from the white man. He is not only structurally, but mentally and spiritually different—not so much so as the ox or the horse, but differing the same in kind but not in degree; and any man who ignores the difference is blind and ignorant, and in the promulgation of ideas, current in your region, regarding negro servitude, descends to the low grounds of slander and misrepresentation.

It is a fact, written upon the history of the negro race, that left unaided by the genius and providence of the white man, the negro is a savage, who enslaves and sells his neighbors to obtain the means for gratifying his own brutal wants. Intelligent men know this; and why act as if it were not so? Does any man gain anything by believing a lie? I have a good cook—a most excellent house servant, truly faithful and kind; have had her nearly twenty years, and during that *whole time, with all I could do and all my wife could do, it is impossible to get the creature to lay up dry wood during a wet time to kindle fires with in the morning!* In spite of all effort, she will go to the wood-pile in the morning in the rain (and no matter if it has rained a week, it is all the same), and take a fresh start with wet chips and wood. It may be safely said that this is a type of the providence and forecast of the negro race. It has been demonstrated in Africa, San Domingo, and the British Islands in the West Indies, that, given all the means and appliances of civilized life, and leave them to themselves, they relapse into savages. In the grand economy of things, we find this to be so. Why, then, will sensible men drivel about his oppression? His best possible state is to labor under humane white direction. This is the truth of Almighty God, as proved by negro history; and if Mr. Davis and such like, wish to retain the respect of the lovers of truth in that regard, they must stop arguing from premises that any one who chooses to know, can know to be false. "Let God be true." Fanaticism, cant or hypocrisy can not overthrow the immutable behests of Jehovah.

Very truly yours, D. J. BALDWIN

CHARLES PARTRIDGE, N. Y.

Religion Gone Mad

The English papers talk in this way of the Irish revivals: "The blasphemous extravagances of the Irish 'revivals,' are being reproduced in the west of Scotland. At Girvan, a half-witted girl has been shown about, with a Barnumish industry by the revivalist leaders. It is pretended that she has seen visions, and she is held up as 'an example to others.' At one place, this wretched creature was asked to engage in prayer. She complied with the request; but says a local journal, 'The words were recognized, by some who knew her, as part of her fathers grace, which she has been accustomed to repeat for the amusement of her acquaintances, imitating his tone and manner.' A still more melancholy case, however, is reported A Mrs. Cook, the wife of a respectable artisan, had in consequence of these 'revival' demonstrations, become greatly distressed in mind, and, a few nights ago, she arose from her husbands side, and rushing to an adjoining river, threw herself in, and was drowned. Cambelton has also been the scene of strange outrages upon religion and common sense. There have been many stricken 'ones,' 'chiefly among women, servant girls, and youths, with a few instances of young men.' and there has been the usual display of 'cryings, faintings, and groanings.' Late prayer-meetings have been the order of the day or rather of the night, and great complaints have, it is said, been made by the more rational inhabitants of the town, respecting the disturbances created by parties of young men and young women who often perambulate the streets about three or four o'clock in the morning singing their 'revival hymns.' What would austere old Calvin have said to such proceedings?"—*N. Y. News.*

DR. CHANNING ON DIVORCE.

[See Editorial Remarks on page 390.]

Gentlemen— NEW YORK, *Nov.* 9, 1859.

On the 29th of January last, one of the Boston newspapers contained an editorial paragraph entitled, "Spiritualism in the Family Circle," which was made up of assertions concerning certain alleged domestic difficulties of my own. The immediate effect of this paragraph, which went the rounds of the American press, was to give the widest publicity to matters of a strictly private nature. It also furnished a text for articles in other papers, containing the most gross and unfounded calumnies.

Residing in another State, I have hitherto forborne reply, partly from reasons of self-respect, partly because this invasion of the rights of private life, though an offence at which human nature revolts, admits of no redress, and makes remonstrance and correction alike impossible, save at the cost of exposing still farther what is sacred to the life of the individual.

A year or two ago we heard with indignation the story of innocent men, dragged naked through the streets of a frontier town. An editor who drags the private life of any man through his columns, for purposes of dishonor, commits an action no less shameful and cowardly. A double baseness attaches to him when he attacks the reputation of a woman, and he must stand condemned by every consideration of decency or social propriety, as well as by every feeling common to gentlemen. What shall be thought of men who take the rumors of the town as sufficient authority for such outrages, and who debase their office by giving form and currency to the reports of gossips? It is useless to seek redress for injuries like these. No denial can ever follow such aspersions. Nor can justification be entered upon, for it is never impossible to unfold to the street the private world of every man's life. The maxim "Man knows the fact, God the circumstance" would apply here, even if the fact which is hid in domestic life could ever be rightly told.

But I have not the choice left to remain permanently silent when I consider that the principles on which I have acted, have been assailed through me, and that the private acts of my life have been publicly falsified to cast additional reproach on an unpopular faith. I did not seek either the private or the public issues, which have been made in my own life, on this central social problem of marriage; but I have not shrunk and do not shrink now from meeting the responsibilities, public and private, which have been placed upon me. Principles are only tested by the faithfulness of individuals to their convictions. Society is emasculated by a spirit of mean conformity, or by practical denial of the right of private judgment—a denial which, strange to say, is no where more prevalent than in Protestant New England.

My especial reason for rendering this account at the present time, through you, to my friends and the public, is that I write on the eve of departure from the country for a period of several months.

All that is necessary for me to say I propose to say now. I intend to enter upon no controversy. Believing in the fullest discussion of principles and public actions, I claim only decency and common honesty from my opponents, and leave thus to others the field, which I only occupy now from necessity. I shall deal in as few words as possible with the misrepresentations of my private affairs, and shall then state the general principles which have induced my action.

I may be allowed to say, in advance, that the persons by whom I have been assailed can not claim, in excuse for their conduct, that they were wholly ignorant of my previous reputation in the community. For the greater part of thirty-eight years, I had lived in the city of Boston, without any reproach having been cast on my private character. My connection with the Fire Alarm Telegraph—which I originated in partnership with a friend, and presented to my native city, and which is becoming an essential part of the organization of every American municipality—had not left me without public witness, either in the character of citizen, or of student of science as applied to civilization.

I am charged, in the offensive paragraph which I have referred to, with having been "so far bewildered in the mazes of Spiritualism," as to have abandoned my wife to find a "spiritual affinity with another young lady"; that, on this "development," my wife had assented to my request for a separation, and that I had gone to Indiana to obtain a divorce, in order to marry my "new affinity." I might simply brand this narrative as an indecent collection of falsehoods; but I oppose to it the following statement of facts:

I am not, and never have been, a "Spiritualist." In saying so, I mean to imply no disrespect to the many good and thoughtful persons founding their faith in Spiritualism or the phenomena called by that name. I wish simply to relieve myself and the Spiritualists of a burden which belongs to neither. In my capacity of observer, I have examined, like many men of science, the physical phenomena of Spiritualism, and stated to a scientific body the precise conclusions subsequently published by Dr. Luther V. Bell, without making any attempt to speculate in, or assign causes. I have nothing to do with the vague jargon of "affinities." My separation from my wife took place more than five years ago, from causes contained wholly within the union itself. No human being, either man or woman, interfered or contributed in any way to bring about this result. I have nothing further to say of the causes of separation, either in vindication or blame, except that my decision was deliberate and from a conviction of duty and necessity. I have only to regret now that I retained the social semblance of marriage during the years immediately following, from a false regard to others. But it serves to mark the deliberation with which I sought to seek the separation in law which already existed in fact.

I found at once that a broad line divided the Eastern and Western policy with regard to marriage and divorce. In Massachusetts the marriage contract could not be set aside except for physical inability, or evasion or violation of the physical contract. Mental, moral or spiritual impotency vacated it not! The legal contract was of the body alone. Human elements entered not into the ideal of the law. It recognized only the animal relation. At the West, the doctrine was substantially held that it is the duty and interest of society to release the parties to a permanently discordant union. This principle admitted the distinctively human grounds of relation and difference. I thoroughly accepted it as the only true and conservative one in the interest of marriage, and as one which requires the plainest enunciation at the present time.

I found that the laws of Massachusetts were oppressive in what had become to me a matter of conscience. I terminated my residence in Massachusetts with great regret, and at sufficient cost to prove my sincerity, and became a western citizen, in all honor and good faith to the State whose freer institutions invited me.

In becoming a citizen of Indiana, I sought release from an oppressive obligation, already null in its essential human conditions. I sought and obtained this release for its own sake, as a matter of personal and social duty. I did not seek it "in order to marry a new affinity." At the same time I reserved to myself the right to marry whenever I considered it conducive to my own welfare, having also due regard to the welfare of others. I have exercised this right for reasons sufficient to myself, into which no human being has any title to inquire, and which my past assailants would be the last to appreciate.

I have referred to the laws of Massachusetts, *setting marriage aside on account of physical failure, but not recognizing* mental, moral, or spiritual elements as entering into the contract, and therefore vacating it when they fail. It is this materialization of marriage which is the chief source of the existing disorder in the central relations of society. No institution can rise much above its ideal, and marriage is made by law to be the unalterable contract of bodies, thus depriving it of all the conditions which distinguish human marriage, and degrading it to the level of an enforced, permanent animal relation.

This has not always been so. The institution of marriage, which sufficed the Christian world before the Reformation, was a Sacrament of the Catholic Church. By the doctrine of Sacraments the rite of marriage became the open door through which all possible religious sanction and divine influence were held to flow into the pair who were thus made one before the altar. To those holding human nature thus at the tenure of the Church, this constituted a sufficient and honorable marriage. At least, the ideal of the people was not debased, though nature still stirred up insurrection against this usurpation of her rights.

Protestantism began by denying the Catholic doctrine of Sacraments, and gradually asserting the direct relation and accountability of man to God. But it retained necessarily the rite of marriage, which thenceforth became only a shell, divested of its inward efficacy and power. From this time forth the rite of marriage seemed to be equivalent to marriage itself, and the social regulation of marriage necessarily embraced new elements.

Laws of divorce had never obtained under the Catholic Church. But as the necessary result of Protestantism, the early reformers—Wickliffe, Erasmus, Luther, Melancthon, and others—insisted on provisions of divorce, or rather release, to qualify a marriage system, which had become one of mere outward contract, but which still applied to the most interior relations of the mind and heart as well as to those of the body. As a further result, all Protestant Christian States and nations have progressively extended the facilities of divorce; and this process is going on, year, by year, in accelerated ratio, from a well-ascertained social necessity. England has just taken an important forward step in remedying thus some of the worst results of the inherent imperfection of the system of mere physical marriage.

How does this imperfection show itself? Only the most cursory statement is possible here. The law which makes marriage a mere physical contract, without qualification, destroys as far as it can in society, all reverence for what God made to be the center of human life. Almost inevitably marriage on such terms is entered into recklessly; for the law recognizes no conditions of fitness, and is persisted in to the depths of degradation. Continuance even in unnatural unions is made a virtue, and society drinks to the dregs this cup of pollution. Where the parties to the physical contract are opposed in intrinsic life and character, opposed in structure of mind and body, and in the place and uses for which they were made, it is simply an impertinence to invoke the doctrine of discipline, as is sometimes done, to palliate the disgust of their union. No power on earth can change the essential accords of living forces, any more than of material forces, or make less impure and contaminating a marriage which binds together adverse natures. Neither can any system of moral repression suffice, in the aggregate of society, to preserve order where natural law is violated. Hence the reactions against the oppressions of a remediless physical marriage system. Hence the corruption which grows up within it. Prostitution is the inevitable attending shadow of the system—a part of the system itself. Every Christian State or nation (except Sweden, where the reaction has almost overthrown marriage itself) either licenses or practically tolerates prostitution, which has been proclaimed, even in America itself, to be "the safety valve of marriage." But prostitution is a small evil, compared with all the other crimes of force and fraud against woman which flow from the same source of enforced, unnatural unions. And all these evils are again as nothing to the untold outrage, profanation and suffering which have legal existence within the pale of "marriage" itself. Out of these things, as well as out of less wrongs, come collisions in marriage life, for which law at length provides some remedy. But worse than collision is the still wider acceptance of the infamy of unnatural unions on account of the popular creed which holds such marriage, in the language of the church service, to be "an honorable estate."

But it is said that any measures of release from the physical compression of the present system, however guarded, would remove restraint from passion, in the bad sense of that word. We have already seen that existing restraints, where unnatural, have provoked reaction. But it is a fact which needs to be recognized, that the present regulation of marriage is not one so much of constraint as of low license, of which woman, perhaps, is the chief victim. The most violent opposition to an amelioration of the present marriage code will come from men of low and indiscriminate passional organization, who will uphold the present system for the sake of the unbridled opportunity which they could only thus obtain through the direct intervention of the law, and the whole social power in their behalf.

Society is endangered by these profanities of marriage. which the law sanctions and enforces. The direct fruit of such profanations is the ill-born generation, more or less deformed, idiotic, insane, criminal, which will become a large part of society itself in the future. Physiology emphatically teaches us that the violation of the natural laws of relation is always thus avenged. But not only are these monstrous products born into society, but they are bred in the barren, discordant homes, as they are called, in which social prejudice still compels their unfortunate parents to dwell. In mercy to these children, the appeal surely holds good to take them out of the atmosphere of strife and death in which they were born. The children of a bad marriage have a greater interest in laws of release, which shall give them the chance of peace with one parent, than have the parents themselves. This also disposes of a common objection to the law of divorce.

Among the indiscriminate opposers to measures of marriage release, are probably to be ranked the religious literalists; but they occupy no prominent position, for the common sense and necessities of every Protestant State, howsoever Puritan, have restricted the words of the New Testament, referring to divorce, to the times, marriage institutions, and people among which they were spoken. The legislation of Massachusetts is as wide from that standard as that of Minnesota.

A more important class of opponents are the kind of conservatives, represented by Talleyrand, of whom the French wit, Paul Courier, said, that if he had been present at the creation he would have exclaimed, "Good God, Chaos will be destroyed!" Such men are conservators of all abuses.

I have spoken of the Western doctrine, that it is the duty and interest of society to release the parties to a hopelessly discordant union, as *conservative*, in the true sense of the word. It is wise and manly to recognize a social evil, and meet a social danger, so impending as the existing disorder in the relation of marriage. It is not like the ostrich, in the sand, when danger threatens. The corruption is veiled in our society only by our hypocrisy, which no longer deceives any one. I believe that the communities which now ignore the present evil are, in fact, less moral than those which have already provided some measures of relief. The discussion of the regulation of marriage can not be postponed. The present system of physical compression, regardless of mental, moral, and even physiological law, is a failure, than which it is hardly possible to conceive of a greater. I honor the men and women who are willing to speak and act, if only as the "forlorn hopes" of the coming battle. * * *

I have placed the duty of writing this letter above personal consideration. I have only to regret that I can not, within these limits, do greater justice to the thought which has governed me, and which is of social, even more than of individual concern. As for myself, my course has been taken. I have acted from a conviction of right and duty, and am ready to abide the consequences.

WM. F. CHANNING.

WEEKLY ITEMS AND GLEANINGS.

THE LAST OF JOHN BROWN.—In the midst of immense military preparation in anticipation of a rescue which we presume was never seriously contemplated, John Brown was executed at Charlestown, Va., on Friday of last week at a quarter past 11 o'clock. On the afternoon and evening previous to his execution he received a visit from his wife, which lasted from four to eight o'clock. The main particulars of this interview we compile from a letter to the New York *Tribune*, by its invisible Charlestown correspondent:

"The interview was, I learn, not a very affecting one—rather of a practical character, with regard to the future of herself and children, and the arrangement and settlement of business affairs. They seemed considerably affected when they first met, and Mrs. Brown was, for a few moments, quite overcome; but Brown was as firm as a rock, and she soon recovered her composure. There was an impression that the prisoner might possibly be furnished with a weapon or with strychnine by his wife, and before the interview her person was searched by the wife of the jailer, and a strict watch kept upon them during the time they were together. At the time of separation they both seemed to be fully self-possessed, and the parting, especially on his part, exhibited a composure; either feigned or real, that was truly surprising. I learn from Captain Moore that she rather repelled all attempts on his part to express sympathy with her under her afflictions.

"She resented the idea that Capt. Brown had done anything to deserve death, or to attaint his name with dishonor, and declared that the ignominious character of the punishment that was about to be inflicted upon him was as cruel as it was unjust. She regarded him as a martyr in a righteous cause, and was proud to be the wife of such a man. The gallows, she said, had no terrors for her or for him. * * I learn from Capt. Avis, the jailer, that the interview between the prisoner and his wife was characteristic of the man, and the direction given for the management and distribution of his property embraced all the miner details of his last will and testament.

"Gen. Taliaferro was also present, and Capt. Brown urged that his wife be allowed to remain with him all night. To this the General refused to assent, allowing them but four hours.

"On first meeting, they kissed, and affectionately embraced, and Mrs. Brown shed a few tears, but immediately checked her feelings. They stood embraced, and she sobbing, for nearly five minutes, and he was apparently unable to speak. The prisoner only gave way for a few moments, and was soon calm and collected, and remained firm throughout the interview. At the close, they shook hands, but did not embrace, and as they parted, he said, 'God bless you and the children.' Mrs. Brown replied, 'God have mercy on you,' and continued calm until she left the room, when she remained in tears a few moments, and then prepared to depart. The interview took place in the parlor of Capt. Avis, and the prisoner was free from manacles of any kind. * * *

"*The prisoner said that he contemplated his death with composure* and calmness. It would *undoubtedly be pleasant to live longer, but* as it was the will of God he should close his career, he was content. It was doubtless best that he should be thus legally murdered for the good of the cause, and he was prepared to submit to his fate without a murmur. Mrs. Brown becoming depressed at these remarks, he bade her cheer up, telling her that his Spirit would soon be with her again, and that they would be reunited in heaven.

"With regard to his execution, he said that he desired no religious ceremonies, either in the jail or on the scaffold, from ministers who consent or approve of the enslavement of their fellow-creatures; that he would prefer rather to be accompanied to the scaffold by a dozen slave children and a good old slave mother, with their appeal to God for blessings on his soul, than all the eloquence of the whole clergy of the commonwealth combined."

Concerning the closing scene of the drama, we quote the following telegraphic despatches to the New York Associated Press, without note or comment—simply remarking that no reporters for the New Yook Press were admitted on the ground:

"CHARLESTOWN, FRIDAY, *Dec.* 2, 1859.

"Brown was taken to the scaffold in a furniture-wagon about 11 o'clock. He spoke freely to the soldiers around him. The body hung about thirty-five minutes. He died apparently very easy. The body will be sent to Harper's Ferry at 4 o'clock.

SECOND DISPATCH.

"On arriving at the scaffold, the prisoner looked around calmly upon the assembled multitude for a moment, and then mounted the scaffold with a firm step. His arms were now pinioned by the sheriff, when the prisoner stood silent for a moment. He then uttered a few words of farewell to Captain Avis and Sheriff Campbell, when at a quarter past eleven o'clock, the trap of the scaffold was pulled away, and with a few slight struggles, John Brown yielded up his spirit."

His body was delivered to Mrs. Brown, who was in waiting for it at Harper's Ferry.

EXCITEMENT IN TALBOT COUNTY, MD.—On Sunday last, says the Baltimore *Republican* of November 30, an incendiary letter was picked up in St. Michael's, which purports to give the outlines of an extended insurrectionary movement in Maryland and Virginia. It states the very improbable fact that over twelve thousand men are engaged in the crusade, who can instantly recognize each other by a look in the eyes whenever they meet. The plot contemplates the capture of the city of Baltimore by the aid of forty thousand men from the North, the time to be fixed by a State Convention of the crusaders to be held in this city. The name and date of the letter were both torn off. This ridiculous document created great excitement among the good people of Talbot. Patrols were immediately formed in St. Michael's district, and a strong guard placed in Easton on Sunday night. A public meeting of the citizens of the county took place in the Court-House at Easton, yesterday afternoon, to take into consideration the existing state of affairs, but we have not learned the result of their deliberations.

THE American Board of Commissioners for Foreign Missions, at the late session in Philadelphia, on motion of Dr. Patton, voted to *discontinue* the Cherokee and Choctaw Missions, for the reason that the missionaries there have churches composed in part of Indians who hold slaves.

TO THE PATRONS OF THIS PAPER.

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PERSONAL AND SPECIAL NOTICES.

☞ The Spiritual Lyceum and Conference hold regular sessions each Sunday afternoon at 3 o'clock, and Tuesday evenings at 7 o'clock, in Clinton Hall, Astor Place. The public are invited. Seats free.

Miss Hardinge's Movements.

Miss Emma Hardinge will deliver a course of lectures in the city of New Orleans in December; possibly in Macon, Ga., in February. Applications from Southern cities, etc., to be addressed as speedily as possible to the care of J. E. Chadwick, Esq., Memphis, Tenn., or 8 Fourth-avenue, New York. Miss Hardinge returns to Philadel*phia and the East in March, 1860.*

R. P. Ambler at Buffalo.

Mr. Ambler *will answer calls to lecture on Sundays and week-day evenings through December at places between Buffalo and St. Louis.* Address, care of *J. H. Lusk, Buffalo, N. Y.*

Lindley M. Andrews

Superior Lecturer, will travel in the South and West this fall and winter. Persons desiring his services may address him either at Yellow Springs, Ohio, or at Mendota, Ill., until farther notice is given.

Mrs. Middlebrook's Lectures.

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson,) will lecture in Providence, December 18th and 25th, Jan. 1st and 8th; Memphis, Tenn., in Feb.; St. Louis, in March. Applications for week evenings will be attended to. Address, Box 422, Bridgeport, Conn.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Boston, Mass., in December, and at Providence, R. I., in February; at Taunton, Mass., 1st and 2nd Sundays in January; Foxborough, Mass., 3d, 4th and 5th Sundays in January; at Norwich, Conn., in March; at Philadelphia, Pa., in May. Mrs. Spence may be addressed at either of the above places, or at Station A, New York City.

☞ Mr. Millis and his daughter, Louisa, Musical Medium, have consented to remain in the city for two weeks longer, and will hold their circles at 374 Bowery, on the following evenings, viz: Monday, Wednesday, and Friday evenings, when the guitar and other instruments will be played without contact; the above is all done in the light. Miss Millis holds herself ready to receive private calls on Tuesday, Thursday, and Saturday afternoons. 395 2t

Metropolitan Academy Hall, 6th Av., near 8th-st.

Conference, Sabbath mornings, at half-past ten o'clock; lectures by Miss Almira Pease, eloquent trance medium, and others, at three and half-past seven, P. M. Seats free. Circles every day and evening. Social circles, Monday evenings.

☞ Mrs. Fannie Burbank Felton will speak on Sunday, the 18th instant, at Lamartine Hall, corner of Twenty-ninth street and Eighth Avenue, at 3 o'clock in the afternoon, and at 7 in the evening.

Is Tobacco Poisonous?

Some five years since a gentleman in Philadelphia, at the head of one of the most extensive banking houses in this country, literally died of starvation! He was an inveterate smoker, and seldom was without a cigar in his mouth, even during business hours. The habit, contracted in early life, led to the use of a cigar, whether lighted or not, permitting its moistened and chewed surface to remain under his tongue. This was pursued for years, and it resulted in impregnating the glands beneath the tongue, which terminated in cancerous ulcerations. At first it was not regarded with any anxiety, but inflammation was an attendant evil, and the immediate cause of death. The roots of the tongue ulcerated, and the throat sympathized with them, until it was almost impossible to swallow or breathe. The only nourishment taken for some months previous to his death was of a liquid character; even that at last could not be received, so swollen and inflamed was the seat of the disorder. Death from starvation and suffocation finally closed the scene, the victim being otherwise in perfect health, except greatly emaciated.—*N. Y. Observer.*

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes—DUTY: 15 ℘ ct. ad val.

Pot, 1st sort, 100lb	5 25	@	—
Pearl, 1st sort	5 25	@	—

Bread—DUTY: 15 ℘ ct. ad val.

Pilot, ℘ lb.	3½	@	5
Fine Navy	3	@	4
Navy	2¾	@	—
Crackers	4½	@	7

Bristles—DUTY: 4 ℘ ct. ad val.

Amer. gray and white	30	@	60

Candles—DUTY: 15 ℘ ct.

Sperm, ℘ lb.	38	@	46
Do. pt. Kingslands	50	@	51
Do. do. J'd and M'y	50	@	—
Adamantine, City	18	@	20
Adamantine, Star	17	@	18

Cocoa—DUTY: 4 ℘ ct. ad val.

Marac'o in bd. lb.	—	@	31
Guayaquil in bd.	13	@	14
Para, in bond	9½	@	—
St. Domingo, in bond	7¼	@	8

Coffee—DUTY: 15 ℘ ct. ad val.

Java, white, ℘ lb.	14½	@	15½
Bahia	10¼	@	12
Brazil	10¾	@	12
Laguayra	12	@	13
Maracaibo	10¾	@	13
St. Domingo, cash	10½	@	11

Flax—DUTY: 15 ℘ ct. ad val.

American, ℘ lb.	—	@	—

Fruit—DUTY: not d'd, 30. Dry F., 8 ℘ ct. ad val.

Rais. Sn. ℘ ½ ck.	—	@	—
Rais. bch. and bx	2 30	@	2 35
Cur'nts, Zte. ℘ lb.	8	@	-

Flour—DUTY: 15 ℘ ct. ad val.

State, Superfine	4 90	@	4 95
Do. Extra	5 00	@	5 15
Ohio, Ind. & Ill. S. B.	—	@	—
Do. do. Superfine	4 90	@	5 00
Do. Extra	5 10	@	6 00
Do. Roundhoop	—	@	—
Do. Superfine	5 00	@	5 10
Do. Extra	5 35	@	5 50
Ill. & St. Louis sup & fan	5 50	@	5 65
Do. Extra	6 00	@	7 25
Mich. Wis. & Iowa extra	5 25	@	5 75
South. Baltimore, super	5 40	@	5 65
Do. Extra	5 80	@	6 50
Georgetown & Alex. sup	5 50	@	5 75
Do. Extra	6 00	@	6 50
Petersburg & Rich. sup.	5 75	@	6 50
Do. Extra	*6 50*	@	*7 25*
Tenn. & Georgia, sup.	*5 70*	@	*5 90*
Do. Extra	*6 00*	@	*7 50*

Grain—DUTY: 15 ℘ ct. ad val.

WHEAT—O. Ind. & Ill. w.	1 40	@	1 46
Do. winter red.	1 30	@	1 32
Do. spring	1 10	@	1 12
Milwaukie club	1 14	@	1 16
Michigan, white	1 40	@	1 45
Do. Red	1 10	@	1 15
Tenn. and Kent. white.	1 43	@	1 50
Do. Red	1 34	@	1 37
Canada, white	1 35	@	1 42
Do. club	1 15	@	1 17
Southern, white	1 44	@	1 47
Do. Red	1 35	@	1 37
CORN—Western mixed	—	@	—
Del. & Jer. yel.	85	@	1 80
Southern white.	86	@	90
Do. yellow.	85	@	1 00
Rye	85	@	88
Oats	39	@	46
Barley	86	@	90

Hay—

N. R. in bails, ℘ 100 lb.	70	@	75

Hemp—

Russia, cl. ℘ tun	200 00	@	210 00
Do. outshot	180 —	@	—
Manilla, ℘ lb.	6¼	@	6½
Sisal	5¾	@	6
Italian, ℘ tun	200 00	@	—
Jute	80 00	@	85 00
American dew-r	140 00	@	160 00
Do. do. Dressed	190 00	@	210 00

Hides—DUTY: 4 ℘ ct. ad val. R. G. and

B. Ayres. 20a24lb ℘ lb.	25	@	25½
Do. do. gr. s. C	12½	@	13
Orinoco	22½	@	23
San Juan	21½	@	23
Savanilla, etc	16	@	—
Maracaibo, s. and d	16	@	23
Maranh, ox, etc	17	@	17½
Matamoras	22	@	23
P. Cab, (direct)	21½	@	22
Vera Cruz	21½	@	22
Dry South	15½	@	16
Calcutta Buff	13	@	14
Do. Kips, ℘ pce	1 80	@	1 90
Do. dry salted	1 06	@	1 10
Black, dry	1 60	@	1 10

Honey—DUTY: 24 ℘ ct. ad val.

Cuba, ℘ gal	72	@	—
Cuba, (in bond)	60	@	62½

Hops—DUTY: 15 ℘ ct. ad val.

1857, East and West	10	@	11
1858, East and West	12	@	16

Iron—DUTY: 24 ℘ ct. ad val.

Pig, English, and Scotch, ℘ tun	24 —	@	25 —
Bar, Frit, TVF	97 50	@	100 00
Bar: Sw. or sixes	85 —	@	87 50
Bar, Am. rolled	50 00	@	— —
Bar, English, refined	51 —	@	52 50
Bar English, com	43 —	@	44 00
Sheet, Russia, 1st qual. ℘ lb.	11	@	11½
Sheet, Eng. and Am.	3¾	@	3⅞

Leather—(Sole)—DUTY: 15 ℘ ct. ad val.

Oak (Sl.) Lt. ℘ lb.	33	@	34
Oak, middle	33	@	31
Oak, heavy	31	@	33
Oak, dry hide	29	@	31
Oak, Ohio	31	@	33
Oak, Sou. Light	29	@	30
Oak, all weights	37	@	36
Hemlock, light	21	@	23
Hemlock, middling	21½	@	24
Hemlock, heavy	21	@	22
Hemlock, damaged	18½	@	21
Hemlock, prime do	12½	@	14

Lime—DUTY: 10 ℘ ct. ad val.

Rockland, common	—	@	77½
Lump	—	@	1 10

Molasses—DUTY: 24 ℘ ct. ad val.

New Orleans, ℘ gal	37	@	45
Porto Rico	30	@	38
Cuba Muscova	24	@	30
Trinidad, Cuba	28	@	36
Card., etc., sweet	22	@	24

Nails—DUTY: 24 ℘ ct. ad val.

Cut, 4d and 6d ℘ lb.	3½	@	3¾
Wrought, American	7	@	7½

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

Florence, 30 ℘ ct	—	@	—
Olive, 12b. b. and bx	3 50	@	4 10
Olive, in c. ℘ gal	1 —	@	1 06
Palm, ℘ lb	9	@	9½
Linseed, com. ℘ gal	50	@	55
Linseed, English	55		56
Whale	49	@	52
Do. Refined Winter	58	@	60
Do. Refined Spring	55	@	56
Sperm, crude	1 35	@	1 36
Do. Winter, unbleached	1 30	@	1 [illegible]
Do. Bleached	1 35	@	1 40
Eleph. refined, bleached	76	@	[illegible]
Lard Oil, S. and W	85	@	92½

Provisions—DUTY: Cheese, 24; all others, 15 ℘ ct. ad val.

Pork, mess, ℘ bbl	15 00	@	15 [illegible]
Do. prime	10 50	@	10 75
Do. prime mess	—	@	—
Beef, prime mess, (tce)	19 00	@	24 00
Do. mess west'n, rep'd	5 00	@	10 00
Do. extra repacked	10 50	@	11 00
Do. country	5 00	@	5 25
Do. prime	4 00	@	4 25
Beef Hams	14 00	@	14 50
Cut Meats, Hams s'tkp'le	9	@	9½
Do. Shoulders	6½	@	6½
Do. Sides, dry sll'd in c'ks	—	@	
Eng. Bacon, sh't mid. bxs.	—	@	
Do. Long	—	@	
Do. Cumberland	—	@	
Bacon Sides, W'n s'd cas	—	@	
Lard, prime, bbls & tces.	10½	@	10¾
Do. kegs	11½	@	—
No. 1, in bbls. & tces	10	@	10½
Do. Grease	8	@	9
Tallow	11	@	11½
Lard Oil	90	@	1 00

Rice—DUTY: 15 ℘ ct. ad val.

Ord. to fr. ℘ cwt	3 00	@	3 50
Good to Prime	3 75	@	4 25

Salt—DUTY: 15 ℘ ct. ad val.

Turk's Is. ℘ bush	10½	@	[illegible]
St. Martin's	—	@	—
Liverpool, Gr. ℘ sack	84	@	—
Do. Fine	1 23	@	—
Do. do. Ashton's	1 50	@	—

Seeds—DUTY: Free.

Clover, ℘ lb	8	@	9
Timothy, ℘ tce	16—	@	17 50
Flax, American, rough	1 60	@	—

Sugars—DUTY: 24 ℘ ct.

St. Croix, ℘ lb	—	@	—
New Orleans	6¾	@	8
Cuba Muscova	5¾	@	7½
Porto Rico	6	@	8
Havana, White	8	@	9½
Havana, B. and Y.	5½	@	8½
Manilla	7	@	7½
Stuarts' D. R. L.	—	@	10
Stuarts' do. do. E.	9½	@	—
Stuarts' do. do. G.	—	@	9½
Stuarts' (A)	9½	@	—
Stuarts' ground ext. sup	—	@	9½

Tallow—DUTY: 8 ℘ ct. ad val.

American, Prime	10½	@	11

Teas—DUTY: 15 ℘ ct. ad val.

Gunpowder	28	@	40
Hyson	25	@	60
Young Hyson, Mixed	17	@	65
Hyson Skin	10	@	32
Twankay	10	@	32
Ning and Oolong	19	@	60
Powchong	19	@	22
Ankoi	25	@	26
Congou	25	@	25

Wool—DUTY: 24 ℘ ct. ad val.

A. Sax. Fleece, ℘ lb	58	@	6[illegible]
A. F. B. Merino	52	@	55
A. ½ and ¾ Merino	47	@	50
A. ¼ and ½ Merino	40	@	43
Sup. Pulled Co.	40	@	45
No. 1 Pulled Co.	35	@	37
Extra Pulled Co.	50	@	52
Peruv. Wash		nom.	
Valp. Unwashed	10	@	13
S. Amer. Com. Washed	10	@	15
S. Amer. E. R. Washed	15	@	18
S. Amer. Unw. W.	8	@	9½
S. Amer. Cord'a W.	20	@	25
E. I. Wash	18	@	30
African Unwashed	9	@	18
African Washed	16	@	23
Smyrna Unwashed	14	@	15
Smyrna Washed	23	@	28

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ELECTION NOTICE.

PURSUANT to the provisions of the laws of this State, public notice is hereby given by the Common Council of the city of New York, that an election will be held in the several Election Districts of the various Wards of said city on the FIRST TUESDAY of December next, (being the SIXTH day of December, 1859.)

The Polls will be held at the several places designated by the Common Council; and the polls will be open at sunrise, and remain open until sunset, when they will be finally closed.

THE OFFICERS TO BE VOTED FOR

At such election are the following:

A Mayor in the place of Daniel F. Tiemann.

A Counsel to the Corporation, in place of Richard Busteed.

Two Governors of the Alms House, in place of Wm. T. Pinckney and Patrick McElroy, only one person to be voted for, for each office, by each Elector. The person receiving the highest number of votes to the person elected, to be appointed by the Mayor.

An Alderman in each of the Aldermanic Districts of the city having an even numerical designation, viz: 2d, 4th, 6th, 8th, 10th, 12th, 14th, and 16th.

Two Constables in each Ward.

Six Councilmen in each Senatorial District.

One Commissioner of Common Schools for each Ward.

One Inspector of Common Schools for each Ward.

Two Trustees of Common Schools for each Ward, and such vacancies as may have occurred during the past year.

By order of the Common Council.

D. T. VALENTINE, Clerk of Common Council.

Dated New York, November 26, 1859.

ELECTION NOTICE.

OFFICE OF THE CLERK OF THE COMMON COUNCIL.
8 CITY HALL, NEW YORK, Nov. 23, 1859.

NOTICE is hereby given to all persons who have been elected and appointed Inspectors of Election or District Canvassers at the election held November 8, inst., for the several Election Districts of this city, pursuant to the provisions of section 4 of "An act to provide a more certain canvass and estimate of the votes at each election in the cities of New York and Brooklyn," passed April 7, 1857, that they are required to appear at the office of the County Clerk, Room No. 10 City Hall, at 10 o'clock, A. M., on the following named days, to take the oath of office required by law, viz:

The Inspectors of Election, elected or appointed for the First to the Eleventh Ward, inclusive, on WEDNESDAY, November 30, 1859.

The Inspectors of Election, elected or appointed, for the Twelfth to the Twenty-second Ward, inclusive, on THURSDAY, December 1, 1859.

The District Canvassers, elected or appointed for the First to the Eleventh Ward, inclusive, on FRIDAY, December 2, 1859.

The District Canvassers, elected or appointed for the Twelfth to the Twenty-second Ward, inclusive, on SATURDAY, December 3, 1859. D. T. VALENTINE, Clerk Common Council.

MAYOR'S OFFICE,

NEW YORK, November 23, 1859.

WHEREAS, FREDERICA MARKUS, aged about twenty-five years, a native of Poland, was found on the morning of Sunday, the 6th of November inst., at about two o'clock, on Roosevelt-street, near the gutter, and in front of the house on the corner of Roosevelt and Chatham-streets, lying insensible, with her scull fractured, and bearing on her person other marks of violence, and was immediately taken to the New York Hospital, where she died of said injuries shortly after admission. And whereas there is reason to believe that said injuries were caused by a murderous assault perpetrated by some person or persons unknown to the authorities.

Now, therefore, I, DANIEL F. TIEMANN, Mayor of the City of New York, in pursuance of the authority vested in me, do hereby offer a reward of FIVE HUNDRED DOLLARS for the discovery and conviction of the person or persons who caused the death of the said FREDERICA MARKUS, to be paid on the certificate of the District Attorney, or the Judge before whom such person or persons were convicted. But such claim for such reward must be made within twenty days after such conviction.

In witness hereof I hereunto set my hand, and caused to be [L. S.] affixed the Seal of Mayoralty of the city of New York, on the 23d day of November, A. D. 1859.

DANIEL F. TIEMANN, Mayor.

MISS SARAH J. IRISH,

TEST, RAPPING, CLAIRVOYANT, and HEALING MEDIUM, has taken rooms at 600 Houston street, where she will exhibit spiritual manifestations, and prescribe for the healing of diseases. Hours from 10 to 12 A. M. and from 2 to 5 and 7 to 10 P. M. Price $1 per hour; $5 for diagnosis and prescription for diseases. 397 tf

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EDITORS who will copy this advertisement twice, and forward the papers, will receive in return those eleven specifics by express.

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HAS returned to the city with increased capabilities of usefulness in diffusing vitality through the system. Office hours, 9 to 11 A. M., and 1 to 3 o clock, P. M. She will lecture by Spirit influence at any suitable distance, to those wishing her services evenings. Residence, No. 324 Monroe street, near Grand. 393-tf

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398

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OR to rent, 134 West-Twelfth street, near Fifth Avenue, recently vacated by Dr. Chapin. It is substantially built, with Nova Scotia brownstone front, and all modern improvements. Terms easy, apply to Charles Partridge, 425 Broadway. 384 tf.

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JOHN SCOTT, Proprietor.

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

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

EXAMINATIONS.

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

JOHN SCOTT.

Read the following, and judge for yourselves:

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

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DR. SCOTT: WILKES BARRE, April, 27, 1858.

Sir—I find I shall want some more of your Cough Medicine; it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. *After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section.*

Send it by Hope's Express as you did before.

My best respects. ISAAC G. AX.

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

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

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Scott's Healing Institute—Removal.

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For weak or inflamed eyes this preparation stands unrivaled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price, 50 cents.

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This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, $5 per bottle. For $10 a positive cure will be guaranteed.

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This wonderful medicine has proved to be one of the wonders of the age, one bottle being in almost every instance sufficient to cure the worst cases of dropsy. Price, $10 per large bottle.

BE PARTICULAR.

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