#### SPIRITUAL INTERCOURSE. ILLUSTRATION OF DEVOTED TO THE

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

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### NEW YORK, SATURDAY, AUGUST 5, 1854.

ural conditions of the Spirit-world.

The following description of one of the courts and palaces affirmatively. Yet they were only superinduced appearances;

around them, and invite them to become better-is abhorrent DR. ORTON'S LECTURE. to the best feelings of our nature. The early Christians believed

n heaven (see "The True Christian Religion," page 495) they had no real existence, and are entirely foreign to the nat-The subject of the evening's lecture, delivered by Dr. J. R. Orton, at Dodworth's Academy, July 9, was, The Failures of This thought-seeing, this objective appearance of every thing the Past, and the Prospective Successes of the Future of the

nature of things there must be such a place. The infant, the it from without: it was large, built of porphyry, and had a which crosses the mind, can not be realized by any one only from Race. The speaker said : good heathen, if saved by belief, by faith, must stop somewhere foundation of jasper; and before the gate were six high col- actual experience; the man who has been psychologized has re-The pains, sicknesses, and innumerable woes of a world, umns of lapis lazuli; the roof was of plates of gold; the alized the nearest approach to it. My friends in the Spirit-world filled with contention, war, and crime, sufficiently indicate the short of heaven in order to be instructed. This middle region windows high, of the most transparent crystal; their frames have given me the following illustration of the condition of the is the quarter which the Catholics have perverted into a purpresent and past condition of our race. Science has failed to also of gold. After this they were introduced into the palace, thought-seeing Spirits of that region. I was psychologized gatory, which is the counterfeit and deformed shadow of the reform this state of things-the heathen and Christian churches have failed, and why? The reason obviously is, that they reality. When our translations of the Scriptures were made, and led round from room to room; and they saw ornaments by them for the occasion, and then I was introduced into a of ineffable beauty; under the roof, decorations of inimitable splendidly constructed marble building, differing in form and this region was found in such deep disgrace, that it was ostrahave too much lost sight of the spiritual nature of man; that much, began to grow dull : it was said that the sun appears so to them sculpture. Near the walls were set tables of silver overlaid architecture from any thing I had ever seen before. The they have labored in externals and for externals; that they cized, and the words referring to it were rendered indiscrimwith gold, upon which were various utensils made of precious building was nowhere highly ornamented, but built in the inately hell and the grave, as would best comport with the have been satisfied with forms without substance; and have stones and of entire gems, in celestial forms, and many more most durable and substantial manner. There was not a par- hid themselves from that Divine light and warmth by which supposed sense. But the point is settled by Christ himself, things which no eye on earth had ever seen. While they ticle of wood-work about it; it was finished with marble through- alone it is possible to achieve success. The speaker illustrated in his promise to meet the thief that same day in paradise; and his subsequent announcement after his resurrection, that were in astonishment at seeing those magnificent things, the out. The inside work was not elaborately finished, but done his position by referring to a series of spiritual views, which angel said: 'Do not wonder; these things which you see in a plain, decent manner, as if use was the first considerahe had not yet ascended to his Father. This middle region on a certain occasion had been presented before him, in which were not made and fabricated by any angelic hand, but were tion of the proprietor. The ceiling of the vestibule was at a figure representing science, another a geologist knocking is here called paradise.

built by the Maker of the universe and presented to our prince.' least twenty feet high, and supported by several columns ar-Again, the churches say, he that is not for me is against among stones, another an astronomer examining the stars, While they were engaged in those things, there came a messen- ranged in proper architectural order. From the vestibule was another a minister preaching from his pulpit, etc., passed in me, and thus cast off the whole race, at the start, on the side ger from the prince, who invited them to eat bread with him; a flight of stairs which led to a gallery by which it was sur- succession before him. The Divine light, represented by a of evil, forgetting that Christ also says, he that is not against and at the same time two attendants of the court brought gar- rounded on three sides; from this gallery, over a flight of six bright sun surrounded by glorious haloes, was blazing in the me is for me. Nothing can be more evident than that a man

The Principles of Anture.

#### EXPLANATIONS OF SWEDENBORG. EXTRACT FROM "HEAVEN AND HELL," PAGES 82, 83.

"It has been shown to me how the Lord appears as a sun to the angels in the celestial kingdom in their first state, how in the second and how in the third. The Lord was seen as a sun, at first red and glittering in such splendor that it can not be described : it was said tha the Lord as a sun appears such to the angels in their first state. After ward there was seen a great obscure belt around the sun, by means of which the first red and glittering appearance, from which it shone so in the second state. Then the belt seemed to grow more obscure, and the sun thence to seem less glowing, and thus by degrees, until at length as white : it was said that the sun appears so to them in the third state. Afterward this white orb was seen to proceed to the left, toward the moon, of heaven, and to add itself to her light, from which shone forth beyond its usual brightness: it was said that this was the fourth state to those who are in the celestial kingdom, and the first to those who are in the spiritual kingdom, and that the changes of state in each kingdom thus alternate in turns, yet not in the whole but in one society after another; also, that those turns are not stated, but come upon them later or sooner without their knowing it. They said further, that the sup is not so changed in itself, nor does it so a

sions of states with them ; since the Lord appears to every one according to the quality of his state, thus glowing to them when they are in inters love, less glowing, and at length white, when the love decreases; and induced upon the sun those apparent variations as to flame and light.

their proprium, they begin to become sad. I have spoken with them when they were in that state, and have seen the sadness; but they said that they were in hope soon to return to the pristine state, and thus, as from proprium."

Here is one of the clearest proofs of the psychologized state of the Spirits with whom Swedenborg associated, and of the these the principal officers of the court; in the midst of these was the prince, and after him courtiers of various ranks, and ideal life they were living. The ideal appearances here lastly the guards; altogether amounting to a hundred and spoken of were the objective appearance of their own thoughts, as all Spirits acquire the faculty of giving form to their thought, twenty. The angel standing before the ten new-comers, who but by my will acting in conjunction with my wish, which be- inform us, that the souls of departed children, though cut off and of projecting it out, as it were, into space; where it seems then appeared, from their dress, as inhabitants of the place, ing ultimated in thought would have been projected out, as it from all possibility of further intercourse with us in this life, it impression and teaching of the theology of the day is, that to exist and occupy a position due to the object thought of : if the thought be of a home it is seen as such, occupying such a them. And the prince, without stopping in the procession, the ocular sight as if it had really been produced in matter the theology of the Christian Church in our day? and are uor breathing, in the spirit-realm. Of course, if we are to do said to them, 'Come with me to eat bread.' And they fol- which was tangible to every other sense. Here were two exlocation as would naturally be selected for one here in this lowed him into the dining-room, and saw a table magnificentsphere. If the thought be of a ship, it will be seen either sailing or at anchor, in accordance with the thought, and so of any ly set; in the middle of it a high pyramid of gold with a other object thought of. Now this was evidently the condi- hundred little dishes in triple order upon its branches, upon tion of the Spirits above spoken of. Unable to give any lastwhich sweet cakes and condiments, with other delicacies made | dream. ing definite form to their God, they had adopted that of the of bread and wine; and through the middle of the pyramid most resplendent object in nature to represent their divinity; there issued, as it were, a fountain overflowing with nectareous probably they were worshipers of the sun while here on earth. wine, the stream of which, from the summit of the pyramid and had not yet progressed beyond their preconceived notions dispersed itself and filled the cups. At the sides of this high of what heretofore constituted their divine. This conclusion

dishes and plates filled with food of every kind. is strengthened by the following extract from page 42: "The "The celestial forms upon which the dishes and plates were Lord appears in a divine angelic form [which is the human] to those who acknowledge and believe in a visible divine, but | set were of art from wisdom, which can not be produced from not to those who acknowledge and believe in an invisible di- any art in the world, nor described by any words. The dishes and plates were of silver, having forms sculptured upon them vine, for the former can see their divine, but the latter can not." Swedenborg's lot appears to have been cast with those who like their supports; the cups were of transparent gems. Such was the furniture of the table. could at all times see their divine, but whose thoughts differ "The dress of the prince and his ministers was this: the

will illustrate more fully what is said above :

"When they were brought to the palace they first viewed

very materially as to what that divine should be like. Now, prince had on a long robe of purple color, spangled with stars the solution of the problem is this: When man enters the of a silver color wrought with a needle. Under the robe he is equally unfortunate there; and as wealth and power have Spirit-world, and his thoughts become objective before his understanding becomes improved, he can not think otherwise wore a tunic of shining silk of a blue color; this was open been the predominant objects sought for here, they are, by the about the breast, where was seen the front part of a belt with great masses, as eagerly sought after there. All the wealth of his church; but means were very shortly found to induce them that its organs were still for use. The angels who came than that all the objects thus presented to his view are prothe ensign of his society. The ensign was an eagle brooding which they desire is procured by the psychological means him to expunge them from his book. The Church, since down to see Abraham and Lot, also ate with them. But the

The devout Christian Spirit, reflecting upon the immediate conception and birth of the Saviour, will see the stable, the oxen, the manger, the angels, Joseph, and Mary, and the child. all as really existing to their ocular view as if they were the objects of every sense, yet every object will be exactly the chain. The courtiers were dressed in gowns of a brown color, form of the thought which the Spirit had been entertaining; in which were wrought flowers around young eagles; the individual Spirit, whom Swedenborg has described above. had exactly the same ideas on the subject.

duced by the immediate action of Almighty God.

seen the forms exactly alike, as no two would have entertained were their breeches and stockings. Such was their dress. "The familiar counselors, and the privy counselors, and the Their thoughts become not only objective to themselves, but moderators, stood around the table, and by order of the prince, also to others. If a Spirit is describing what he sees to one they folded their hands together, and at the same time whisor more with whom he is in company, they, having no thought pered votive praise to the Lord ; after this the prince beckoned of their own upon the subject, become entirely abstracted, so to them, and they seated themselves at the table. And the as to entertain no thought whatsoever, except such as come prince said to the ten strangers, 'You, also, sit down with me, from the one who is speaking; the speaker's thoughts then there are your seats.' And they sat down. And then the when they are in their proprium, they begin to become sad.

vance, but that still it appears so according to the successive progress- ments of fine linen, and said : 'Put on these, because no one steps, I ascended to the dining-room, which was in the third heavens, but all these figures had turned their backs upon it, is as his loves. If his loves are pure, though he never heard is admitted to the table of our prince unless he is clothed in story; there was a table of extraordinary width running through and wore laboring in the light of external truth merely, which, of Christ, no place can be found for such a man in hell. His the garments of heaven.' And they prepared themselves, and the length of the room, at which several persons were seated. alone, is darkness.

that the quality of their state was represented by the obscure belt, which accompanied their angel, and were introduced into an open I immediately took a seat at the table, and casting my eye gallery, the walk of the palace, and they waited for the prince ; along the length of the room, thought it was quite too short for this same cause. It has accomplished much, but not what was whose loves are evil, are fitted for hell; and hence the divid-"When the angels are in the last state, which is when they are in and there the angel introduced them to an acquaintance with a house of such extraordinary dimensions. Instantly the room expected of it. It has occupied itself with forms, and creeds, ing line indicated by the saying of Christ, he that is not against grandees and moderators, who also were waiting for the prince. began to lengthen indefinitely, as I could not clearly discern and dogmas; and wars over them among its sects, in disregard me is for me, is the correct one, instead of the line laid down And lo! in about an hour the doors were opened, and through the entire length in the direction I was looking. Such a of the Divine light and power. Ministers and church-members by the churches. it were, again into heaven; for it is heaven for them to be withheld a wider one, on the western side, they saw his entrance in the movement Swedenborg would say was induced by the Lord to read the Bible by the light of their own creeds-by the light

order and pomp of a procession. Before him went his famil- correspond with my affection, as it was not of my will. Had of the traditions of the past-instead of the Divine light. They how lean is the spiritualism, how shadowy and intangible the iar counselors, after these his privy counselors, and after I been the owner of such a psychological mansion I should read the words, but get nothing but the authorized sense. have willed the extension of that room to some definite length; The New York Evangelist of a week or two ago copied into on this point, with the churches, all is a confused chaos. It the will would have acted as one with the affection, and the its columns Wordsworth's beautiful poem, "We are Seven." improvement would have been completed (not by the Lord). The editor, in his introductory remarks, is at the trouble to came up with them to the prince, and reverently presented were, and thus become objective, hence as much an object of may be, are in a conscious state of existence. What ! is this amples illustrative of conditions in the Spirit-world: First. I was psychologized to see a large stately building as to any communication between the living and the departed, and feet, mouth, stomach, and lungs, together with the continent which occupied no more space than if it had existed only in a that is pronounced an impossibility. They read how Moses | which sustains them in their places. In such an event it might

and Elias came down and talked with the Lord, but it conveys be quite difficult for us to recognize one another. Second. I was further psychologized into the condition of no meaning to their minds, full of the contrary idea. They seeing the first conception of my own mind, in respect to that read of the angels' rolling away the stone from the sepulcher, Patmos talking with the Spirit of one of the old prophets; of thousands of truth-loving minds annually into infidelity. The vears, over which the Bible record extends, enjoying inter- future existence as men and women. Had Adam not sinned. course with spirits and angels; and though the Scriptures he would not have died, but would have lived on ever as a promise that the day of marvels shall continue, and come into even a greater fullness, the churches have decided to the con-sphere. Enoch and Elijah went up bodily as men. Christ trary, and their decree is accepted as final.

can not think, they dare not think. A step outside of their and capacities of our future bodies and modes of life. We are particular creeds brings them before the council, where they told that our bodies are to be like Christ's body. His body, are forced to retract, or are cast out. The Rev. Dr. Barnes, while it could pass through physical substances and be made a few years since, brought out some opinions in his commen- independent of gravitation, was at the same time substantial; taries, which were judged not exactly to tally with the doctrines and he took pains to eat before his disciples, thus teaching over her young in the top of a tree; this was of shining gold above mentioned, and power is also, in some measure, derived its first age, has made no earnest effort to apply the vital prin- churches declare such things impossible. Indeed, they wage set round with diamonds. The counselors were dressed not from the same source. The individual who has the most taste, ciples of the gospel. A fair, righteous carrying out of the a severe war upon these portions of the Bible. To which very differently, but without the ensign; instead of it they skill, and judgment, combined with a correct ideal, displays commands, to love God with the whole heart, and thy neigh-shall we adhere, the churches, or the Word? Which shall

had sculptured sapphires hanging from the neck by a golden the greatest amount of wisdom, and is accordingly looked up bor as thyself; do unto others as we would that they should we believe, Christ, or the priests? to there the same as a similar individual would be here. The do unto us; let him who has two coats give to him who has But how is the world to be reformed, and get rid of its none, would not only require us to supply all our poor neigh- falsities and evils? The very soul of religion, of Christianity. and had there been fifty of them together, no two would have tunics under them were of silk of an opaline color, as also been able to make himself a prince on account of his superior bors with cows, but also to relieve all their necessities, so long is love. The man who is ignorant of Christ, but has a love as we are a dollar better off than they are. An honest appli- like Christ's in his heart, and does the works of Christ with ability in producing, in a very extraordinary degree, all the cation of these principles would cut avarice up by the roots, his fingers, is in a ten-fold better condition than he who has outward appearances of splendor and magnificence with which such characters surround themselves here. Now all the mag- banish want from the world, and make of the race one family, ever so ardent a belief in Christ in his head, and there alone. one brotherhood. Where shall we go to find faith in our day? This love comes from God. We must turn our faces toward nificence of this prince would occasionally disappear whenever Who so much as expects an answer to prayer? Who expects him, and receive it freely into our hearts. and suffer it to work the natural condition of his life predominated over the ideal. that the signs promised should follow believing, or even asks out thence into our external lives-to soften and correct our This Swedenborg calls being let into his proprium, of which that they may follow? Certainly the churches do not: and feelings, our thoughts, and our actions. God will never force he says: "When the angels are in the last state, which is the speaker said he did them no injustice when he affirmed it upon us: we must face the celestial sun in order to receive become theirs, which also become objective, and then the prince said to them, 'Take each of you a plate from the stand, I have spoken with them when they were in that state, and that it would be a great relief to them could the passages to its beams. But there are some who can find no God but thoughts of the speaker are seen alike by all who are listening and afterward each a saucer from the pyramid.' And they have seen the sadness; but they said that they were in hope which he had thus incidentally alluded be stricken from the Nature-no power superior to Nature's laws. What is a law? Of what force is a mere statute, without a hand behind it to did so; and lo, instantly new plates and saucers appeared set soon to return to the pristine state, and thus, as it were, again The churches are equally unfortunate in their theology. The | execute it ? That hand is God's. We ourselves are like God on in the place of them; and their cups were filled with wine into heaven; for it was heaven for them to be withheld from God of the pulpit is a hard, arbitrary, partial master, whom -made in his image. At the impulsion of the soul within, This proprium, so much dreaded by all idealizing Spirits, is nobody can love. Not one in a hundred of the inhabitants the secret forces of nature, obedient and set in motion by the The legends of the "Arabian Nights" furnish nothing su- the only real blessing which reaches them in their ideal ex- who have peopled this earth ever heard of the Saviour, and will, travel from the brain along the nerves, and move the perior to this; the magnificence and splendor of the vision is istence. It comes like pain to admonish them of error. In still a belief in him is made necessary to salvation, while the hands and feet. These forces are positive currents. By such not less conspicuous than the religious simplicity of the devo- the mean time, the sameness of their lives becomes insipid and day of choice, or probation, is restricted to this life. Such forces, fitted to the action of mind, God moves his worlds; was not the doctrine of the Primitive Church with respect to and by such forces angels and spirits work. The divine, the conversation, which is enough of itself to entitle it to our re- and active imagination can possibly invent, this pomp and out- probation. Such is not the teaching of the Bible, notwithangelic, and the human modes of action are thus correspondward show become less and less attractive, until at last they seek standing some obscurity thrown over this point by an unencies of each other, each on its separate plane. We also convey our kindness and love to one another by the passage of fortunate translation. That God should ever hedge in any of diately concerns us of the present day is, did Swedenborg, or their proprium as a relief from themselves; then, and not until positive currents; and the longer we sit within the sunshine his creatures, so as to obstruct the way of life, either here or hereafter-that he should ever cease to throw good influences of the countenance of a loving friend, the calmer and purer

heart is right, and he only needs to have his ignorance in-The Christian Church, as well as the others, has failed from structed to fit him for heaven. Only those wedded to evil,

in a heaven and hell, and a middle region, or world of Spirits.

without quality, which was neither heaven nor hell. In the

WHOLE NO. 118.

But if the theology of the day is hard and unsatisfactory, heaven, which it holds up for our future acceptance! Indeed, is not very unusual to hear a member inquire of another, if he supposes we shall know each other in another world. But the question is not so strange when we consider that the general there is no eating nor drinking, walking nor working, sleeping they ready to admit the possibility that the souls of children none of these things, we shall not need the organization neceslive after death? So far, then, it is a spiritual church; but sary to enable us to perform them; and so farewell to hands

Scientific external theology, and not the Bible, is responsible for those absurdities, which make the future all unreal-existand talking with those who were early at the tomb; of John at ence beyond the grave less than a shadow - and drive Moses, Abraham, Lot, and others, for a period of four thousand Bible and the light within us alike promise us a substantial man-ultimately an angel-man, as he ascended from sphere to ascended with a substantial body as a man. The Scriptures Our ministers are in bonds. They have no freedom. They have taken special pains to inform us something of the nature

building, immediately realized as to the outward sight. Thus it is with all Spirits who are under psychological inpyramid were various celestial forms of gold, upon which were Auence; they at all times see either their own thoughts or the thoughts of others (except when they are in their proprium). Man's entire ignorance of every condition of Spirit-life leads him to commit as many errors in his progress toward spiritual manhood as he does during his brief sojourn here in the rudi-

mental state. Arriving in the Spirit-world, and finding himself

in every respect a man as before, and finding the world he then inhabits not entirely unlike the one he has left, he naturally concludes the road to happiness in both worlds must be in the same direction, but having mistaken the direction here, he

to him. The Spirits know that these are only appearances, vet, as in Swedenborg's case, they think that they are produced immediately by the Lord, therefore they desire nothing from the fountain flowing from the great pyramid; and they their proprium." more than to live and revel in the beauties of their own imbegan to eat." aginary creations. Whenever this psychological vail is removed, and they are obliged to look at their real condition, they became sad, not only at the loss of their splendid palaces, their gorgeous furniture, their dinner sets of gold, silver, and tional part of the ceremony, and the high moral tone of the distasteful, and notwithstanding all the diversity which a fertile precious stones, their retinue of retainers, hirelings, and servants, but they also think that the Lord has withdrawn his spectful consideration. But the question which more immefavors from them, and they are let back into what Swedenborg calls their proprium, that is, into their real natural condition in did he not, see the scenes as above described in the Spirit- then, do they find the true road to happiness. N. SAWYER. world. I, from my own experience, can answer the question BROOKLYN, July 25, 1854. the Spirit-world.

### PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

#### FACTS AND REMARKS.

CONFERENCE OF JULY 25.-This meeting was opened by Dr. Young, who related that a friend of his, Mr. T. Townsend, had been at a certain place in this city where a medium was under spiritual control, and that on putting his hand upon her head an influence proceeded from her which, streaming up his arm to his head, was so powerful as to make him reel. Raps, or rather poundings, took place in the presence of the same medium which were so heavy as to jar the whole house. P. B. RANDOLPH related an interesting fact which will be given in a separate three classes of men-the idlers, the talkers, and the doers. We have had much from the first two classes, but little from the third. Spiritualists were constantly urging harmony, but no true harmony could be brought out of the musical instrument until it was tuned. The musical instrument is society, and we must tune it. The laboring classes are a man toiling and sweating with a huge log resting upon his shoulders, and we must relieve that man of his burden. W. FISHBOUGH wanted to know which side of that log we should take hold of, and how we should manage to get it down without letting it fall on the man's toes. Dr. Young made a speech to show that the burden was to be removed by adopting the system of exchanging the products of one hour's labor by one man for the products of one hour's labor of another man, and by making the public lands free. Dr. THOMAS spoke urging the propriety of people practicing such reformatory principles as they felt impelled to preach. Dr. HALLOCK argued that we should reform from the interior outward, rather than from the exterior inward. Said he, "If an equal division of possessions were now made without reforming the interior, governing principles of men, the sun would not go down on the same equality on which it rose." Dr. GRAY said that in demanding of Spiritualists a social reorganization, speakers assumed what was not so. viz., that we are in a condition to reorganize. The office of Spiritualism, in its present stage of development, was to disintegrate rather than to aggregate. It destroyed old and restrictive authorities and made men where the poor wayfarer or homeless laborer could have a bath free, and left social reform to other influences. W. FISHBOUCH did not see any very immediate connection between Spiritualism and land reform, or any other of the merely external reforms advocated by the previous speakers. He did, however, see an immediate connection between Spiritualism and spiritual reform—the spiritualization and regulation of our affections and thoughts, and the leading of a more holy life, which individual reform should be made the basis of all true social reform. "He who is more anxious to reform others than he is to reform himself," said Mr. F., "is not a true reformer." He regretted the too general absence of the religious element among Spiritualists, in consequence of which their fraternity is but a "ball of sand." He spoke with severity against the doctrine that existing social circumstances necessarily, in any case, make it impossible for man to conform to the golden rule, and con-

SINGULAR SPIRITUAL IMPULSE.-A friend of ours, a physician now reaiding in this city, informs us of the following singular fact in his own experience : In the year 1836, while he was sojourning in Philadelphia, he took a notion to travel, for recreation, to the West. On Saturday he purchased a ticket for the railroad, and exchanged his money for Westseveral miles, there is fruitful and noble field for the work. ern funds, intending to set out on his journey on Monday. But when It would be better even for the city to provide in this manner Monday morning came he felt a strong impression that instead of going West he must immediately go East and visit his family, who were then residing in the State of Maine. He accordingly returned his railroad ticket, exchanged his Western money for Eastern funds, and took the first boat for New York. As he went he marveled at the curious freak which had seized him, and could not account for it, but felt that he musi houses, which they can sustain by their own industry, and go home and could not avoid it. Arriving at New York, he had the strongest inducement to stay there a day and wait for some friends who would then accompany him to Boston, but who were afraid to venture upon the Sound that night in consequence of a dreadful storm that was raging ; but our friend was, as it were, preternaturally forced aboard of the boat for Boston, in all the storm, on that night. Arriving in Bosrequire urging to act in regard to the matter, according to ton, he had external inducements to stay there also for a day or two but he could not; and so taking the first boat for the Kennebeck, he arrived home just in time to see his lovely little boy alive ! He had not previously had any intimation of the child's sickness. LIFE SAVED BY A SPIRITUAL IMPRESSION. - At the Tuesday evening Conference Dr. Gray stated that, a number of years ago, one morning, he was delivered by Rev. J. T. GOODRICH, and that the evening rode out to visit a patient whom he was very desirous to see; but when he would find a woman on the point of dying with an internal hemorrhage, and whom he alone, with the promptest efforts, could save. He authoritatively commanded his driver to proceed instantly and with all possible speed to the house indicated in his impression. The horses were turned and put at the top of their speed in the direction of Waverly Place. As he came to the corner of that street and Broadway he saw the servants of the family, who in the haste and alarm had been sent out to watch for any physician whom they might see passing along Arriving at the door of the house to which his impression had directed him, he found the husband standing on the steps frantically wringing apparently dead from the loss of blood; but he quickly performed a difficult surgical operation and stanched the blood, and prevented the vital spark from making its final exit. She slowly regained her consciousness, and was restored to health ; but had he arrived half a minute

God is the universal friend. We are all his we become. children, and the more we look up into his face, the better and nobler we become. The whole creation emanated from him, is bound to him, and momently sustained by positive life-giving currents from him; without which there could be no life. By these divine effluxes, have our spirits, our bodies, and the earth itself to be regenerated. It is the privilege of all to receive life directly from the Source of life; but he who can get no higher than angels, or spirits, or nature, will receive but indirectly, and in diminished streams. Who believes if the race were pure that we should longer be perplexed with contagious miasms, tempests, undue heats and colds, ravenous beasts, and poisonous reptiles? The earth is man's heritage—it is bound to him, and shares his fortunes. It takes the quality of its life, its circulations, from him; and as men come up, it will come up with him. Both will be regenerated together. In our latter day, our race are beginning to turn more toward the spiritual sun; are discovering that they are Spirits, and have need of spiritual food; are opening their interiors for the reception of the Divine light and love; and the effluxes come down in increased volume and power. Great confusion is occasioned at the first, by the commingling of unusual elements. But when the waves subside, and the mists are dispersed, then may we expect to witness in all its glory the brightness of the second coming--when man and nature shall again come in harmony with each other, and both with God.

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#### SNAKE FASCINATION.

Numerous authentic testimonies might be collected, estabplace. lishing the fact, that snakes have a power of fascination over

We left New York on Wednesday morning, 19th instant birds, squirrels, and other small animals, and also, sometimes taking passage on the steamer Armenia. The day was exover human beings. The instances of serpent fascination tremely warm, but we measurably escaped the effects of the which have come to our knowledge would also seem to indiintense heat, and enjoyed throughout the greater part of the cate an intimate magnetic rapport and sympathy between the way a gentle breeze from the northwest, which was consider reptile and the creature subjected to his mysterious power. Take, for example, a case which was published in the New ably increased by the motion of the boat. Those who travel in pursuit of health or pleasure make a great mistake when York Sun, of April 6th, 1843. It is to the effect, that some years previously, while a Mr. A. W. was traveling in Missisthey encounter the noise, dust, and close confinement of the cars, while they can travel at ease and away from all such ansippi, he saw a large rattlesnake by the road-side. He disnovances on a pleasant boat like the Armenia. The motion of mounted his horse, provided himself with a stick, and struck the steamer was so slight as scarcely to be perceived, and her the snake so as to disable it, when at that same instant he captain is certainly a most efficient and obliging commander. heard a fluttering in the bushes a few feet distant, and to his Our friends will do well to remember him and his boat when astonishment saw a partridge apparently under the fascinating influence of the snake. He continued his demonstrations upon they have occasion to take a trip on the Hudson.

the reptile, and every blow he struck seemed to tell with equal effect upon the partridge; and when the snake was dead, the to ourself, among the Spiritualists in Troy. The writer enjoypartridge was found to be dead also!

iect was a child, whose life also was sympathetically, though

not so immediately, destroyed by the destruction of the snake;

but the details of these cases we omit for the present. The

We have occasionally read accounts of persons having been fascinated

or spell-bound by snakes, but never knew of an instance occurring in

our vicinity until a day or two since, and one that we know to be a

fact. A man by the name of O'Mara had a small child, a little girl

about thirteen years of age, who came to her death through the influ-

ence of a snake, one day last week, under the following circumstances :

O'Mara resides on Copperas Creek, in Franklin County, and but a short distance from the Pacific Railroad depot. Some nine months ago,

early last fall, his family noticed the little girl to be pining away, and

becoming very weak and pale, although she had been very fleshy and

hearty, and apparently without any cause or complaint of sickness. By

the time winter had fairly set in, she was wasted away to a mere skele-

ton, but as soon as the weather became cold she again seemed to revive.

She never complained of being unwell, and in reply to all their inquiries

in regard to her health, she invariably said she felt very well, only

little weak. As soon as spring arrived, she could not be prevailed upor

to eat any victuals in her father's house, but would take a piece of bread

and butter, or a piece of meat, and go out to the edge of the creek to

a bite of the bread, the snake would commence hissing, and become ap-

parently very angry, when the child, trembling like a leaf, would

promptly return the bread to the monster. The father was completely

paralyzed, not being able to move hand or foot; entertaining, as most

Irish persons do, a great dread for snakes, he felt alarmed for the safety

of his child, not knowing the nature of the snake or the extent of the

influence on his child. His blood became almost clogged in his veins,

and he groaned in perfect agony, which caused the snake to become

alarmed, and glide away into the creek. The child then immediately

sprang to her feet and ran home, apparently much frightened. Her

father followed her, but she refused to answer any questions, and he

then resolved to detain his child at home, but he was advised to permit

several hours afterward.

St. Louis Herald says :

to the creek, as they thought, to eat.

SPIRITUAL	TELEGRAPE.
S. B. BRITT	TAN, EDITOR.
'Let every man be fully	persuaded in his own mind."
. NEW YORK, SATU	RDAY, AUGUST 5, 1854.

EDITORIAL CORRESPONDENCE. SARATOGA, N. Y., July 28, 1854. DEAR READERS :

The editor has a kind of rambling inspiration this morning, lerived from the scenes and characters which have formed the subjects of observation and reflection during the past ten days. For the first time in more than two years your humble servant is fairly exhumed, having by incredible effort dug his way out from beneath the superincumbent mass of dusty manuscripts and printed sheets in which members of the profession are usually embalmed. On first coming to the light we were amazngly shriveled, but having carefully brushed the dust from our editorial remains, we find them in a better state of preservaion than we had anticipated. To be sure, the extreme heat has dissipated a large share of the fluids by the process known as endosmose, but the waste has been supplied by the waters from the Congress and Columbian Springs; moreover, by the grace of our legal friend, P. J. Avery, Esg., and his truly estimable lady, we have planted ourself in a good soil, and al-

ready we begin to swell like a seed deposited in a moist

earth. investigation you have *no right* to say this thing is of the devil. Jews had the authority, from their own prejudices, to attribute and thorough investigation of this subject; they want you to dis-

We spent two days, very agreeably and profitably, at least ed a brief but pleasant interview with Bro. T. L. Harris and

Two brothers, in whose neighborhood the writer resided his highly esteemed lady. The numerous friends of Mrs. when a boy, were one day in the field at work, when one ob- Harris will regret to learn that she is still in feeble health. served the other who was a little distance off, apparently spell. Some three years had elapsed since we last saw her, during

notoriety or gain, and this they have offered as a reason for would be, from the tortuity of the streets, eight or ten miles, keeping aloof from it. But if it is an imposture, who are so apparently a very inconvenient distance for the working-man well qualified, and who are under more pressing obligations, to travel twice a day, to and from his labor. To obviate this to lay bare the whole anatomy of the fraud, and thus relieve inconvenience, the model houses were erected, as we have the world of it for ever? Others, again, have said that it is said, near the lines of railroad, piercing in various directions an insane delusion; but if so, then who are so well qualified from the heart of the city, and provisions were made by which as these physicians of the soul (if they indeed be such) to the laborer with his certificate could ride in and out for a anylyze the facts on which it rests, and diffuse a healthful penny each way at any hour, morning and evening. Each re onality respecting them ? It is said by still others, that the block of model houses was made sufficiently large for from 200 paragraph. Dr. Young then related another fact, also elsewhere stated. J-called Spiritualism is all of the devil; but if so, then cer- to 300 families, and to each a bath and reading-room, well B. J. BUTTS urged Spiritualists to measures of reform. There were tainly, instead of skulking from the field of conflict, they are provided with books and papers, was supplied. The right to the very ones to meet face to face, and draw the sword of the enjoy these was made common to every one renting a house, spirit upon the old arch enemy, and drive him back howling an agent of the capitalists always keeping an eye upon both, o his own legitimate territory. The great Master gave his to prevent abuses. Lectures, also, were occasionally furnished, disciples power over unclean spirits, commanding them to some by provision connected with the rents, and some volun

exercise it in the deliverance of those who were infested by teered by well-wishers of these poor, but honest and industrious them; and so long as the early ministers of the gospel were communities.

faithful to their office and principles, their triumph was sure The first experiments worked so admirably, that they were immediately imitated in nearly all the suburbs of the city, and in every conflict with the interior powers of evil. Wherever there was error to overcome, or satans to discomfit, there the comfortable homes were thus provided for tens of thousands, primitive ministers of the gospel recognized their legitimate who, cramped within the heart, and amid the filth of a city like field of labor, and there they marched up manfully to their London, would have lived lives of destitution and misery-to say nothing of the diseases avoided by a residence where the work, grappling with and prostrating the foes of their heavenborn system of doctrine and ethics; and allow us to say kindly, air was pure and invigorating, and where children could take yet in all frankness, clergymen, that if you had not sadly de- cheerful and happy exercise, in sporting on the green-sward. generated from your ancestors in the ministerial family, you After a little time schools were attached to these communities, would have the power and the willingness to do the same thing and to the physical comfort of the rising generation was added now; and if modern Spiritualism is all of the devil. as you the wealth of education-the noblest and surest wealth of the suppose it to be, it would very soon be rendered harmless poor. The model dwellings soon suggested model lodgings, through your agency, if it would not be banished from the and a clean bed for three-pence; and close upon these lodg-

But permit us to remind you, that in the absence of a candid ings followed model eating-houses for the poor, all proving equally successful. The Whittington Club was founded by or at least that it is all of the devil, any more than the ancient | Douglas Jerrold, Wm. Howitt, and others, on this principle. In the city of New York there are thousands of industrious, the miracles of Christ to Beelzebub. Nor have you the right poor families, now suffering for some such benevolent enterto pronounce the thing a humbug, or an insane delusion, until prise—an enterprise which, in the city's suburbs or across the you know more of its facts and philosophy than ninety-nine rivers, might be carried out with greater facility and success hundredths of you now do. The people claim of you an honest than in London, and which would pay any capitalist more than legal interest for the use of his money. Here the ground and sect it, and analyze it, and view it from all points and in all its materials for building are cheaper, water for baths is more tended that man should rise superior to circumstances, and change bearings, and then tell them frankly and honestly just what it abundant, and schools, books, and newspapers, for reading- them, and not wait for circumstances to change him, or he would never is, and what it is not-what good and what evil-what truth rooms, are less by two-thirds than in London. There are men be reformed. After a few more remarks from Dr. GRAY and Dr. YOUNG, and what falsity-are in it; and depend upon it, if you do not of wealth who might perpetuate their names and memories by the meeting closed. yield to them this justly demanded service, they will take the turning a thought to this subject, and starting a work that matter into their own hands, and dispense with your services would entail blessings upon grateful thousands. At Hoboken, altogether, in this, and, it may be, in all other spiritual matters, Williamsburg, Jersey City, Staten Island, and even along

as you see them beginning to do already. Be warned, we the line of the Harlem and Hudson River railroads for beseech you, and apply yourselves vigorously to your appropriate work, before it is too late. Remember that your protofor the poor, than to pay millions in taxes to support paupe

bound, with his eyes fixed steadfastly upon a certain spot near which time, reflection, ill health, and the ordinary vicissitudes of life have contributed to diminish the original bouyancy of which he was moving to and fro in a semicircle. His brother called to him, but he was speechless, and when the brother her nature, and, it may be, to sadden the heart; but they have went to the spot, he saw a huge black snake with head erect also thrown around her character and life an interest which and eyes sparkling, and fixed upon the man who was fully only attaches to those who have been tried by the severe orunder his fascinating influence. The brother instantly seized deals of the world.

At the invitation of our good friend Anson Atwood, the him by the arm and drew him from the spot, and the charm writer spent a very pleasant evening at his house, where sevwas as instantly broken. The man who had been fascinated, however, immediately became sick, and continued so for eral intelligent friends were congregated. Among the parties

assembled were Dr. J. H. Rainey and his accomplished com-But one of the most interesting, and at the same time terrible panion, Miss Emma Jay, a most interesting singing and speakillustrations of this fascinating power of serpents of which we ing medium, of whose singular powers several correspondents have already spoken in terms of eloquent commendation, and have ever heard, is the following, which we clip from the St. Miss Malinda Ball, the gifted young lady who recently, and Louis Herald of July 12. Two almost precisely parallel cases with one blow, split the Board of Education in Troy. were related to us many years ago, in each of which the sub-

#### CLAIMS UPON THE CLERGY.

tains to an interiorly wise and holy life. This they are bound

egitimate branch of human society (and this we do not ques-

fulness, and prosperity. As the shepherd of the sheep surveys is accomplished.

types of the Jewish hierarchy of old were, for their unfaithfu ism and partial charities as it now does. But the greatest of ness, cast out of the kingdom, and the kingdom was given to a people bringing forth the fruits thereof.

### SPIRITUALISM IN PRACTICE.

A mere profession of faith is not enough for the true Spirit. ualist. The soul that has been enlightened and lifted above narrow creeds and castes, and made to feel itself related by ties of kindred and duty to the world of mankind, and to know that God is not only the Creator-Father of all men-but an

intimate, loving, and merciful Parent, watching over and com muning with us in a thousand ways, and rewarding us according to our deserts—such a soul will hasten and be ever active to prove the superiority of its faith in the manner commended by the most earnest and eloquent of the apostles-by its works

all reasons for the work, is the physical, moral, and intellectual well-being of the poor. Give them clean and comfortable their regeneration will be as certain as the light of heaven. We need not say more, nor make our appeal more direct to Spiritualists. If there is aught commendable in the information given and the consequent suggestion, true Spiritualists will not their means.

SUNDAY MEETINGS OF JULY 16.—We have unintentionally omitted to say, until now, that the morning lecture at Dodworth's Academy, to the meeting of Spiritualists, on the above date, "Show me," said James, " a man's works, and I will show you lecture was delivered by Rev. DAY K. LEE. Mr. Goodrich's near the latter's residence, he was seized with a vivid impression that a man's faith." We do not know that any Spiritualist has discourse was principally upon the proofs that the Spirits of he must proceed instantly to such a number in Waverly Place, where failed, or will fail, to illustrate by the acts of his life that, in those who have been mutually attached to each other in this If a properly sacerdotal or clerical class of people is a embracing a better faith, as he believes, he has not done so life, will recognize each other in the future state, preserving with the lip only. Spiritualism that begins and ends with the same affections, purified and exalted, which bound them tion), then the official duties of that class should be to preside declarations of belief-that makes a man profess larger duties together here. In the development of the particular line of evidences which constituted its theme, the discourse was clear, over, and minister to, the moral, spiritual, and religious interests | toward, and a closer kindred with, God and men, and yet leaves of mankind, in all their departments and relations. To God him plodding in the old furrow, selfish and unbrotherly as be- cogent, and forcible.

Mr. Lee's discourse, in the evening, was on the words of and humanity they are deeply and solemnly obligated to watch fore his conversion, is not a living and saving Spiritualism. the interior unfoldings and defections of the people-to guard We trust that in our ranks there are none such. The enemies the evangelist concerning the preaching of Jesus: "The comthem against temptations, to study and supply all their spiritual of our faith are forced to acknowledge its beauty, and the only mon people heard him gladly." The main object of the lec- his hands, under the supposition that his wife was already dead. He wants, and to minister to their constant growth in all that per- | real argument they can bring against it is the taunting query, | ture was to show that there is an innate religious element in | (Dr. G.) passed into the room where the lady was lying and found her "Of what use is it? Christianity would exalt man if he would the unsophisticated soul of man which naturally recognizes, to do with the same unceasing care and solicitude with which live up to it; but he will not, neither will he live up to the and joyfully responds to, the addresses of all true and holy the shepherd guards his flock, protects them from wolves, and professions of Spiritualism !" Let the world be convinced that principles, when such are clearly and lovingly presented. We seeks by every available means to promote their growth, health- | Spiritualists can and do exemplify their faith, and its triumph | had not the pleasure of hearing this discourse, but from what we have heard respecting it we have no doubt that it was a

favorable example of the usual clearness, simplicity, and poetic the landscape, and makes frequent and toilsome journeys in [ There is much in every man's life that true Spiritualism fervor of the speaker.

> SUNDAY MEETINGS, JULY 30.-Morning lecture by J. K. Ingalls, after which remarks were made by Drs. Hallock and Gray. Notice was given that the afternoon meetings would be discontinued during the warm weather, and that the Confurther notice, there will be a lecture in the morning and a conference in the evening.

in the afternoon, and remarks were made by Messrs. Fishbough, Thomas, Davis, and two other gentlemen, whose names we did not ascertain. The persons present were not aware other meetings, and had a "first-rate time." of the notice to discontinue the afternoon meetings. The small number present became a subject of remark, and various causes were assigned by the different speakers to account for the same, which doubtless would have been withholden if the speakers had been aware of the morning notice. The evening Conference was addressed by Dr. Gray and Messrs. Ingalls, Allen, Davis, and Pray.

CARRIED BY AN INVISIBLE POWER .-- P. B. Randolph stated, at the Conference of July 25th, that a gentleman of his acquaintance recently went Within a few years extensive steps have been taken by into his parlor with a candle in his hand, intending to get for it a can- ten question from his pocket, or given the slightest intimation of its dlestick that was upon the parlor mantlepiece. He distinctly saw the nature. candlestick upon the shelf as he went toward it, but before he got to

it some one in the other room spoke to him, and he went back to ansnake. Next morning she took a piece of bread again, and went out to appointed spiritual and religious teachers? And yet, what have poor, where, at a cost within the scope of their small earnings, swer the person who had spoken. As he reëntered the parlor the can-

later she would inevitably have been past recovery.

INTRODUCED BY A SPIRIT .- Mr. Robert T. Shannon, who in company with a Mr. Wilson, another Spiritualist, was recently in Cincinnati. has just informed us of the following fact which occurred to them while in Cincinnati : Being total strangers in the city, they went, one day, into large building that was occupied by numerous offices, in quest of a man whom they wanted to see. They ascended to one of the upper stories of the building where the man's office was, but found that he was not in. As they came down, and were passing through a long entry ference would be held in the evenings. So in future, until on either side of which were offices, a man came out from one of the rooms and invited them in. They and the man were mutually strangers to each other, but in explanation the man said he was a medium, and had just been told by the Spirits that there were two Spiritualists in the Notwithstanding this notice a number of persons assembled hall, and that he must invite them into his apartment. By means of this strange introduction our friends were made perfectly at home in Cincinnati, were introduced to other Spiritualists, attended circles and

> THOUGHT READING BY A SPIRIT-Dr. Young related that Mr. T. Townsend, previous to making a visit to his kindred in the interior of this State, had desired to ask the Spirit of his deceased father whether he had any message to send with him to his former connections and friends. He accordingly wrote a question to that purport, and proceeded to the room of Mr. Conklin, a medium of this city. He asked the Spirit of his father if he would answer his question, and a response being given in the affirmative, Mr. C.'s hand was immediately controlled and this message was written : "Say not only to one, but to all, that Stephen Townsend indorses the fact of mortal and Spirit-communion." This, let it be particularly noted, was before Mr. T. had taken his writ-

### MR. HIGGINSON'S SERMON.

Worcester Free Church

Mr. Higginson is an independent minister of the Parkerite or Ration-

alistic stamp. He is a man of eminent talents, and in this discourse his

powers are brought to bear, with a somewhat telling effect, against the

idolatry of those who bow down to the Bible as a mercly exterior and

arbitrary authority. Without expressing any opinion (certainly without

expressing any very favorable one) in regard to Mr. H.'s interior under-

eat it. The family noticed her regularly, always going precisely to the same place, and invariably complaining of being hungry after her return. when, if more victuals would be given her, she would again return for a supply of their spiritual wants. If any new phenomenon Finally, some of the neighbors, having heard of the circumstances of or other development occurs that has any philosophical, psythe child's extraordinary conduct, and also of her wasted appearance. suggested to her father to watch her movements, which he did last Frichological, or theological bearing, the clergyman should be the day. The child had been sitting on the bank of the creek nearly all very first of all men to subject the same to a thorough and swer that it has inspired to higher thoughts and nobler actsthe forenoon, until near dinner-time, when she got up and went to her father's house, asked for a piece of bread and butter, and again returned to the place where she had been. Her father kept behind her without making any noise. As soon as the child was seated, the father saw a huge black snake slowly raise its head into her lap, and receive the

> and spiritual interests of man, have these claims upon the tical means by which Spiritualists could justify their claims to clergy, how specially imperious are the claims of that modern unfolding called Spiritualism to their candid attention and treatment of criminals, and it marked a wide and noble field thorough investigation! Here is something, which, whether of action for our brethren. We wish now to point out another real or unreal, is confessedly exerting a tremendous influence | means, particularly to such Spiritualists as may have store of upon the spiritual and religious conditions of mankind, and is what the world calls "capital." It is some improvement of hence emphatically within that sphere of human interests over the homes of the poor of our great city.

quest of the greenest spots and the purest waters, where he will need to reform. His every-day relations and intercourse may lead forth his flock and supply their wants, so the shep- with his fellow-men are to be improved and harmonized by it. herd of souls should ever be on the alert for any and every His heart is to be purged of bitterness and hatred, and all his new development in the intellectual and moral world, which thoughts and acts tempered by it. Human brotherhood, so may be appropriated to the benefit of those who look to him long a mere name, is to be made manifest and universal before were to ask each professing Spiritualist, individually, what regeneration his new faith had wrought. Could he or she an-

inpartial investigation, in order that he may impart to his people correct information concerning it, according to their tend the hand more freely and kindly to the unfortunate, the various requirements; and a clerical order, strictly and poor, and the outcast-to love the neighbor better, and, in fact, uniformly faithful in the discharge of these duties, would be bread and butter from her hand; and when she would attempt to take of incalculable benefit to the world.

which the clergy, by their office, have an especial guardian-

Spiritualism can accomplish its perfect work. Suppose we

to a more earnest regard for truth, justice, and virtue-to exto do all the duties such a faith enjoins? If so, all is well;

but if not so, the conversion is far from being thorough. In a If new developments in general, such as bear upon the moral late number of the TELEGRAPH we pointed out one of the praca better faith. 'The article was in relation to our prisons and

ship. To whom, we ask, might the world more naturally look some philanthropic capitalists in London to provide model her to go again next day to the creek, and to follow her and kill the for correct information on this subject, than to the regularly dwelling, lodging, and eating houses for the worthy laboring

the creek ; her father followed her with his gun in his hand, and as soon dlestick which he had before distinctly seen was gone, and at that inthey might have the comforts of a clean, quiet home, and the as the snake made its appearance shot it through the head. The child the clergy done toward informing either themselves or the stant he heard it fall upon a trunk about thirty feet distant from the swooned; the snake squirmed and worked itself around awhile, and luxury of baths and reading rooms. The first experiments world correctly on this subject? As a class they have done mantlepiece where it had before stood. There was no visible person then died; the child in the mean time recovered from her swoon, but comparatively nothing. Nay, they have unquestionably done were made in the suburbs of the city, on the lines of railroad, any where near who could have moved it, and the only conclusion was immediately seized with spasms, acting in a manner exactly resemwhere land could be had cheap, and extensive blocks of buildmuch to perpetuate darkness, rather than diffuse light upon this that seemed admissible was that, it must have been moved by Spiritbling the writhing of the snake, and finally died at the same moment important theme. They have labored hard to impress the ings were erected in a substantial manner, finished within agency. the snake did, apparently in the greatest agony. people that Spiritualism is necessarily, and per se, a dangerous plainly and more with reference to convenience and good ven-This horrible, and at the same time melancholy occurrence, is the first

NEW TRAGEDY WRITTEN BY SPIRITS .--- A regular five act-tragedy, conthing-a dreadful thing-a wicked thing, and a thing which tilation than show; each house having its little grass and flower-plot in front, and a garden for the cultivation of vegetaports, if we are correctly informed, to emanate from the Spirit of Shaktigation, and have neither entered themselves, nor been willing the ground rent still less, so that the mason, the carpenter, the speare. It was read to the manager of the Broadway Theater and a and at the same time brief and comprehensive. presentation of the soartisan, or the laboring man of whatever stamp, earning even but two shillings sterling per day, could afford to rent a model t literary merit of a very high order. One of them, as we understand, house and provide his family with all the decencies of life. London is a city nearly twelve miles in diameter, and from its center to its circumference, where the buildings are erected, erasures or alterations are to be found upon the manuscript.

standing of the book he here criticises, we can not but hope that the sisting of some four thousand lines, has recently been written, under publication of this discourse will lead to good results; for truth is omnip-Spirit-impulse, by the hand of Mr. Isaac C. Pray, of this city. It pur- otent, and can never permanently suffer from the spirit of inquiry. We go farther and say that those who are in quest of a clear and forcible. select number of critics and editors, among whom was the editor of the called rationalistic view of the Bible, could do no better than to avail New York Times, and we understand that all concurred in awarding to themselves of this little tract. The writer of this paragraph, however, happens to be among the increasing number of those who deplore the went so far in his admiration as to declare his belief that no living general want of a more spiritual, and at the same time (we humbly writer could equal it. It was written with great rapidity, and very few think) more interiorly rational view of the Bible than any which now generally prevails. For sale at this Office. Price 6 cents.

we have heard of for a long time, and in fact the first we ever knew of where we could positively vouch for its truthful correctness. We know no Christian should have any thing to do with in any case; and thus they have endeavored to close up the doors of inves- bles in the rear. The cost of each dwelling was but trifling, that there are persons who doubt the reality of snake fascination, but if they entertain any doubts on this subject hereafter, the relatives of this unfortunate little girl can be found, ready and willing to corroborate that others should enter. our statement. This should serve as a warping to those parents who This darkening and restrictive policy they have sought to reside in the country to be more careful in watching their children. We had almost forgot to mention that it was a black snake (generally justify on a variety of pleas, which seem to us utterly nugatory. supposed to be harmless, that is, not poisonous), seven feet six inches in Some have alleged that the so-called Spiritualism is a wicked length, that fascinated the little girl .- St. Louis Herald, July 12. imposture originated by designing persons for the sake of

## PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

### Foreign Correspondence.

#### FROM OUR EUROPEAN CORRESPONDENT. EDINBUROH, July 5, 1854.

#### FRIEND BRITTAN :

It has been some time since I wrote you last; but, according to the conditions of my correspondence, I have the privilege of interrupting it at will. Long silence is best when there is nothing at hand of immediate interest. Your journal has a particular cause to advocate, a particular object in view, and whenever any thing presents itself that furnishes a theme in your line, or may add to the facts of spiritual manifestations, I will not forget you.

In the July number of the Scottish Review I find an article headed "Epidemic Delusions," which it seems proper to notice, not because it contains any weighty argument against Spiritualism, but because it is an index to a large portion of the public mind, and shows in what manner the so-called learned and philosophic attempt to dispose of questions whose import they do not comprehend, and to account for phenomena which they can not wholly ignore.

After a preliminary flourish of trumpet on the key-note of Epidemic Pestilonces, which proves that there is something wrong in the sanitary condition of the population in whose midst they appear, the author of the leading article in the Scottish Review sagely declares that there are also epidemic disorders of the mind as well as of the body, which indicate something wrong in the mental and moral condition of the community wherein they appear. Cholera comes from the pestilential marshes of humanity in India; Spirit-rappings come from the whirlpools of society in the busy Western Republic. Without particular notice of his silly sneer at the civilization of the West, we will earry out his comparison a little farther than he would doubtless like himself. You say rightly that epidemics of body come from the impure food that we cat and the foul air that we breathe. When the soul's food has become putrescent, and the moral atmosphere in which it moves, lives, and has its being has become fetid with all sorts of foul vapors, then most surely we may expect epidemics of mind. Admitting for an instant that Spiritualism is one of these epidemics, may we not suspect that certain highly watered milk for the new-born into a multiplicity of kingdoms of priesteraft-milk, too, that has been growing more and more sour for some centuries past-that the strong meat of a spurious theology dealt in by an innumerable company, tucked out in Hebrew old-clothes, as putrescent in soul as the moral pabulum, a thousand years old, in which they deal-may we not suspect that such food dealt out to a large portion of Christendom, has something to do with the spiritual choleras that afflict the earth ! We do not mean to say any thing against true religion, against belief in God, Christ, redemption, freedom, immortality. As intensely as we hate all creed-making, and every species of irrational theologizing, just so intensely do we love a holy trust and the beneficent deeds that spring from a soul quickened by the spirit that burned in the breast of the Redcemer.

The reviewer quotes largely from the work of Prof. Hecker, entitled "Epidemics in the Middle Ages," translated from the German by B. G. Babington. There is a glowing description of the Dancing Mania that first manifested itself at Aix-la-Chapelle, in 1374. "They formed circles hand in hand, and appearing to have lost all control over their senses continued daucing, regardless of the bystanders, for hours together in wild delirium, until at length they fell to the ground in a state of exhaustion. While dancing they neither saw nor heard; being insens ible to impressions through the external senses, but were haunted by visions, their fancies conjuring up Spirits whose names they squeaked out." Even St. Vitus' dance is pressed into the service, and a qu tion made from a celebrated physician of the sixteenth century : "The St. Vitus' dance attacked people of all stations, especially those wh led a sedentary life, such as shoemakers and tailors ; but even the most robust peasants abandoned their labors in the field, as if they were possessed by evil Spirits ; and thus those affected were seen assembling indiscriminately, from time to time, at certain appointed places, and unless prevented by lookers-on, continuing to dance without intermission until their very last breath was expended." The witchcraft puritanical Seotland is pressed into the service, and from a dark vault in the crumbling temple of superstition is dug up the bones of the three men and four women who were burned at Paisley, June 10, 1697. Then away goes the reviewer, drawing all the time on Prof. Hecker, to enthusiastic Italy, and calls into court against Spiritualism the ghosts of St. Tarantali, who cured the bite of the tarantula by dancing in a frenzied manner. "However tortured with pain, however hopeless of relief the patients appeared as they lay stretched on the couch of sickness, at the very first sounds of those melodies that made an impression on themuninindful of their disorder, began to move in measured gestures, dancing for hours together without fatigue, until, covered with a kindly perspiration, they felt a salutary degree of lassitude, which relieved them. for a time at least, perhaps for even a whole year, from their digection dictu !) that such things even take place at the present time in Abyssinia. To complete the formidable array of noted witnesses against Spiritualism, and to make confirmation doubly strong, Dr. Babington. the translator of Prof. Hecker, is placed upon the stand, and deposes object resembling the wrist of a person. As soon as I had fairly clasped ing strains of dulect music they whirled and floated in the eddies and that disorders resembling those described "may make their appearance it, I was drawn from my chair across the room, for eight or ten feet. intoxicating whirlpools of the exhilarating amusement. Throbbing among people who have had all the advantages of an enlightened education and every opportunity of enlarging their minds by a free intercourse with enlightened society."

reach of human fingers; these and many other phenomena are proved by a cloud of unimpeached and unimpeachable witnesses. Our reviewer, who is either a simpleton or a knave, ignores, or is ignorant of, all these established facts, and tears to pieces his own man of straw with a great display of pious passion and a most noble appeal to conservative prejudice and materialistic stupidity.

The celebrated apparatus of Prof. Faraday is open to the same serious objection. The article of our reviewer seems, in part, to have been ground out by Faraday's anti-table-moving machine. To show your readers how extremely simple a tolerably good writer and a really learned savan may be when they attempt to tickle the long ear of prejudice instead of seeking the pure truth, I will quote the reviewer's description of Prof. Faraday's machine. " Take a couple of pieces of smooth wooden

board, or thick pasteboard, of a convenient size for the hands to rest upon, and place between them a couple of small rollers of any kind. such as lead-pencils, glass tubes, or brass rods, so that when the lower board is placed upon the table the upper one shall be free to roll from side to side upon it. Its lateral movements are to be partially confined, however, by a couple of stout rings of vulcanized India-rubber passed round the front and back of the pair of boards; and a lever-index is to

be so set upon a fulerum-pin, fastened to the edge of the lower board, that its short end being put in motion by another pin fixed near the edge of the upper board, its long end shall traverse an arc several times s great. In this manner the slightest possible movement of the upper board from one side to the other is rendered obvious by the motion of the index in the opposite direction; and it has been found by experiments repeated over and over again, among table-turners of all degrees and kinds of belief-some advocating the 'spiritual' and some the 'diabolical' hypothesis, others maintaining that the rotation was electrical, others attributing it to a mysterious 'od-force'-that the table could never be moved by individuals whose hands were made to rest upon these indicators without such deflection of the index as gave evidence of the exertion of lateral pressure to a degree sufficient to produce the effect; while, on the other hand, if the performers themselves watched the index, and thus constantly kept in check the slightest tendency of their hands to make lateral pressure, the table never moved." Consequently, table-moving being predicated as the only phenomenon to be accounted for, the whole thing is blown to air. But, most unfortunately, tables move without being touched at all, though whether a table moves when one of the redoutable Professor's exorcising machines is lying upon it we have never yet been informed. I wonder if said machine had been placed in the mouth of Baalam, the lever-index thereof resting against the old Hebrew's tongue, whether there would have been any "evidence of the exertion of lateral pressure to a degree sufficient to make Baalam's ass speak.

Bro. Beecher, and Pope Pius, and some others, who have less faith n machines, who have been unable to meet the difficulty in any human way, have had recourse to the devil; but, like Faust, they find it easier to raise him than to lay him. His satanic majesty has not lost his craft.

sharp-sighted enough to detect his old limp. The devil hates any bement in our time for his Holiness and Bro. Beecher than serving as cor- and some things in particular. porals under Captain Diabolos in an allied Papal and Protestant crusade against the Spirits in which both churches profess a belief.

The editor of the London Leader sticks to his doctrine of materialism, faces the music like a man, and denying the evidences of his own senses,

with a most superstitious faith in optical delusions, swears that the phenomena are all moonshine, thus clearing up the whole difficulty with his | summer's balmy breeze, near a "wide-spreading pond," there to wor-

of flatly denying every question that is likely to give us any trouble in the with hands." solution. Upon the grounds of denying the evidence of the senses, the

## Original Communications.

THERE IS NO DEATH. "She's dead." they said, and left me thus With nothing but her urn-"That she had gone to that dread bourne From whence none e'er return."

I wept o'er this, and sorrowed much, Till life was ebbing fast, For on my heart lay dark despair, And mem'ry of the past.

The past ! oh, bright and happy past, That bound two hearts in one ! And could two hearts thus firmly bound Asunder e'er be torn?

No, no ! for nature ne'er could thus Its opening buds destroy; 'Tis false that she can cause a tear, Or aught but purest joy.

My breast and mind on the dark waves Of passion long were tossed ; They had no compass then, and on Dark'surfs were nearly lost.

At length shone forth a beacon light, And reason gave me fire, To kindle in my soul a strength To mount forever higher.

I lit my lamp at Nature's shrine-Became her simple child-Nursed with no niggard hand, soon grew From wildest passion, mild;

And still grew on-o'erleaped the grave, And in the light of truth Found her I loved-my beauteous bride, Twin-hearted of my youth.

This glorious truth full well I've learned-And so all Nature saith-'Tis deep as the foundation of The soul : there is no death !

ALBANY, June, 1854.

#### LETTER FROM BOSTON.

Bosron, July 12, 1854.

and is very glad to lead any volunteer troops of the Lord who are not MESSRS. PARTRIDGE & BRITTAN :

Regretting that you have no regular correspondent in this city to re nign spiritual communications to the human race, and willingly leads port the doings and sayings of the friends of the good cause here, I take sanctify slavery, wine-bibbing, and judicial murder, and quote the BIBLE any blinded company of opposers. There is certainly better employ- the liberty to send you a brief account of matters and things in general,

Yesterday was indeed a glorious day, and one long to be remembered with pleasure as a happy one to the little band of progressives, or Spiritualists, who left this city for "a day in the country," or, in more com-

South Framingham, where we arrived in safety after an hour and a

half's pleasant ride through the beautiful towns and sweet villages that

was quite cool at the time of starting. No cloud marred the azure blue

of heaven's broad canopy. Oh, it was indeed a cheering sight to see so

There were no long, sanctified, and hypocritical faces there, for they

were transpatent (so to speak) mirrors reflecting the light and joy with-

in, whose soft and tranquil rays shed a radiance of harmony upon each

On alighting from the cars we found about a hundred persons from

the neighboring towns awaiting our arrival to participate in the festiv-

swing, or any thing else that might seem good to them, until after din-

seemed to agree most heartily, and there was at once a general scam-

many FREE sons gathered together in sympathy and love one to another.

mon phraseology, a picnic, amid the green hills and lovely vales, the sweet-scented flowers, the tall, majestic trees, waving to and fro in the

usual unequaled clearness. There is no method so perfectly lucid as that | ship in the temple of Nature-the only true temple of God " not made We were "all aboard" and started from the station of the Boston and

other.

which he related and the amusing things which he said. After dispensing the lighter materials, he struck upon a higher key, and discoursed upon Nature and Nature's God, the surpassing beauty of the scene, the loveliness and grandeur of the Creator's mighty works.

Mr. Clure followed Mr. Clark, and was exceedingly happy and witty withal in his remarks, giving very general satisfaction to the majority of his listeners, his only fault being that he was a little too long-winded. there are not many more persons who dare to say the same. He spoke with hitting and bitter sarcasm of the pestering and hypocritical rule of priesterast, who quote Scripture to support all our bad institutions, hard hits for its rashness and demagogueism.

The sixth speaker was a young lady of very prepossessing appearance and, if we may be allowed to judge, about twenty years of age, who desired that her name might not be mentioned, as she had friends (!) (who has not) who did not like to have her interested in the matter. The equal to him in his palmiest days, and superior to much that he said in many of his speeches. The speech occupied a full half hour or more and was attentively listened to by all present. He proved by what he said that he was an out-and-out Know Nothing, and charged his hear ers that if they could be nothing else, to be "Know Nothings," but "to do something," declaiming violently against Popery, and calling upon the friends of LIBERTY to be up and doing, and if they must fight, why, fight to the last and die freemen, but, at all events, to crush the hydraheaded monster of Rome, who was seeking the downfall of our glorious Republic. In alluding to the present government, he said that he had been accused while in this life of taking a little too much and too deep of the wine-cup, but that the present incumbent of the Presidential chair did not know half the time as he reeled to and fro "whether he signed his name Franklin Pierce or Franklin Brandy."

Dr. Hayden next took the stand, and informed the audience that he would not trespass upon their time more than two minutes. If said that he had come upon the platform out of opposition to friend Clure, who had said that he did "not like to see people called upon the stand, willing to hear honestly and otherwise well-expressed views on either but to speak where they were." "Now," said Dr. H., "I was born side. and brought up in opposition, and so I have come up here, although I like Mr. Clure very much indeed. Brother Hudson had spoken of hearing profanity from the mouths of some young men on the grounds, and he (Dr. H.) regretted to say that the same base and blasphemous sounds had floated on the pure air to his own cars, and he wished to say for the benefit of any strangers who might be present, that the breakers of the seventh commandment were not Spiritualists and did not belong to the party, but were outsiders, drawn there out of curiosity or in search of congenial companions. It is frequently esked what good Spiritualism has or will do. It has done and will do much. I have yet to know the first Spiritualist that makes use of profanity, or that is not opposed to slavery, capital punishment, imprisonment for debt, the rum traffic, and a whole host of like evils, whereas many of the clergy and church

to prove that wrong is right. Spiritualists have no such cloak under which to cover up a multitude of sins." Mr. Hudson said that he hoped that he should not be misunderstood.

as he did not for a moment suppose that the young men he had alluded to were Spiritualists.

Brother Buffum, of Lynn, followed on the same subject, and said that he for one did not care what the world thought of us, and asked if the opinion of the world ever broke any body's skin.

Dr. Hayden disagreed with friend Buffum ; he thought that the opinion of the world often did something more than merely break the skin public that I was deposed for "immoral and unministerial -it often broke the heart. He knew of one-of the best Spiritualists in Boston, well known to the most of those present, a most amiable man. who had been turned out of his house, in which he had lived some years, for being a Spiritualist, and the whole trouble had arisen from the slander of a long-tongued woman in the same house who was bitterly opposed to Spiritualism. border and fringe the good old "city of the three hills." The morning Mr. Buffum said he supposed that he knew the person alluded to, and had talked to him that very morning, and that he liked it rather than otherwise (if such be the fact we can not swallow it whole).

wind, as to reasonably expect any material alleviation of the miseries of mankind by voluntary donations through the medium of corporations. Let us seek out the unfortunate in our individual capacities, and tender aid and assistance freely, but by

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no means connect ourselves with "missionary" institutions. We said-and your correspondent challenges manly criticism Mr Clure said many true and excellent things, and we much regret on the part of the gentlemen intimately connected with this new movement-that these manifestations can not, in and of themselves. from the nature of circumstances, produce any slavery, and a multitude of sins. He also gave the government a few beneficial change or alteration in the condition of the human race. If they can tell us the way--point out the path ; it is our duty to follow when reason coincides.

The New York Mirror contained, several days since, a paragraph" relating to this organization, which is quoted Spirit that purported to speak through her gave his name as the great pretty extensively by Spiritualists in Boston and vicinity. We statesman, Daniel Webster, and many things which it said was fully | copy verbatim from the Boston Mail, for the benefit of parties. concerned.

> The New York Mirror well says, that in the "association of Spiritualists just formed, with ex-Governor Tallmadge as president, we notice that governors, senators, lawyers, merchants, and manufacturers figure exclusively. There is not so much as one carpenter or fisherman among them all."

In conclusion, we can not countenance the existence of any society which prevents the attendance of persons who have sacrificed time and money, and suffered persecution for truth's sake.

A party or sect "that fears investigation, openly manifests its own error." FREE SPEECH.

Boston, July 11th, 1854.

Our columns are open, to any reasonable extent, for the discussion of the merits of the subject of the foregoing communication, and we are

REV. URIAH CLARK'S CORRECTION. MR. BRITTAN:

Dear Sir and Bro.—Accept my thanks for your courteous publishment of my protest, and for your rejoinder to "the Premature Discharge."

The Trumpet and Freeman task you for announcing that "I had virtually dissolved my former connection," and claim that their sect. for certain reasons, dissolved its connection with me. Now, in defense of your announcement, allow me to state, what I am prepared to prove :

1. No action was taken against me till more than a year ofter I announced, to certain parties, my design to leave the ministry-nor till four or five months after I had moved out of the State in which the action was taken.

2. To this day no action has been taken which can stand the test of any legal or ecclesiastical court in Christendom.

3. No "responsible parties" ever dared to make any charges for which I could hold them answerable.

4. No committee or association has ever informed me or the

Now, then, for a general exploding of "spiritual manifestations." the "tables."

"What," inquires the reviewer, " in the first place, are the phenomena to the size of the article) seat themselves at it, and place their hands anxious expectation of a result; the attention of every one is closely such of the performers as are not so far absorbed in the contemplation jerkings of one of the arms that rest upon it; the motion is repeated and whence they were taken, and the porte-monnaie returned to me. Indeed, prolonged, and after a pause, perhaps, the table is brought into contin- it was slipped back into the pocket of my pants, opposite to the one uous movement, and the performers, still keeping their hands upon it, out of which it was at first removed, it being the farthest off from those first walk, and then run, round and round, declaring that they must do who were sitting with me in the circle. It was then written out, withso in order to keep up with the accelerated movement of the table. This we have repeatedly witnessed, and we have no doubt whatever of the genuineness of the phenomenon, that is, of the motion of the table without any conscious or voluntary exertion of force on the part of the individuals whose hands were in contact with it."

and he gravely tells us that the "true source of the movement lies in that Miss M. T. Hutchings, whose rooms are at 337 Broadway, is a young fight the hosts of old theology, and has thus far proved himself a brave not being allowed a voice in the selection of officers. and efficient soldier in the good cause. Brother Loveland spoke in his unconscious and involuntary exertion of muscular force of which the miss of only thirteen summers. She bears upon her countenance no 2. Because all religious organizations must eventually usual happy and acceptable manner, and concluded by calling upon Dr. psychologist can produce a multitude of parallel examples." Dr. Car- trace of artful design, and is no doubt a pure-minded, unsophisticated penter, author of "Principles of Human Physiology," Prof. Faraday, girl, who forms a bright and lovely link of mediumship between the W. R. Hayden to take the stand; but the latter gentleman declined to become partial, one-sided, and sectarian in their natures; for and Mr. Braid, author of a work entitled, "The Power of the Mind over spiritual and human worlds. come forward at the time, giving as a reason that he had nothing to say and no words to say it. Whereupon Mr. Hudson, a Unitarian clerthe Body," are then called upon to furnish such parallel cases. Yours truly, agree upon "matters" pertaining to "beliefs." INVESTIGATOR. gyman of Chelsea, was next called, and came promptly forward. Mr The whole sum and substance, then, of the pretentious leader of the The facts communicated by our correspondent are surpris-We learn from the " call," published in the before-mentioned II. said that he would not say that he had nothing to say, for he had, Scottish Review may be stated as follows : Reasoning from a doubtful 'sheet," that, this association of gentlemen have in view the ing, truly, and to many they will doubtless seem incredible and went on to say it in a very acceptable and sensible way. He spoke analogy, we come to the conclusion that several persons may move a table " relief of the afflicted and the erring," so far as to enable them but we have the name of our friend as a sufficient voucher to of what had been done and what must be done; he referred to the faulty rapidly by an unconscious and involuntary exertion of muscular force. To say nothing of the prima facie improbability of several intelligent, the incredulous. and bad education of a large portion of the people, and, as an illustrato lead pure and upright lives, but even the amelioration of tion of the fact, alluded to the profanity which he had heard from some these almost insurmountable difficulties and obstacles can never and even skeptical, persons becoming simultaneously deceived as to PLANTING FOR POSTERITY .- " There," said a gentleman to us one day, young men on the grounds that morning. But as we took no particuwhether they are or are not moving a table, and not to call in question be accomplished by Spirit-manifestations, neither do the perpointing to a group of evergreens and other trees, "my brother is about | lar notes of the language of the different speakers we will not try to re the very doubtful analogy on which the reviewer's argument rests, if sons who affixed their signatures to the "circular" inform the we concede to him the conclusion at which he arrives, it will easily be to build him a house; those trees were planted for him by my father port what they did say at any length from memory, lest we do them uninitiated, the ignorant, how they expect to succeed in seen that the main question has not been touched. He reduces the upward of twenty years ago." How fortunate this man to have such a injustice. We did not go to labor, but to enjoy ourself like the rest, as relieving the wants and necessities of the poor. So long as whole phenomena to the moving of a table while the hands of several father ! Here he builds his house among these fine trees, and enters at best we could. Mr. Uriah Clark (Rev.) was the next to take the rostrum, and it was once upon their enjoyment. He gains twenty-five years of time, and persons are upon it. Now it is known to thousands that tables move There's not the smallest orb which thou beholdest when they are not touched by mortal hands; that bodies are lifted and not only that, the plantation has a ten-fold value in its history and asat once evident from his peculiar manner that he was laboring under a are tacitly adhered and assented to-so long as majorities Incress not the smallest orb which thou bend Bat in his motion like an angel sings. Still choiring to the young-eyed cherubins; Such harmony is in immortal souls! But while this muddy vesture of decay Doth grossly close it in, we can not hear it. hurled with superhuman force; that responses to questions are given sociations. It is a family monument. A beautiful example this for load of witty things which it seemed actually necessary that he should govern and oppress minorities -- and the individual sovereignty by audible sounds upon untouched tables, upon distant walls, and in fathers. Such an inheritance has a moral as well as material value.unburden himself of for his own personal safety and for the good of the digestive organs of others present, who seemed to relish the anecdotes of the will is suppressed, you may as well whistle against the the air; that sweet music is made upon instruments far beyond the Horticulturist.

editor of the Leader has no right to affirm that the bone he picks for Worcester Railroad at half-past nine o'clock A.M., numbering in all a supper is not the identical hind leg of an ass that has been so many little more than four hundred and fifty strong, for Harmony Grove, times carried away as a precious relic from Rome.

But this letter is growing long, and many things that I have in mind to say must be left until my next. Yours truly, VIATOR.

STRANGE AND POWERFUL DEMONSTRATIONS

MANSION HOUSE, YONKERS, July 10, 1854.

Dear Sir-Will you allow me to convey the following facts, being a few only in my experience in investigating the spiritual phenomena to the public, through the columns of your invaluable paper?

During a recent sitting at a private circle in your city, consisting but this was the case only with the Tarantellas composed expressly for four persons besides myself, the following demonstrations occurred. In the people together for a few moments to set forth the proposed order the purpose-they sprang up as if inspired with new life and spirit, and, about five minutes after the circle was formed, I began to feel distinct of exercises for the day. The first thing to be done, he said, was for touches from some object resembling a human hand; these touches each and every one to have the very best time they possibly could; were first felt on the knee, then on the arm, and at last on the forehead. either to sing, dance, sail on the lake, walk in the woods and fields. It was sufficiently light in the room to enable me to discern the movements of those who composed the circle, and I know as positively as I ner, when he trusted there would be "a feast of reason and a flow of the and oppressive feeling of general indisposition." It is said (mirabile know that I am penning you this article, that I was touched by no soul" from different speakers present. To this proposition they all mortal hand in the room.

After I had felt a hand laid on my forehead five or six times, I sud. pering for different parts of the grounds. A grand rush of young gen- BRO. BRITTAN : denly reached forth to see if I could clutch it. I caught hold of an Meanwhile I was holding on with all my strength, and the object which hearts and sparkling eyes lent a new life to the dancers beneath the I held on to was making much effort apparently, by wringing or twist- deep blue skies. Others made for the fairy boats, which, arrow-like,

total scattering of the host of "mediums," and a complete upsetting of very anxious to go and join his playmates on the greensward, and re- silver, throwing off at every rise and fall liquid diamonds into the transquest him to remain with you while he is so desirous of going, and the parent bosom from whence they came. Others, again, sought the

MR. EDITOR :

efforts which he will make under these circumstances to release himself, "deep-tangled wild-wood" for a walk in its cool and shady retreats. Here and there might be seen two loving hearts, all absorbed in each of this epidemic !" His answer to his own question shows an ignorance are similar to those made by the invisible, but to me perfectly tangible. of the subject in hand highly culpable in one who undertakes the task object, to break my hold upon it. When it touched my forchead, I other, seeking for some sylvan bower, there to pour out from the gushing fount of love the pent-up emotions of youthful affection. Old men of a refuter. His ignorance would not be credited by a single reader of could distinctly feel the fingers, and even the very nails upon them. the TELEGRAPH if his answer were not given in his own words. "A The hand felt to be smoother and far less moist than the human hand; and women were seated here and there in small groups, discoursing of convenient table being at hand, a number of persons (varying according in fact, no Parian marble could be polished to such perfect smoothness. things past, present, and to come; while flying high among the tall I also held a closed fan up as high as I could reach, and it was taken trees were sylph-like forms in swings, propelled by some strong volunupon its surface. In some instances the additional formality is imposed from me, though no person was within several feet of me at the time, teer arm. And in the fields near by, seen through the opening wood, of forming a continuous circuit by mutual contact of each individual's and I was fanned for nearly a minute, and so were the others in the little children were playing in the tall grass and plucking wild flowers own thumbs and by the contact of his little fingers with those of his circle, each one in turn. I requested the invisible intelligence to stop -the buttercup and the honeysuckle; and, to complete the whole scene neighbors on either side. The party remains for a considerable time in the ticking of a clock which stood on the mantle-shelf in the room. It or picture, several circles were formed in the house in the grove, and was an iron clock, with enameled front, and it at once commenced quite a number were seeking intelligence from the bright beings of fixed on the table, and a sense of muscular tension, increasing so as to | ticking as rapidly again as it did ordinarily; it then commenced other spheres who had come on the wings of love to join the happy band of earth's children who had gathered together for the soul's highrender it difficult to prevent the hands from moving, is experienced by ticking slower and slower, till it almost entirely stopped. My shoe est, holiest aim—HAPPINESS. was taken off my right foot and thrown across the room, and the bot-

One o'clock soon came, and with it dinner, which was soon over. and of the table as to be able to attend to their own feelings. Soon a slight tom of my foot was tickled excessively. My porte-monnaie was taken shifting motion is perceived in the table, preceded, perhaps, by a trem- from my pocket, the bank-notes removed from it, and laid around on the the majority of the party assembled around the "speaker's stand" to listen to those who should feel inclined to give vent to the thoughts plous agitation, which a careful scrutiny will trace to the spasmodic heads of the members of the circle. They were soon replaced from which burn and the words which choke for utterance.

The first speaker was a Mrs. Thomas, of Ohio, a "speaking medium. who talked something about wisdom, which was so much above or be low my comprehension that I did not make much out of it, and therefore can not be expected to say much about it. out even the medium touching the pencil, "Wealth does not make the

The second speaker was J. S. Loveland, who at present presides over stately church edifices, to sustain secturion preachers, and man;" "The mind is the true standard of the man"-which seemed as the Charlestown Society as a speaker. Mr. L. was formerly a Methodist to teach and inculcate fanatical doctrines. In relation to this reflections strikingly apposite to the demonstrations just given. Episcopal elergyman of good standing, but having had his eves opened I could fill many pages with similar facts which have occurred during organization, we oppose it on the following grounds : to the glorious truths of modern Spiritualism, he at once buckled or my investigations, and some of them, to me, far more remarkable than 1. Because it does not represent the people, or those who his armor and came out boldly into the great battle-field of progress to Such is the only conception that our reviewer has of the phenomena, these, because, perhaps, more personal in their bearing. The medium, believe in the great fundamental truths of Spiritualism—they

Two or three persons more spoke in the trance state, when the hour drawing nigh for our return to the city, Mr. Loveland again called the company together, and desired to know if it was the minds of those present to have a second pienic at the same place this season, which was unanimously decided in the affirmative, and Thursday, the 31st day of August next, was the day assigned. The company then took their seats in the cars and arrived at the Boston station at seven o'clock,

ities of the day. Brother J. S. Loveland (Rev.), of Charlestown, called without the least accident occurring during the day.

this to the post-office before it closes, and will defer it until next week.

tlemen and ladies was made for the dancing floor, where to the enliven-With wonder and astonishment we lately perused a wellwritten "circular" (published in the Christian Spiritualist), setting forth in a perspicuous manner, the intents, purposes, and designs of a large number of Spiritualists who have formed

that the entire board of officers were selected by two or three

individuals who might be easily designated by name and title.

We have presented for our consideration and acceptation an

imposing array of distinguished names — judges, senators

lawyers, doctors, etc., under the significant appellation of "

society for the diffusion of general knowledge," but after a

careful and considerate examination we believe that this par-

ticular society does not represent the great mass of believers

How were the officers elected ? Apparently in accordance

with a despotic and time-honored custom, viz. : a few individ

uals meet together in secret conclave, choose their officers

prepare an address, and afterward indirectly nominate through

persons who act as substitutes for the committee, those whom

they had previously intended should occupy the positions

assigned to them. There seems to be a determination on the

part of our numerous friends to erect (at the present moment)

There sacred friendship, still unchanged, shall lend the loving hand ; ing the arm and hand, to release itself from my persistent grasp. Take shot out over the rippling wave of the glassy lake to the quick tune of themselves into a society for the "diffusion of spiritual There hearts that know love's holy spell shall form a lovely band : hold of the wrist of a lad several years of age, who is at the same time the dripping oars, which glittered in the sunbeams like shining bars of knowledge." Now, as a humble believer to a considerable There orphans their loved parents meet, each sorrow finds relief. extent in the principles and facts of Spiritualism, we deprecate And peaceful joy and heavenly calm where once was care and grief. exceedingly the construction of any such organization; that is And c'en for me, the lonely one, apart from hope and love,

to say, when the general appearance of the whole concern Will smiles from kindred hearts be given-a sweet light from above ; The tears and cares of earth exchanged for heaven's most rapturous leads one who understands the customary mode of conducting strains the proceedings and deliberations of such societies, to suppose

Free my unfettered heart and mind from weak and earthly chains.

My mother ! I shall see thee smile in welcome to thy child; My father ! I shall hear thy voice in music's accents mild; The loved and true, the good and pure, will welcome "oven me," The erring child of loneliness, to immortality !

Ye bid me, Spirits, true and pure, still "Onward, onward go;" Nor cease the prayer nor stay the thought that "upward" tend to flow : I'll strive, then, though beset by cares, though girt by sorrows round, To win a place in those bright spheres-that holy upper ground.

Then "Onward" be my watchword still, while on this wearv earth: As oft ye bid me, though I sit a stranger by the hearth : Though seldom human sympathy in hope to me is given, Ye whisper peace to my sad heart-fill it with hopes of heaven.

Father and God ! inspire my heart with strength and constant love. And let me, though so cold this world, still ever loving prove : That no wrong thought may e'er intrude, but angels be my guests. My spirit ready to obey thy pure and high behests.

Oh, grant me, too, a patient mind, a hope beyond this life. A consciousness of thy deep love, guarding my soul from strife; Guard me from selfishness and pride, and let my spirit grow Radiant with love of right and good-a child of God below !

THE MUSIC OF THE SPHERES .- The imaginary music of the spheres is an idea of great antiquity, and is referred to in the book of Job-supposed to be the oldest writing that has come down to modern times. In the thirty-eighth chapter, speaking of the creation, it is saidno "body of men"-political or religious-can harmoniously "The morning stars sang together, and all the sons of God shouted for joy." Ancient writers always looked upon this as a favorite subject. Pythagoras and Plato were of opinion that the Muses constituted the soul of the planets in our system. The Pythagoreans maintained that music is produced by the motion of the spheres in their several orbits. Sir Isaac Newton also contended that the principles of harmony pervade the universe, and gives a proof of the general principle from the analogy between color and sounds. From a number of experiments made on a ray of light with the prism, he found that the primary colors occupied spaces exactly corresponding with those intervals which constitute the octave in the division of a musical chord; and hence he has shown the affinity between harmony of colors and musical sounds. Shakspeare and other poets favor this doctrine, and the former the present social system is sustained, or the inequalities of life thus beautifully alludes to it in his play of "The Merchant of Venice :"

I have much more (the particulars) which I would like to say at this

time, but my letter is already too long and I have barely time to get

Yours, very truly, W. R. H.

conduct." The Trumpet and Freeman are responsible for this misstatement. 5. Inasmuch as one committee acted in my absence, giving me no notice, and another acted without either conferring with

me as to any of the arrangements, or sending due notice, and both after my removal from the State. I repudiate their proceedings as utterly outrageous and against all similar doings. I appeal, for defense, to that public sentiment which is able to discriminate between Justice and Jesuitism. Yours truly, U. CLARK.

BOSTON, July 25th. TO THE SPIRITS.

BY H. F. I've tried to sing of other themes, of love and friendship true, But now a wider field is mine, whose boundless deeps of blue,

Unexplored by the human eye, but traversed by the soul, Reveals to me bright heavenly scenes, where orb on orb doth roll. The Spirit-land-that unknown shore, so beautifully bright, Whose scenes of untold loveliness would dazzle mortal sight;

Where friends and loved ones meet again, oh, never more to part; Where wisdom in true light is seen, and love doth peace impart :

Where no more shadows come between the fond soul and its dreams : Where thou may'st utter unreproved thy feelings' brightest gleams. Nor fear us in this world of ours misunderstood to be-The bright and pure, the blest above, will think and feel with thee.

THE NEW ORGANIZATION.

## PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

# Farmer's Deyartment.

#### **REDUCTION OF THE SOIL IN FERTILITY.**

#### BY H. C. VAIL.

Our attention was called a few days since to the following paragraph which appeared in the Register and Examiner for July 15th.

H. C. Vall, in the Working Farmer says, "It is just beginning to be understood that no farm can be maintained in fertility by the use of farm-made manure alone, no matter how carefully they may be preserved."

The only doubt which arises in our minds on reading this passage (put in italics just as we give it) comes in the shapo of an inquiry-If so, how were they made fertile 1

The portion quoted above is from an article written by us on the use of phosphate of lime, which appeared originally in the Practical Farmer and Journal of Agriculture, and was republished in the Working Farmer for July. After speaking of the reason why cattle have the bone discase, and giving modes of restoring the phosphate of lime, so necessary to the formation of the frame-work of the animals feeding upon the products of such pastures, we say :

Treated in this way, any old pasture, not wet, may be so renovated as to again give a maximum yield for the pasturage of animals, and the farmer need have no fears that his cattle will ever suffer with the bone disease, when pastured on such lands.

No practical farmer will allow his lands to become so denuded of phosphates, other inorganic requirements of plants, as to lessen their yield of crop, or support a les number of cattle, or keep those on the farm in a lower condition than formerly. When we take into consideration the immense amount of phosphate of lime and

other substances exported in the form of grain, flour, etc., and the waste of fertilizing matters in our great cities, aye, even on the farm, can we wonder that our lands ar reduced in fertility? Need we be surprised that it is necessary to send to the Pe ruvian Islands for guano, to South America for dried flesh, and the nitrates of potash and soda?

It is just beginning to be understood, that no farm can be maintained in fertility by the use of farm-made manure alone, no matter how carefully they may be preserved. Hence we see many of our most energetic farmers seeking other sources of supply.

We did not mean to say that it is a novel idea that farm-made manure alone will not maintain the fertility of a farm, for this opinion has been held by some for a long time, but we desired to convey the idea that it was becoming more universally known, and that it was established on incontrovertible evidence, namely, stubborn facts. Were it possible to maintain the fertility of the soil by the use of ordinary barn-yard manures, and those only which were produced on the farm, we should not witness the sad deterioration of farming lands as portrayed in the following brief extract from the same paper, and which the editor seem to have overlooked :

The New England Farmer recently published an article showing that there is a constant deterioration of the soil in New England, and, indeed, throughout most of the agricultural districts of the United States. The statistical statements given are certainly of an alarming character. Between 1840 and 1850, 800,000 acres of land were added to those previously under improvement in Massachusetts. 90,000 acres were added t the mowing lands, yet there was a relative depreciation of the hay crop, in that period, of 12 per cent. Tillage lands were increased about 40,000 acres, yet there was an absolute depreciation in the grain crop of 600,000 bushels. The pasturage lands were increased more than 100,000 acres, with scarce any increase of neat cattle, and a reduction of 160,000 sheep and 17,000 swine. Similar statements are made in relation to New York, Tennessee, and Kentucky. The facts relied on are from the returns to the Paten Office.

Here we see that during the space of ten years only, notwithstanding the addition of thousands of acres to that already under cultivation, the deterioration in produce is very great, alarmingly so, and why ? Because the crops of the farm are transported to some city or distant port, there consumed, and the results lost in the atmosphere and ocean, at least, but a small proportion finding its way back to the farms whence it came. e It is true there are many farms which have not sensibly deteriorated in amount of produce-for so we have been informed by their proprietors-but these are happy exceptions resulting from the fact that they were originally more fertile than the majority; hence they do not so soon show an exhausted state, but their turn will come sooner or later unless improved modes of culture be adopted. Then, again, there are districts used for fattening cattle and producing milk, butter, and cheese While all these are sold from the farm, the grain, grass, straw, etc., are returned to the soil; hence the deterioration will not be so rapid as in those instances where every thing is sold from the farm, and no more stock kept than is necessary to answer the purposes of the family; but the bone disease, as well as the gradual lessening in amount of acreable people." yield, tell the story of ultimate exhaustion too plainly. The following table is from the New York Tribune, and was collated with great care by the well-known veteran in agriculture, Solon Robinson. This is merely an exhibit of the number of animals slaughtered in one of our great cities, and will give some clue to the cause of the exhaustion of the phosphates-each of the animals carrying off from thirty to eighty-five pounds of the phosphate of lime in the form of bones. The following is an exhibit of the animals slaughtered in this city in the first quarter of 1854. The first table shows the number of beeves sold at Allerton's, in Forty-fourth Street, the principal market-place in the city, on Mondays, the great market day in each week, and the price per pound of first, second, and third quality of beef, and the total for the week at all the market places. All beef cattle are sold at a price estimated at so much a pound for the beef in the quarter. Total of

rock or rocks from which it is produced, and in proportion as the orig- of the world for but one year, a total ruin must ensue. Let even the corn example of this class is to be found in Indiana, where the soil is eight all died of exhaustion.

feet in depth, very fine and pulverulent. A year or two since one acre rielded one hundred and forty-nine bushels, while the best five acres produced one hundred and thirty-five bushels of shelled corn per acre. This is well-authenticated fact.

Without pursuing this topic further, we will consider the query-" If so, how were they made fertile?"-answered.

### CARE OF SWINE

#### BY H. C. VAIL.

The following article, from the pen of W. S. King, editor of the Practical Farmer, is full of lively and truthful suggestions. The question whether swine's flesh should be employed as an article of food has been mooted from the most ancient times to the present day; and whatever may be our opinion on this subject, we deem it of the greatest importance that since men partake of this article as a means of subsistence, it ent in a soluble form and required by the crop, also by crowding and should be produced in the most natural and healthful manner. There shading low crops in such a manner as to prevent the free ingress of can be no doubt that the manner in which swine are kept, and the food upon which they are fed, does produce much meat having a deleterious nfluence upon those partaking of it.

The suggestion of washing swine will not, in all probability, be acted upon, but it may lead to the provision of more cleanly and comfortable quarters.

their respective merits.

The economy of feeding swine to produce desired results will also be discussed as fully as our limited space will allow, without interfering with topics of interest appropriate to each week or month.

SWINE

"As dirty as a pig," describes, in most men's vocabulary, their "ne plus ultra" of personal uncleanliness. It is a great, but a common error, this, that a hog is naturally and of choice a filthy animal-delighting in a mud-bath as the greatest of sublunary luxuries, and be-coating himself with mire, as proudly as the veriest dandy would broadcloth himself a-la-mode. A hog, if reared in a respectable manner, and washed of a Saturday night, with the rest of the children, will do no discredi to his bringing up, but may chance to shame many of his masters by

the decency of his appearance. Kept clean by an occasional washing, and the privilege of neat apartments for his noon-tide nap and nightly snooze, the hog repays with interest the feed and care bestowed on him. He thrives better thus than when forced to wallow in the mire-for he seeks the mud-medicated bath merely to allay the irritation of his skin

If you keep his hide clean, he will no longer need it, and no longer seek it, unless a bad early education prevails over his natural swinish notions of neatness. We have tried thoroughly the plan of keeping hogs clean, by washing and by good pens and nice litter, and we have found an advantage in it.

inal contained materials fitted for the growth of plants, so will the soil crop be cut off, and where would be the boasted ships and merchandise. be fertile. Suppose we have a granitic rock in an elevated position, Men may manufacture broadcloth, but they can not manufacture bread-stuffs. when decomposed, the siliceous-sandy-portions will be found upon Kill the cotton crop, and where would be Lowell and Manchester ! the side hills, forming a poor, almost barren soil, while the clayey sub- Destroy the sheep, and who could weave broadcloths ! The farmers stances containing potash, a trace of lime, etc., will have been trans- are the substratum of the community; they are the exact prototype of ported to the level below. A soil of more recent origin, often found in Æsop's old fable of the belly and the members; the hands were tired our Western States, is formed from the accumulation of the decayed of feeding the stomach, the legs of carrying it, the mouth of chewing leaves and other vegetable matter mingled with the debris of rocks. An for it, and therefore they all struck ; but what was the result ! They "The glorious Daniel Webster has said, 'Let but the turnip crop of

England fail but two years in succession, and she would be lost ' "Farmers awake ! Your interests are wider spread and greater than all others combined; and though singly you are but the grains of sand, together you form the world. Bunker Hill Monument is a noble ornament to America, but it is made of separate stones.

" No ! your interests can not be surpassed, and if you do not rank as you wish, the fault is in yoursclves; the talisman is EDUCATION."

#### WEEDING AND THINNING.

In the middle and latter part of summer, crops are apt to be neglected and the weeds allowed sometimes from carelessness, and at others from the supposition that they can not harm a crop two thirds grown. Such is not the case; they do injure crops by taking up the nutriment presfresh air. Every vegetable growing out of place is a weed, and should be exterminated at once. Thinning crops should be strictly attended to, and where three are crowded in the space which one requires, the two extras should be at once eradicated. The English prune off one half to two thirds of the fruit which sets on their bushes and trees, but Americans SPECIAL NOTICES. ~~~~~~~~~~ DR. G. T. DEXTER, 89 EAST THIRTY-FIRST STREET Between Lexington and Third Avenues, NEW YORK. J. B. CONKLIN, the well-known Test Medium, has taken rooms at 542 Broadway The Manifestations through Mr. C. consist chiefly of Rapping, Tipping, and Writing LA ROY SUNDERLAND'S "New Method of Cure," by Nutrition, without medi rine. Boston, Mass. Available in all forms of disease. Sent to your address free, 102.3 mos. Public Meetings are held by the Harmonial Association every Sabbath at Franklin Hall, 6th Street, below Arch, Philadelphia, west side. Lectures at half-past 10 A.M. INVALID'S HOME. Situated in a pleasant, retired spot on Franklin Street, Woburn Centre, Mass., a short listance from the depot, and conducted by Charles Ramsdell, Clairvoyant, Writing,

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The Spiritualists of New York and vicinity have rented DODWORTH'S AGADEMY for the ensuing year, and now hold regular Sunday Meetings at half-past 10 o'clock A.N., also at 3 and 8 P.M. The morning and evening are devoted to public lectures by sneakers invited by the committee, and the afternoon to a general Conference, when the platform is free to all orderly persons who may be disposed to address the people. Dodworth's Academy is the next building above Grace Church, No. 806 Broadway, east side, corner of Eleventh Street.

#### PRESENT AGE AND INNER LIFE.

This is the last, and one of the most popular works of ANDREW JACKSON DAVIS We can not give a better idea of the book in a small space than by copying the fol lowing table of CONTENTS: A Survey of Human Needs,
Definition of Philosophy and Spiritualism
The External Argument,
The Solicitual Computer, The External Argument,
The Spiritual Congress,
Visions at High-Rock Cottage,
The Delegations and Exordia,
The Table of Explanation,
The Classification of Media,
When the second The Classification of Causes, 10. Summary Explanations, 11. Revelations from Pandemonia 12. Assertion versus Facts. 13. A Voice to the Insane, Benefits of Experience,
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and describe disease when in the Magnetic Sleep. Office 467 Broome Street, corner of PRACTICAL MORAL JUSTICE IN THE UNION OF LABOR AND CAPITAL.

117. tf

A Collection of embodied Poetical Thoughts, by Mrs. S. S. Smith. Price, 62 | Printed for the Association of the Friends of Progress, Cincinnati, and published by F. BLY, 160 Vine Street, Cincinnati. This is a small pamphlet of fifteen pages, aiming, as its title imports, to meet the practical wants of a large portion of the human brotherhood who have hitherto been Green. Harmonial Association, Publishers. Price, paper, 25 cents; muslin, 39 oppressed by undue exactions from the hand of wealth. The compiler and publisher this little work deserve the thanks of the classes whose interests they have thus bored to subserve. For sale at the office of this paper. Price 5 cents single; or \$3 per hundred.

We shall with pleasure, at some future date, present to our numerous strive to preserve every individual, so that any number of ordinary readers facts in regard to the habits of the hog, and the uses to which | quality may be procured from one plant, while the English have a few his body is converted; also some hints as to the different breeds and of the choicest, which are worth three times the number of common varieties. Hours from 10 to 12 Morning ; 3 to 5 and 7 to 10 P.M. for 1 dime, pre-paid.

and a Conference at 7 p.M.

and Psychometric Medium.

Board and attendance from three to seven dollars per week.

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Market	No. of		Price per lb.		Beeves for	1
Day	Cattle.	1st.	2d.	3d.	the week.	
January 8		10\a11	9 <b>1</b> a10	81a 9	2,361	
January 10		10 al01	9 a 91	Sa 9	8,892	
January 16		91a10	S4a 9	8 a 81	2,559	1
January 28		9ja10	814 9	8 a 8i	2,970	•
January 80		- 810	9 a 94	81a 9	2,900	İ.
February 6		— a10	91010	Sia 9	3,193	ŀ
February 18		- a10	91a10	Sia 9	2,557	Ι.
February 20		10 al04	9 <b>j</b> a10	Sia 9	2.933	
February 27		11 alli	10 a101	9 a 9 <del>1</del>		
March 6		10 al04	9 <b>1</b> ::10	Sta 9	2,748	í.
March 18		10 a10	9 <b>1</b> a10	Sia 9	2,583	1 :
March 20		10 a10 <del>i</del>	9ja10 ;	Sia 9	2,145	
March 27		11 a12	10 a101	9ja10	2,814	1
		-	-	-		Ι.

We estimate the average weight of these cattle at 61 cwt., which will make 23,561,800 lbs., which, at the average price of 9c., makes \$2,120,562. The weight and price is below rather than above the fact. The average number sold per week is 2,783, and estimating them at \$60 per head, average price, it gives \$167,230 per week, which this city pays to the country for beef.

The following table exhibits the number of other animals slaughtered in the city each week, and the tota's for the quarter, to which is added the number of cows, which also enter into the consumption of the city, as fully that number are killed to give place to the new arrivals.

	Sheep and			Milch	
Market day.	Veals.	Lambs.	Swine.	Cows.	Total.
January 8	444	7,666	4,587	117	15.808
January 10	873	7,848	1,465	120	18,578
January 16	234	7,404	9,081	89	19,228
January 28	800	6,611	9,595	121	19,476
January 80	800	7,572	2,092	· 172	12.864
February 6	470	9,701	5,613	190	15,971
February 18	549	6.521	8,447	154	18,047
February 20	583	6,589	8,747	210	19,757
February 27	651	7,148	4,259	189	14,792
March 6	978	5,981	6,756	185	16,508
March 18.	933	5.674	3,871	269	18,066
March 20	2.278	5,933	6,637	- 800	17,293
March 27.	2,843	6,018	6,418	800	17,096
Total	10.376	90,616	67,768	2,464	204,979

This is an average of 15,767 animals butchered weekly in this city.

The above is but one of the many instances which might be quoted the head of this article. The editor of the Register and Examiner says, "The only doubt which arises in our mind on reading this passage so, how were they made fertile?"

silly as the following, propounded by a wag, "If a loaf of bread former- farmers of the true principles of breeding. ly bought for sixpence, now costs ninepence, where did the flour come from !

We have repeatedly stated the origin of soils, as agreed upon by geologists, and which may be witnessed in every neighborhood. All We extract the following sentiments from an article on High Farming soils are either formed from the disintegration of rocks or from the deby R. Morris Copeland, Roxbury, Mass., and published in the Practical tris of rocks and the collection of masses of vegetable matter. Examine Farmer for June 24th. Were it not for the length of the article we almost any ledge of rocks and you will find them covered in many should present it to our readers entire : places with lichens and mosses, plants of a low order. These are capa-"When farmers can learn and believe that a year's schooling is better ble of extracting some nourishment from the rock and the atmosphere. to the boy than six months' labor on the farm, that the head is to be Water. lodged in crevices and frozen, expands in such a manner as to thought of before the clothes, then the farming community will take its disintegrate portions of the mass, while the action of carbonic acid in proper position. the atmosphere, and the washings of rains are continually wearing it "But, to leave this true and high view of the subject, and begin at the away and reducing it to a fine powder resembling a soil. The death and world's level, let us inquire what, in common parlance, constitutes the decomposition of lichens, and mosses, and plants of a low order, form a dignity of any occupation ? Is it the amount of money handled and soil capable of bearing a better class of vegetation. In this manner, involved ! Does the merchant assume more respectability in our eyes incredible as it may appear to some, all soils are formed. Even the because the sea is covered with ships and the wharves groan under mergranite, which we consider as durable as time itself, yields to the degra- chandise ! Is manufacturing of more importance because hundreds of ding influences of atmosphere and water. This theory is now so well wheels are set in motion by it, lands increased in value, and crowds of established by facts that it can not be controverted. poor employed ? Yes ! these are the reasons of their peculiar respect-A soil, then, contains, in its natural state, the substances found in the ability. How vast, then, is the dignity of farming? Stop the entire crop

"As drunk as a sow" is another proverb, which unjust and ingenious man has invented and perpetuated to keep himself in countenance. "David's sow" is sometimes particularized. Now it is a fact, that may

be new to many of our readers, that the hog, in his anatomical structure, his diseases, and in many of his habits, approaches more nearly to man than any other of our domestic animals, insomuch that surgeons, hard run for human subjects whereupon to lecture and demonstrate to their journeymen-sawbones, have frequently selected a pig to occupy the vacant table. Very many of their diseases are identical with our own; and their habits-their laziness, their omnivorous appetite, their clamorous urgency for kitchen drippings-are certainly very like to those of many of our own kind-we won't specify politicians. But in the this beautiful instrument conversation with Spirits is greatly facilitated. It is also conmatter of the Maine Law they shame, in their practice, the professions of some of its most wide-mouthed friends. The hog is a "much abused

In feeding swine, men should use judgment. A hog wants his meals | ventor and patentee, Thompsonville, Connecticut. Price \$2. regularly, or he worries and squeals off an ounce or two of fat. In early youth, when weaned from the maternal teat, and up to the age of six nonths, at least, he should be allowed the largest liberty consistent with circumstances. Exercise expands and develops his frame, and fits it to carry more flesh and fat, and insures to the pig a good constitution. Having attained a sufficient size, he may be penned and gradually fed more and more; and when once fat should not be allowed to lose a

satisfactory state of obesity."

Clover is an excellent fodder for swine. On clover and water alone, a well-bred one will become a very Daniel Lambert of a pig. Green The Shekinah, Vol. I.

corn may follow clover, and as fall fades into winter, push in the meal. This is the mode of feeding which we have seen adopted with the most entire success, for large herds, where were no facilities for buttermilk or other swill, that many farmers have in abundance. At the South and West the swine find their own living, and "not knowing, can't say' whether their owners would or would not find it to their advantage to have a little more system in their swine-feeding.

The breeds of swine now most valued at the North are the Suffolk and the Middlesex. These two are very like in every respect, and after having bred both for many years, we would not give "the toss-up of a enough, though their early maturity, small consumption of food, and wonderful inclination to fatness, more than compensate, in cash, for their want of size. Suffolk pigs have been slaughtered at six months old, that weighed three hundred and ninety-four pounds. No man need have a finer breed than this. If he wants a bigger breed, let him select one of those Noah's Ark race, that weigh eight hundred dressed (a

> Methusaleh's age) and try to make a breed by using a full-blood Suffolk, Middlesex or Essex boar. We wonder that no one has imported the

Leicestershires to gratify this taste for large swine. Dr. Eben Wight, of Dedham, Massachusetts, has produced a fine stock of the black Essex breed of swine, which promise to become very popular.

The finest Suffolk pigs in New England may be obtained from H. & J. Stickney, of Boston, or Dr. Morton, of West Needham. There are also other breeders of the pure Suffolk blood. We can not too often caution our readers against the purchase of pigs, or any other stock, from fancy men, on the one hand, who boast largely and ask great 204 979 prices; or, the other, from dealers who sell cheap. It is exceedingly

easy to deceive in this matter; well selected half or quarter bloods can not often be told from the pure blood, until their progeny comes along to sustain our position; but to return to the original extract given at to "unfold the tale." The character of the dealer is your best guarrantee.

We had collected on our own farm the materials and molds for ma (put in italics just as we give it), comes in the shape of an inquiry-If | king swine on a large scale, and some of them after a large pattern when we were summoned away from the pig-pen to assume the pen We presume the above refers to the original formation of the soil, and editorial. And we have no hesitation in saying that we have in the we can not believe but that the author is well aware that his question country all that is needed to build up breeds adapted to every reasonabears no relation to the statement made by us, and that it is about as ble taste and to all localities, except a good knowledge on the part o

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