

# SPIRITUAL TELEGRAPH

## FIRESIDE PREACHER

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

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### SPIRITUAL LYCEUM AND CONFERENCE.

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

#### EIGHTY-FIFTH SESSION.

QUESTION: As between natural and revealed religion (so called), what is the criterion of truth? or, in other words, What is the Word of God to us?

Mr. PARTRIDGE: The question calls for a standard of criticism applicable to the God-words, which are many, and the religions not a few, which have, or do still claim to be, of Divine authority. To make an inquiry of this nature, of the least value, we must lay aside our prejudices; and unless we can do so, the question ought not to be raised.

On a review of our own experience, we are aware of having been taught to believe the word of God to be the Bible which is usually found in Protestant families. But the Catholic has another, the Mormons yet a different, and the Mohammedans [in their judgment] the one only, and altogether infallible. In short, there is no disputing the fact that these claims are at least as numerous as the nationalities, and as conflicting as the different races into which the human family is divided. Now, all these Bibles claim to reach quite beyond our experience, both as to the past and the future. They speak of things which, if accepted at all, must be taken on authority. What authority? If by authority of religious teachers, then has the bible of Joseph Smith the preference; because he had some personal knowledge of its production, which no religious teacher of any other existing sect has. But to return to the book that we have been taught to believe the only genuine word of God; there are flat contradictions in it—contradictions both as to fact and doctrine. The so-called Christian world disposes of the difficulty by splitting itself up into sects, each of which gathers the texts deemed most precious, which texts, through the potent chemistry of creed, are converted into a lens through which every other is distorted into harmony or diminished into forgetfulness as is most convenient. "The New Church" insists that this compound of apparent truth and error has only to be subjected to the crucible of "correspondences" to be resolved into perfect truth in every particular. These examples indicate what is and has been the method of determining what is religious truth, or the word of God. We are asked, What is our method? He answers by saying, that in the first place it is to be noticed that all these revealed religions or God-words came through alleged intercourse with the spiritual world. The people to whom the revelation was given, accepted or interpreted their facts as they best could; but it is not rational to suppose those who lived before us were any more capable of judging or interpreting their seer-utterances or other facts of spiritual intercourse, than we are. He thinks the contrary is true; and hence, to make their interpretation the standard, or, what is still more absurd, to take for gospel the interpretation of some Pope, Bishop, or Ecclesiastical council, alike void of all experimental knowledge of spiritual fact or truth whether ancient or modern, is fallacious in the extreme. In place of this, he would make the criterion of truth to consist of a personal interpretation of the facts of to-day. The observation of exist-

ing phenomena, and the principles or laws therethrough revealed, is the word of God to him, and the standard by which he tries all that claims to be of Divine origin or authority. In his opinion it is neither just to man nor honorable to God, that we should shut our own eyes and refuse to exercise our own reason in spiritual matters, and be governed instead by the notions of God and the Divine Government entertained, or rather supposed to be entertained, by the ancient Jews and other nations.

Dr. HALLOCK: The question before us has been many times answered in this conference, but it may not be unprofitable to illustrate the answer, so that it may be seen to be an answer, and why. So soon as a man realizes that the existence of a departed friend is demonstrated to him—so soon as the fact is born into his consciousness, that spiritual existence stands upon individual demonstration, and not upon faith in history; in that perfect birth there is open proclamation (conscious or otherwise) of what is the word of God or criterion of truth to that soul. When, for example, one consents to inquire for truth through a table unconsecrated by priest, and unsanctified by altar-railing; he moves his cause from the court of history to the court of observation; he takes an appeal from what men say of being, principle and law, to what being, principle and law say of themselves. This bare consent is a prophecy of the true standard of judgment that soul would fain realize; and its justice and truth once fairly understood, will hold dominion over it forever. The first lesson of the spiritualist is, that the invisible is made sure through the visible; that within the sweep of reason and the senses lies the realm of demonstration. It is a blessed thing that this criterion or judgment-standard is fully come to light in these years, for the reason that we were rapidly approaching a mental state wherein it was being more and more openly affirmed; that, in the matter of revealed religion, God, and the human soul, there is nothing whatever to judge, the whole subject being below criticism. Human civilization was being pushed inevitably to that point by the leverage of success in every other direction. God, the soul, and revealed religion, being about the only things it could not demonstrate, what was to save it from the conclusion that there was in reality nothing to be demonstrated?

But Civilization took an appeal from *astrological* lore to the stars themselves; and out of that astronomy was born—astronomy, which said the earth was round, and the sun never changed its relative position; though the Bible did teach that the one was a revolving light, and the other an extended plane. Civilization has demonstrated that the appeal in that case was well taken. The stars justified themselves—revealed their own laws—refuted the old errors. So much for that; but, where was modern civilization to carry her appeal from *theological* lore? She could take it *upward* but to the court of annihilation and utter night, until the inner heaven unveiled its wealth of stars—its constellations of celestial being—to the telescope of patient observation. Then was the criterion of truth perfected and a court of appeals established, whose jurisdiction is universal. Before this scientific recognition of spiritualism; that is to say, before its recent demonstration, the method of verifying nouns by verbs—determining being by doing—was only applicable in practice to the present. It could not be applied to the future life, because it had no recognized facts of that life, save and except always the fact of—*nothing*; and the student therefore, when he came to apply

his method of investigation to the future or spiritual life, could only say that *nothing* was the fact.

Not so, from this time henceforth. We study the spiritual world now, as we do the natural, in the light of what it does. The ancient spiritualist looked into the same heaven with the modern; his experience as to facts, inspiration and intercourse, by authority of history, was substantially the same, and what of truth he discovered we do thankfully receive; but the test or criterion of the truth is not in him, not in the modern spiritualist, but in heaven itself as it stands revealed. So the ancient astrologer and the scriptural Joshua gazed upon the same sun and moon with the modern astronomer; but with a result somewhat different—less satisfactory, less true, less useful. And so it has come to be, that astrology is not the criterion of astronomy. Even the mighty Joshua has ceased to be quoted as an astronomical authority, by so much as a Roman Catholic Pope. He and his ram's horns have considerably retired to the Sunday School, where they occasionally play a concerto for the amusement of children; and that is all.

The test of chemistry, Is it in alchemy, or in the revelations of the crucible and the retort? Yet the substances to be examined are not different. Modern civilization accepts nothing by authority but its religion; and that it can not, by reason that it has out-grown it. The diversity of sects in endless procession shows that it has—not religion—but simply the *instinct* of religion—that it would be religious if it only knew how. It has cultivated its faculties until they can no longer be insulted with impunity, even in the name of God; and it is transmitting this added growth of intellectuality to its children. That which was taught to us and believed by us in our childhood, can not be accepted by them. The researches of this age have culminated in this heresy—that which we teach we must prove. Its experiences and methods have impressed themselves upon its constitution, and will go down to its posterity by authority of natural law. The baby that it will bring forth shall awake from its sleep and demand to know where its cradle came from, and woo to him who can not answer in very truth. In that day, what is to become of these religions or of any other that can not verify itself in the light of day? The criterion of truth is, that it is true to-day; that is, that it can be verified to-day; that, of these religions which cannot abide this test, must go where astrology has gone, where alchemy has gone, where all error must ultimately go. Truth alone is without change. God's Word is written in things; it is done, not said; when one hears talking or sees writing, however he may label the one or the other "*noisy*," the authority of universal experience is warrant, that a human being stands behind the expression. That God stands there instead is not quite so clear.

Dr. GRAY: Revealed religion he defines to be what the spiritual senses have accepted as just and true. Natural religion is what of truth the external senses have revealed to us. The former has been mainly derived through the trance. The word of God to him is what his spirit-senses tell him is true, but the criterion of their integrity is, that what they affirm is true also on the external plane; that is to say, when the facts of affirmation correspond with the facts of observation. The spiritual man perceives the truth, and the external man proves it. Were Mahommed to come to him insisting on the observance of some precept, he should bring it to the test of reason on the external plane. This is his criterion for revealed

religion, or that which comes to us through the spiritual senses, that it shall accord with that which is revealed to us by the external senses. It is our business to collate and kindly consider the claims of all nations and times in this respect—what the angels have said to others through the trance, and what they say to us—judging each and all by the facts of our own observation.

Our own facts and inferences therefrom first; then the facts of others, adapted to our facts and inferences; and, lastly, the inferences of others, adapted by us to our inferences, from both classes of facts. In this way only can any one be enrolled among men; this is human adolescence, as distinguished from puerility; any other order of philosophizing belongs to childhood of the mind.

To be a man in mind is to be able to produce, on the mental plane, children of the mind; to prolific ideas. This can not be done unless the masculine powers be in absolute freedom from outward restraints. Fear introduced into the spiritual organs of a man renders them impotent; a man can not beget ideas in his own image and likeness any more than he can children, physically, by the help of another man. A man can educate his children by the aid of others, but he must beget them himself, with no extraneous masculine helps.

A child in mind may inhabit the body of a man; and this is readily seen in the mental products of such a being. Until the mind has entered the adult plane, its attempts at begetting a family of ideas are incomplete paroxysms of a feverish kind, full of vices and follies and terminating in prostration.

Mr. ROTE: Finds himself unable to conceive why any spiritualist should reject the doctrines of the Bible, seeing that they were spiritually revealed. The Bible is from the same source whence the modern spiritualist claims to derive his inspirations—to wit, the spiritual world; and it is in bad taste to reject a draught which comes from the same fountain that supplies our daily wants, merely because the cup is presented to us by an elder brother. But alas! the Spiritualists of the present day receive for authority the teachings of such Spirits only as were their own kindred and friends on earth, or at most can date back but a generation or two. To the question direct, he would answer, The word of God to him is the Bible. That is his criterion of truth; because, reading it understandingly, he finds nothing therein offensive to sound judgment or good morals. Not that he would take the constructions or interpretations of it insisted upon by various sects and individuals; but the Bible as he understands it is both law and gospel to him.

Dr. YOUNG: His stand-point is, that modern Spiritualism is a continuation of ancient Spiritualism, and that both Spirits and mortals differ in opinion and character then as now. He also felt to lament, or rather to repeat his lamentation, over the muddled state of his perceptions, consequent upon the doctrines advanced here from time to time with respect to evidence *per se* of Spiritual intercourse, and also of the universally good intentions of Spirits to us-ward, as the natural result of a corresponding betterment of private character on their part. On taking a careful inventory of his faith and opinions, he finds himself a believer, on the whole, that Spirits do exist; which faith is supported by the fact that we receive communications that can not be referred to mortals. But, then, no sooner is he seated in the comfortable lap of this conclusion, than he is ousted by the statements of those who declare that human hands, etc., are produced and made palpably present, which is to him monstrous, and therefore can not be true. Then, before he is fairly freed from that nightmare, they (the authors of the aforesaid doctrines) conjure up the hideous phantom of psychology, which throws him into a cold sweat, and his faith begins to ooze out, like Bob Acre's courage; so that he is left at last with barely sufficient strength to oppose everything and find fault with everybody, which is the bounden duty of every genuine advocate of human brotherhood. To begin the good work, then, he denies that children are born sixty years old to-day. The present generation is in advance of the ancients in some respects, but behind them in others. Knowledge is better diffused, but it is less profound than of old. In painting, sculpture, mathematics, the ancients were our superiors. The same is true of morals, music and Spiritualism. What are our singers compared with "the sweet singer of Israel?" Where are we to match the character of Jesus? Now that the more rational among the moderns are rejecting the supernaturalism of Jesus, he feels it a relief to his pent-up piety to declare that he was, in very fact, "before Abraham," that great rejected Saviour. Concerning the question of the evening, his criterion of truth is *growth*. There is but one truth in nature to him, and that is brotherhood.

Dr. WEEKS: It seemed to him that the answer to the question is simple and easy. There are two rules which he thinks applicable: First, that is the most reliable which can be interpreted alike. This will not apply to any Bible or system of revealed religion, as a whole, nor can it ever. The reader sees in them only what is in himself naturally or by education. The sects are proof of this disagreement in seeing. Not so with natural theology or the truths of nature; those can be seen alike by all peoples. They are seen alike as universally as they are seen at all. Second, that is the most reliable

which produces the deepest and most earnest conviction. History proves this. Astronomy, geology, and other revelations of natural truth have produced a conviction which has outrooted Scriptural interpretation, and overturned theological creeds. It is easy to see by men's acts that the teachings of their creeds make but shallow impression. The sects retain them in form, but practically they are of little account. It is the sensational rather than the doctrinal preacher who gathers the multitude to-day. Natural rights, human liberty, these strike their roots deep; and the preacher who appeals to these is heard where creeds would be preached to empty pews.

Dr. GOULD: As the question stands, it looks as though there were opposition between natural religion and the Bible. This is not so; they simply treat upon different topics. Science has to do with rocks; religion is concerned with morals.

Adjourned, R. T. HALLOCK.

#### A SERIES OF TESTS.

CHARLES PARTRIDGE: *Dear Sir*—As you are in the habit of recording in the SPIRITUAL TELEGRAPH many of the facts and phenomena that are witnessed by individuals in various places, and especially such as seem to prove the reality of Spirits communicating with us who live here in clay tenements, I thought the following, which occurred in my presence, might perhaps interest some of your numerous readers. And although such things happen in our midst daily, yet if my testimony shall induce only one to seek the light of truth, who would not otherwise have made the effort, then the recording of these facts will not prove in vain.

A few weeks since Mrs. A. D. Shepard, (who resides in Albany, N. Y.,) and myself, called upon Mr. Colchester, a medium whose rooms are at No. 1 Amity-street, this city. We had neither of us ever seen Mr. Colchester, and had heard only a day or two previous to our visit that there was such a person as he. After waiting a few minutes in his room, Mr. C. came in, and we then, (being the only persons in the room,) seated ourselves at a table, Mrs. Shepard and myself sitting opposite the medium, so as to prevent his seeing anything we might wish to write, as we could interpose a book, hand or arm between what we wrote on and the line of his vision. The raps soon came, both on the floor and on the table, and at the same time I looked, and saw that neither the medium's feet nor hands touched the table.

The intelligence controlling the sounds, in answer to our inquiry, signified a willingness to answer test questions. So I wrote on a slip of paper some eight or nine names, most of which were fictitious ones, but among them were two or three names of persons who were in the Spirit world. I took good care that no one but myself could see what I wrote.

I then tore off the names I had written separately from each other, and rolled each one up into a small pellet by itself, making the pellet as small as possible. Mrs. Shepard prepared about the same number in the same manner, and we then put them all together, hers and mine, and mixed and mingled them up so that we could not tell one from the other, nor pick out any one of them knowing what was on it.

We now requested the Spirits (if such they were) to pick out or select the names of such of our Spirit friends as were present. They signified their willingness to oblige us, and as Mr. Colchester touched each pellet with his pencil, they would rap either in the affirmative or in the negative. Three pellets were thus selected, and we threw the rest into the fire. The medium now asked if the Spirits would write through his hand the three names which they had selected from among the others. They answered in the affirmative, and immediately his hand was influenced, and wrote out very rapidly three names, on a sheet of paper, and then pushed the same, together with the three pellets, over to me. I took the pellets and opened them one by one, and compared the names on them with those written through the medium, and found them to correspond letter for letter, and the three were the names of those of our dearest friends who have passed from this life. One of them was the word "Father," written by Mrs. Shepard, who now said: "if my father is here, will he give me his name." Instantly the medium began to roll up the sleeve of his dressing gown, and I watched him closely while he unbuttoned the wristband of his shirt, and pulled it, together with the sleeve of his close fitting undershirt, up over the muscular part of his arm, and there on it we beheld, beautifully written in large plain red letters, the correct name of Mrs. S.'s father.

I then asked if my wife would give me her name, which request was no sooner uttered than the medium's hand was opened with a convulsive jerk and stretched out toward me, and there, in the palm of his hand, and reaching out upon the two middle fingers, was the name of my wife, "Elizabeth," fairly written in the same manner.

After this we asked a number of questions, in all of which we got correct and appropriate answers, and many of the questions would be responded to by the answers being written in like manner, either in the palm, or on the back of the medium's hands, or on his arm.

Mrs. Shepard, previous to leaving home, had prepared some seven or eight questions, which she had written on a half sheet of common writing paper. She now took a pair of scissors and cut them (the questions) apart, leaving each one question on a slip of paper by itself. She then rolled each one of them up into as small a compass as possible, and mixed the pellets (thus made,) all together. Mr. Colchester now took one up from the table between his thumb and finger, and asked if the Spirits would answer the question contained in it, and immediately his hand was influenced, and an answer was written which, when compared to the question, was found to be entirely appropriate and satisfactory; and in this manner all the seven or eight questions were answered, some requiring several written lines or sentences, but all were adapted and pertinent to the questions asked. To one of the pellets was written merely these two words "No answer," and on opening the pellet it was found to be a blank. This we soon discovered was a blank piece, and remaining part of the half sheet from which the questions had been cut, and being about the same size as those containing the writing, it had inadvertently been rolled up and put with the rest, but was detected by the communicating intelligence as containing no question, and was answered accordingly. Yours truly, G. SWEET.  
New York, Feb. 9th, 1860.

#### HALLOCK AND LOVEDAY.

WAUKEGAN, ILL., Feb. 6, 1860.

FRIEND PARTRIDGE: I am content to receive the interpretation that Dr. Hallock has seen fit to put upon my last letter to you of January 11, as it has had the effect of re-opening a discussion that may have been previously settled before I had become a subscriber to the TELEGRAPH, and I am gratified to learn that the members of the Conference do not differ from my firm conviction respecting the spiritual origin of the rappings; not that a contrary conclusion would have made me swerve one point from my own pre-conceived opinion. But though I do not think the Doctor's mode of explaining my position either just or charitable, it is not worth much caviling about. He is totally wrong when he says I seek amusement only in the perusal of the discussions. He or no other man, however dogmatical he may be in his affirmations, can enter fully into the state of my mind, yet he may so twist his satirical logic as to make it *superficially* apparent that he is gifted with the power of unmistakably reading the thoughts of others. It is but an opinion, after all.

I may be seriously bent on looking for a treasure where I think I have good reasons to find one, but the result may be that I find, if anything, something ludicrous or unworthy; it is not to be presumed, nevertheless, that my search was for the attainment of the ridiculous or the unmeaning. Your own hypothesis of the thoroughfare of communication between Spirits and mortals is new to me, and in my mind bears the impress at least of strong probability; but should another person rise and condemn your theory, offering, at the same time, another hypothesis not altogether absurd, I might be amused at the contradiction, without [as the Doctor affirms] being at the time in the pursuit of amusement. If I have stated the impression made on my mind by the perusal of some part of your periodical; if I have sought for a treasure and been disappointed, or if another person in my place, with the same pursuit, had met with the same result, as a Spiritualist, as a Christian, as a man I would not denounce his failure as the effect of his injustice to others, or a want of fidelity to his own proclamation of truth-seeker.

Let the worthy Doctor enjoy his own opinion, by all means; he can not make me false to myself or to others—though, if so disposed, his superior ability, if clothed with charity, might

convince me of an error of judgment, a lack of perception, or the oblivion of a fact.

W. L. LOVEDAY.

MR. PARTRIDGE: The above letter, which you put into my hands from friend Loveday, calls for an explanation apologetic from me, seeing that I am its principal topic.

Far be it from me to covet the position of an accuser of any man's motives, or set up a claim of "reading the thoughts of others" any farther than they are outwardly expressed. Friend Loveday had said that he found them [the Conference reports] "very amusing to read at leisure moments;" and so, not unnaturally I think, I pictured him in my mind's eye—his serious toils, cares and considerations satisfactorily disposed of—seated in his easy chair to enjoy a relaxation from sterner thought in the perusal of our unpretending reports, even as I not unfrequently take up the "Pickwick Papers" for precisely the same reason. But I stand corrected; friend Loveday's statement of fact as to purpose, has left my "satirical logic" without a leg to stand upon.

I must also confess, now that I am trying to make a clean breast of it, that when I complained of injustice (not intentional, of course) on the part of friend Loveday, with respect to what really is, and what is not, maintained in this Conference regarding the science of Spiritualism, reference was had to a wider spread delinquency or neglect in this respect than is represented by any individual. In short—for murder will out—I felt like preaching, and took Friend Loveday for a text. The sermon was poor enough to be sure, but the text is good, as it was thought, and I still think it might be preached over again with profit. Be that as it may, the moral of that sermon was simply this—*looking at letters and words is not reading.*

To read an author aright, is to enter into sympathy with his purpose. Ignorance of this secret, makes "Biblical scholars," for example, the most miserable readers of the Bible extant, not excepting the so-called infidels. Their Hebrew and Greek help them nothing. They understand Moses pretty well, and for the precise reason that Jesus is incomprehensible. Where the heart is, there is the treasure—where the sympathy is, there is the understanding. Now the heart object of the New York Lyceum and Conference is, salvation if possible to self and neighbor from a misapprehension of the newly-discovered laws of mind and Spirit; which salvation, it is supposed, can only be realized through comprehension of them; and it is safe to say at least, that he who in heart does most nearly sympathize with that object, will be its truest commentator.

R. T. HALLOCK.

### ARE ALL SPIRITS WISE AND GOOD?

[From the Spiritual Age.]

In response to a call from our co-laborers of the SPIRITUAL TELEGRAPH, we gave last week our idea of what constitutes a Spirit, as this term is commonly used—which was, in brief, that every human being enters the Spirit-life clothed in a Spirit-body, formed of the imponderable elements which previously existed in, and were the life of, the earthy body. Consequently he carries with him the individual character formed in the earth-life—its loves and hates, its virtues and vices, its aspirations and imperfections—for he carries with him that in which all these qualities reside.

If this be so, it follows that the mere putting off of the visible earth-body does not, as our cotemporary supposes, extinguish the love of earthly and sensual things. On the contrary, they who have not, in obedience to the monitions of the inmost spirit, overcome and died to the disorderly loves of the flesh, before leaving the earth-body (as is possible) must find the same loves still clinging to them, holding them down to earth, and bringing them into sympathy with all other beings who delight in similar things.

There is then a wide difference between what is commonly termed Spirit-life (that is, mere existence in the Spirit-world) and spiritual life in its highest sense—that is, life according to the dictates of the inmost spirit—a mighty difference between death of the ponderable earth-body and death of the earthy affections. This distinction is often overlooked by Spiritualists as well as others; but, if well-founded, it is of the utmost importance. To quote the language of a Spirit-communication made to us recently (before this discussion commenced):

"The birth into earthly life, the physical death and the Spirit-life which succeeds, are but the shadow or analogue of the birth into spiritual life, death to the earthly affections, and the higher life which is consequent thereon. All the latter may take place while in the earthly body."

"Whatever tendency is established by a habit of resistance to the sensual and the selfish in the earth life, is so much impetus gained for a rapid progress in the spiritual."

Such are the ideas we at present entertain; and they not

only seem to be the plainest conclusions of enlightened reason, but accord with the testimony, so far as we recollect, of all beings in the Spirit-world with whom we have ever conversed on the subject; also with the testimony of Swedenborg and other illuminated seers; and with the teachings of Paul and Jesus, if we understand them—not to mention the voices of such minds as Plato and Socrates, and in fact the almost universal intuitions of mankind. This theory harmonizes with that fact of general consciousness, stated by Paul, that as we become spiritually awakened, we find "a law in our members warring against the law of our minds." It also gives us a rational philosophy for the existence of "demons" and "evil Spirits"—a belief in which is and has been almost co-extensive with the race. They are but human Spirits, still exhibiting, in more or less intensified forms, the lower and selfish passions of human nature, which have not been left behind in passing the portal of the grave.

Now as to facts. The "assumption" on which the TELEGRAPH proposes to join issue with us (see its "Reply," in last number), we did not make. A misprint occurred in our article copied into its columns which obscured the sense; beside which the TELEGRAPH overlooked a part of the sentence essential to its meaning. What we wrote was this: "So far as we are acquainted, Spiritualists in general are convinced \* \* \* that the facts of Spirit-manifestations, through almost every medium, prove the existence of untruthful Spirits, as clearly as that of truthful ones." We presume the TELEGRAPH will not dispute that such is the conviction of Spiritualists in general—its conductors being excepted.

As to the general question, we presume only to make this affirmation—that the acts of Spirit-manifestation, as we have observed them, have proved to us the existence of untruthful, ignorant, immoral, selfish, impure, and un-spiritual Spirits, as clearly as that of Spirits pure, wise and good. We have investigated for ourselves, and have drawn our own conclusions. We will not undertake to make confident assertions about the experience of others, nor to draw conclusions for them. But in so far as others report experiences and conclusions similar to ours, we naturally consider our own corroborated thereby.

The facts coming under our personal inspection, indicative of falsehood, malice, and the grosser forms of depravity on the part of Spirits, have been fewer and less striking than those reported by many others. Yet they have seemed sufficient to settle with us the general question that there are Spirits actuated by similarly evil, mischievous and selfish propensities as we see exhibited in persons in this life. We will mention but one, as illustrative of a class: A Spirit-being once manifested himself through the mediumship of a member of our own family, when no other visible person save ourself was present—giving the clearest evidence of the presence and action of a mind distinct from either of us. He first declared himself divinely commissioned to announce to us a series of fearful disasters or judgments which were imminently impending upon the inhabitants of earth, delivering himself something after the manner of the ancient Jewish prophets, partly in scripture language, but quoted in such a manner as showed an illiterate mind, and a want of perception of real meaning. We ventured to inquire the name of this prophet residing at a distance, and claimed that he had recently passed to the Spirit-world. (This was not true of the friend whose name was used, as afterward ascertained.) We asked other questions, the answers to which, though promptly given, would not fit at all the case of the person indicated, and showed a pretense to knowledge not possessed. Evidently perceiving that his claims were not accepted, though nothing was said by us to indicate this, he suddenly exclaimed, "Ah, I see you are too sharp for me!" and departed. Had credence been given to these apocryphal revelations, and had they been proclaimed to the world as a disclosure from "Spirits of the seventh sphere," or the "forty-ninth circle" (the like of which has been done in we know not how many instances)—the chuckling over our open-mouthed credulity that would have ensued may be appreciated by all lovers of hoaxes and practical jokes.

But it seems needless to recapitulate facts of this character. (See TELEGRAPH of Dec. 31 for a striking testimony of the same effect.) Those of a similar significance have occurred, we have reason to believe, to almost every investigator who has had much experience—though doubtless mistakes have often been made, and evil or mischievous designs hastily imputed where none were intended.

There is another class of Spirit-manifestations, more common than any palpable demonstrations of mischief or malice, which yet afford equally conclusive proof that all Spirits are not wise, pure and holy beings. We refer to the deluge of wild vagaries, subtle sophistries and un-spiritual doctrines—tending to foster self-conceit, intellectual pride, irreverence, uncharitableness, sensuality, and various other "works of the flesh"—which has been showered upon this mundane sphere through mediums of various classes, and which show their authors to have arrived at no very exalted plans of spirituality. A large proportion of what is known as "spiritualistic literature," including trance-discourses and Spirit-communications, betrays an utter blindness as to the profounder truths of man's interior nature, often accompanied with boastful pretensions of superior wisdom. By no means would we deny the

right of any Spirit, embodied or disembodied, to give utterance to such ideas as it has; but we can not help knowing them by their fruits. Such crude and bitter products can not have grown in celestial spheres.

It will be easy, of course, for those who have adopted the arbitrary rule laid down by the TELEGRAPH, to deny that any such manifestations come from the Spirit-world at all—to claim that sophistry, error, pretense, falsehood, deception, or any other immortality, *à la mode*, disproves a Spirit-origin—hence, that all facts of both these classes must be referred to "mundane, mesmeric, or clairvoyant influences." And it would be equally easy, in our view, to take the ultra-materialistic ground, and refer all the manifestations to the same sources. For the evidence of the action of disembodied minds in the cases alluded to, has been to us quite as clear—sometimes much clearer—than in cases where truth, purity and goodness were the manifest results. We must claim to judge for ourselves whether any particular manifestation that we witness proceeds from a mind out of the physical body or in it; and that not by any arbitrary moral standard, but by the proofs afforded of the agency of a distinct invisible personal intelligence.

Beside a reference to "mesmeric and clairvoyant influences" does not take us out of the realm of Spirit-agents. What are these "influences?" We think no one can fully answer this question without recognizing the agency of Spirits, both good and bad.

Most heartily do we endorse the sentiment, "If truth destroys Spiritualism, we had better let it be destroyed." We have no fears for it, on the rational basis we have endeavored to maintain; but very much doubt if it could sustain the burden of so improbable a hypothesis as our friends of the TELEGRAPH would fasten upon it.

This response has required many more words than we intended; but if the discussion shall result in giving prevalence to a more clearly-defined and correct pneumatology among Spiritualists, and in enforcing the momentous practical importance of subordinating the sensual and the selfish in the earth life, these words will not have been wasted.

A. E. NEWTON.

We intended to say something in reply to Brother Newton, but the limitation of time and space incident to the closing up of the volume has prevented us; we can only refer to the proceedings of the Conference in several prior issues of this paper, in which the subject is considered.

### NOTE FROM FANNY GREEN.

PROVIDENCE, Feb. 2, 1860.

MR. PARTRIDGE: Dear Sir—I have met with an accident in my work which, though trifling in itself, yet annoys and hinders me, especially as numerous orders from a distance are waiting to be filled. I beg you will, therefore, allow me a word of explanation.

Just at the moment of triumph, when I was rejoicing to see a great improvement in the Magnetic Girdle, a serious drawback occurred in the loss of the composition which is used to make it, by a fire, which also threatened the destruction of the whole building. This will cause detention—but only of a few days—and would, in itself, be hardly worth publishing, only that quite a number were waiting to try the Improved Girdle; and, by this accident, their necessary delay is protracted. But everything is now going forward with alacrity and power; and in the course of a week, and possibly less time, all waiting orders will be filled.

There are many inquiries concerning my medical book. I wish to inform those who may be interested, that all possible speed is making toward its accomplishment. I think it will not be more than two months before it is ready. I say this especially for those who have already sent the pay.

It is my object to unfold a plain, common-sense theory of Life and Health, and the most simple and direct means of preserving and potentializing their power. It will comprehend many simple remedies, and especially the treatment of scrofula, and other diseases, by help of the Electro-Magnetic Girdle and its adjuncts.

The book will be announced in due time.

Yours, in the hope of good to all, FRANCES H. GREEN.

Communications in our hands intended for publication will be handed to Mr. Dayis for publication in the *Herald of Progress*, unless otherwise ordered by the authors.

We solicit continued patronage for the books mentioned in our catalogue, and we will furnish them at a discount of twenty-five per cent. We will furnish sets for libraries, private and public, at a still larger discount.

Communications from our friends addressed to "New York," will receive our prompt attention.

A letter from Huntsville, Ind., informs us that Dr. Cooper, of Bellefontaine, Ohio, had visited the place and created considerable excitement by the spiritual tests given through him. He also delivered an interesting course of lectures as a speaking medium.

C. G. Foster has been lecturing to crowded houses in Dixon, Ill.



CHARLES PARTRIDGE,  
Editor and Proprietor.

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

NEW YORK, SATURDAY, FEBRUARY 25, 1860.

### "TIME UP!"

These ominous words, "Time up!" are not unfamiliar to our patrons. We have written them from time to time on the margin of the paper, to signify to our subscribers that the period for which they had paid for the TELEGRAPH had expired, and also to signify to them our solicitation for their further remittance and continued support.

But as time rolls on, human needs and relations change, and the most familiar words even change their positions, relations and meaning. So now, instead of writing these words, "Time up!" on the margin of the paper as an invitation for the renewal of subscriptions, we place them at the head of the editorial columns to signify that the prophecy we made, and the hope we have often expressed, and especially at the commencement of this present volume (under date of 23d of April last, page 516), as follows: "We hoped, yes, fondly hoped, that a better man, an abler man, a man better calculated to unfold this great subject (Spiritualism), and introduce it practically to the people, would ere this appear to take our place"—is, we trust, about to be realized. The specter, "Time up!" and the man (seemingly), has appeared. Mr. Andrew Jackson Davis has commenced the publication of a weekly paper called "*The Herald of Progress*," and arrangements between him and ourselves have been made to transfer the SPIRITUAL TELEGRAPH to *The Herald of Progress*, which commences its regular weekly issues next Saturday, which will be the 3d of March.

The first number of *The Herald of Progress* will be mailed to each subscriber to the SPIRITUAL TELEGRAPH for their inspection. The balance of money sent for subscriptions to the SPIRITUAL TELEGRAPH which remains unearned or unappropriated, is subject to the order of the persons to whose names it stands credited on our mail books. We prefer, first, that each person should take the amount due them in books in our catalogue, on the last page of this paper, and to induce such a settlement, we will discount one-third from the price of said books. Secondly, to those who so elect, we will send copies of *The Herald of Progress*, including the first number, for every copy of the SPIRITUAL TELEGRAPH remaining due them; and finally, we will re-mail the money or postage stamps to those who will neither take books nor *The Herald of Progress* for the amount due them. But it will be necessary that each subscriber should at once elect, and inform us what to do with the unearned money in our hands.

### PECUNIARY CONSIDERATIONS.

No pecuniary considerations induced us to commence the publication of the SPIRITUAL TELEGRAPH, and no such considerations enter into our present determination to transfer it. In our introductory address in the first issue of this paper, under date of May 8th, 1852, may be found the following:

"I have not undertaken this enterprise with the hope or expectation of pecuniary profit, and I shall be entirely satisfied if it shall meet the wishes of those deeply interested, and at the same time subserve the great interests of human progress. I shall publish the paper weekly for one year, whether it pays or not."

We further promised that in case receipts should exceed the expenditures, we would either reduce the price or increase the size of the paper, and thus share with the subscribers in any pecuniary benefits which might accrue. We have, from time to time, increased the size of the TELEGRAPH, and, in pursuance of these promises, we made a report at the close of the first volume, and another at the close of the fifth volume, which reports abundantly show that we have increased the size and expenses of the paper beyond what the receipts warranted. We ought, however, to say that the pecuniary earnings of the TELEGRAPH never bore a more favorable relation to its expenses than during the last few months; and it never seemed

to be so well appreciated, or to stand so favorably before the public, as at present, which our private letters and the voluntary notices of the press and pulpit abundantly testify. (See page 526.) Neither have there ever been so few subscribers withdrawing their support, nor has there ever been a more substantial increase of patronage than of late; and had it not been for a long-cherished hope and a settled determination, as we have often intimated in these columns, to withdraw from our present position of conducting the TELEGRAPH, at the earliest opportunity which looked promising for a carrying forward by other hands, the work we had begun, we should not now have made this transfer. But other business of our own, and the charitable institutions in which we delight to labor, have absorbed nearly all our attention and time in the day, and we have been obliged to do all our writing for this paper while other people have slept, which has, we believe, shortened our life on earth some years, as begins to appear by declining health; and our duty to ourselves, our growing family, our friends, and to humanity, demands that we transfer different branches of our business whenever favorable opportunities occur. Should we ever be comparatively free from business and the outside cares of life, it will be our delight to again assume the pleasing relations and weekly communions with our numerous friends which we have held and so well enjoyed during the few past years.

### CLOSE THE BOOK.

This event, the closing of this book, (the SPIRITUAL TELEGRAPH,) revives numerous pleasant and a few painful recollections connected with the history of this paper, and the relations into which it has brought us, which thrill our whole being. The few "painful" recollections are slanders which were inspired by adverse personal interests, and demands upon us which have since been adjudged to have been unjust. We were chiefly pained to find that Spiritualism, even, was at that time incompetent to teach some of its advocates that there is no ratio between adverse business interests and the dignity of a man; that the character and usefulness of a brother man should be held sacred and inviolable amidst the strife of personal ambition and commercial conflicts. But these things occurred several years since, and their animus was apparent to observing men, with whom they found no favor. We have endeavored to live them down, and trust we have succeeded. Let them pass.

But numerous pleasing emotions press for utterance, some of which, we hope, may be of service to mankind. It seems appropriate that we should say something on this occasion respecting the inception, progress, "irrepressible conflicts," and the success of the SPIRITUAL TELEGRAPH. First, then, the SPIRITUAL TELEGRAPH was projected out of existing Spirit manifestations, a knowledge of which was deemed important to the happiness of all mankind; and a paper seemed to be the usual and the best method of disseminating the glad tidings from that world from which it was said and sung that "no traveler returns." We did not at first expect to issue more than a few numbers, and these were intended to contain merely statements of the facts which should from time to time appear. Accordingly a few tracts were issued in the year 1851 and the early part of 1852, entitled "A New Leaf."

But the manifestations of Spirits so increased, that we found more space and a regular issue would be required to make a record of them. Accordingly, on the 6th of May, 1852, we published the first number of the SPIRITUAL TELEGRAPH, and have since continued it regularly each week to the present number, which is but eight copies short of eight complete yearly volumes. We should have been glad to have completed the present volume, but it seemed to be the interest of the new paper, "*The Herald of Progress*," that the TELEGRAPH should stop the Saturday prior to the commencement of the regular issue of that paper. Beside this, other important duties and business of our own require our immediate attention; hence we furnish an index to the present volume, and at once close the book.

In the inception of the SPIRITUAL TELEGRAPH, we were by no means blind to the ignorance and superstitions of our people respecting spiritual things, nor were we unaware of having the best basis and the most favorable opportunity ever presented, to build up a more plausible, substantial and powerful ecclesiastical hierarchy than ever existed on the surface of the earth;

and we early observed indications that other persons saw this opportunity, and were not lacking in ambition to make incipient movements in that direction. But fortunately the SPIRITUAL TELEGRAPH had already been born [as it were in a manger], and took its place in the whirl of humanity and of business life, and was baptised with the sacrament of spiritual truth, and consecrated to bear these messages in their purity to mankind. In other words, the TELEGRAPH was not established for a display of ambition, neither to build up sects, parties or organizations, or as a censor of the thoughts of Spirits or mortals. On the contrary, it at once assumed a more free and liberal basis than any other paper extant—in this respect it was the antipode of the religious press, as the following quotation from our introductory address will show:

"Be it understood, once for all, that no communication, written in a respectful and earnest manner, will be rejected because the sentiments uttered do not accord with our own, or those generally held; for it is one of the chief objects of this paper to faithfully represent all the phases of thought entertained by Spirits and mortals on the subject of spiritual phenomena. We therefore ask that indulgence from our readers which will not take offense if sentiments are presented which they think are opposed to all sound reason and reliable revelations; for it may be that those who from their conclusions with but partial knowledge of the subject, or from viewing it in a simple aspect, may hold erroneous views for which a more comprehensive and enlightened judgment shall furnish no warrant."

Not only did we place the TELEGRAPH on the most free and liberal basis, but we have constantly solicited communications from persons holding adverse views, from persons who had criticisms to make of our facts, and objections to urge against our theories, to write them out and send them for publication in these columns; and we never have rejected any opposing communications. On the contrary, we have copied from our contemporaries the most formidable objections which have been published, and have replied to them as we were able, always trusting to the integrity and good sense of our readers to discriminate between that which was true and that which was untrue, and to come to sound conclusions in the matter.

This method of presenting the *pro* and *con*. of every question fully and fairly before the people, in our paper, of testing everything by its manifestation—its facts, and by what it does, rather than by what people say of it—is new and peculiar to modern Spiritualism. At least, this rule has governed these columns. This is the only fair basis of testing truth, and those few persons who are willing that truth shall be eliminated and prevail, do not object to this method; but all those who esteem pride of opinion and creed above truth, and those who write and preach for money rather than for the establishment of truth, and those who prefer to be eternally talking about truth rather than present it to the comprehension of the people, fear and reject this method.

We have repeatedly proposed, in these columns, to the friends of Spiritualism in Boston, Philadelphia, Buffalo, Cincinnati, Chicago, Cleveland, St. Louis, New Orleans, and other large cities and towns where they felt the need of, and could support, a paper devoted to Spiritualism, to enlarge the TELEGRAPH to any dimensions required, and to devote a department of it, under appropriate local headings, to such person or persons as might be competent and willing, or to such person as the friends in the several localities might designate as editor and conductor of said department, and to furnish so many copies of the paper to each of said editors or conductors, at cost, as they might require to serve their subscribers, to the end that the whole country should be represented in one paper, and that all the subscribers might get, not only all the benefits of a local paper, but of all such local papers, with their variety combined, in one, and at a small, if any, advance on the price of a single local paper. But no. Ambition and indiscretion, as it seems to us, in these particulars have hitherto been paramount to economy and fraternal co-operation in the elimination and establishment of truth.

It is hardly to be expected that people in a state of transition from subjection to organizations and the fear of the devil, to the sovereignty of the individual, will at once voluntarily arrange themselves in the support of their independence and of a paper defending the justice of their new positions.

In the last number of Volume Five, we presented a statistical record of the commencement and close of nearly one hundred spiritual periodicals which had been called into being and passed away up to that time, and of eight or ten struggling for a continued existence. Since then, fifteen papers have

being published have been discontinued, leaving three which are still published. Since then, eleven other papers have been born; two of these have died, leaving nine. These, added to the three remaining of those mentioned in our former report, give twelve spiritual periodicals now extant, which, we think, are ten too many.

We have been often surprised and sometimes mortified at the folly of Spiritualists in starting and encouraging *new papers*, some of which seem to have had no better basis than a supposed "thus saith the Spirits" to an unfledged aspirant. Some persons seem to suppose that if they can only get out a paper bearing their name, they will be *somebody* at once, and that everybody and all the sensible Spirits will flock to their standard. Some Spiritualists try to be excessively amiable, and seemingly think it a virtue to always say "yes," even to flatter everybody, and thus to foster illegitimate ambition to multiply papers. When such men are asked about starting a new paper, their answer is, "Yes, O yes; you are the very man that is qualified to teach; you can not fail to succeed," etc., etc.; when, in reality, they don't believe a word of all this. These are mere weathercocks, subject to the windy puffs of every man they meet. They do not really mean to deceive, or to be the means of getting their friends into trouble; but one thing they do mean, and that is, to be considered friendly and amiable. Ask no advice of such men; they are quite too clever.

Modern Spiritualism has, naturally enough, attracted people who delight in wonder—in the mere emotions which are excited by the sight of new things. These want to breakfast and dine on miracles and sleep on beds rocked by Spirits. They equally hanker for *new papers*. No matter what the paper is, only so that it claims to be devoted to wonder. These epicures of novelty are equally delighted with a new paper as they are with a new fact or idea. Such men do not seek papers to be instructed, but to be excited; and when they have encouraged a new paper into an existence, they abandon it for another that may come into being.

Men who have no knowledge or care for Spiritualism beyond the dollars and cents it will bring them—men who never attempt to unfold its truth or defend its claims—have seen this weakness of the people, and have taken advantage of it. They have established papers through adroit panderings to the last for now wonders and exciting stories, which wonders and stories are speciously got up to whet the morbid appetite for "more next week;" and by these and other means, the spiritual forces have been distracted and used for filthy lucre, while the men and the papers earnestly laboring to eliminate truth and elevate mankind are left to languish and die by the side of these vampires which prey upon the vitals of truth, virtue, and of human progress. The result is a slaughter of *thirty-eight spiritual periodicals in nine years*. And not only papers but men who have spent their lives and substance in earnest labors for the elimination of truth and for practical reforms have been left, as it were, wounded by the wayside, where the Pharisees pass by jeeringly on the other side.

Not a single publisher of these thirty-eight papers, with the exception of ourselves and one other, have given them up until they were obliged to do so for the want of pecuniary means to carry them on.

Brother A. E. Newton, the accomplished and able editor of the *Spiritual Age*, and its predecessor, (the *New England Spiritualist*)—a man who has been long in the field laboring most earnestly night and day to unfold and defend spiritual truth, says in his "Parting Words," published in the *Age* under date of Feb. 4th:

"I retire with the sustaining consciousness of having labored long, earnestly and honestly, to the extent of my means and abilities, to furnish a spiritualistic journal which should be creditable to the great movement of our day—which alike in its literary, moral, philosophical, religious and practically reformatory tone, should represent the best phases of this grand revelation. The failure of health and the lack of that substantial co-operation which might have been reasonably anticipated, interrupted these labors. \* \* \* It is surely not greatly to the credit of the reputed millions of believers in Modern Spiritualism, that no publication devoted to its advocacy has been able to obtain a competent support without resort to extraneous and sometimes questionable aids."

We do not know to what Brother Newton refers as "questionable aids," unless it is to that line of policy concerning which we have treated in a previous paragraph. If this is it, then we are agreed in all he says, and accept his expressions

as uttering our own feelings and sentiments. Sure enough, where are the reputed millions who profess to be Spiritualists, many of whom are wealthy? Why have none of them come forward to relieve Brother Newton from his pecuniary embarrassments? Truly no Spiritualist has more richly earned favor and support. Brother Newton's experience is like our own, as to pecuniary helps.

Modern Spiritualism has no organization to give unity and efficacy of action, and no Devil to frighten men to their duty. We have felt from the beginning the lack of that co-operation which would pay one dollar to sustain the TELEGRAPH, with a few slight exceptions from abroad amounting perhaps to three dollars, which have been contributed to pay postage on books and papers which we have from time to time been called on to give away.

What, then, are the lessons to be drawn from this? for we have not written this without a motive, and that motive is, to make known fully and fairly the general conduct of Spiritualists in these respects, and the condition of our cause, to the end that they may awaken to a sense of duty, especially in this—to concentrate their forces on one spiritual organ, which shall be as free as has been the "Telegraph," so that all spiritual facts and all phases of thought may be presented to the public through its columns. We have ever advocated this; and now that we are out of the field, we shall urge it the more. It is the only way that a truly spiritual paper can be sustained.

#### TO OUR PATRONS.

We are endeared to our patrons by no ordinary tie. We can not consider our relations with you as a mere commercial affair. Many of you we have been permitted to visit with our best thoughts (poor though they may have been) every week during nearly eight years, and we made the acquaintance of others subsequently, but have sustained to them the same affectionate relations. Our heart has been daily gladdened with cheering words from some patron, accompanied with money for the continuance of our paper. Our friends must by no means suppose we have been unmindful of their kind words because we have not responded to them by letter, as it must be perceived this would be impossible consistent with other duties. We have generally acted on the presumption that our numerous correspondents would take our good will for the deed. We are sorry to have been obliged to trust the business department so much to other persons, but we have endeavored to have it attended to correctly. We are not aware that any of our patrons are agrieved, but if any of them should be dissatisfied they will please make it known, and all errors will be adjusted.

Our relations have been of a peculiar character; they have been formed through sympathies in an unpopular subject—a subject so unpopular that in many instances it has required no little heroism to receive our paper into the home and family; and yet most of you have been inspired by it to carry the facts and theories to the neighbor. Your money has formed but the minor part of the support you have given to us in our trying position. We have always been frank, and have kept back nothing, *pro or con*, in respect to the glorious cause to which this paper has been devoted. We have been engaged in no common investigation—in one which belongs not to the earth life alone, but which will aid us through the long journey of eternity; and not only so, but one which will ere long revolutionize the religious thought on the earth, and become a blessing to all mankind. We are, we believe, entirely unable to comprehend the benefits which will yet flow from these joint investigations. When we contemplate the work we have unitedly been engaged in, constant thrills of sorrow pass through our whole frame that in consequence of an agreement that has been consummated, we are under the necessity of uttering these parting words. We shall not part with our mail books containing your address, but shall occasionally find consolation in looking them over, and if we should have anything to say publicly which we think might be interesting to you, we shall venture to mail it to your address. We contemplate traveling some during the ensuing year, and wherever we stop we shall be most happy to make the personal acquaintance of our patrons and friends. Thanking each of you kindly for your patronage and encouragement, we bid you an affectionate ADIEU!

#### TO OUR NUMEROUS CONTRIBUTORS.

We feel that words are quite incompetent to convey to you the gratitude we feel and obligations we are under for your gratuitous and many valuable contributions to this paper. We ever look with pride over the display of literary, scientific, philosophical and theological learning, and the progressive and deep, independent thought and noble expressions which pervade the columns of the SPIRITUAL TELEGRAPH. We believe no paper in this country ever enjoyed a more diversified and really instructive correspondence than the TELEGRAPH.

It will be one of the proudest recollections of our life that we established an organ which formed the general interchange of experiences and thought on the most progressive and profound problems which ever engaged the minds of men. Generations yet to be born will ponder over these columns with delight, and will be instructed. Our work has not been for a day, neither wholly for time, but reaches forward beyond the realm of human comprehension. The seeds of revolutions in the mental and social states have been sown, which after generations shall unfold. Comparatively few persons to-day have been able to comprehend your far-reaching thoughts; indeed, many of you who have written will, in after years, comprehend more of truth in your articles than you were aware of at the time. We know not how to thank you as we ought or to recompense you for your valuable contributions, otherwise than to point you to your own growth in the endeavor, and the good that will result to yourselves and to humanity in the future.

We beg to be pardoned for particularly mentioning in this connection our esteemed co-laborer, Dr. R. T. HALLOR, who has furnished gratuitously to these columns reports of the New York Conference, with but few exceptions, each week, from the commencement of this paper, making in all four hundred and eight weeks. His labors have been immense, and his contributions have been exceedingly important, as tending to allay undue enthusiasm and to regulate this great movement. We are mortified that this publication has not warranted the payment for so long and onerous labors. But so it is, friends; we have all thought and worked nobly, and we trust our bread is on the waters, and will return some time. We shall be gladdened at any time to receive communications from any and each of our correspondents. Let us assure you that we shall be ever grateful to each of you; and now, kind friends, farewell.

#### TO OUR COTEMPORARIES OF THE PRESS.

We can not close this volume without expressing our thanks for the cordiality and respect extended by the Press to us personally, and to our labors generally. Our exchanges have been numerous; but the general theme of the Telegram has been of that peculiar character which rendered them of little service to us except for private reading; but we have to extend our hearty thanks for the many favorable notices which many of you have been pleased to make of the Telegram. We are fully aware that prejudices against Spiritualism have prevented many of our cotemporaries from making extracts, and from speaking of the TELEGRAPH as they otherwise would have done; we assure them that we believe Spirits communicate with mortals, and this is a sufficient warrant for us to say so. We by no means sought to make a mere popular paper. If this had been our object, we should have been obliged to renounce our unpopular convictions. But we have tried to unfold a truth to the acceptance of the people whom it is calculated to benefit.

We may occasionally submit an article for publication to such of the papers with which we have enjoyed an exchange as may signify a willingness to publish communications on the subject to which we have been chiefly devoted.

To our cotemporaries of the spiritual Press, we beg leave to express our heartfelt gratitude for their cordiality and respect, and their important co-operation to unfold the truths and reforms vouchered to man in this important dispensation. It is hard for us to withdraw from the field in which we have labored so long, while there remains a row to hoe; but we leave with you our heart's good-will, and promise assistance as we may be able. Go on in the work, with the assurance that you are earning a glorious diadem for yourselves and unfolding an immortal blessing to all mankind.

We shall ever feel grateful for the many kind words of the

Press, and for the acquaintances we have formed with the editorial corps of our country.

"IRREPRESSIBLE CONFLICT" AND SUCCESS OF SPIRITUALISM.

Irrepressible conflicts in the human mind are the results of growth. Human growth prepares the mind for the higher manifestations of God or nature, and a broader comprehension of what human life is, its needs, relations and destiny. The human mind on earth has grown into the realm of reciprocity of manifestation with the world of spirits. Not every mind has attained to this growth, or to a realization of the fact even, but to the advanced minds contact with the spirit world is as real as is their contact with the natural world.—Through this growth and contact revelations from a purer realm and higher life have come to man—not revelations in words only, but in words sanctified by deeds. These have not only revealed the continuity of human existence, but of man, and of human affections, and have inspired a broader and truer conception of the grandeur and value of human life and its needs; and hence arises the "irrepressible conflict" with that order of society and conclusion of minds which have been formed on a lower plane of manifestation and of comprehension.

Modern spiritualism found the people generally affirming that there was a life beyond for man, but denying—(even the professedly christian people denying) that there were any tangible evidences of the fact, and that the existence beyond was in a place so far off, and in such condition, as rendered it impossible that spirits could manifest themselves to mortals. It found the people professing that God was omnipotent, infinitely good and filled immensity; that he created every thing, and yet that there was a devil who was equally omnipresent, occupying immensity conjointly with God. It found the professedly Christian world believing that God and the devil had entered into mutual arrangements by which the latter should have all the creations of the former who fail to publicly acknowledge the justice and propriety of the arrangement. It found the Christian world professing to believe that God was vacillating, changeable, subject to terrible anger which he had once himself died to appease, and also subject to special favor toward supplicants. It found the world disconsolate, moaning for the lost and supposed damned ones; it found civil governments everywhere based on the might-makes-right principle; it found men deceiving and taking advantage of each other, and combinations of men to promote such trespasses by legal enactments; it found the existing code of laws to be special, and partial and unjust; it found that human integrity, justice and laws were articles of commerce, and human life even valued by dollars and cents; it found communities hanging men, and supposing that they were dead, and their influence in the earth thereby destroyed. Is it any wonder that there is waging an irrepressible conflict? Modern spiritualism came to demonstrate the fact that death was a change of conditions of human life, instead of a journey to a far off country—that man was a man "for a' that," and that human affections continued after the dissolution of the body. It came to demonstrate that God is good, is omnipotent and omnipresent, and is just, impartial and unchangeable, and that he really does fill immensity; and, therefore, that there is no place for a devil, and that there really is none—and also, to teach men that God is not changed by prayer or supplication, but that the only efficacy of prayer is to bring the supplicant into divine order. It came to teach the sacredness of human life and of true human relations, and to demonstrate the fact that human life cannot be intercepted, or human rights and relations violated, with impunity; that the aggressor is in all cases more severely injured than the person trespassed upon; and that there is no such thing as the transference of the penalty of sin from the sinner to another person; that the consequences of sin are inherent in the sinner; that God's method of reform is the natural penalty for transgression. It came to teach that human integrity, usefulness, justice, rights and social laws cannot with impunity be bartered in shambles, but, on the contrary, that human rights, character, usefulness and life, are sacred: and that hanging a man does not kill him, or destroy his influence in the earth.

Here are immutable truths and principles which will ere long wipe away the tear from the eye of the sorrowing, give consolation to the mourner, bind up the broken heart, inaugu-

rate equal rights among all mankind, preserve inviolate human integrity and usefulness, and restore man to his pristine cheerfulness, and fix a perpetual expression of joy upon his countenance. Until then an "irrepressible conflict" must prevail."

THE SUCCESS OF THE SPIRITUAL TELEGRAPH.

The SPIRITUAL TELEGRAPH has been eminently successful in all the purposes for which it was established. It was designed for a record of the communications and manifestations of spirits, and for an earnest, candid criticism of the same; also as an organ for a respectful and free interchange of experiences and thoughts, pro and con, on all subjects, and especially those subjects which were new, instructive and elevating to mankind. In these respects it forms an encyclopedia of new phenomena and of the best thoughts, pro and con, on the profoundest subjects which ever engaged the minds of men.

The TELEGRAPH has been successful in inaugurating a new system of newspaper enterprise—a system by which every person may speak, and a system by which all phases of thought on all questions are presented to the reader, thereby challenging thought, and thus making each to know for himself what is true, rather than blindly submit to the authority of another. It has been successful in finding an audience sufficiently intelligent and tolerant to hear respectfully all sides on all questions, to consider all the elements of all questions, and to form their own conclusions.

The TELEGRAPH has been successful (with other instrumentalities) in preventing and regulating (in a good degree,) the fanaticism, on the one hand, which the glad tidings from spirits naturally excited among a people saying and singing of the spirits as gone to "that bourne from which no traveler returns," and by its practical and scientific character, its dignified and earnest tone, it has prevented, on the other hand, overt acts of the superstitious people to restrain, by legal enactments and otherwise, circles for investigation of spirit manifestations, and the dissemination of the facts and theories concerning them.

The TELEGRAPH has been successful in eliminating the truths and principles of Spiritualism in a practical and scientific manner, to the comprehension and acceptance of the people generally. It has established (with other instrumentalities, of course,) in the public mind the conviction that *Spirits communicate with mortals*.

The SPIRITUAL TELEGRAPH has been successful in introducing new methods of unfolding and determining truth, and of establishing exact science by which appeals are taken from what men say of science to the facts of science; from what men say of God to God himself, in his manifestations; from words to deeds; and in them men find their law and their principles.

The TELEGRAPH has been successful in establishing facts, rules and principles which will produce revolutions in the activities of mind, and in the faith of the world—rules and principles which are freeing the minds of men from tacit and real allegiance to the mere authority of books, popular sentiments, creeds and hierarchies, and restoring them to their legitimate use and normal position of sovereignty over all they see and experience.

The TELEGRAPH has waged a constant warfare on the follies of the world, and consequently has been the center of the attack directed against this great movement. It has been successful in exposing the false grounds and animus of the opposition, and thus has appropriated every stone thrown at it to the building of its own castle.

The TELEGRAPH was not established for pecuniary gains, and in this also it has been successful, and we have the satisfaction of having contributed the best years of our life, and largely of our means, to so worthy an object; and finally we have to say that the TELEGRAPH was never so well appreciated, and never exerted a more wide and healthy influence than at present, and never was more successful in all its purposes and interests than at the moment of its change. We have no personal ambition to subservise by its continuance, and have long looked for an opportunity to transfer it to such other hands as we could hope would manage it consistently with the interest of the cause in which we have been engaged. We have labored hard and to the best of our ability, under the burdens of other

business, and the result is before the world. We by no means arrogate to ourselves the credit of all the brilliant successes of the TELEGRAPH. Much of its success is due to influences which have surrounded us, and to the able contributors to its columns, and to Brother Fishbough, who has been our indefatigable co-laborer. We now resign our position to Friend Davis, in hope that he will reap some of the benefits of our labors, and will be able to do more and better for the happiness and elevation of mankind than ourselves.

If his efforts shall indicate (as we trust they will) a realization of this hope, we shall be pleased to see the friends unite, as we have before suggested, sustain him.

Doctor Hallock will continue to report our Spiritual Conference, which Brother Davis will publish in the *Herald of Progress*. We had much work in process of completion and more in contemplation which we think would be valuable to mankind, and which is by this event and for a time suspended, and we have only to add a few final words.

Beware of pride of opinion, of popular but unjust sentiments, of book and word authority, of organizations, personal ambitions, and lust for power and leadership; but be steadfast in truth. Farewell!

CHARLES PARTRIDGE.

T. L. Harris and Spiritualism.

It is but just to say that in a number of the London *Critic* subsequent to that from which the extract was taken which we published in our last issue, Mr. Howitt publishes a reply saying that the reporter of the London *Advertiser* (whose report is copied in the New York *Tribune* of Feb. 21) had misunderstood Mr. Harris, by supposing he said those things which they published, and which we copied from them, of *true Spiritualism*. On the contrary, Mr. Harris stated them as the *abuses* of it—a very important distinction, certainly. But it is folly to say or to suppose a cause is waning, or is untrue, because men change their minds and speech concerning it. It was recently said by the opposers, that Spiritualism had received a heavy blow by P. B. Randolph renouncing it; but he is back again lecturing in favor of Spiritualism, quite as rationally as before; so others who carry more sail than ballast, may change. But one thing is apparent—namely, that there is but one place for all mere book or word authoritarians, and the sooner Spiritualism is rid of all such as are incorrigible, the better for them and for the cause.

The Anacalypsis.

The publication of this truly great and valuable work is not yet commenced, but we have by no means abandoned the enterprise. We still lack sufficient subscribers to warrant the undertaking. If those Spiritualists and friends who are able would signify their desire to have a copy, and to pay for it when received, we think it would warrant our putting the work in hand. The book will be about the size of the large quarto Bible. The price will be \$12 per copy.

To students who desire to avail themselves of the occult wisdom of the ancient world, and to find the clues that will lead through the labyrinths of archaeology, mythology and mystic theology, this book is invaluable, and the sum that it will cost them will appear insignificant in comparison to the returns of mental wealth that will be secured.

We have some copies of the TELEGRAPH of different volumes, which we can furnish to those wishing to supply missing copies, or otherwise. Please let no time be lost in making your volumes complete.

OWEN'S FOOTFALLS.

The *Independent Republican*, published at Montrose, Pa., gives the following just notice of Mr. Owen's new book, "Footfalls on the Boundaries of Another World," which we have for sale at this office:

"Mr. Robert Dale Owen, who has an established reputation as a man of culture and reading, has, within a few years, had his thoughts much directed towards the probable condition of the soul beyond the grave, and the possibility of its communicating again with friends upon earth. He has brought together, in the handsome volume before us, the results of all his reading—that is, of all that he deems well authenticated and honest. In these results there is much that is surprising, a great deal that is awful, and nothing that is not interesting. Many of the various phenomena of apparitions, mysterious sounds, premonitions and extraordinary communications from invisible sources, which we can only account for by calling them ultra-mundane, are vouched for by persons well-known for veracity, and who could have no motive for deception. Of this character is John Wesley's narrative of the disturbances at his father's parsonage at Epworth. Many other accounts of singular occurrences, to old and recent times, have an equally good endorsement.

"In presenting these various reports, Mr. Owen does not undertake to account for them, nor to set up a theory of Spiritualism which is to be sustained by arguments. He simply offers them to the reader, and leaves him to draw his own conclusions. He combats no one's religious belief; nay, he presents many points designed to reconcile these phenomena with the orthodox faith. Certain individual dogmas, of those who have explicitly denied the possibility of direct communication with the world of Spirits, are noticed; but not in a harsh or polemic tone. He, however, does not conceal his devotion to the doctrine of an intelligent and refined existence after death; and in asserting this, he combats earnestly the idea that death is a total extinction of our being."

Four thousand copies of this work were sold within thirty days, and six thousand have been sold up to the present time.

## LOUIS NAPOLEON.

New York, Feb. 17, 1860.

CHARLES PARTRIDGE, Esq.—Dear Sir: In my last of January 30, I promised a brief sketch of Louis Napoleon as a youth, student and author. As some of your readers expressed pleasure at seeing my article on the present Emperor's childhood, I shall endeavor to gain their approbation in this.

We left the young prince with his harassed and persecuted mother, in an humble mansion that overlooks the lake of Constance, bordered north by the Fatherland, south by Switzerland, and traversed by the picturesque Rhine. There Hortense devoted herself entirely to her son's instruction; there she taught him drawing and dancing. In 1816, M. Lehot, an accomplished scholar of the Normal School of Paris, became his tutor. But, alas! this quiet family retreat was soon invaded by the jealousy of the Allies: 1817 the Grand Duke was ordered to dismiss the ex-queen from his duchy. Once more, and not in vain, Hortense appealed to Swiss chivalry, and purchased the charming Castle Arenenberg in Thurgovia, where she passed many happy days with her darling son. Soon the young prince outgrew private instruction: he went to the college of the ancient city of Augsburg, where he graduated among the students of the Fatherland. There, no doubt, amid meerschaums and lager beer, the nephew of Napoleon I. acquired some of the coolness that characterizes Napoleon III. After his return from college he began his arduous military studies and exercises in a Baden regiment; thence he repaired to Switzerland, joined the Swiss army, and devoted himself entirely to science, engineering and artillery practice. Such was Louis Napoleon's life as a youth and student, earnest, active, indefatigable. No wonder that Hortense felt proud of her son. No wonder that Louis, who had been so long estranged, became reconciled to Hortense. No wonder that the whole Bonaparte family conceived high hopes of Louis Napoleon's career. The revolution of 1830 defeated the Restoration, and tore the treaty of Vienna. Louis Napoleon went to Rome, where he found a secret conclave composed of Madame Letitia, the mother of Napoleon I., Cardinal Fesch, Jerome, Hortense and her eldest son.

The Papal Government grew suspicious and ordered Louis Napoleon to quit Rome. Now he and his brother headed the rebels in the Romagna, and defeated the Papal troops in several encounters. Hortense approved of her son's daring; but her husband, together with Cardinal Fesch and Jerome Bonaparte, denounced this measure as injurious to the whole family.

The Austrians soon entered the Papal territory, and dispersed the insurgents. During the retreat the elder brother of Louis Napoleon was seized with the small-pox, and died in his arms at Faenza. Now the Austrian general set a price upon the head of Louis Napoleon, who also took the small-pox; but his ever-present mother reached him, carried him to Ancona, whence she sailed under an English passport. They landed in France at Cannes, where Napoleon I. landed after his return from Elba. Thence they went to Paris, where they were so feted by the people that Louis Philippe thought it best to order them to quit France. During this short sojourn in Paris, Louis Napoleon wrote a letter to Louis Philippe, asking permission to enter the French army as a private soldier. Then and there the star of Louis Napoleon began to rise in the political horizon of France. Then and there the youth of France began to realize that there was such a man as Louis Napoleon, grandson of Josephine, son of Hortense, and nephew of the Emperor.

Both mother and son went to England, where they were received with marked attention. After a short stay they returned to their dear Arenenberg, where a deputation of Poles waited upon him, offered him the command of the Polish army, with a prospect of becoming their king. Immediately the Prince started for Poland; but before he reached the frontier, Warsaw had fallen, and he returned to the laud of William Tell.

Now the Duke de Reichstadt died at Vienna, July, 1832, and left Louis Napoleon direct heir of the Emperor. Henceforth he became so important a personage, that the sovereigns of Europe looked upon him as the man who would float into power on the next revolutionary wave. Conscious of his position, and sure of ultimate success, Louis Napoleon devoted himself to literature. His "Reveries Politiques" appeared in 1832. This book, though written by a young man, evinces a

comprehensive knowledge of the various successes and failures of government. In 1833 his "Considerations Politiques et Militaires sur la Suisse" were issued. This gained him the love of every Swiss, and won for him the rank of captain in a regiment of artillery.

Now, an ancient throne with the hand of a beautiful princess was offered to the young sage of Arenenberg. In 1835 Donna Maria ascended the throne of Portugal and desired Louis Napoleon as her consort. He declined this alliance, first, because it might for ever blast his hopes for France; secondly, because his cousin, the son of Prince Eugene, desired the alliance.

Donna Maria married Louis Napoleon's cousin, who soon died. Again the offer was renewed to Louis Napoleon, who again declined it. He alleged, as a reason for this refusal, his ardent wish of one day serving France, from which his family had been banished by twelve hundred thousand foreigners.

After two years of intense study appeared his "Manual of Artillery," which soon made him known among men of military science. This work treats not only of all that belongs to artillery tactics, but also of the manufacture of cannon, gun-powder, and of the science of fortification.

Now, our hero had seen twenty-seven springs, and his life was without blemish! We saw him as a quiet gentle child, a devoted son, an industrious youth, an indefatigable student, and an author of merit. As yet we have witnessed none of those imprudent and turbulent acts that characterize the young. True, conservatives, wisacres, and old fogies say his Italian campaign among the rebels was rash and imprudent. We regard it rather as a noble outpouring of generous impulses and a tribute to suffering nationalities which then as now seem uppermost in his mind. Italy was the cradle of the Bonapartes; Italy groaned under foreign yokes; this was, and is, a sufficient title to a Napoleon's sympathy. After all it is not so strange that regenerated Italy should reclaim and recall the children of her Columbuses and Bonapartes, who startled the world by their enterprize and glory. Even if she put them on all her thrones it would be but natural and legitimate. Aye, it would be strange if it were otherwise! Pray, what have the Hapsburgs and Bourbons ever done to deserve well of Italy?

In our next we shall see Louis Napoleon as Pretender, President, and Emperor. Respectfully,

J. A. WEISSE, M. D.

## MANIFESTATIONS AT PROPHETSTOWN, ILL.

PROPHETSTOWN, ILL., Jan. 26, 1860.

EDITORS OF THE SPIRITUAL TELEGRAPH: Although my residence, or rather my post-office address is Albany, Whiteside county, Illinois, yet for a few weeks past I have been laboring in the more southerly part of the county, most of the time in Prophetstown. This is a place which has been visited by some of our best female lecturers, and our principles have taken root among some of the most intelligent portions of the citizens, as seems generally the case so far as my observation extends. Some of the phenomena in the commencement were of a striking character, and it may be interesting to the readers of your paper to read a brief sketch of the movements. Mr. E. D. Cutler was the medium used for most of what I am about to relate. A part of his manifestations were such as sometimes are given through other mediums, such as writing in excellent style when blindfolded, and then with great rapidity dotting and crossing a page at a time correctly, etc. At one time a stone was heard by the circle as if falling in an adjoining room; soon it pounced upon the table. One of the company said he wished the Spirits would throw it at his head, at which it was hurled with startling velocity, just passing him, and making its mark on the plastering. At another time a pail of water was set in one corner of the room, from which a stream of water was poured on the table several feet from it, while no visible agency was employed. Meanwhile the medium in a trance explained the order of the phenomena. At other times a shower of rain would fall on the entire company, while there was no water standing in the room from which it could be taken. Sometimes the atmosphere would become damp like as in the falling of a heavy dew. The medium being entranced would strike his hands together, and send a spray of water in the faces of those around him. These

are but brief sketches of a series as narrated to me by the witnesses of the things related. Should any one be desirous of knowing the facts, they can write to the medium I have mentioned, who still lives in the place.

My labors for some eight weeks have been very successful. In Delhi, Erie, and this place, mediums have been developed, and truth appears to be getting deeper hold of the people. There is, however, one drawback on my influence with a part of our Spiritualists. They think I am rather too much tinctured with orthodoxy. This may be true, as I have for nearly forty years been what is called an orthodox minister. Still I am aware that our periodicals, and many of our lecturers, take grounds analogous to my own. We all agree to the idea that the church is so psychologized to the Bible as taught, that it is prejudiced against any idea that does not find its origin there, while at the same time the reverse psychology prejudices some of us against an idea, to find it based on the Bible. This should not be so with us. We should not adopt the spirit of the error we oppose. I am aware that this is a common thing in the world; but we, as reformers, should rise above it. If we entertain a prejudice against the Bible, we ought to know that the church will be equally prejudiced against our system, and we shall have blocked our own wheels. These things do not apply to all Spiritualists, nor to the majority of them. Still I think we have a reform to accomplish among ourselves in this respect. It is not my wish to turn a cold shoulder to the branch of the church with which I am connected, nor could I think of doing without the Bible. Give me the right which others use to construe it according to my sense of propriety, and it is good enough for the purposes for which it was given. A little more careful attention to the statements made in the Bible, its own admissions and definitions, together with the known rules pertaining to allegories, metaphors, similes, hyperboles, etc., with which that work abounds, would result in the removal of our objections against it, and at the same time would expose the actual (though not designed) infidelity of our so-called Christian theologians. You may think that enough has been said on these subjects, but while darkness still hovers over some of our numbers, we must labor on. Would we save the church from its deep darkness, we must rationalize, but not condemn, the work which they think they make their standard of faith and practice. Yours for the right, HERSHEL FOSTER.

P.S.—Having read the above to Mr. Cutler, he suggests a few thoughts which should accompany this article. He allows the statements relative to the phenomena to be true, but claims that much more might be stated. I was aware of this, and should it be desired, a more extended account may yet be given. Another suggestion is, that the work began here before they had any knowledge of it abroad except as a matter of hearsay. Circles began to be held which were composed of most of the grades from orthodoxy to atheism. In these the manifestations as above were given. Three church members embraced Spiritualism, for which they were expelled from the church. But churchmen now begin to investigate, and become more or less influenced, and we hear nothing about their expulsion. Thank God for the improvement. H. F.

## BORN AGAIN.

On the evening of the 8th of February, inst, Rosana, wife of Col. J. W. Philips, of Detroit, aged forty-three years, left the perishable earthly form, and ascended to a higher life. Many among her nearest and dearest friends are "sustained and soothed in their affliction" by an "unfaltering trust" in the sublime realities of the Spirit-world.

Mrs. Philips was a devoted wife and mother, a sincere and truthful friend. Her faith in the elevated truths of the Harmonical Philosophy was sure and steadfast. Death appeared to her but a gentle angel come to conduct her to a higher and a better life. Embracing her children, she bade them "good-bye" for a season—saying: "My dear children, though you will not be able to see me, yet I will be where I can see you; and I will watch over and protect you."

Could those stern-hearted bigots of the old theology who mock at the truths of Spiritualism, have witnessed that scene, their mouths would have been forever closed.

Death they tell us, is an iron door  
That opens for the dying only—  
Barred up and closed forevermore  
Behind the soul—as sad and lonely,  
It goeth forth to meet its doom.  
Mid yonder world of doubt and gloom.

## COMMENDATORY NOTICES OF THE PRESS.

*New York Tribune* says:—"We must give it (the TELEGRAPH), at least this praise—that it seems to us the best periodical of its school, and in candor and temper a model which many of the organs of our various religious denominations might copy with profit."

*Syracuse Republican* says:—"The TELEGRAPH is always candid, impartial, and able."

*Daily Gazette and Comet* says:—"It is entitled to a high place as a literary and scientific journal."

*Jefferson Union* says:—"The TELEGRAPH, under its present management, is ably conducted, and discusses and examines the various phenomena of the new doctrine with great candor and marked ability."

*Opportunist* says:—"The TELEGRAPH is filled with the most extraordinary spiritual revelations, and can not fail to astonish the uninitiated like ourself. There is much ability displayed in its editorials."

*Connecticut Bank Note List* (Hartford) says:—"The TELEGRAPH is a weekly quarto of twelve pages, devoted to the illustration of spiritual intercourse, in such courteous style that the paper ought to be unobjectionable to all seekers after truth. The publisher says: 'its columns are open to even sectarians—to everybody who has an earnest thought to utter.'"

*Genesee County Herald* says:—"The TELEGRAPH's contributors are from the ranks of scientific and enlightened minds everywhere, and the mass of information published in its pages is truly astonishing. Mr. Partridge is no visionary fanatic, but a sagacious business man, and his character as such gives tone and reliance to the communications which appear in the TELEGRAPH. Almost every branch of natural science is discussed in this paper, with a weekly synopsis of the important news of the day. Its columns embrace articles for and against Spiritualism, and therefore it is especially valuable to the investigator."

*The Christian Inquirer* says:—"The TELEGRAPH is the most accomplished and well edited sheet of its denomination we have seen in the country."

"The SPIRITUAL TELEGRAPH has been long established, and from its fearless independence has attained a wide circulation among our profound and progressive thinkers."—*Suffolk Democrat*.

"The SPIRITUAL TELEGRAPH is certainly the best periodical of its school, and in candor and temper a model which many of the new-papers of the day, both religious and secular, might copy with profit."—*Madison Tribune*.

"In addition to its former title, it has adopted that of the 'Fireside Preacher,' a name which it is justly entitled to. No journal in America is a more thorough supporter of practical reforms, or a more successful exponent of the liberal thoughts of the age. No one who wishes to be well posted as to the moving mental world, and the true philosophy of ethics, can afford to be without it."—*Rockford Republican*.

"It is well known as one of the ablest and most dignified organs and advocates of the doctrines of Spiritualism."—*Independent Republican*.

"The TELEGRAPH is an able, candid paper—offensive to no sensible man, no matter how great a humbug he regards Spiritualism to be."—*Freeport Journal*.

"The TELEGRAPH throws more light on the subject than any paper we have yet seen. \* \* \* The SPIRITUAL TELEGRAPH is considered the leading organ of Spiritualism in the United States, and is now, and has always been, edited with marked ability."—*Herald*.

"The SPIRITUAL TELEGRAPH, we are free to confess, is certainly an able advocate of its doctrines, candid and fair in the expression of its opinions, and free from narrow-minded bigotry."—*Republican and Telegraph*.

"The name of the paper will convey to the reader a pretty good knowledge of its general character; but Mr. Partridge is classed among those liberal reformers who do not fear the discussion and investigation of any proper subject, and allows it to be carried on through his paper."—*Fayette County Pioneer*.

"The SPIRITUAL TELEGRAPH, as its name indicates, is devoted to Spiritualism, is frank and honest in its views, and is edited with a high degree of ability. It wages unceasing war upon Free-Love and all other such demoralizing offshoots of that religion, and so tolerant is it in the advocacy of its principles, we can not but commend it in preference to any other of its school, to the perusal of all, whether inclined toward that religion, or otherwise."—*Typica Tribune*.

"The TELEGRAPH is conducted with marked ability and courtesy."—*Eastern Mail*.

"The TELEGRAPH is Anti-Free-Love, having no sympathy or affinity with that system or sect of persons who under the garb of truth or cloak of religion of any kind practice social, moral and religious abominations. It is the ablest and leading organ of that sect. It is ably conducted, and discusses the various phenomena of the new theory with great candor and marked ability."—*Conservator*.

"Persons wishing to keep posted in the movements of the Spiritualists can not do better than take the SPIRITUAL TELEGRAPH. It is a high-toned sheet."—*Knoxville Republican*.

"The TELEGRAPH is ably conducted, and whatever may be thought of the peculiar system of ethics which it inculcates, its earnestness, fairness and candor, will not be denied. Among its contributors are some of the most eloquent preachers, subtle reasoners, and ablest writers in this country."—*New Berlin Pioneer*.

"The SPIRITUAL TELEGRAPH, which is the very best of its class, has just been enlarged, and has added to its present name that of 'Fireside Preacher.' Mr. Partridge, the editor, is a firm believer in modern Spiritualism, although he exposes, fearlessly, all the humbugs and abuses that creep into the theory and practice of the new philosophy."—*New Covenant, Chicago, Ill.*

"We like the editor of the SPIRITUAL TELEGRAPH, and have known him as an intelligent, conscientious man, a true philosopher and reformer. A paragraph at the head of his editorial columns will show what kind of a man he is better than many words of our own. This paper is hospitable to every earnest thought respectfully expressed, but is responsible for none except those of its editor. We heartily welcome such a brave and honorable soldier again into the field of reform."—*East Boston Ledger*.

"The paper is filled with spiritual revelations, and articles from the most prominent and able writers of the day. Those desiring to become 'booked up' on Spiritualism, should subscribe, as the TELEGRAPH throws more light on the subject than any paper we have yet seen."—*Dauphin (Pa.) Journal*.

"The SPIRITUAL TELEGRAPH AND FIRESIDE PREACHER, under its present management, is probably the most ably conducted advocate of the spiritual phenomena now published. It is the organ of the independent Anti-Free-Love Spiritualists, and is entitled to the support of all believers in the doctrines it advocates, as well as those who desire to learn what they preach."—*Weekly Tribune*.

## CLERGYMEN'S OPINIONS OF THE TELEGRAPH.

A pastor of the Presbyterian Church in Columbia county, N. Y., writes as follows:—"I will circulate the TELEGRAPH among the families of my congregation. I am not a Spiritualist, but read books, etc., on all the questions and movements of the day, and am not afraid that my people should do the same."

A clergyman in Maine writes:—"If I have the TELEGRAPH to show to persons becoming interested in the phenomenal and philosophical questions which it discusses, subscribers may be procured; I shall call attention to it, and when an opportunity offers, I will obtain and forward subscriptions."

A clergyman in Middlesex county, Mass., writes as follows:—"Having exhibited and commented upon the SPIRITUAL TELEGRAPH to my congregation, I shall feel pleased to receive the paper."

A clergyman from King's county writes:—"I read you a sermon which my friends here think has sufficient merits for publication. If you think so, you can print it, and send me twenty-five copies for circulation."

A clergyman in Wayne county, N. Y., writes as follows:—"I have received a copy of the SPIRITUAL TELEGRAPH, and have to-day exhibited and commented on it to my congregation, with pleasure; and if for this little favor you can afford to mail to me one copy during the year, it will be gratefully received."

## STATISTICS OF SPIRITUAL PERIODICALS.

In the last number of Volume Five of this paper, under date of 25th April, 1857, we published a chronological history of the several spiritual periodicals which had been called into being. Up to that time, thirty-nine had been born; twenty-one of the number had already ceased to exist, leaving eighteen then extant. Of this last number, only three now remain; but since our last statement, the following new papers have been instituted, viz.:

Luther Colby & Co., Boston, commenced the publication of *The Banner of Light*, weekly, April 11, 1857. This paper at present continues.

Allan Kardek, in Paris, France, commenced the publication of the *Revue Spirite*, monthly, in the summer of 1857, which journal is still published.

J. B. Conklin, New York, commenced the publication of *The Principle*, monthly, in December, 1857, and discontinued it in December, 1859.

S. B. Brittan, New York, commenced the weekly publication of *The Spiritual Age*, May 2d, 1857, issued twenty-five numbers, and stopped. Subsequently, on the 2d of January, 1858, the *New England Spiritualist* changed its title to the *Spiritual Age*; A. E. Newton and S. B. Brittan conducted it editorially. After a short period, Mr. Brittan retired, and Mr. Newton continued the principal editor until recently, when he withdrew. The paper has changed hands, and for some weeks has not appeared.

Z. Piéart commenced the publication of the *Revue Spirite*, in Paris, semi-monthly, in the early part of 1858, and still continues.

Mrs. H. F. M. Brown, Cleveland, Ohio, commenced the publication of *The Agitator*, in April, 1858, semi-monthly. It still continues.

L. F. W. Andrews, Macon, Georgia, commenced the publication of a weekly paper called *The Christian Spiritualist*, in Oct., 1858, which still continues.

S. D. Griswold, M.D., commenced a weekly paper called *The Sunbeam*, in Buffalo, New York, in Oct., 1858. This paper is at present published by Dr. Griswold, at Batavia, New York.

George M. Brown, Bangor, Me., commenced the publication of *The Spirit Guardian*, weekly, in February, 1858, which paper still continues.

B. G. Butts & H. N. Greene, Hopedale, Mass., commenced the publication of a monthly, *The Radical Spiritualist*, in May, 1859, which still continues.

Andrew Jackson Davis, New York, commenced the publication of a weekly paper called *The Herald of Progress*. The first issue is dated Feb. 4th, 1860. The second issue will be dated the 3d of March.

Those papers mentioned in our last report which are still published, are as follows:

*The Spiritual Clarion*, by Uriah Clark, Auburn, N. Y.

*The Herald of Light*, T. L. Harris, New York.

*The Practical Christian*, Adin Ballou, Hopedale, Mass.

Eleven papers, some partially and others wholly devoted to modern Spiritualism, have been born since our report in April, 1857. Two of these—the *Spiritual Age*, Boston, and the *Principle*, New York—have since died, leaving nine. These, added to the three mentioned in the former report, which still continue, make the number now extant twelve, six less than there were in 1857; and we think there are still ten too many; but time will show. Our comments respecting spiritual periodicals may be found in our closing address on page 522.

Any remittances for the *Herald of Progress* which our friends choose to send to our address, will be disposed of according to their order.

We contemplate journeying to some extent this spring and summer—North as far as the Canadas, and South to St. Louis, and perhaps New Orleans; and we shall be most happy to make the personal acquaintance of our patrons, contributors and friends, wherever we may tarry on the way.

## THE TELESCOPE.

There is no amusement or occupation for a clear evening in winter more interesting and instructive than the observation of the planets and the starry heavens through a good telescope. All that is necessary for its thorough enjoyment is such a knowledge of astronomy and of the times and motions of the stars as a week's diligent and careful study will give to any person of quick apprehension and fair intelligence. There is no instrument of human invention which has enlarged the noblest of man's natural faculties so much as the telescope. As one among many examples of this enlargement of a natural faculty, let us take a glance at Saturn, one of the most wonderful objects in the heavens. This planet is 82,000 miles in diameter, and 900,000,000 of miles distant from the earth. It is surrounded by a circular ring, which is 28,000 miles wide, 100 miles thick, and 19,000 miles distant from the surface of the planet. To the naked eye, Saturn appears merely a small dull star, and its ring is utterly invisible. Now observe what a power of 200 on a good three-inch achromatic telescope does for a man in respect to Saturn. It takes him up, and sitting him astride, as it were, on a flash of light or of lightning, it carries him in an instant of time a journey of 895 1-2 millions of miles towards Saturn—that it places him exactly as near Saturn as he would be placed after a continuous journey by night and day for three thousand years at express railroad speed. It shows Saturn larger than the full moon, it shows plainly his belts, his moons, his wonderful double ring, and makes his solid globular form, suspended and swinging within the ring, perfectly distinct and palpable to the eye. A view of this magnificent planet, alone, on a clear night, is worth the price of such a telescope, and the same is true of the view of Jupiter with his moons and belts, of our own moon, of the revolving double stars, of the glorious clusters, of the great Nebulae of Orion, and of many others of the superb sight scattered over the mighty dome of the nocturnal heavens, which to the unaided eye are comparatively speaking, as nothing or next to nothing.

The constellation of Orion, which is generally considered the most beautiful and brilliant of all the constellations, is now seen to great advantage, as it reaches the meridian about ten o'clock, and the center of it is then directly over the celestial equator, and midway between the north and south poles of the heavens. It is then about forty degrees south of the zenith. At the same time may be seen Sirius flaming fiercely, and by far the brightest of the fixed stars. It is situated twenty-three degrees south of the three stars forming the belt of Orion, which point directly towards it. Its distance from the earth is proved to be at least twenty billion miles, or so great that light, which flies a million times faster than a cannon ball, is three years in coming from it to the earth. Its light, and by inference its size also, is proved to be fourteen times greater than that of the sun.

The telescope of Lord Rosse reveals a succession or perspective of nebulae, composed of millions upon millions of such stars or suns, so distant that thirty thousand years is required for the passage of light from them to the earth. The fair conclusion is that there are incalculable millions of such masses of suns beyond the reach of any telescope, so distant from each other and from the earth that if a man were to employ his whole lifetime in making a straight line of figures, and each unit was to stand for a million of centuries, the sum represented by that line would fall far short of expressing the smallest fraction of the time required for the transmission of light from them to the earth. From this may be formed some faint notion of the infinitely insignificant part which the earth, and even the solar system itself, plays in the mysterious game of creation, and of the supreme folly of arrogantly assuming to be its most important part.

Jupiter is now the most brilliant and conspicuous of the planets. It now rises about six o'clock, and at nine makes a fine show at the north-east, even to the naked eye. A power of two hundred on a three-inch telescope gives it a diameter five times and a dime more than twenty times as large as the full moon. It shows also his belts and his four beautiful moons, which change their relative positions every night. It shows also the shadows of his moons as they pass across his disc. Saturn is now in the constellation of the Lion, and rises about two hours later than Jupiter, following in his wake in the edgic about thirty degrees distant from him towards the north-east. To the naked eye it is merely a pale, dull star, but with a telescopic power of two hundred, the most splendid and wonderful of all the heavenly bodies. A few degrees to the left of Jupiter is seen Castor, a single star to the unaided vision, but with a power of two hundred and fifty, the most beautiful of all the double stars, one of them making a revolution about the other in about four hundred years. About half way between Sirius and the constellation of Orion, is seen a small star in the constellation of the Unicorn, barely visible to the naked eye, but with a power of two hundred, seen to be beautifully triple. The Pleiades, or seven stars, are now on the meridian about nine o'clock, and afford a splendid object for the telescope. At the same time, towards the north-west, and about thirty degrees up from the horizon, blazes Lyra, one of the most brilliant of the fixed stars, just above it, and forming a triangle with it, are two little stars, one of which, with a power of two hundred, is resolved into an exceedingly beautiful quadruple star.

The star Mizar, in the tail of the Great Bear, is also found to be a superb double star. The planet Venus may now be seen just after sunset, far down at the south-west, and with a power of one hundred, is always an exceedingly brilliant and splendid object, resembling closely, but much larger than, the new moon. The planet Uranus is now on the meridian at ten o'clock. Its diameter is 34,000 miles, and its distance from the earth 1,300,000,000 miles. The moon itself becomes an object of inexpressible grandeur and sublimity when seen through the telescope. With a power of two hundred and forty the observer is instantly carried over 239,000 out of the 240,000 miles of distance which divides us from it, and is set down at a point only a thousand miles from its surface, so that its spherical solidity, whirling through space like a monstrous cannon ball, its blasted and desolate appearance, its strange, circular mountains, and volcanic craters and valleys, become as real and palpable to the eye as the rocky precipices of Rocky Hill, or the cliffs of East and West Rock.—*Leedsford Times*.

# SPIRITUAL TELEGRAPH

## PRESIDENTIAL PREACHER

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

CHARLES PARTRIDGE, PUBLISHER, 37 PARK ROW.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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### SPIRITUAL LYCEUM AND CONFERENCE.

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

#### EIGHTY-FIFTH SESSION.

QUESTIONS: As between natural and revealed religion (so called), What is the criterion of truth? or, in other words, What is the Word of God to us?

Mr. PARTRIDGE: The question calls for a standard of criticism applicable to the God-words, which are many, and the religious not a few, which have, or do still claim to be, of Divine authority. To make an inquiry of this nature, of the least value, we must lay aside our prejudices; and unless we can do so, the question ought not to be raised.

On a review of our own experience, we are aware of having been taught to believe the word of God to be the Bible which is usually found in Protestant families. But the Catholic has another, the Mormons yet a different, and the Mohammedans [in their judgment] the one only, and altogether infallible. In short, there is no disputing the fact that these claims are at least as numerous as the nationalities, and as conflicting as the different races into which the human family is divided. Now, all these Bibles claim to reach quite beyond our experience, both as to the past and the future. They speak of things which, if accepted at all, must be taken on authority. What authority? If by authority of religious teachers, then has the bible of Joseph Smith the preference; because he had some personal knowledge of its production, which no religious teacher of any other existing sect has. But to return to the book that we have been taught to believe the only genuine word of God; there are flat contradictions in it—contradictions both as to fact and doctrine. The so-called Christian world disposes of the difficulty by splitting itself up into sects, each of which gathers the texts deemed most precious, which texts, through the potent chemistry of creed, are converted into a lens through which every other is distorted into harmony or diminished into forgetfulness as is most convenient. "The New Church" insists that this compound of apparent truth and error has only to be subjected to the crucible of "correspondences" to be resolved into perfect truth in every particular. These examples indicate what is and has been the method of determining what is religious truth, or the word of God. We are asked, What is our method? He answers by saying, that in the first place it is to be noticed that all these revealed religions or God-words came through alleged intercourse with the spiritual world. The people to whom the revelation was given, accepted or interpreted their facts as they best could; but it is not rational to suppose those who lived before us were any more capable of judging or interpreting their seer-utterances or other facts of spiritual intercourse, than we are. He thinks the contrary is true; and hence, to make their interpretation the standard, or, what is still more absurd, to take for gospel the interpretation of some Pope, Bishop, or Ecclesiastical council, alike void of all experimental knowledge of spiritual fact or truth whether ancient or modern, is fallacious in the extreme. In place of this, he would make the criterion of truth to consist of a personal interpretation of the facts of to-day. The observation of exist-

ing phenomena, and the principles or laws therethrough revealed, is the word of God to him, and the standard by which he tries all that claims to be of Divine origin or authority. In his opinion it is neither just to man nor honorable to God, that we should shut our own eyes and refuse to exercise our own reason in spiritual matters, and be governed instead by the notions of God and the Divine Government entertained, or rather supposed to be entertained, by the ancient Jews and other nations.

Dr. HALLOCK: The question before us has been many times answered in this conference, but it may not be unprofitable to illustrate the answer, so that it may be seen to be an answer, and why. So soon as a man realizes that the existence of a departed friend is demonstrated to him—so soon as the fact is born into his consciousness, that spiritual existence stands upon individual demonstration, and not upon faith in history; in that perfect birth there is open proclamation (conscious or otherwise) of what is the word of God or criterion of truth to that soul. When, for example, one consents to inquire for truth through a table unconsecrated by priest, and unsanctified by altar-railling; he moves his cause from the court of history to the court of observation; he takes an appeal from what men say of being, principle and law, to what being, principle and law say of themselves. This bare consent is a prophecy of the true standard of judgment that soul would fain realize; and its justice and truth once fairly understood, will hold dominion over it forever. The first lesson of the spiritualist is, that the invisible is made sure through the visible; that within the sweep of reason and the senses lies the realm of demonstration. It is a blessed thing that this criterion or judgment-standard is fully come to light in these years, for the reason that we were rapidly approaching a mental state wherein it was being more and more openly affirmed; that, in the matter of revealed religion, God, and the human soul, there is nothing whatever to judge, the whole subject being below criticism. Human civilization was being pushed inevitably to that point by the leverage of success in every other direction. God, the soul, and revealed religion, being about the only things it could not demonstrate, what was to save it from the conclusion that there was in reality nothing to be demonstrated?

But Civilization took an appeal from *astrological* lore to the stars themselves; and out of that astronomy was born—astronomy, which said the earth was round, and the sun never changed its relative position; though the Bible did teach that the one was a revolving light, and the other an extended plane. Civilization has demonstrated that the appeal in that case was well taken. The stars justified themselves—revealed their own laws—refuted the old errors. So much for that; but, where was modern civilization to carry her appeal from *theological* lore? She could take it *nowhere* but to the court of annihilation and utter night, until the inner heaven unveiled its wealth of stars—its constellations of celestial being—to the telescope of patient observation. Then was the criterion of truth perfected and a court of appeals established, whose jurisdiction is universal. Before this scientific recognition of spiritualism; that is to say, before its recent demonstration, the method of verifying nouns by verbs—determining being by doing—was only applicable in practice to the present. It could not be applied to the future life, because it had no recognized facts of that life, save and except always the fact of—*nothing*; and the student therefore, when he came to apply

his method of investigation to the future or spiritual life, could only say that *nothing* was the fact.

Not so, from this time henceforth. We study the spiritual world now, as we do the natural, in the light of what it does. The ancient spiritualist looked into the same heaven with the modern; his experience as to facts, inspiration and intercourse, by authority of history, was substantially the same, and what of truth he discovered we do thankfully receive; but the test or criterion of the truth is not in him, not in the modern spiritualist, but in heaven itself as it stands revealed. So the ancient astrologer and the scriptural Joshua gazed upon the same sun and moon with the modern astronomer; not with a result somewhat different—less satisfactory, less true, less useful. And so it has come to be, that astrology is not the criterion of astronomy. Even the mighty Joshua has ceased to be quoted as an astronomical authority, by so much as a Roman Catholic Pope. He and his ram's horns have considerably retired to the Sunday School, where they occasionally play a concerto for the amusement of children; and that is all.

The test of chemistry, Is it in alchemy, or in the revelations of the crucible and the retort? Yet the substances to be examined are not different. Modern civilization accepts nothing by authority but its *religion*; and that it can not, by reason that it has out-grown it. The diversity of sects in endless procession shows that it has—not religion—but simply the *instinct* of religion—that it would be religious if it only knew how. It has cultivated its faculties until they can no longer be insulted with impunity, even in the name of God; and it is transmitting this added growth of intellectuality to its children. That which was taught to us and believed by us in our childhood, can not be accepted by them. The researches of this age have culminated in this heresy—*God must be tested, we must prove*. Its experiences and methods have impressed themselves upon its constitution, and will go down to its posterity by authority of natural law. The baby that it will bring forth shall awake from its sleep and demand to know where its cradle came from, and woo to him who can not answer in very truth. In that day, what is to become of these religions or of any other that can not verify itself in the light of that day? The criterion of truth is, that it is true to-day; that is, that it can be verified to-day; that, of these religions which cannot abide this test, must go where astrology has gone, where alchemy has gone, where an error must ultimately go. Truth alone is without change. God's Word is written in things; it is *done*, not said; when one hears talking or sees writing, however. He may label the one or the other *religion*, the authority of universal experience is warrant, that a human being stands behind the expression. That God stands there instead is not quite so clear.

Dr. GRAY: Revealed religion he defines to be what the spiritual senses have accepted as just and true. Natural religion is what of truth the external senses have revealed to us. The former has been mainly derived through the trance. The word of God to him is what his spirit-senses tell him is true, but the criterion of their integrity is, that what they affirm is true also on the external plane; that is to say, when the facts of affirmation correspond with the facts of observation, the spiritual man perceives the truth, and the external man proves it. Were Mahomed to come to him insisting on the observance of some precept, he should bring it to the test of reason on the external plane. This is his criterion for revealed

religion, or that which comes to us through the spiritual senses, that it shall accord with that which is revealed to us by the external senses. It is our business to collate and kindly consider the claims of all nations and times in this respect—what the angels have said to others through the trance, and what they say to us—judging each and all by the facts of our own observation.

Our own facts and inferences therefrom first; then the facts of others, adapted to our facts and inferences; and, lastly, the inferences of others, adapted by us to our inferences, from both classes of facts. In this way only can any one be enrolled among men; this is human adolescence, as distinguished from puerility; any other order of philosophizing belongs to childhood of the mind.

To be a man in mind is to be able to produce, on the mental plane, children of the mind; to prolific ideas. This can not be done unless the masculine powers be in absolute freedom from outward restraints. Fear introduced into the spiritual organs of a man renders them impotent; a man can not beget ideas in his own image and likeness any more than he can children, physically, by the help of another man. A man can educate his children by the aid of others, but he must beget them himself, with no extraneous masculine helps.

A child in mind may inhabit the body of a man; and this is readily seen in the mental products of such a being. Until the mind has entered the adult plane, its attempts at begetting a family of ideas are incomplete paroxysms of a feverish kind, full of vices and follies and terminating in prostration.

Mr. ROTE: Finds himself unable to conceive why any spiritualist should reject the doctrines of the Bible, seeing that they were spiritually revealed. The Bible is from the same source whence the modern spiritualist claims to derive his inspirations—to wit, the spiritual world; and it is in bad taste to reject a draught which comes from the same fountain that supplies our daily wants, merely because the cup is presented to us by an elder brother. But alas! the Spiritualists of the present day receive for authority the teachings of such Spirits only as were their own kindred and friends on earth, or at most can date back but a generation or two. To the question direct, he would answer, The word of God to him is the Bible. That is his criterion of truth; because, reading it understandingly, he finds nothing therein offensive to sound judgment or good morals. Not that he would take the constructions or interpretations of it insisted upon by various sects and individuals; but the Bible as he understands it is both law and gospel to him.

Dr. YOUNG: His stand-point is, that modern Spiritualism is a continuation of ancient Spiritualism, and that both Spirits and mortals differ in opinion and character then as now. He also felt to lament, or rather to repeat his lamentation, over the maddled state of his perceptions, consequent upon the doctrines advanced here from time to time with respect to evidence *per se* of Spiritual intercourse, and also of the universally good intentions of Spirits to us-ward, as the natural result of a corresponding betterment of private character on their part. On taking a careful inventory of his faith and opinions, he finds himself a believer, on the whole, that Spirits do exist; which faith is supported by the fact that we receive communications that can not be referred to mortals. But, then, no sooner is he seated in the comfortable lap of this conclusion, than he is ousted by the statements of those who declare that human hands, etc., are produced and made palpably present, which is to him monstrous, and therefore can not be true. Then, before he is fairly freed from that nightmare, they (the authors of the aforesaid doctrines) conjure up the hideous phantom of psychology, which throws him into a cold sweat, and his faith begins to ooze out, like Bob Acres' courage; so that he is left at last with barely sufficient strength to oppose everything and find fault with everybody, which is the bounden duty of every genuine advocate of human brotherhood. To begin the good work, then, he denies that children are born sixty years old to-day. The present generation is in advance of the ancients in some respects, but behind them in others. Knowledge is better diffused, but it is less profound than of old. In painting, sculpture, mathematics, music and Spiritualism. The same is true of morals, the ancients were our superiors. The same is true of morals, music and Spiritualism. What are our singers compared with "the sweet singer of Israel?" Where are we to match the character of Jesus? Now that the more rational among the moderns are rejecting the supernaturalism of Jesus, he feels it a relief to his pent-up pity to declare that he was, in very fact, "before Abraham," that great rejected Saviour. Concerning the question of the evening, his criterion of truth is *growth*. There is but one truth in nature to him, and that is brotherhood.

Dr. WEEKS: It seemed to him that the answer to the question is simple and easy. There are two rules which he thinks applicable: First, that is the most reliable which can be interpreted alike. This will not apply to any Bible or system of revealed religion, as a whole, nor can it ever. The reader sees in them only what is in himself naturally or by education. The sects are proof of this disagreement in seeing. Not so with natural theology or the truths of nature; those can be seen alike by all peoples. They are seen alike as universally as they are seen at all. Second, that is the most reliable

which produces the deepest and most earnest conviction. History proves this. Astronomy, geology, and other revelations of natural truth have produced a conviction which has outrooted Scriptural interpretation, and overturned theological creeds. It is easy to see by men's acts that the teachings of their creeds make but shallow impression. The sects retain them in form, but practically they are of little account. It is the sensational rather than the doctrinal preacher who gathers the multitude to-day. Natural rights, human liberty, these strike their roots deep; and the preacher who appeals to these is heard where creeds would be preached to empty pews.

Dr. Gould: As the question stands, it looks as though there were opposition between natural religion and the Bible. This is not so; they simply treat upon different topics. Science has to do with rocks; religion is concerned with morals.

Adjourned, R. T. HALLOCK.

#### A SERIES OF TESTS.

CHARLES PARTRIDGE: Dear Sir—As you are in the habit of recording in the SPIRITUAL TELEGRAPH many of the facts and phenomena that are witnessed by individuals in various places, and especially such as seem to prove the reality of Spirits communicating with us who live here in clay tenements, I thought the following, which occurred in my presence, might perhaps interest some of your numerous readers. And although such things happen in our midst daily, yet if my testimony shall induce only one to seek the light of truth, who would not otherwise have made the effort, then the recording of these facts will not prove in vain.

A few weeks since Mrs. A. D. Shepard, (who resides in Albany, N. Y.) and myself, called upon Mr. Colchester, a medium whose rooms are at No. 1 Amity-street, this city. We had neither of us ever seen Mr. Colchester, and had heard only a day or two previous to our visit that there was such a person as he. After waiting a few minutes in his room, Mr. C. came in, and we then, (being the only persons in the room,) seated ourselves at a table, Mrs. Shepard and myself sitting opposite the medium, so as to prevent his seeing anything we might wish to write, as we could interpose a book, hand or arm between what we wrote on and the line of his vision. The raps soon came, both on the floor and on the table, and at the same time I looked, and saw that neither the medium's feet nor hands touched the table.

The intelligence controlling the sounds, in answer to our inquiry, signified a willingness to answer test questions. So I wrote on a slip of paper some eight or nine names, most of which were fictitious ones, but among them were two or three names of persons who were in the Spirit world. I took good care that no one but myself could see what I wrote.

I then tore off the names I had written separately from each other, and rolled each one up into a small pellet by itself, making the pellet as small as possible. Mrs. Shepard prepared about the same number in the same manner, and we then put them all together, hers and mine, and mixed and mingled them up so that we could not tell one from the other, nor pick out any one of them knowing what was on it.

We now requested the Spirits (if such they were) to pick out or select the names of such of our Spirit friends as were present. They signified their willingness to oblige us, and as Mr. Colchester touched each pellet with his pencil, they would rap either in the affirmative or in the negative. Three pellets were thus selected, and we threw the rest into the fire. The medium now asked if the Spirits would write through his hand the three names which they had selected from among the others. They answered in the affirmative, and immediately his hand was influenced, and wrote out very rapidly three names, on a sheet of paper, and then pushed the same, together with the three pellets, over to me. I took the pellets and opened them one by one, and compared the names on them with those written through the medium, and found them to correspond letter for letter, and the three were the names of those of our dearest friends who have passed from this life. One of them was the word "Father," written by Mrs. Shepard, who now said: "if my father is here, will he give me his name." Instantly the medium began to roll up the sleeve of his dressing gown, and I watched him closely while he unbuttoned the wristband of his shirt, and pulled it, together with the sleeve of his close fitting undershirt, up over the muscular part of his arm, and there on it we beheld, beautifully written in large plain red letters, the correct name of Mrs. S.'s father.

I then asked if my wife would give me her name, which request was no sooner uttered than the medium's hand was opened with a convulsive jerk and stretched out toward me, and there, in the palm of his hand, and reaching out upon the two middle fingers, was the name of my wife, "Elizabeth," fairly written in the same manner.

After this we asked a number of questions, in all of which we got correct and appropriate answers, and many of the questions would be responded to by the answers being written in like manner, either in the palm, or on the back of the medium's hands, or on his arm.

Mrs. Shepard, previous to leaving home, had prepared some seven or eight questions, which she had written on a half sheet of common writing paper. She now took a pair of scissors and cut them (the questions) apart, leaving each one question on a slip of paper by itself. She then rolled each one of them up into as small a compass as possible, and mixed the pellets (thus made,) all together. Mr. Colchester now took one up from the table between his thumb and finger, and asked if the Spirits would answer the question contained in it, and immediately his hand was influenced, and an answer was written which, when compared to the question, was found to be entirely appropriate and satisfactory; and in this manner all the seven or eight questions were answered, some requiring several written lines or sentences, but all were adapted and pertinent to the questions asked. To one of the pellets was written merely these two words "No answer," and on opening the pellet it was found to be a blank. This we soon discovered was a blank piece, and remaining part of the half sheet from which the questions had been cut, and being about the same size as those containing the writing, it had inadvertently been rolled up and put with the rest, but was detected by the communicating intelligence as containing no question, and was answered accordingly. Yours truly, C. SWART.  
New York, Feb. 9th, 1860.

#### HALLOCK AND LOVEDAY.

Worcester, Feb. 21, 1860.

FRIEND PARTRIDGE: I am content to receive the information that Dr. Hallock has seen fit to put upon my list later to you of January 11, as it has had the effect of opening a discussion that may have been previously settled before I had become a subscriber to the *Telegraph*, and I am gratified to learn that the members of the Conference do not differ from my firm conviction respecting the spiritual origin of the rappings; not that a contrary conclusion would have made me swerve one point from my own pre-conceived opinion. But though I do not think the Doctor's mode of explaining my position either just or charitable, it is not worth much effort about. He is totally wrong when he says I seek argument only in the pursuit of the discussions. He or no other man however dogmatical he may be in his affirmations, can enter fully into the state of my mind, yet he may so twist his logical logic as to make it superficially apparent that he is right. It is but an opinion, after all.

I may be seriously bent on looking for a treasure which I think I have good reasons to find one, but the result may be that I find, if anything, something ludicrous or unworthy. It is not to be presumed, nevertheless, that my search was for the attainment of the ridiculous or the unmeaning. My own hypothesis of the thoroughfare of communication between Spirits and mortals is new to me, and in my mind bears the impress at least of strong probability; but should another person rise and condemn your theory, offering, at the same time, another hypothesis not altogether absurd, I might be amused at the contradiction, without [as the Doctor would be] being at the time in the pursuit of amusement. I have stated the impression made on my mind by the personal part of your periodical; if I have sought for a treasure, I have been disappointed, or if another person in my pursuit, with the same pursuit, had met with the same result, as a Spiritualist, as a Christian, as a man I would not denounce him for the effect of his injustice to others, or a want of faith in his own proclamation of truth-seeker.

Let the worthy Doctor enjoy his own opinion, by all means he can not make me false to myself or to other truth-seekers, disposed, by superior ability, if clothed with the

convince me of an error of judgment, a lack of perception, or the oblivion of a fact.

W. L. LOVEDAY.

MR. PARTRIDGE: The above letter, which you put into my hands from friend Loveday, calls for an explanation apologetic from me, seeing that I am its principal topic.

Far be it from me to covet the position of an accuser of any man's motives, or set up a claim of "reading the thoughts of others" any farther than they are outwardly expressed. Friend Loveday had said that he found them [the Conference reports] "very amusing to read at leisure moments;" and so, not unnaturally I think, I pictured him in my mind's eye—his serious toils, cares and considerations satisfactorily disposed of—seated in his easy chair to enjoy a relaxation from sterner thought in the perusal of our unpretending reports, even as I not unfrequently take up the "Pickwick Papers" for precisely the same reason. But I stand corrected; friend Loveday's statement of fact as to purpose, has left my "satirical logic" without a leg to stand upon.

I must also confess, now that I am trying to make a clean breast of it, that when I complained of injustice (not intentional, of course) on the part of friend Loveday, with respect to what really is, and what is not, maintained in this Conference regarding the science of Spiritualism, reference was had to a wider spread delinquency or neglect in this respect than is represented by any individual. In short—for murder will out—I felt like preaching, and took Friend Loveday for a text. The sermon was poor enough to be sure, but the text is good, as it was thought, and I still think it might be preached over again with profit. Be that as it may, the moral of that sermon was simply this—*looking at letters and words is not reading.*

To read an author aright, is to enter into sympathy with his purpose. Ignorance of this secret, makes "Biblical scholars," for example, the most miserable readers of the Bible extant, not excepting the so-called infidels. Their Hebrew and Greek help them nothing. They understand Moses pretty well, and for the precise reason that Jesus is incomprehensible. Where the heart is, there is the treasure—where the sympathy is, there is the understanding. Now the heart object of the New York Lyceum and Conference is, salvation if possible to self and neighbor from a misapprehension of the newly-discovered laws of mind and Spirit; which salvation, it is supposed, can only be realized through comprehension of them; and it is safe to say at least, that he who in heart does most nearly sympathize with that object, will be its truest commentator.

R. T. HALLOCK.

### ARE ALL SPIRITS WISE AND GOOD?

[From the Spiritual Age.]

In response to a call from our co-laborers of the SPIRITUAL TELEGRAPH, we gave last week our idea of what constitutes a Spirit, as this term is commonly used—which was, in brief, that every human being enters the Spirit-life clothed in a Spirit-body, formed of the imponderable elements which previously existed in, and were the life of, the earthy body. Consequently he carries with him the individual character formed in the earth-life—its loves and hates, its virtues and vices, its aspirations and imperfections—for he carries with him that in which all these qualities reside.

If this be so, it follows that the mere putting off of the visible earth-body does not, as our cotemporary supposes, extinguish the love of earthly and sensual things. On the contrary, they who have not, in obedience to the monitions of the inmost spirit, overcome and died to the disorderly loves of the flesh, before leaving the earth-body (as is possible) must find the same loves still clinging to them, holding them down to earth, and bringing them into sympathy with all other beings who delight in similar things.

There is then a wide difference between what is commonly termed Spirit-life (that is, mere existence in the Spirit-world) and spirit-ual life in its highest sense—that is, life according to the dictates of the inmost spirit—a mighty difference between death of the ponderable earth-body and death of the earthy affections. This distinction is often overlooked by Spiritualists as well as others; but, if well-founded, it is of the utmost importance. To quote the language of a Spirit-communication made to us recently (before this discussion commenced):

"The birth into earthly life, the physical death and the Spirit-life which succeeds, are but the shadow or analogue of the birth into spiritual life, death to the earthly affections, and the higher life which is consequent thereon. All the latter may take place while in the earthly body."

"Whatever tendency is established by a habit of resistance to the sensual and the selfish in the earth life, is so much impetus gained for a rapid progress in the spiritual."

Such are the ideas we at present entertain; and they not

only seem to be the plainest conclusions of enlightened reason, but accord with the testimony, so far as we recollect, of all beings in the Spirit-world with whom we have ever conversed on the subject; also with the testimony of Swedenborg and other illuminated seers; and with the teachings of Paul and Jesus, if we understand them—not to mention the voices of such minds as Plato and Socrates, and in fact the almost universal intuitions of mankind. This theory harmonizes with that fact of general consciousness, stated by Paul, that as we become spiritually awakened, we find "a law in our members warring against the law of our minds." It also gives us a rational philosophy for the existence of "demons" and "evil Spirits"—a belief in which is and has been almost co-extensive with the race. They are but human Spirits, still exhibiting, in more or less intensified forms, the lower and selfish passions of human nature, which have not been left behind in passing the portal of the grave.

Now as to facts. The "assumption" on which the TELEGRAPH proposes to join issue with us (see its "Reply," in last number), we did not make. A misprint occurred in our article copied into its columns which obscured the sense; beside which the TELEGRAPH overlooked a part of the sentence essential to its meaning. What we wrote was this: "So far as we are acquainted, Spiritualists in general are convinced \* \* \* that the facts of Spirit-manifestations, through almost every medium, prove the existence of untruthful Spirits, as clearly as that of truthful ones." We presume the TELEGRAPH will not dispute that such is the conviction of Spiritualists in general—its conductors being excepted.

As to the general question, we presume only to make this affirmation—that the acts of Spirit-manifestation, as we have observed them, have proved to us the existence of untruthful, ignorant, immoral, selfish, impure, and un-spiritual Spirits, as clearly as that of Spirits pure, wise and good. We have investigated for ourselves, and have drawn our own conclusions. We will not undertake to make confident assertions about the experience of others, nor to draw conclusions for them. But in so far as others report experiences and conclusions similar to ours, we naturally consider our own corroborated thereby.

The facts coming under our personal inspection, indicative of falsehood, malice, and the grosser forms of depravity on the part of Spirits, have been fewer and less striking than those reported by many others. Yet they have seemed sufficient to settle with us the general question that there are Spirits actuated by similarly evil, mischievous and selfish propensities as we see exhibited in persons in this life. We will mention but one, as illustrative of a class: A Spirit-being once manifested himself through the mediumship of a member of our own family, when no other visible person save ourself was present—giving the clearest evidence of the presence and action of a mind distinct from either of us. He first declared himself divinely commissioned to announce to us a series of fearful disasters or judgments which were imminently impending upon the inhabitants of earth, delivering himself something after the manner of the ancient Jewish prophets, partly in scripture language, but quoted in such a manner as showed an illiterate mind, and a want of perception of real meaning. We ventured to inquire the name of this prophet of evil, when he promptly gave us the name of an acquaintance residing at a distance, and claimed that he had recently passed to the Spirit-world. (This was not true of the friend whose name was used, as afterward ascertained.) We asked other questions, the answers to which, though promptly given, would not fit at all the case of the person indicated, and showed a pretense to knowledge not possessed. Evidently perceiving that his claims were not accepted, though nothing was said by us to indicate this, he suddenly exclaimed, "Ah, I see you are too sharp for me!" and departed. Had credence been given to these apocryphal revelations, and had they been proclaimed to the world as a disclosure from "Spirits of the seventh sphere," or the "forty-ninth circle" (the like of which has been done in we know not how many instances)—the chuckling over our open-mouthed credulity that would have ensued may be appreciated by all lovers of hoaxes and practical jokes.

But it seems needless to recapitulate facts of this character. (See TELEGRAPH of Dec. 31 for a striking testimony of the same effect.) Those of a similar significance have occurred, we have reason to believe, to almost every investigator who has had much experience—though doubtless mistakes have often been made, and evil or mischievous designs hastily imputed where none were intended.

There is another class of Spirit-manifestations, more common than any palpable demonstrations of mischief or malice, which yet afford equally conclusive proof that all Spirits are not wise, pure and holy beings. We refer to the deluge of wild vagaries, subtle sophistries and un-spiritual doctrines—tending to foster self-conceit, intellectual pride, irreverence, uncharitableness, sensuality, and various other "works of the flesh"—which has been showered upon this mundane sphere through mediums of various classes, and which show their authors to have arrived at no very exalted plane of spirituality. A large proportion of what is known as "spiritualistic literature," including trance-discourses and Spirit-communications, betrays an utter blindness as to the profounder truths of man's interior nature, often accompanied with boastful pretensions of superior wisdom. By no means would we deny the

right of any Spirit, embodied or disembodied, to give utterance to such ideas as it has; but we can not help knowing them by their fruits. Such crude and bitter products can not have grown in celestial spheres.

It will be easy, of course, for those who have adopted the arbitrary rule laid down by the TELEGRAPH, to deny that any such manifestations come from the Spirit-world at all—to claim that sophistry, error, pretense, falsehood, deception, or any other immortality, of itself, disproves a Spirit-origin—hence, that all facts of both these classes must be referred to "mundane, mesmeric, or clairvoyant influences." And it would be equally easy, in our view, to take the ultra-materialistic ground, and refer all the manifestations to the same sources. For the evidence of the action of disembodied minds in the cases alluded to, has been to us quite as clear—sometimes much clearer—than in cases where truth, purity and goodness were the manifest results. We must claim to judge for ourselves whether any particular manifestation that we witness proceeds from a mind out of the physical body or in it; and that not by any arbitrary moral standard, but by the proofs afforded of the agency of a distinct invisible personal intelligence.

Beside a reference to "mesmeric and clairvoyant influences" does not take us out of the realm of Spirit-agents. What are these "influences?" We think no one can fully answer this question without recognizing the agency of Spirits, both good and bad.

Most heartily do we endorse the sentiment, "If truth destroys Spiritualism, we had better let it be destroyed." We have no fears for it, on the rational basis we have endeavored to maintain; but very much doubt if it could sustain the burden of so improbable a hypothesis as our friends of the TELEGRAPH would fasten upon it.

This response has required many more words than we intended; but if the discussion shall result in giving prevalence to a more clearly-defined and correct pneumatology among Spiritualists, and in enforcing the momentous practical importance of subordinating the sensual and the selfish in the earth life, these words will not have been wasted.

A. E. NEWTON.

We intended to say something in reply to Brother Newton, but the limitation of time and space incident to the closing up of the volume has prevented us; we can only refer to the proceedings of the Conference in several prior issues of this paper, in which the subject is considered.

### NOTE FROM FANNY GREEN.

PROVIDENCE, Feb. 2, 1860.

MR. PARTRIDGE: Dear Sir—I have met with an accident in my work which, though trifling in itself, yet annoys and hinders me, especially as numerous orders from a distance are waiting to be filled. I beg you will, therefore, allow me a word of explanation.

Just at the moment of triumph, when I was rejoicing to see a great improvement in the Magnetic Girdle, a serious drawback occurred in the loss of the composition which is used to make it, by a fire, which also threatened the destruction of the whole building. This will cause detention—but only of a few days—and would, in itself, be hardly worth publishing, only that quite a number were waiting to try the Improved Girdle; and, by this accident, their necessary delay is protracted. But everything is now going forward with alacrity and power; and in the course of a week, and possibly less time, all waiting orders will be filled.

There are many inquiries concerning my medical book. I wish to inform those who may be interested, that all possible speed is making toward its accomplishment. I think it will not be more than two months before it is ready. I say this especially for those who have already sent the pay.

It is my object to unfold a plain, common-sense theory of Life and Health, and the most simple and direct means of preserving and potentializing their power. It will comprehend many simple remedies, and especially the treatment of scrofula, and other diseases, by help of the Electro-Magnetic Girdle and its adjuncts.

The book will be announced in due time.

Yours, in the hope of good to all, FRANCES H. GREEN.

Communications in our hands intended for publication will be handed to Mr. Davis for publication in the *Herald of Progress*, unless otherwise ordered by the authors.

We solicit continued patronage for the books mentioned in our catalogue, and we will furnish them at a discount of twenty-five per cent. We will furnish sets for libraries, private and public, at a still larger discount.

Communications from our friends addressed to "New York," will receive our prompt attention.

A letter from Huntsville, Ind., informs us that Dr. Cooper, of Bellefontaine, Ohio, had visited the place and created considerable excitement by the spiritual tests given through him. He also delivered an interesting course of lectures as a speaking medium.

C. G. Foster has been lecturing to crowded houses in Dixon, Ill.



being published have been discontinued, leaving three which are still published. Since then, eleven other papers have been born; two of these have died, leaving nine. These, added to the three remaining of those mentioned in our former report, give twelve spiritual periodicals now extant, which, we think, are ten too many.

We have been often surprised and sometimes mortified at the folly of Spiritualists in starting and encouraging new papers, some of which seem to have had no better basis than a supposed "thus saith the Spirits" to an unfledged aspirant. Some persons seem to suppose that if they can only get out a paper bearing their name, they will be somebody at once, and that everybody and all the sensible Spirits will flock to their standard. Some Spiritualists try to be excessively amiable, and seemingly think it a virtue to always say "yes," even to flatter everybody, and thus to foster illegitimate ambition to multiply papers. When such men are asked about starting a new paper, their answer is, "Yes, O yes; you are the very man that is qualified to teach; you can not fail to succeed," etc., etc.; when, in reality, they don't believe a word of all this. These are mere weathercocks, subject to the windy puffs of every man they meet. They do not really mean to deceive, or to be the means of getting their friends into trouble; but one thing they do mean, and that is, to be considered friendly and amiable. Ask no advice of such men; they are quite too clever.

Modern Spiritualism has, naturally enough, attracted people who delight in wonder—in the mere emotions which are excited by the sight of new things. These want to breakfast and dine on miracles and sleep on beds rocked by Spirits. They equally hanker for new papers. No matter what the paper is, only so that it claims to be devoted to wonder. These epicures of novelty are equally delighted with a new paper as they are with a new fact or idea. Such men do not seek papers to be instructed, but to be excited; and when they have encouraged a new paper into an existence, they abandon it for another that may come into being.

Men who have no knowledge or care for Spiritualism beyond the dollars and cents it will bring them—men who never attempt to unfold its truth or defend its claims—have seen this weakness of the people, and have taken advantage of it. They have established papers through adroit panderings to the lust for new wonders and exciting stories, which wonders and stories are speciously got up to whet the morbid appetite for "more next week;" and by these and other means, the spiritual forces have been distracted and used for filthy lucre, while the men and the papers earnestly laboring to eliminate truth and elevate mankind are left to languish and die by the side of these vampires which prey upon the vitals of truth, virtue, and of human progress. The result is a slaughter of thirty-eight spiritual periodicals in nine years. And not only papers but men who have spent their lives and substance in earnest labors for the elimination of truth and for practical reforms have been left, as it were, wounded by the wayside, where the Pharisees pass by jeeringly on the other side.

Not a single publisher of these thirty-eight papers, with the exception of ourselves and one other, have given them up until they were obliged to do so for the want of pecuniary means to carry them on.

Brother A. E. Newton, the accomplished and able editor of the *Spiritual Age*, and its predecessor, (the *New England Spiritualist*)—a man who has been long in the field laboring most earnestly night and day to unfold and defend spiritual truth, says in his "Parting Words," published in the *Age* under date of Feb. 4th:

"I retire with the sustaining consciousness of having labored long, earnestly and honestly, to the extent of my means and abilities, to furnish a spiritualistic journal which should be creditable to the great movement of our day—which alike in its literary, moral, philosophical, religious and practically reformatory tone, should represent the best phases of this grand revelation. The failure of health and the lack of that substantial co-operation which might have been reasonably anticipated, interrupted these labors. \* \* \* It is surely not greatly to the credit of the reputed millions of believers in Modern Spiritualism, that no publication devoted to its advocacy has been able to obtain a competent support without resort to extraneous and sometimes questionable aids."

We do not know to what Brother Newton refers as "questionable aids," unless it is to that line of policy concerning which we have treated in a previous paragraph. If this is it, then we are agreed in all he says, and accept his expressions

as uttering our own feelings and sentiments. Sure enough, where are the reputed millions who profess to be Spiritualists, many of whom are wealthy? Why have none of them come forward to relieve Brother Newton from his pecuniary embarrassments? Truly no Spiritualist has more richly earned favor and support. Brother Newton's experience is like our own, as to pecuniary helps.

Modern Spiritualism has no organization to give unity and efficacy of action, and no Devil to frighten men to their duty. We have felt from the beginning the lack of that co-operation which would pay one dollar to sustain the TELEGRAPH, with a few slight exceptions from abroad amounting perhaps to three dollars, which have been contributed to pay postage on books and papers which we have from time to time been called on to give away.

What, then, are the lessons to be drawn from this? for we have not written this without a motive, and that motive is, to make known fully and fairly the general conduct of Spiritualists in these respects, and the condition of our cause, to the end that they may awaken to a sense of duty, especially in this—to concentrate their forces on one spiritual organ, which shall be as free as has been the "Telegraph," so that all spiritual facts and all phases of thought may be presented to the public through its columns. We have ever advocated this; and now that we are out of the field, we shall urge it the more. It is the only way that a truly spiritual paper can be sustained.

#### TO OUR PATRONS.

We are endeared to our patrons by no ordinary tie. We can not consider our relations with you as a mere commercial affair. Many of you we have been permitted to visit with our best thoughts (poor though they may have been) every week during nearly eight years, and we made the acquaintance of others subsequently, but have sustained to them the same affectionate relations. Our heart has been daily gladdened with cheering words from some patron, accompanied with money for the continuance of our paper. Our friends must by no means suppose we have been unmindful of their kind words because we have not responded to them by letter, as it must be perceived this would be impossible consistent with other duties. We have generally acted on the presumption that our numerous correspondents would take our good will for the deed. We are sorry to have been obliged to trust the business department so much to other persons, but we have endeavored to have it attended to correctly. We are not aware that any of our patrons are aggrieved, but if any of them should be dissatisfied they will please make it known, and all errors will be adjusted.

Our relations have been of a peculiar character; they have been formed through sympathies in an unpopular subject—a subject so unpopular that in many instances it has required no little heroism to receive our paper into the home and family; and yet most of you have been inspired by it to carry the facts and theories to the neighbor. Your money has formed but the minor part of the support you have given to us in our trying position. We have always been frank, and have kept back nothing, *pro or con*, in respect to the glorious cause to which this paper has been devoted. We have been engaged in no common investigation—in one which belongs not to the earth life alone, but which will aid us through the long journey of eternity; and not only so, but one which will ere long revolutionize the religious thought on the earth, and become a blessing to all mankind. We are, we believe, entirely unable to comprehend the benefits which will yet flow from these joint investigations. When we contemplate the work we have unitedly been engaged in, constant thrills of sorrow pass through our whole frame that in consequence of an agreement that has been consummated, we are under the necessity of uttering these parting words. We shall not part with our mail books containing your address, but shall occasionally find consolation in looking them over, and if we should have anything to say publicly which we think might be interesting to you, we shall venture to mail it to your address. We contemplate traveling some during the ensuing year, and wherever we stop we shall be most happy to make the personal acquaintance of our patrons and friends. Thanking each of you kindly for your patronage and encouragement, we bid you an affectionate ADIEU!

#### TO OUR NUMEROUS CONTRIBUTORS.

We feel that words are quite incompetent to convey to you the gratitude we feel and obligations we are under for your gratuitous and many valuable contributions to this paper. We ever look with pride over the display of literary, scientific, philosophical and theological learning, and the progressive and deep, independent thought and noble expressions which pervade the columns of the SPIRITUAL TELEGRAPH. We believe no paper in this country ever enjoyed a more diversified and really instructive correspondence than the TELEGRAPH.

It will be one of the proudest recollections of our life that we established an organ which formed the general interchange of experiences and thought on the most progressive and profound problems which ever engaged the minds of men. Generations yet to be born will ponder over these columns with delight, and will be instructed. Our work has not been for a day, neither wholly for time, but reaches forward beyond the realm of human comprehension. The seeds of revolutions in the mental and social states have been sown, which after generations shall unfold. Comparatively few persons to-day have been able to comprehend your far-reaching thoughts; indeed, many of you who have written will, in after years, comprehend more of truth in your articles than you were aware of at the time. We know not how to thank you as we ought, or to recompense you for your valuable contributions, otherwise than to point you to your own growth in the education and the good that will result to yourselves and to humanity in the future.

We beg to be pardoned for particularly mentioning in this connection our esteemed co-laborer, Dr. R. T. HARTCOCK, who has furnished gratuitously to these columns reports of the New York Conference, with but few exceptions, each week from the commencement of this paper, making in all four hundred and eight weeks. His labors have been honorable, and his contributions have been exceedingly important, as tending to allay undue enthusiasm and to regulate this great movement. We are mortified that this publication has not warranted the payment for so long and onerous labors. But so it is, friends; we have all thought and worked nobly, and we trust our bread is on the waters, and will return some time. We shall be gladdened at any time to receive communications from any and each of our correspondents. Let us assure you that we shall be ever grateful to each of you; and now, kind friends, farewell.

#### TO OUR COTEMPORARIES OF THE PRESS.

We can not close this volume without expressing our thanks for the cordiality and respect extended by the Press to us personally, and to our labors generally. Our exchanges have been numerous; but the general theme of the TELEGRAPH has been of that peculiar character which rendered them of little service to us except for private reading; but we have to extend our hearty thanks for the many favorable notices which many of you have been pleased to make of the TELEGRAPH. We are fully aware that prejudices against Spiritualism have prevented many of our cotemporaries from making extracts, and from speaking of the TELEGRAPH as they otherwise would have done; we assure them that we believe Spirits communicate with mortals, and this is a sufficient warrant for us to say so. We by no means sought to make a mere popular paper. If this had been our object, we should have been obliged to renounce our unpopular convictions. But we have tried to unfold a truth to the acceptance of the people whom it is calculated to benefit.

We may occasionally submit an article for publication to such of the papers with which we have enjoyed an exchange as may signify a willingness to publish communications on the subject to which we have been chiefly devoted.

To our cotemporaries of the spiritual Press, we beg leave to express our heartfelt gratitude for their cordiality and respect, and their important co-operation to unfold the truths and reforms touched to man in this important dispensation. It is hard for us to withdraw from the field in which we have labored so long, while there remains a row to hoe; but we leave with you our heart's good-will, and promise assistance as we may be able. Go on in the work, with the assurance that you are earning a glorious diadem for yourselves and unfolding an immortal blessing to all mankind.

We shall ever feel grateful for the many kind words of the

Progress and for the acquaintance we have formed with the world in every part of our country.

Impossible conflicts in the human mind are the results of growth. Human growth prepares the mind for the higher manifestations of God or nature, and a broader comprehension of what human life is, its needs, relations and destiny.

The human mind on earth has grown into the realm of responsibility of manifestation with the world of spirits. Not every step is attended to this growth, or to a realization of the fact that out to the advanced minds contact with the spirit world is as real as is their contact with the natural world. Through this growth and contact revelations from a purer realm and higher life have come to man, not revelations in words only, but in words sanctified by deeds. These have not only revealed the continuity of human existence, but of form and of human affections, and have inspired a broader and truer conception of the grandeur and value of human life and its needs, and hence arisen the "impossible conflict" with that order of society and a relation of minds which have been formed on a lower plane of manifestation and of comprehension.

Modern spiritualism found the people generally affirming that there was a life beyond for man, but denying—even the professedly Christian people denying—that there were any visible evidences of the fact, and that the existence beyond was in a place so far off, and in such condition, as rendered it impossible that spirits could manifest themselves to mortals. It found the people professing that God was omnipotent, infinitely good and just, immensity; that he created every thing, and yet that there was a devil who was equally omnipotent, infinitely immensity conjointly with God. It found the professedly Christian world believing that God and the devil had entered into mutual arrangements by which the latter should have all the operations of the former who fail to perfectly acknowledge the justice and propriety of the arrangement. It found the Christian world professing to believe that God was vacillating, changeable, subject to terrible anger which he has ever himself died to appease, and also subject to special favor toward supplicants. It found the world disconcerted, meaning in the best and supposed damned ones; it found civil governments everywhere based on the might-right principle; it found men deceiving and taking advantage of each other, and combinations of men to promote such things by legal enactments; it found the existing code of laws to be partial and unjust; it found that laws, integrity, justice and laws were articles of commerce, and human life even valued by dollars and cents; it found the world believing that men, and supposing that they were devils, and that death is the earth, thereby destroyed. Is it any wonder that there is an irrepressible conflict? Modern spiritualism came to demonstrate the fact that death was a change of condition of human life, instead of a journey to a far off country—that man was a man "for a' that," and that human affections continued after the dissolution of the body. It came to demonstrate that God is good, is omnipotent and omnipresent, and is just, impartial and unchangeable, and that he really does give answers; and, therefore, that there is no place for a devil, and that there really is none—and also, to teach men that God is not changed by prayer or supplication, but that the only efficacy of prayer is to bring the supplicant into divine order. It came to teach the sacredness of human life and of true human relations, and to demonstrate the fact that human life cannot be intercepted, or human rights and relations violated, with impunity; that the aggressor is in all cases more severely injured than the person trespassed upon; and that there is no such thing as the transference of the penalty of sin from the sinner to another person; that the consequences of sin are inherent in the sinner; that God's method of reform is the natural penalty for transgression. It came to teach that human integrity, usefulness, justice, rights and social laws can, with impunity, be battered in shambles, but, on the contrary, that human rights, character, usefulness and life, are sacred; and that hanging a man does not kill him, or destroy his influence in the earth.

Here are immutable truths and principles which will ere long wipe away the tear from the eye of the sorrowing, give consolation to the mourner, bind up the broken heart, inaugurate

equal rights among all mankind, preserve inviolate human integrity and usefulness, and restore man to his proper rights of usefulness, and by a perpetual expansion of joy upon his countenance. Until then, an "impossible conflict" will prevail.

THE SUCCESS OF THE TELEGRAPH.

The *Telegraph* has been eminently successful in all the purposes for which it was established. It was designed for a record of the communications and manifestations of spirits, and for an earnest, candid criticism of the same; also as an organ for a respectful and free interchange of experiences and thoughts, pro and con, on all subjects, and especially those subjects which were new, instructive and elevating to mankind. In these respects it forms an encyclopædia of new phenomena and of the best thoughts, pro and con, on the profoundest subjects which ever engaged the minds of men.

The *Telegraph* has been successful in inaugurating a new system of newspaper enterprise—a system by which every person may speak, and a system by which all phases of thought on all questions are presented to the reader, thereby challenging thought, and thus making each to know for himself what is true, rather than blindly submit to the authority of another. It has been successful in finding an audience sufficiently intelligent and tolerant to hear respectfully all sides on all questions, to consider all the elements of all questions, and to form their own conclusions.

The *Telegraph* has been successful (with other instrumentalities) in preventing and regulating (in a good degree) the fanaticism, on the one hand, which the glad tidings from spirits naturally excited among a people saying and singing of the spirits as gone to "that bourne from which no traveler returns," and by its practical and scientific character, its dignified and earnest tone, it has prevented, on the other hand, overt acts of the superstitious people to restrain, by legal enactments and otherwise, circles for investigation of spirit manifestations, and the dissemination of the facts and theories concerning them.

The *Telegraph* has been successful in eliminating the truth and principles of Spiritualism in a practical and scientific manner, to the comprehension and acceptance of the people generally. It has established (with other instrumentalities, of course,) in the public mind the conviction that spirits communicate with mortals.

The *Telegraph* has been successful in introducing new methods of unfolding and determining truth, and of establishing exact science by which appeals are taken from what men say of science to the facts of science; from what men say of God to God himself, in his manifestations; from words to deeds; and in how men find their law and their principles.

The *Telegraph* has been successful in establishing facts, rules and principles which will produce revolutions in the activities of mind, and in the faith of the world—rules and principles which are freeing the minds of men from tacit and real allegiance to the mere authority of books, popular sentiments, creeds and hierarchies, and restoring them to their legitimate use and normal position of sovereignty over all they survey and experience.

The *Telegraph* has waged a constant warfare on the follies of the world, and consequently has been the center of the attack directed against this great movement. It has been successful in expelling the false grounds and animus of the opposition, and thus has appropriated every stone thrown at it to the building of its own edifice.

The *Telegraph* was not established for pecuniary gains, and in this also it has been successful, and we have the satisfaction of having contributed the best years of our life, and largely of our means, to so worthy an object; and finally we have to say that the *Telegraph* was never so well appreciated, and never exerted a more wide and healthy influence than at present, and never was more successful in all its purposes and interests than at the moment of its change. We have no personal ambition to subscribe by its continuance, and have long looked for an opportunity to transfer it to such other hands as we could hope would manage it consistently with the interest of the cause in which we have been engaged. We have labored hard and to the best of our ability, under the burdens of other

business, and the result is before the world. We have not accepted to our credit the credit of all the brilliant success of the *Telegraph*. Much of its success is due to the columns, and to Brother Fishbein, who has been its faithful laborer. We now resign our position to Brother Davis, in hope that he will reap some of the fruits of the labor and elevation of mankind than ourselves.

If his efforts shall induce us to treat the subject of spirit manifestations of this kind, we shall be pleased to see the *Telegraph* again have before it a goodly number of contributions.

Doctor Haillock will continue to report on the *Telegraph*, which Brother Davis will publish in the *Journal of Progress*. We had much work in progress of preparing a more in contemplation which we think would be of great value to mankind, and which is by this event and for a time suspended, and we have only to add a few final words.

Be sure of price of opinion, of progress, but not of the mind, of look and word authority, of organization, of institutions, and in the present and future, and in the future, in truth. Farewell! C. W. Owens.

T. L. Harris and Spiritualism.

It is but just to say that in a number of the *Telegraph* subsequent to that from which the extract was taken, we published in our last issue, Mr. Harris published a reply saying that the reporter of the *London Advertiser* who is copied in the *New York Tribune* of Feb. 20, 1854, understood Mr. Harris, by supposing he said those things which they published, and which we copied from them, of *Spiritualism*. On the contrary, Mr. Harris stated them as the abuses of it—a very important distinction, certainly. It is folly to say or to suppose a cause is wrong, and to be because men change their minds and speak concerning it. It was recently said by the opposer, that Spiritualism had received a heavy blow by P. B. Randolph, stating that he is back again lecturing in favor of Spiritualism, and is as rational as before, so others who carry more weight than last, may change. But one thing is apparent—namely, that there is but one place for all these articles, and that is in the *Telegraph*, and the sooner Spiritualism is rid of all such as are incorrigible, the better for them and for the cause.

The Anacalypsis.

The publication of this truly great and valuable work has yet commenced, but we have by no means abandoned the enterprise. We still lack sufficient subscribers to warrant the undertaking. If those Spiritualists and friends who are able would signify their desire to have a copy, and to pay for it when received, we think it would warrant our putting the work in hand. The book will be about the size of the large quarto Bible. The price will be \$12 per copy.

To students who desire to avail themselves of the occult wisdom of the ancient world, and to find the clues that will lead through the labyrinth of archeology, mythology and mystic theology, this book is invaluable, and the sum that will cost them will appear insignificant in comparison to the returns of mental wealth that will be secured.

We have some copies of the *Telegraph* of different years which we can give to those who like to copy them, and who are desirous of having them in their possession.

OWENS' FOOTFALLS.

The *Independent Republican*, published at Montrose Pa. gives the following just notice of Mr. Owens' new book "Footfalls on the Boundaries of Another World" which is for sale at this office:

"Mr. Robert Dale Owen, who has an established reputation as a man of culture and reading, has, within a few past years, been much directed towards the probable condition of the soul beyond the grave, and the possibility of its communicating again with those upon earth. He has brought together, in the handsome volume before us, the results of all his reading—that is, of all that he deemed authenticated and honest. In these results there is much that is striking, a great deal that is awful, and nothing that is not true. Many of the various phenomena of apparitions, messages, communications and extraordinary communications from the dead, which we can only account for by calling them supernatural, are rounded for by persons well known for veracity, and are entirely free from any motive for deception. Of this character is John W. Owen's account of the disturbances at his father's parsonage at Montrose Pa. accounts of singular occurrences, to old and new, that are equally good endorsements.

"In presenting the various reports, Mr. Owen does not attempt to account for them, nor to set up a theory of spiritism, but to be sustained by arguments. He simply offers them to the reader, and leaves him to draw his own conclusions. He does not attempt to give a religious belief; may, he presents many points of interest, and these phenomena with the orthodox faith. One of the most striking of those who have explicitly denied the possibility of communication from the world of spirits, are collected; but not in a polemical tone. He, however, does not conceal all, and in the course of an intelligent and candid examination after death, and in this, he combats earnestly the idea that death is a final state of our being."

Four thousand copies of this work were sold within thirty days, and six thousand have been sold up to the present date.

## LOUIS NAPOLEON.

New-York, Feb. 17, 1860.

CHARLES PARTRIDGE, Esq.—Dear Sir: In my last of January 30, I promised a brief sketch of Louis Napoleon as a youth, student and author. As some of your readers expressed pleasure at seeing my article on the present Emperor's childhood, I shall endeavor to gain their approbation in this.

We left the young prince with his harassed and persecuted mother, in an humble mansion that overlooks the lake of Constance, bordered north by the Fatherland, south by Switzerland, and traversed by the picturesque Rhine. There Hortense devoted herself entirely to her son's instruction; there she taught him drawing and dancing. In 1816, M. Lebot, an accomplished scholar of the Normal School of Paris, became his tutor. But, alas! this quiet family retreat was soon invaded by the jealousy of the Allies: 1817 the Grand Duke was ordered to dismiss the ex-queen from his duchy. Once more, and not in vain, Hortense appealed to Swiss chivalry, and purchased the charming Castle Arenenberg in Thurgovia, where she passed many happy days with her darling son. Soon the young prince outgrew private instruction: he went to the college of the ancient city of Augsburg, where he graduated among the students of the Fatherland. There, no doubt, amid meerschaums and lager beer, the nephew of Napoleon I. acquired some of the coolness that characterizes Napoleon III. After his return from college he began his arduous military studies and exercises in a Baden regiment; thence he repaired to Switzerland, joined the Swiss army, and devoted himself entirely to science, engineering and artillery practice. Such was Louis Napoleon's life as a youth and student, earnest, active, indefatigable. No wonder that Hortense felt proud of her son. No wonder that Louis, who had been so long estranged, became reconciled to Hortense. No wonder that the whole Bonaparte family conceived high hopes of Louis Napoleon's career. The revolution of 1830 defeated the Restoration, and tore the treaty of Vienna. Louis Napoleon went to Rome, where he found a secret conclave composed of Madame Letitia, the mother of Napoleon I., Cardinal Fesch, Jerome, Hortense and her eldest son.

The Papal Government grew suspicious and ordered Louis Napoleon to quit Rome. Now he and his brother headed the rebels in the Romagna, and defeated the Papal troops in several encounters. Hortense approved of her son's daring; but her husband, together with Cardinal Fesch and Jerome Bonaparte, denounced this measure as injurious to the whole family.

The Austrians soon entered the Papal territory, and dispersed the insurgents. During the retreat the elder brother of Louis Napoleon was seized with the small-pox, and died in his arms at Faenza. Now the Austrian general set a price upon the head of Louis Napoleon, who also took the small-pox; but his ever-present mother reached him, carried him to Ancona, whence she sailed under an English passport. They landed in France at Caunes, where Napoleon I. landed after his return from Elba. Thence they went to Paris, where they were so feted by the people that Louis Philippe thought it best to order them to quit France. During this short sojourn in Paris, Louis Napoleon wrote a letter to Louis Philippe, asking permission to enter the French army as a private soldier. Then and there the star of Louis Napoleon began to rise in the political horizon of France. Then and there the youth of France began to realize that there was such a man as Louis Napoleon, grandson of Josephine, son of Hortense, and nephew of the Emperor.

Both mother and son went to England, where they were received with marked attention. After a short stay they returned to their dear Arenenberg, where a deputation of Poles waited upon him, offered him the command of the Polish army, with a prospect of becoming their king. Immediately the Prince started for Poland; but before he reached the frontier, Warsaw had fallen, and he returned to the land of William Tell.

Now the Duke de Reichstadt died at Vienna, July, 1832, and left Louis Napoleon direct heir of the Emperor. Henceforth he became so important a personage, that the sovereigns of Europe looked upon him as the man who would float into power on the next revolutionary wave. Conscious of his position, and sure of ultimate success, Louis Napoleon devoted himself to literature. His "*Reveries Politiques*" appeared in 1832. This book, though written by a young man, evinces a

comprehensive knowledge of the various successes and failures of government. In 1833 his "*Considerations Politiques et Militaires sur la Suisse*" were issued. This gained him the love of every Swiss, and won for him the rank of captain in a regiment of artillery.

Now, an ancient throne with the hand of a beautiful princess was offered to the young sage of Arenenberg. In 1835 Donna Maria ascended the throne of Portugal and desired Louis Napoleon as her consort. He declined this alliance, first, because it might for ever blast his hopes for France; secondly, because his cousin, the son of Prince Eugene, desired the alliance.

Donna Maria married Louis Napoleon's cousin, who soon died. Again the offer was renewed to Louis Napoleon, who again declined it. He alleged, as a reason for this refusal, his ardent wish of one day serving France, from which his family had been banished by twelve hundred thousand foreigners.

After two years of intense study appeared his "*Manual of Artillery*," which soon made him known among men of military science. This work treats not only of all that belongs to artillery tactics, but also of the manufacture of cannon, gun-powder, and of the science of fortification.

Now, our hero had seen twenty-seven springs, and his life was without blemish! We saw him as a quiet gentle child, a devoted son, an industrious youth, an indefatigable student, and an author of merit. As yet we have witnessed none of those imprudent and turbulent acts that characterize the young. True, conservatives, wisacres, and old fogies say his Italian campaign among the rebels was rash and imprudent. We regard it rather as a noble outpouring of generous impulses and a tribute to suffering nationalities which then as now seem uppermost in his mind. Italy was the cradle of the Bonapartes; Italy groaned under foreign yokes; this was, and is, a sufficient title to a Napoleon's sympathy. After all it is not so strange that regenerated Italy should reclaim and recall the children of her Columbuses and Bonapartes, who startled the world by their enterprize and glory. Even if she put them on all her thrones it would be but natural and legitimate. Aye, it would be strange if it were otherwise! Pray, what have the Hapsburgs and Bourbons ever done to deserve well of Italy?

In our next we shall see Louis Napoleon as Pretender, President, and Emperor. Respectfully,

J. A. WEISSE, M. D.

## MANIFESTATIONS AT PROPHESTOWN, ILL.

PROPHESTOWN, ILL., Jan. 26, 1860.

EDITORS OF THE SPIRITUAL TELEGRAPH: Although my residence, or rather my post-office address is Albany, Whiteside county, Illinois, yet for a few weeks past I have been laboring in the more southerly part of the county, most of the time in Prophetstown. This is a place which has been visited by some of our best female lecturers, and our principles have taken root among some of the most intelligent portions of the citizens, as seems generally the case so far as my observation extends. Some of the phenomena in the commencement were of a striking character, and it may be interesting to the readers of your paper to read a brief sketch of the movements. Mr. E. D. Cutler was the medium used for most of what I am about to relate. A part of his manifestations were such as sometimes are given through other mediums, such as writing in excellent style when blindfolded, and then with great rapidity dotting and crossing a page at a time correctly, etc. At one time a stone was heard by the circle as if falling in an adjoining room; soon it pounced upon the table. One of the company said he wished the Spirits would throw it at his head, at which it was hurled with startling velocity, just passing him, and making its mark on the plastering. At another time a pail of water was set in one corner of the room, from which a stream of water was poured on the table several feet from it, while no visible agency was employed. Meanwhile the medium in a trance explained the order of the phenomena. At other times a shower of rain would fall on the entire company, while there was no water standing in the room from which it could be taken. Sometimes the atmosphere would become damp like as in the falling of a heavy dew. The medium being entranced would strike his hands together, and send a spray of water in the faces of those around him. These

are but brief sketches of a series as narrated to me by the witnesses of the things related. Should any one be desirous of knowing the facts, they can write to the medium I have mentioned, who still lives in the place.

My labors for some eight weeks have been very successful. In Delhi, Erie, and this place, mediums have been developed, and truth appears to be getting deeper hold of the people. There is, however, one drawback on my influence with a part of our Spiritualists. They think I am rather too much tainted with orthodoxy. This may be true, as I have for nearly forty years been what is called an orthodox minister. Still, I am aware that our periodicals, and many of our lecturers, take grounds analogous to my own. We all agree to the idea that the church is so psychologized to the Bible as taught, that it is prejudiced against any idea that does not find its origin there, while at the same time the reverse psychology prejudices some of us against an idea, to find it based on the Bible. This should not be so with us. We should not adopt the spirit of the error we oppose. I am aware that this is a common thing in the world; but we, as reformers, should rise above it. If we entertain a prejudice against the Bible, we ought to know that the church will be equally prejudiced against our system, and we shall have blocked our own wheels. These things do not apply to all Spiritualists, nor to the majority of them. Still I think we have a reform to accomplish among ourselves in this respect. It is not my wish to turn a cold shoulder to the branch of the church with which I am connected, nor could I think of doing without the Bible. Give me the right which others use to construe it according to my sense of propriety, and it is good enough for the purposes for which it was given. A little more careful attention to the statements made in the Bible, its own admissions and definitions, together with the known rules pertaining to allegories, metaphors, similes, hyperboles, etc., with which that work abounds, would result in the removal of our objections against it, and at the same time would expose the actual (though not designed) infidelity of our so-called Christian theologians. You may think that enough has been said on these subjects, but while darkness still hovers over some of our numbers, we must labor on. Would we save the church from its deep darkness, we must rationalize, but not condemn, the work which they think they make their standard of faith and practice. Yours for the right, HERSCHEL FORSTER.

P.S.—Having read the above to Mr. Cutler, he suggests a few thoughts which should accompany this article. He allows the statements relative to the phenomena to be true, but claims that much more might be stated. I was aware of this, and should it be desired, a more extended account may yet be given. Another suggestion is, that the work began here before they had any knowledge of it abroad except as a matter of hearsay. Circles began to be held which were composed of most of the grades from orthodoxy to atheism. In these the manifestations as above were given. Three church members embraced Spiritualism, for which they were expelled from the church. But churchmen now begin to investigate, and become more or less influenced, and we hear nothing about their expulsion. Thank God for the improvement. H. F.

## BORN AGAIN.

On the evening of the 5th of February, inst., Rosana, wife of Col. J. W. Philips, of Detroit, aged forty-three years, left the perishable earthly form, and ascended to a higher life. Mary among her nearest and dearest friends are "sustained and soothed in their affliction" by an "unflinching trust" in the sublime realities of the Spirit-world.

Mrs. Philips was a devoted wife and mother, a sincere and truthful friend. Her faith in the elevated truths of the Harmonical Philosophy was sure and steadfast. Death appeared to her but a gentle angel come to conduct her to a higher and a better life. Embracing her children, she bade them "good-bye" for a season—saying: "My dear children, though you will not be able to see me, yet I will be where I can see you; and I will watch over and protect you."

Could those stern-hearted bigots of the old theology who mock at the truths of Spiritualism, have witnessed that scene, their mouths would have been forever closed.

Death they tell us, is an iron door  
That opens for the dying only—  
Barred up and closed forevermore  
Behind the soul—as sad and lonely,  
It goeth forth to meet its doom,  
And yonder world of doubt and gloom.

