ILLUSTRATION OF SPIRITUAL INTERCOURSE. DEVOTED T0THE

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

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and exhibit to public view as prohising methods of reform.

WHOLE NO. 128.

The Principles of Rature.

SPRIN

"DIVINE SOCIAL ORDER."

BY J. H. ROBINSON, M. D.

How shall we work out the problem of human life? By a careful exercise of the gift of reason, and a critical examination of the lessons of the past--the past that has left us histories and graves. What are we striving for as individuals, and as a people ? Civil and religious liberty, homes, happiness. It is just, and according to the dispensations of Nature, that every man should have control of his own body and soul, and a spot he can call HOME.

Home is a word full of teeming associations--the most sacred place on earth. A church is far less holy than a home--char acters are formed at home, not at church--men often play the hypocrite at the latter, seldom at the former. So far as civil and religious liberty are concerned, we of the New England States have much for which to be grateful. Life and property are respected; we are free to advocate that form of govern-

Street; the Episcopal worshipers erect a place of development on Beacon Hill; and the Swedenborgians, Baptists, and other quote from No. 46, Vol. II., of the New Era the following cat- visible authors. denominations, in other appropriate localities; while the "sin- alogue of needs, which a "central institution" is intended to ners" and " world's people" (a large class of affinities) rear a spacious fabric on the Common, which may serve as a grand ing that none will be so uncharitable as to question the motive dignity to the cause it is designed to advocate. 'nucleus" for other "sinners" from abroad (where they may that induces me to examine an issue that must be met sooner

get sympathy and soup physiologically mixed). What would be the result of such a system as this? The esurrection of the days of Feudalism. Every sect would daily become more confirmed in its own opinions, and the hoary-headed old villain, Bigotry, reign like a tyrant. These divine social orders" in full blast, the worst evils may be

Order" in Court Square ; the Universalists brethren on School

looked for—internal corruptions and external fightings. We may expect to see Mr. Kirk, at the head of his "congenial associations," make a determined attack on the "unitary home" of Theodore Parker; while Edward Beecher, supported by his " circle of brothers and sisters of truth," throws up lines of circumvallation around the divine domicil of the believers in universal salvation, preliminary to a siege. The new "divine

social order" of sinners may anticipate but little quietness, while

supply, and express such thoughs as may seem relevant, hopor later. Should my reflections the freighted with palpable

errors, the truth will stand out in stronger relief by contrast; while if I, perchance, scatter a few seeds of practical thought, no one can possibly be a loser by the same. The "needs" in question are as follows :

Washington Street; the Methodists establish a "Divine Social but request the examination of those projects which they devise

"There is need of more abundant opportunities for the witnessing of Spirit-manifestations available to the public.

"There is need of more reliable mediums for giving tests and truth ful communications.

"There is need of more highly unfoldel and capable mediums for the ransmission of elevated philosophy and practical wisdom. "There is need of more highly spiritualized mediums for the more

powerful exercise of the gift of healing by the impartation of magnet-" There is need, in order to meet these requirements, of a central in-

That we have books of physiology which will probably do necessity of physical manifestations to be seen by every inmore good to the poorer and ignorant classes of society than quirer, and the effect of such manifestation in establishing Therefore, in the most candid and olerant spirit, I proceed to any we may hope to receive at present, of that nature, from in- belief.

power for the conviction of the world !" Sinai was a " con-

'The Pope is a "nucleus," and there is much "spiritual power"

and the product of the second seco

Says the speaker on that occasion, "Bring a table here, That from ten to twenty thousand dollars capital is necessa- place it out there on the floor, and take my word for it, if it ry to start a publishing-house sufficiently respectable to give rises up, suspended in mid-air, it would convince more skep-

tics than all else you can offer." He was doubtless correct in In another paragraph, in the same sheet, it is affirmed that his views to the extent that those who saw would believe the the "Home shall be a nucleus for the concentration of spiritual fact. Some would continue so to believe for an hour, some for a week, and some for a month after leaving the rooms; but centration of spiritual power;" so was the Spanish Inquisition. the ingenuity of doubt will overcome the impressions on most minds of one or more such experiments—it is only after freconcentrated in his person. As it happens, we do not need a quent repetition of physical phenomena, in varied forms, that "nucleus" at all. Spiritual power is so democratically dif- the ingenuity of doubt is laid aside, and the skeptic will begin fused that it will be found extremely difficult to "concentrate" to investigate the subject, admitting as part of his premises it, even for the "conviction of the world." There is a "nu- that tables and other material objects have been moved without cleus" wherever there is a human spirit-more or less suscep- the assistance of mortals.

tible of the kind of "power" spoken of. Celestial forces act Such manifestations, however, have occurred, and doubtless everywhere, without regard to the narrow and selfish views of | will occur in the presence of that gentleman if he will continue mortals. It is well for mankind that the divine method of ope- to sit in circles. He stated, that "after six months patient inration is universal-that a Wisdom higher than ours directs vestigation, etc." Now I will freely admit that for the investhe destinies of created intelligences. tigation of some facts six months seems to be ample time; but Again : "The poor, the disconsolate, and the suffering," it for man to understand the mysteries of God, even to the extent is said. " are to partake of the rich blessings of the New Gos- | required to render him observant of the physical manifestations nel" at the "central institution." Many would, perhaps, like of Spiritualism, may and probably will require a much longer to know how this is to be effected, and why they can not en- time. For more than a year after commencing my investigajoy the same "rich blessings" elsewhere ? I shall be called tions of this subject, and long after having received communicaptions, undoubtedly, but I have yet to learn that there is a cations through mediums of facts only known to the Spirit "New Gospel." All the gospel there is, is as old as the hu- claiming to communicate and to myself, I had not seen such man spirit. Numberless "new gospels" have been sprung physical phenomena as I had heard related by others, but still upon the world_since the days of the Jewish prophets, ulti- the continued assurances of others induced me to persevere mately proving, however, no gospels at all, simply because not until the conditions claimed by Spirits in their communications based on the constitutional wants of the body and the soul. should be fairly fulfilled. Thus, nearly two years ago. I had I have before me a circular headed, "Fair in aid of Spirit- a communication to this effect: "Form a circle composed of ualism," which merely signifies to aid in opening the contem- six positive and six negative minds, and continue your sittings plated "Home." The idea is legitimate, and it is an honor- once each week until you get the manifestations required." able way of procuring funds; but as I read on, I learn that then asked if all these should be believers in Spiritualism? to rooms will be opened adjoining the sales-room "where mani- which the reply was. No; the positive minds should be unbefestations may be witnessed during the Fair." lievers. After asking what constituted positive and what neg-I earnestly protest against the attempt to mingle spiritual ative minds. I proceeded to enlist from among my friends the revelations with such matters. Does it not afford just cause necessary number, and found much difficulty in inducing the for invidious remark? Can not unbelievers, with a considerrequisite number of unbelievers to giving twenty consecutive able show of sense and justice, impugn our motives, and mar- Monday evenings to this use. At last, however, I succeeded, vel much that the ordinary and extraordinary should be so and the meetings have now continued for more than a year. strangely mingled? May they not visit a Fair, conducted on We have long since given up asking questions, except when these principles, and truthfully exclaim, "Here we have it- told by Spirits to do so, and the consequence is, that when rag-babies and 'rappings,' tarts and 'tippings,' muffins and questions are so asked they are always answered correctly and 'movements,' viands and 'visions,' munchings and 'manifesta- to the satisfaction of all. Our physical manifestations are entations,' and all for money !" tirely satisfactory, and would on any evening convince the Is it judicious to bring the spiritual world to the level of a speaker of Sunday last that material objects may be moved by shilling show? Shall pincushions, tin-whistles, fans, dancing- Spirits in a well-lighted room without being touched by the jacks, and messages from the supernal world be retailed at the members of the circle. Some of the members of this circle same shop ? To me, there is something profane in the thought, attend two other circles with other mediums, and from the three and I wonder that such a proposition should owe its paternity circles, all of which I have attended, I can state the following to minds who love the elevated, the beautiful, and the true. I as having occurred in my presence, and can not doubt that if do not think I err in my estimation of this thing; there is ob- the speaker at the Conference will meet with a similar circle viously a want of fitness and propriety in making such a hetero- | for a sufficient length of time, and with a similar desire to argeneous mixture of trivialities and the very fundamentals on rive at the truth, he will meet with similar success.

ment we conceive best adapted to secure the highest ends and aims of legislation, and are left at liberty to shape our religious tendencies agreeably to the evidences which our judgment receives.

What is a home? A spot consecrated to individual rights and immunities---the inner sanctuary---where the eternal altarfires of affection are kept bright--where the human mind re ceives its first impressions-a genial sun, whence emanates al noble and saving influences-a peaceful Eden, sanctified by a sympathizing mother's love--a school, where souls are edu cated, take all the degrees of usefulness in this world, and whence they finally graduate to the other. If there are two words that lead all others, and have power to thrill the heart, they are God and Home. Home is the kingdom of Woman there the leaven of her love impregnates, sanctifies, and humanizes those tender offshoots of her own being, who are, ultimately, to dictate law and govern the world; there she has all the divine "rights" with which kindly Nature has endowed her-molds the plastic elements that are destined to shape governments and sway nations. How shall homes be obtained? By individual effort and industry. Unless inherited, that i the only way of having a true home. Charity never made real home, save for the unfortunate, deprived by untoward cir cumstances of "the glorious privilege of being independent. There must be a spot somewhere on the surface of the wide earth that every man, capable of mental or physical effort, car call home. Once in it, acting spontaneously his true nature he may be the highest representation of manhood-one o Nature's sovereigns. There he has the control of his powers there he thinks, realizes in full measure his own independence and self-hood ; there the flowers of affection bud and blossom The presence of his wife and children give him a sense of hi importance and responsibility-stimulate him to high endeavor The innocent faces of his little ones, the smiles of his conju gial mate, shield him from temptation, nerve him to meet the vicissitudes of existence, make him patient in suffering, hopeful in adversity. He who crosses his threshold must meet him on a level-home is a democracy where distinctions fade.

Shall homes be isolated, or shall persons of like modes of thinking dwell together beneath one common roof? Isolated individual homes are the only homes in existence. Man' sovereignty is best preserved under such conditions, and said sovereignty is not antagonistic to the obligations of brotherly love, and can not, judging by human nature in general, and special experiments in particular, be perfectly and spontaneous ly developed in any combined social order that has yet been presented. What are the great desideratums to make home universally subserve all the purposes of man's comfort ? Econ omy of subsistence, just compensation for labor, the protection of property, and the means of mental culture. Give every family these rights, and the agitation of free thought will solve all other problems of human life.

On this platform I stand, approved by the legislations of con-The "Protective Union" movement has done much, and science, supported by the example of the greatest of reformers, patting with its feet on the feet of the members. Chairs have the progressive theology, predicated on the facts of spiritual promises more, in regard to economy in procuring the necessireligious sentiment. confirmed by the decisions of my judgment, and the principles been pushed back from the table with persons seated upon existence and rapport, is the foundation on which all sound ties of domostic use, and preventing the monopoly and abuses 2. The leading idea, economy of expenses; so that the nothem. Tables have been lifted with no hands upon them. A of Natural Religion. reasoning respecting the duty and destiny of man must be of speculating capitalists. It is a project that appears to me cessity of continued labor without proper relaxation, or suffipiano on one occasion was lifted, and, indeed, the class of LEICESTER, MASS., Sept. 19, 1854. based, I have no doubt ; but the associated Home plan, as now among the most hopeful of this progressive age-universal in cient opportunity for the cultivation of the mind, may, if possiphenomena asked for by the speaker referred to have occurred agitated in various places, is entirely a side issue—an attempt its principles and applications, meets human wants in that di ble, be obviated. without number. rection promptly and impartially, without parade or the cant of to engraft an experimental branch on the main trunk of the 3. Spiritualism, as a central, prominent, absorbing feature, be-WHAT THE SPIRITS HAVE DONE. You are already acquainted with the names of those who great tree. The human organism is yet so imperfectly fitted affected benevolence. When its designs are fairly, fully, and ng left entirely out of the question, its varied development The persons with whom the writer of the subjoined communication attended these circles, and although the members are unwillto receive unmixed truth from the heavenly world that we are honestly carried out, they reduce the staples and necessaries made secondary and incidental, the same as in all other wellhas conducted his investigations are eminently intelligent and reliable ing to have themselves known as the parties referred to, still I under the necessity of following our own judgment in this, as regulated homes. and our correspondent himself is certainly one of the last men in the of existence to the lowest possible figure. A comparatively think from your knowledge of the men you can and will assure well as other matters. How many revelations have there world to be deceived or mistakan respecting the facts to which he bears small sum entitles one to the benefits of the "Protective Un-It is proposed, also, to publish works emanating from spiritthe gentleman who spoke at Dodworth's Hall that they are not been, first and last-how many men commissioned divinely decisive testimony .-- Ep. ion," when he obtains goods at cost prices, without regard to ual sources. Now what are the facts in relation to matters of only entirely worthy of belief, but that they are particularly and specially to establish the only true social order! The MR. BRITTAN : this nature ? Dear Sir-At the Conference held at Dodworth's Hall on well qualified to investigate the subject, many of them having beliefs or affinities. history of such endeavors would fill volumes, and prove, in That all meritorious works can readily find publishers under I do not, at present, believe in any kind of an organization, Sunday afternoon last, a gentleman requested the privilege of fought their way inch by inch to their present convictions. many respects, a mournful record—a startling comment on the existing circumstances. based on a religious idea, for the concentration of human be-TRUTH LOVER. follies and extremism of mankind. That not more than one in twenty of the manuscripts pur- being heard in opposition to Spiritualism, and he soon proved ings under one roof. Receiving a set of opinions, or assentto his hearers that he represented a phase of the subject through porting to be spiritual in origin are worthy of publication. Most of us profess to be advocates of the agitation of thought, ing to a general proposition, furnishes no adequate reasons for an "The immorality of the age is a standing topic of complaint with which every man present had probably passed, and through friends of discussion, supporters of liberal sentiment, believers That most of the works claiming invisible authorship which associated home. If it be in harmony with the laws of prohave been published, have not yet paid the expenses of putting which every new inquirer must pass whose ability to investi- some," observed Goethe; "but if any one likes to be moral, I can see in the liberty of the press, defenders of free speech. It is an gress for Spiritualists to become clannish, it is equally so for gate renders his researches worthy of notice. I refer to the nothing in the age to prevent it." the sects. The Orthodox Friends must have a "Home" on encouraging fact that the better order of minds not only tolerate, to press.

trying to solve their favorite problems, in consequence of a scattering fire poured in upon them from all-directions, on account of the "spiritual relations" which they sustain to the different religious clans.

A pleasant model home rises to my mental sight. It is not spacious or pretending in externals, yet gives the impression of comfort and contentment. As you enter you are struck with the exquisite neatness of every thing that meets the eye, and the graceful order that prevails in the arrangement of the household goods. The refining influence of woman pervades the very atmosphere, and a portion of her gentle spirit rests on every object. You are conscious of the presence of man's better angel. The husband returns from his labor. Eager little fingers are busy to lift the latch. The toiler is welcomed by the smiles of his wife, and the glad voices and sparkling eyes of his children. Cheerfulness and hope grow dominant n his breast, and he resolves to think well of the world so long as he remains in it—so many home blessings cluster about his footsteps. His food is placed upon the board by the white hands of his wife-he knows that he has honestly earned t-that it is clean and wholesome. A harmonious circle is formed around the table, where no discordant manifestations occur, and bread is broken with thankfulness. The tranquillity, contentment, and good feeling that obtain are favorable to celestial presence, the influx of high and ennobling thoughts, the utterance of affections that can not die, the sensible strengthening of those ties which the power that peoples the grave may not break. Spirit-foot-falls resound in the quiet air, and the kingdom of heaven draws near.

This is a picture of a true home. It may be said that few such can be found ; but must not such divine domicils be made realities' before "unitary homes" on a large scale can be successfully established. If I err in this, will not a deeper and more methodical thinker present a better view of the subject? Fourier's system has plenty of theory and much specious philosophy. Whether it can be reduced to practice is extremely doubtful, despite its ingenious and poetical parts. To make labor attractive is a desideratum worthy the highest effort of man. But an enterprise of that nature must be broad and comprehensive in its principles-extending the same friendly arm of aid to all human kind—giving the sure promise of bread and privilege to the earnest mind, independent of creeds, religious predilections and pretensions. My soul longs for some feasible plan of physical salvation, which the " common people" will hear gladly. Brotherhoods of a religious character have signally failed. It is labor, only, that can make practical asso ciations. Throw aside all priestly cant, and precipitate a scheme to exalt labor, and render just compensation for the same, and the world will soon be ready to embrace it. Spiritualism, in its present confused and chaotic state, holds out no stronger element to cement an organization than the many

other doctrines that have prevailed. That the central idea of

stitution where mediums can be scientifically and practically taught, etc. "There is need, also, of a common home, or center of social interests and attractions, where congenial associations can always be enjoyed by mediums."

The third and fourth of these "needs" seem but amplifica tions of the second; and I do not recognize the probability of practicability of supplying one or all of them by a "central institution."

If there he in reality a positive "need" that opportunities for witnessing manifestations should be multiplied, will not that occult, far-reaching, and discriminating Wisdom which recognized the need of any such facilities afford them as fast as ne cessary?

Can "unreliable mediums" be made reliable at a "contral institution?" Is it the province of any human being to "unfold" a medium who is not "unfolded." or to "spir itualize" one who is not "spiritualized" enough? Who and where is the gifted individual, heaven-destined to "scientifically and practically teach" unreliable, partially unfolded unspiritualized media? Can mediums be made to order? Is there one among us sufficiently developed to assume the responsibility of developing others? Are we to understand or admit that mediumistic persons need "congenial associations" more than others ? If we can not be developed in little quiet, cosy homes, can it be hoped for in great, bustling, rapping, tipping ones ?

The paragraphs which I have quoted appear to exhibit the prominent features of the contemplated association, and present the peculiarities to which I object, and which must prove detrimental to its successful ultimation. I will proceed to state my principal objections to the proposed scheme. 1. It does not meet the wants of community and the physical and moral evils of society.

2. It is not sufficiently broad and expansive in its propositions and principles—is sectarian in its tendencies. 3. It is local in operation, individual in its interests. 4. It puts incidentals for fundamentals, and directs its ener

gies in the wrong direction.

5. It has not the ability to accomplish what it proposes. 6. Because most Spiritualists have at this moment comfort able homes, wholesome food, and decent clothing, while there are scores of ragged, degraded, suffering children in the streets who have none of these blessings.

7. Because the principles of truth and progress are better subserved by giving homes to such unfortunates, than to a few persons who are not greatly wanting in the things of this world, and know how to struggle successfully with the vicissitudes of life

If it be really desirable to make the "Home" experiment think the following principles give the best promise of suc-1088

1. The practical recognition of the brotherhood of man by the free admission of all respectable persons, irrespective of

First, then, in a well-lighted room, I have known Spirits to write on paper with pencils, said paper and pencils being be .

powerful minor deities, Mammon and Gammon, stand guard | yond the touch and control of either medium or circle. over the professed avenues of angelic visitation? Is it after have thrown a number of small coin on the floor which have the order of the apostolic ministry? Is it not placing the been picked up and placed in the hands of the members of the "tables" of the "money-changers" where they were when circle. Bells placed on the floor have been taken up and rung by the Spirits, who have knocked the bells against the feet and legs of the members of the circle, and have then niled The "central institution" idea, as presented to view, seems very much like a grand menagerie of mediums, with keepers the three bells one above another on the floor. A harmonicon and feeders. I hope I have something of the love of humanity | placed on the floor has been played upon by Spirits. Spirithands have touched the feet, legs, and hands of all the memin my heart-a few particles of reverence for "undefiled religion"-a desire that all may be impartially blest; and yet I bers of the circles. Spirit-hands have been rendered visible am obliged to differ with many whom I would prefer to please, and held on to until they vanished, both in light and dark cirif practicable, and advocate a spirituality " without money and cles. In reply to the question, " Are Spirits of the lower animals in the Spirit-world ?" a large dog has passed between the legs of the members of the circle, swinging the tail about and

Jesus "tipped" them over.

without price.'

which a system of ethics is based. Even the prince of " Iran-

istan" has not yet laid a tariff on spiritual imports. Shall the

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, OCTOBER 14, 1854.

THE STATE AGRICULTURAL FAIR.

This Exhibition of specimens of the Agricultural and other relative industrial products of the Empire State opened in this city on Tuesday, the 3d inst., and closed on Friday, the 6th inst. Located on Hamilton Square, the ground selected was easy and cheap of access, but we regret to say that the attendance of visitors was far less than might reasonably have been expected from the population of this great city alone We doubt if the attendance on any day (paying and free) reached 25,000, while at the late Pennsylvania State Fair, held at Philadelphia, the attendance reached near 100,000 day. The total receipts of the Fair just closed were about \$10,000, being only \$2,000 more than the sums allotted for premiums, so that, instead of paying expenses as it has done when held in more "rural districts," the managers will probably have to look to the State for funds to meet a portion of their bill. This is deeply to be regretted, for the reason that those who have the power of locating the Fair will scarcely try this city again-the late trial being the first ; besides, it is really a matter of shame that so few of our million souls clustered in New York and its suburbs feel interest enough to visit a State Fair, when it is in their midst, and enjoyable for the trifle of twenty-five cents.

The first two days of the Fair were rainy, which was a great drawback; but had the weather throughout been ever so fine, the Exhibition would, on the score of visitors, have been a comparative failure. Our citizens don't realize-with much curiosity to look at the sources, at least-the extent to which they are daily indebted to just such products as were exhibited at this Fair. They are far more concerned about what a political convention at Auburn or Syracuse will do, than about the progress of Agricultural Science, and the many relative peaceful arts and inventions that are rapidly and surely enriching and strengthening the State. We must confess that it struck us at once, on visiting the grounds, that an Agricul tural State Fair-save on the smaller American Institute scale and then in connection with manufactures, etc.---in a city fas as New York after intenser excitement, is out of place. The exhibitors and a few visitors may appreciate and feel a hearty interest, but the majority of "citizens" will attend for fashion's

trades was carried on outside of the Fair, but the police effect- purpose essential to the reception of clear spiritual instruction. ually spoiled the hopes of sharpers. Every thing was con- All truth is eternal in divinity; but the measure of divinity ducted in an orderly manner. The Address, by Hon. J. P. Hale, | is not the same in every stage of human or mental development. on Friday afternoon, was listened to by perhaps 10,000 per- The soul of man is born of God, so to speak, literally, for it is sons. It was able and eloquent, as one might expect from the divine essence in man; but the degree of its unfolding is

the ground on Saturday. It is not yet decided where the Fair be expected to partake of an endless diversity. Man is the will be held next year-at Auburn or Syracuse, probably. inheritor of God, or of Divinity, or he would not be man, but We shall be glad when such exhibitions become universally his paternity is often buried, when it can only be resurrected popular, and supplant political conventions in public regard.

THE TELEGRAPH AND THE CAUSE.

An esteemed correspondent, Rev. J. B. Ferguson, from whose di course on the "Relation of Pastor and People" we made extracts in our last issue, has sent us an earnest and fraternal epistle, which can not but to believe, nay, to know, that man is immortal; that spiritual prove interesting and profitable to the correspondents and readers of the TELEGRAPH; and as it concerns them as well as our humble self, we can not monopolize the pleasure it is calculated to inspire. Our Reverend brother is pleased to speak of our course in terms of high commendation aud while we are gratified with this assurance, and with many similar testimonies, that our labors are approved by persons distinguished for intellectual culture and moral worth, we yet deeply realize our own weakness and the comparative inefficiency of all merely human means and agents. It is true that we have been nobly seconded by numerous able correspondents who have contributed to sustain the interest of the TEL-EGRPH, and by the indulgence of many friends who have been constant in their support and charitable in their judgments. May Heaven smile on them, and while our personal labors and sacrifices, hitherto, may entitle us to no special tokens of approbation, we will try to justify the good opinion of our friend by what we yet hope to do in this cause.--En.

THE SPIRITUAL TELEGRAPH-THE METHOD OF ITS EDITOR, AND THE PROSPECTS AND ENDS OF SPIRITUALISM.

NASHVILLE, TENN., September 20, 1854.

When the votaries of a great cause see its interests and pro motors ably and charitably seconded and advanced, it is but the part of candor and honor to acknowledge their friends and defenders. When that cause is made almost as liable to defeat and failure by the infatuation of its adherents as by the obsti nacy of its enemies, and we see both fearlessly and kindly met and misguided zeal and perverse resistance alike guided and controlled, we owe more than silent admiration and private friendship to the men whose calm wisdom and vigilant watch fulness so constantly secure these ever desirable ends of Peace and aims of Humanity. Thus when we consider the moment ous interests at stake, and the glorious promises of good to al mankind so hopefully held out by the developments of Spirit ual Philosophy, and these in connection with the almost endless variety of opinionism and purpose such developments are likely to inspire in men of every diversity of intellectual and moral culture, I can not too much admire the dignified and yet spirited, the candid and yet gentle, the considerate and ye earnest course of the SPIRITUAL TELEGRAPH, and I hail its regular visits as a benediction to the cause it so faithfully represents. He has but little experience in spiritual intercourse who ha not seen how easy it is for a medium and the neophytes around im to mistake the fleshly imaginings of their own hearts for pure spiritual communications. And he has still less observa tion of men who has not found the veriest obstinacy of selfishness united with the most untiring industry as the manifesta tion of such mistakes in the desires and efforts to propagate and sustain them. Still, in our better nature, we all know that partyism is not of God, nor can it promote the best in terests of humanity. In the cause of spiritual advancemen we need patience, and we need facts. Human nature must b taught to wait, and it will be taught by its grotesque mistakes und the certain exposure of their folly, if it can not or will not learn by the admonitions of higher wisdom and holier impulses How many mediums have ceased to be mediums who gave promise of high development before they and their friends were mens home on our tables, speedily as possible. We speak | led away by the false glare of mercenary gain and the selfish ambition of earthly renown! And how many now of their " citizens" who attend, and would like to be thought wise and foolish imaginings are held up as the supposed teachings of Spirit-monitors, to disgust the well-disposed and mortify the rational believers in the high and holy purposes of spiritual teaching. Such should hear a timely admonition, not from me, but from their Spirit-friends; for I state it as a fact predicated upon a large experience, that I have never as yet met a medium through whom this warning did not come, though I have seen many who gave it no heed, and now reap the sad results of a disappointment that might have been easily prevented. We are apt to savor too much of that egotism and vanity that invariably brings an unjust decree upon our most cherished cattle-dom. The display was also quite large and choice in ends. Purity of heart and honesty of aim in our Spirit-friends may sometimes, may often, clothe their sentiments in language provement in which is become a mania in many quarters. Of that fails to strike the sensuous atmosphere of our self-seeking and selfish scheming. Then what have we gained by spiritual if we may call the latter grain. The show of vegetables was intercourse? Nothing, absolutely nothing, we did not already good, huge pumpkins leading the long line of beets, carrots, possess before. Not a single ray of truth is added to our forturnips, squashes, cabbages, potatoes, etc. Of fruit there was mer unused and unappreciated professions. The Spirits a tempting collection, single individuals in some cases exhibit- everywhere call for more purity. The call must be heeded, ing as many as twenty odd choice varieties of pears, in per- or it will seek other ears than those too readily turned away fection. The apples, pears, peaches, plums, and grapes were from the growth of their own souls in moral power and philanthropic usefulness. Amid the conflict of opinion and the strife of ambition thus sizes. We saw one marked about 500 lbs. The floral dis- awakened, how can an editor, or any other public representaplay was good in clipped dahlias and roses, and there were a tive of common interests, steer the noble vessel, receiving its number of very choice shrubs and plants. Ingenious needle- freight of good for mankind? There is but one methodwork, painting in water-colors, and other branches of female method taught by Nature everywhere and in every thing-that accomplishments were represented, but not so largely as we commends itself to every man's inner reason or rationality, and that is, he must recognize and appropriate the principle--UNITY this, at least, we feel assured ; his lectures will prompt to the Among the many things we saw to admire was an elegant in DIVERSITY. Unity in uniformity has been tried by every specimen of the PIANO-the only one, we believe, exhibited- sect in religion and every association in philosophy. The refrom the establishment of our friend Horace Waters, one of sult is before the world. No eye so blind that it can not see the most liberal, enterprising, and successful music publishers it. It never did exist-it never can. The hypocritical pretenin the country, and a good Spiritualist, too. The instrument sion to it has forestalled free inquiry, dwarfed manhood, and we saw was a splendid one, and attracted the particular atten- impoverished the world of the rich legacy of peace and good-

of ground, proposing to subject it to the operations of, his pickaxe, the result of the contemplated search, whether good or Mr. Hale on such an occasion. All things were cleared from as varied as the human countenance, and itsoutterances must bad, is distinctly imprinted upon the mind while in the state o ordinary sleep. By following these intimations his mining operations have been crowned with extraordinary success, and under the same guidance he is encouraged to believe that the future issues of his labors will be according to his wishes by a reasonable acceptance of true or pure knowledge. There even to any amount of the shining treasure. By experimen is, therefore, much to interest and benefit us all in what has Mr. C. finds, as he says, that the same prescient faculty exists been given us through every degree of mediumship. I can

> in many other individuals, and is available for like purposes. not but admire and rejoice in the facility and felicity that is

everywhere, in all the forms of Spiritualism, interwoven with the development of the Godlike in man. It causes us to hope, lished at Cleveland, Ohio-under date of Sept. 30th, contains communion is born of God and is as legitimate as the breath the following notice of Mr. Davis' recent lectures in that city : we breathe. But children differ in their size as stars differ in their glory. Henje we should not think it strange that at the Melodeon to fair audiences. To attempt any thing of a synopsic many attempts are in vaiv. Greater currents mingling with of his discourse would be a vain effort. There was no wandering away into the realms of imagery, amid the flowers and beauties of celestia smaller currents will unquestionably direct the currents thus scenery. There were no æreal flights of fancy, but there was the deep mingling from their desired channels; but a larger district of breathing of an earnest prayer for the awakening of humanity to the arid waste is thus watered and refreshed, and many a stagnant high and holy mission of regeneration and redemption. They were pool of corruption carried way.

Still, with all this apparent contradiction and diversity, we believe that one shadow shall yet enfold humanity. Still nearer and nearer dawns:he day when one Divinity shall be recognized in all. Humanity shall be disrobed of the mantle of ignorance, vice, and suferstition, that makes it often appear more as a monster of fienlish mien than an angel of eternal glory and love. And when the divine garment of Brotherly Love shall encircle all, the manna from Heaven's bounteous field will be spread for all, and around it all the now severed sons of sorrow shall be gathered, wafted by the gentle zephyrs of peace not now perceptible to any of us when under the in fluence of our own short-comings and frailties. The day, sir, of this union of a long-servered brotherhood already dawns, and

t will be proclaimed from on high wherever and whenever there is sufficient warmth and vitality to sustain the souls of those who bravely and lovingly herald it. This brotherhood comes forth in geniality of soul; but we should ever remember it comes forth from sterlity, and must, therefore, have the degrees of its growth. And whenever and wherever it shall be necessary to sustain and help forward the great army of Pro gression in its marches to this certain and glorious conquest there spiritual light will be given of a nature such as neve shall be dimmed by the clouds of human passion or perversity.

With such an assured prospect before us-and of its realiza-Dear Sir-The writer has read with surprise and pain your comments in the Tribune upon Spiritualism-surprise, that the editor of so honest, tion, every true Spiritualist is or may be assured by unmistakhigh-toned, and usually clear-sighted a journal should have deemed a | medium soon went into the trance state, and saw and described a Spirit able evidences-who date stop to envy his brother what must subjec toccupying so large a share of public attention unworthy a tend to the good of all? Who dare rest at his ease seeking thorough investigation before venturing so sweepingly to condemn it; vain satisfaction in the transitory and unsubstantial strifes of and pain, that you should charge upon the whole body of believers in this new doctrine views entertained only by a few.

C. A. DANA :

Mr. D. M. COOK, a California miner, writes us of his sin- their history can be got at, and you have time for the object, it is not risking much to say, there is not a reader of the TELEGRAPH but would be gular success in gold-digging under the guidance of certain interested in the narrative. interior promptings. He says as soon as he fixes upon a spot

A stranger ventures the suggestion, and is very respectfully your obedient servant. H. P. J.

We would inform our correspondent that the Times has never made any explanation, nor so much as attempted a reply. Some quadrupeds when cornered take to a tree; others prefer dense darkness and common dust to clear light and pure air, and these burrow themselves in the earth. It is only necessary to add, that the same is essentially true of bipeds, and that the Times, true to its instincts, effected its escape by the latter mode. It is well, for when error, intolerance, and falsehood bury themselves, we are spared the disagreeable necessity of personal attendance on their obsequies.-ED.

FACTS AND REMARKS.

REVELATION OF MURDER BY A SPIRIT .- At a recent Conference at this office there was present an excellent trance-medium from Springfield, Mass. Sitting with him at one side, so as to elude general observation, a gentleman took him by the hand, and he soon went into the interior state. A Spirit then took possession of him who gave her name as "Mary," and then proceeded to give the following account of herself: She said she had formerly lived in the Bowery in this city; that she was courted by a man whose first name was "John," and was by him seduced ; that this person afterward refused to marry her according to his previous promise; that, being desirous to get rid of her, he came after her one evening with a sleigh, and took her out on the Bloomingdale road, and that coming to an open lot where there was a well, he drove intc the lot and took her, and, by main force, pitched her headlong down the well, and she was drowned. (The medium then began to gurgle at the throat, and choke, and manifest every sympton exhibited in the process of drowning.) She said that this transaction happened about seven years ago, and that her seducer and murderer (whose full name she refused to give) had formerly belonged to a Shaker community, and that he himself was now in the Spirit-world, where he had been some two years. We give this statement for what it is worth, without expressing any opinion in respect to its verity. The communication, in our judgment, was undoubtedly a spiritual one, whether true or untrue, and should any one hereafter identify the statement with actual occurrences happening six or seven years ago the coming winter, then the statement will assume a high importance as viewed in more aspects than one.

AN IRRESISTIBLE PROOF .- A couple of ladies, sisters, in this city were inveterate skeptics in respect to spiritual manifestations, ridiculing the very idea as unworthy of being entertained by a sensible mind. A gentleman of our acquaintance recently met, at our office, an excellent trance-medium who was on a visit to this city from Springfield, Mass. Observing the medium's qualifications, the gentleman, without knowing him or even ascertaining his name, said to him, "Come, go with me;" and took him to the residence of the two unbelieving ladies above referred to. He said to them, "Sit down and take this man's hand, and you will see some proof of spiritual intercourse." With some difficulty one of the ladies was induced to comply with the request, the other refusing to move in the matter entirely. Being seated, the

whom the two ladies at once recognized as their deceased mother. He

There is also a high moral tone about its periodicals, a rich poetry, and a full amount of scientific and philosophical information, that make them highly reputable. This judgment, rendered by one of the most influentia public journals in the world, is commended to the particular attention of the author of "Ghost Literature." C. A. DANA, THE TRIBUNE, AND GHOSTOLOGY.

The following letter from an intelligent gentleman in Massachusetts will assist our readers to judge of the effect of the Tribune's recent attacks on the Spirits and the Spiritualists. We understand that the writer is a personal acquaintance and friend of the gentleman addressed.-ED.

practical, and no doubt will carry into the hearts of many the conviction of a deep and abiding desire for the disenthralling of Reason from all human fetters, that the MAN may go forth the impersonation of Deity. AFF SPIRIT LITERATURE .-- In the article which we las week copied from a late number of the London Family Herald the writer, among many truthful observations respecting the spiritual movement in this country, has the following :

LECTURES IN CLEVELAND .- The Spiritual Universe-pub-

Last Sunday forenoon and evening, A. J. Davis delivered two lectures

It is altogether a remarkable movement, and is a giant for its age

sake, or from a feeble curiosity, caring as much to exhibit themselves, as to see what is exhibited. Some ladies whom we saw on the ground, looking at the splendid home-grown and imported cows, put us, by their-apparent-innocent ignorance, in mind of the boarding-school miss who, on first seeing a cow milked, exclaimed, "Why, la! is that the way they do it ?--- I thought they took hold of the handle---tail---there, and pumped it out."

It is very different when such an exhibition is offered to the people of the country. They gather from far and near: farm ers, mechanics, spinsters, blooming dairy-maids-the whole population, indeed, and each feels a pride and interest in the show, for each sees his or her own industry, ingenuity, or skil there displayed. There is an entire fitness in holding such Fair out in the midst of the pastures and grain-fields; here we are absorbed in business and pleasures that leave no room for admiration for fine breeds of horses, cattle, sheep, and swine. Even the golden butter and cheese, and the giant fruitage of gardens, orchards, and vineyards, beget in us little more than the feeling that we should like to have the specinow of the taste and temper, in this direction, cf four fifths of patronizing at Agricultural Exhibitions. Doubtless there are some who thoroughly appreciate, for we are not all divorced from the country and a knowledge and regard for its products, if we do live in the city.

The late Fair was highly attractive to such as could appreciate it. The show of full-blooded stock was large and choice. We could, had we been in search of farm-stock, have amply satisfied ourself in the line of horses, oxen, bulls, cows, sheep. and swine. Our farmers, by importing rare foreign stock and engrafting it on our own, are rapidly transforming horse-andfowls-and this is a farm department, by the way, the imgrains, we saw superb wheat, barley, corn, oats, and beansenough to make the most stoical mouth water. There was exquisite honey, delicious butter, and cheeses of all sorts and have seen at the Castle Garden Fairs.

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tion of the ladies, who were loud in its praise. Mr. Waters will to all mankind our spiritual guides would now bring to it. Mr. C. B. THOMPSON, of St. Catharines, C. W., writes us something more is required. How is a person capable of the most loathconcerning a recent visit which he made to the rooms of Mr. some degree of meanness (at least so it appears by your showing, I never upon her and said, "I will be thy friend," and then receded backward is an extensive dealer in the best of American pianos-we And they will bring it-their movement can not fail; but many doubt if there are any better-and other musical instruments, of us may fail to become happy and harmonious instruments in Atwood, the wonderful healing medium of Lockport, N. Y. others !!! It is undoubtedly true, that in moral tone the editorial deand has published and is constantly publishing some of the helping forward the day. He found Mr. A.'s office thronged with the sick and infirm, both partment (as such) of our country is far below that of their readers whom choicest music in every department. We make this special As the able and fearless representative; of this grand and all- rich and poor, say from ten to sixty per day. On each day it affects to elevate. It requires more than common firmness to resist mention of him, partly because we thought his contribution to embracing principle, I hail the Editor of the Spiritual TELE- our correspondent was with him, he operated (as was thought) the temptations of their position. To advertise a nostrum believed to the Fair unique—the only one that had no mate or rival. It GRAPH and many of his correspondents, and sincerely hope he upon as many as thirty persons during the forenoon. All were be the unprincipled attempt of quacks or others to impose on mankind able to its successful application and observance. Many things good, and many of them had wonderful stories to tell concernand its merits. unscrupulous parties behind the puppet of an editor. If there was any fault, to our mind, in the disposition of may, perhaps must be, admitted to its columns his own judg- ing the cures which Mr. A., or the influence acting through the things exhibited, it was in their being too much scatter- ment would pronounce any thing but spiritual, but they will him, had effected upon the persons of their friends. Mr. A. is ed in various tents and sheds. Still, we heard little or no expose their true nature, and there needs to be no petty conspoken of by our correspondent as a highly worthy citizen of complaint. The managers had an effective police force on flict upon them. It is impossible to pour liquids through such Lockport, generally respected by the foes as well as friends There must be something highly peculiar about them. Such ripeness of the new unfolding, and was universally so until he became hand, so that gambling was not allowed to desecrate the coloring avenues as our fleshly minds without their being grounds contiguous, and pickpockets were left without a tainted by the contact. The human mind is not a riddle. so "insane" as to believe in spiritual intercourse. The communications previously sent us by Mr. T. shall chance. Two were arrested in the Fair, and immediately la- This simple illustration remembered would alike solve all the beled "Thieves and Pickpockets," and marched in that con- difficulties found in what are called contradictory communica- yet have a place in our columns, or a portion of them at least, dition through the crowd. A brisk business in a variety of tions, and inspire us to that growth in purity of thought and so soon as we can find room for them.

selfish scheming? Who can fail to arouse every pure aspira-

tion of his soul as he would hold it up in communion with the matured wisdom and unselfish love of heavenly visitants? Who would claim to be a teacher when he has not-when, perhaps, no one has as yet-learned how to be a pupil? Who would not abstract himself from the grosser considerations of life, if it be necessary to the proper entertainment of spiritual affinities, that ever urge us to higher and nobler ends.

Such are some of the reflections improssed upon my mind in view of the aspects and prospects of Spiritualism, and the great principles that should regulate its public advocacy and defense. And as one star does not illuminate the great galaxy that spans all space, but an innumerable multitude reëcho the sweet music that instills the ineffable glory of God, so let us love the light of every star in the spiritual firmament, and rejoice in the variety of glory and beauty that marks the infinitude of humanity and progress.

· With assurances of the highest respect, I am, in spiritual fraternity, J. B. FEROUSON.

MR. DAVIS AND HIS LECTURES.

Many of our readers will be pleased to learn that Mr. A. J DAVIS intends to leave this part of the country in a few days, for the great West, on a lecturing tour, which is expected to occupy his time for the ensuing six months. A large number of our readers and others will now have an opportunity to listen to him for the first time, and we hazard nothing in saying that he will everywhere be heard with pleasure and profit. Whatever his friends or foes may think of his views, they cer-

tainly can not object to the civil, loving, and rational spirit your friend. which always characterizes their expression. He manifests no partisan zeal, makes no effort to arouse the passions of his hearers, or to inspire faith by mere physical force. On the contrary, he talks like a philosopher, relying chiefly on the potency of his ideas and the naturalness of his deductions, to establish a rational conviction.

But it must not be inferred from the preceding observations that Mr. Davis is not an agreeable speaker. In this respect he possesses attractions peculiar to himself. His style exhibits a freedom of thought and freshness of illustration which seldom mark the efforts of those who have been subjected to the discipline of the schools : at the same time his subdued manner

and musical utterance indicate great self-control, and a remarkable freedom from prejudice and asperity of feeling. We bespeak for Mr. Davis a cordial reception and a candid hearing. He may advocate views on some points which we do not entertain, but they may be true views, nevertheless. Of exercise of reason, while the apposite, extreme tendencies, in many minds, to an unreasoning faith, a blind devotion, or to a material skepticism will be restrained by his labors.

DIGEST OF CORRESPONDENCE.

You have been, like myself, a warm advocate of the doctrines of Charles Fourier; have you forgotten his speculations on "Free Love?" or that the scoffers at Association declared in substance that "It is quite commonly taught by Phalansterians, that the union of man and woman ought to be based upon affinity, and that as attraction varies," etc.? in short, were not the Associationists as a class charged by the Herald and Express with advocating a promiscuous intercourse of the sexes? And has not your own pen again and again, through the col-

umns of the Tribune, refuted the base slander? How could you, then, in view of this unpleasant experience, so needlessly commit so great an error as in this present case?

The only witness you have brought forward declares, in the very article you quote to sustain your unfounded assertions, that " compara-"tively few of the Spiritualists are yet aware" of what you state is " com monly taught" by them. It is evident from this, that you were as care ess in reading as reckless in assertion; and now, the only manly thing you can do to retrieve your character as a careful and honest journalist, is to patiently and perseveringly investigate this whole subject and give the results to the public.

There are at least ten thousand patrons of the Tribune who feel aggrieved and insulted by your article. I include in this number invesigators as well as believers; for your objectionable article is of such a character as to render questionable the purity of the motives of those who are being led to examine into Spiritualism; these will not be content that you shirk this matter, but expect you to prove your statement, or recant and apologize.

No one who knows you personally can doubt that your motives were good, that you thought you detected a glaring evil, and so fearlessly exposed it. This characteristic feature of the Tribune is what commends it so strongly to a vast majority of its readers; but candor, truthfulness, and discernment are equally essential to make up a good journal; and it is because the Tribune has the reputation of possessing all these, that no cause can afford to bear its unjust condemnation. That it may not suffer in these respects at your hands, is the hope of its friend and

THE NEW YORK "DAILY TIMES."

SEA SIDE, R. I., Sept. 25, 1854.

Sic-Though not a subscriber to the TELEGRAPH, I avail myself of i in the bound form. Astounding as is the matter generally in these volumes, nothing therein has thus far more excited my surprise than the aspect the Daily Times assumes, as exposed by your correspondence with its editor (about a year since), in relation to its charge of collusion betwixt yourself and Dr. Richmond. Having, for the first time, very lately ooked into your book, this extraorJinary instance of turpitude has just come to my knowledge.

It is possible for what appears to be a very base action to occur from mere inadvertency, but in such case a mere hint of the nature of the oversight will hasten the party to its acknowledgment and the fulles restitution in his power How far different the case presented in the instance before us ! Indeed, it seems beyond belief that such a reckless lisregard of every principle of honor and justice could have occurred inder the circumstances, or, having occurred, could have been tolerated. To be sure, "Five Points" is tolerated, but is it not very doubtful if the most degraded creature there capable of understanding the nature of the her faculties. In the course of her conversation she said that about conduct of the Times would not recoil at the idea of being the instrument of such unmitigated baseness ?

It was delightful to witness the course of Mr. Greeley and the New York Reformer in relation to this outrage. These gentlemen very pub liely acknowledge that sympathy with right which perceives in an insult to one an injury to all, in such an infraction of the laws of virtue and assault on the common demesne. But this is an extreme case. and

correctly told how long she had been in the Spirit-world, with other matters tending to identify her as their deceased parent. After furnishing this description, he apparently became possessed by the Spirit described, who, using his organs, assumed the attitude and motions or sewing, and said, "You remember, my children, that when I was alive I used to wet my thread just in this way"-accompanying the words with an appropriate action. So overpowering was this proof of the mother's identity, that the two ladies burst in tears, but still being opposed to any intercourse with Spirits, though no longer able to resist the proof of its reality, they fell to upbraiding our friend for disturbing the repose of the dead !

A WARNING .- Some six or seven years ago there was an old man residing in Southold, L. I., of the name of Glover. His house was situted in a by-place where few persons were accustomed to pass, and after the death of his wife, which happened some months before his own death. he lived in perfect solitude. One night as he lay in bed he heard under his window a sound as of low music, and afterward heard a voice speak to him and distinctly say, " Leave this place." He knew not what to think of the voice, and at first imagined that some person was at his window endeavoring to frighten him, though it was improbable that any one would have come so far to that solitary place for so insignificant an object. Besides, in looking out of his windows he could discover no one. The next night as he lay in hed, the same warning voice was repeated-" Leave this place." On the third night it was heard for the third time, when the old man was convinced of its preternatural origin, and felt that he must not disregard it. The next day, therefore, he ordered his things to be carted to the house of a relative with whom he proposed to reside thereafter. On the evening of that same day, after the old man had gone to bed, he was heard to cough and strangle, and when a member of the family went to him, he was found entirely dead ! It was no doubt predetermined that he should die that night, and the kindly warning was probably intended to bring him among his friends, who would properly dispose of his remains, whereas had he died in his solitude, with his doors all locked, his body would not probably have been discovered for months afterward.

GREAT DEMONSTRATION OF SPIRIT-POWER .- A gentleman on whose word implicit reliance may be placed, relates to us that being at a spiritual circle in Brooklyn a few evenings ago, a person present requested the Spirits to push the table against him. No sooner was the request made than the table, which no one was touching at the time, came against him with such violence as to smash to pieces a pair of eye-glasses suspended by a chain from his neck, and hanging against his breast. t was then suggested that our friend should place his feet against the wall at its junction with the floor, to keep them from slipping, and then, with his hands against the table, see if with all his might he could move it back. He did so, and exerted his utmost force, but was unable to move the table an inch, though it rested on castors, and ordinarily moved with great ease, and neither the medium nor any one else touched it. (Our friend weighs over two hundred pounds, and possesses great muscular power.) After this latter experiment he got on the top of the table, when the Spirits, by request, moved him all around the room, the medium, as before, not touching the table. Such manifestatiohs of force are certainly not to be accounted for on any hypothesis of material or involuntary agency hitherto thought of.

A SPIRIT-SEEING QUAKERESS. - The office of Drs. Orton and Randelph, of this city, was recently visited by an aged Quakeress of some eighty years, but who was still vigorous and apparently in full possession of the year 1845 she had been, one afternoon, to a meeting, and, returning home while deeply sensible of the influence of the Spirit, she saw a luminous appearance in her room, which gradually grew more definite until it assumed the form of a beautiful angel. At another time she was in great trouble concerning certain matters, and while brooding over the cause of the disquiet, she saw first a human hand; presently she saw an arm attached to it, and finally she saw the full form of a tall Spirit-man whom she recognized. The apparition put his hand read his paper) - an editor, one professing to promote the advancement of with his face still turned toward her until he finally disappeared, leaving her in a peaceful and happy frame of mind. Quakers of former years not unfrequently had experiences of this kind, the reality of which was universally believed among them; but in latter times they have quite generally fallen back into the materialism and unfaith of other portions of the church and the world.

MR. S. B. BRITTAN :

TABLE-MOVING EXTRAORDINARY .- Dr. J. F. Gray, of this city, relates the following singular case of table-moving which occurred at his which renders so many of our periodicals merely tools of the interest of house some time ago: A circle which had assembled had been consulting with the Spirits, but had then withdrawn from the table and were But still the case of the Times remains extraordinary. It presents conversing with each other. While totally unexpecting any further spirgratuitous depravity and baseness of the very lowest description. It itual phenomena, the table, which was standing about twenty-five feet would be interesting, and doubtless useful too, to know its antecedents. from the person nearest to it, started upon its castors and rolled directly could never have been attained in an ordinary climate. It is quite pos- to them, the circle opening and receiving it in its midst as it approachsible, too, that with a knowledge of these, an infelicity of circumstances | ed. After this a small sofa, which was also standing at some distance might appear that would dispel all indignation, and attract in its stead from them, was carried bodily through the air and set down in their an exercise of tender charities. If such be the case, justice to the Times midst by an invisible power, when, by striking with one end upon the most particularly demands the exposé, and whether it is or not, such an floor, it spelled out a communication to them. Wonder where the table anomaly should not be left unexplained, if explanation is possible. If and sofa got their "involuntary powers of mind" to do these things?

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

THE LATE SPIRITUAL CONVENTION.

We were unable to attend the recent Convention at Boston, and therefore compile our report of the proceedings from other papers. We are chiefly indebted to the Boston Weekly Journal and the Christian Spiritualist, of this city.

Agreeably to a published call, the "Spiritualists" of Boston and vicinity assembled in convention at the Melodeon Sunday forenoon. The meeting was called to order at the appointed hour by Mr. Alonzo E. Newton, of this city, who read the "call," and in a few remarks, stated that it was deemed advisable to devote the time during the forenoon to general and free talk, and hearing the opinions of the brethren, etc. As one of the Committee, and for the purpose of effecting a temporary organization of the Convention, Mr. Newton called for the nomination of a Chairman, which resulted in the choice of Mr. S. C. Hewitt.

Professor Robert Hare, of Philadelphia, was the next speaker, and engaged the attention of the audience for a considerable time in explaincurrent spiritual manifestations.

He was followed by Rufus Elmer, of Springfield, at the close of whose remarks the Convention adjourned till afternoon.

In the afternoon a crowded auditory assembled at the Melodcon to witness the initiatory exercises on the opening of that hall for meetings of the Spiritualists. The address on the occasion was given by ALLEN PUTNAM, Esq., of Roxbury, and was an elaborate and ably prepared vindication of freedom of thought and investigation in every department of truth. The exercises were continued in the evening, when a carefully prepared dissertation was given by A. E. Newton, of Boston, on the proper position of science in true religious teaching. He was followed by Professor Hare, of Philadelphia, who detailed the scientific experiments which had been instituted by himself for the purpose of demonstrating the non-spiritual origin of the phenomena, but which had resulted in making him a convert to the spiritual theory, and in giving him proof of a future existence, in which he had never before believed. The venerable philosopher professed that he had been rendered much happier by these evidences.

Rev. J. S. Loveland, of Charlestown, presented an address on the relations of Spiritualism to science and philosophy, which displayed much thought and a ready acquaintance with metaphysics and philosophy. The Spiritualists have surely made a good beginning.

to one hundred persons present. The meeting was called to order at half-past ten by S. C. Hewitt, and a committee of five, of which John Orvis was chairman, was appointed to nominate permanent officers.

Professor Hare, of Philadelphia, gave an account of his conversion to Spiritualism, and said that he had been urged by his Spiritual friends to force a belief in this subject, before the public have had sufficient evidence. He explained, in regard to demonstrations, that when the conditions are not right, the spirits can not produce the manifestation. He wanted this Convention to result in producing some demonstrations which will affect the public generally.

The committee then reported for officers as follows :

For President. Dr. H. F. Gardner, of Boston.

Salem ; Mr. Neale, of Virginia ; Professor Hare, of Philadelphia ; Benj. H. Harris, of Rhode Island; Jonathan Buffun, of Lynn; R. P. Wilson, of Ohio; Rufus Elmer, of Springfield; Mr. Miner, of New York.

bridge ; J. H. Fowler, of Harvard University.

Original Cammunications.

POETIC INSPIRATION SPIRITUAL.

The following letter from an esteemed correspondent, and the accompanying poems, have been delayed for some time owing to the crowded state of our columns and other circumstances. These contributions, however, are not of passing and ephemeral interest-such articles have precedence, because they are perishable-and on this account, if for no other reason, our friends will pardon the delay and accept the assurance that we hold their favors in proper estimation.-En. Messrs. Partridge & Brittan :

Sirs-I think it would be pleasing to your numerous readers -those of a poetical turn more especially-if an invitation

was extended to some one qualified, to give a dissertation, through the TELEGRAPH, on the philosophy of poetic inspiraing the laws and phenomena of electricity and its relations to the tion. From my observation, the taste for real poetry is rapidly increasing throughout the civilized world; and I believe it attributable in a great degree to the spiritual manifestations which have been operating more freely for a time past than formerly, notwithstanding we were not made fully conscious of it until within a few years. I can well remember when myself had not the least taste whatever for poetry, but since experimenting in, and investigating Mesmerism, Psychology, and Spiritualism, it is the first thing I look for now in picking up reading matter, and I feel that desire increasing daily. There is a something in good poetry which tends to inspire the feelings beyond any thing in any other style of composition, and if some one competent would give a plausible philosophy of it, it no doubt would be both pleasing and instructive to all who are inclined that way.

I believe the culminating agency operating both now and in all time past, to be *spiritual*, and none other, in the production of all really and truly poetic effusions.

I can not agree with the opinion of Poe-as given by himself in his chapter on the philosophy of composition-that the The Convention met again Monday. There were from seventy-five act of constructing a good poem is problematical, requiring time for both mechanical and mathematical solution. It possibly may have been so in his case, but I do not believe it would be applicable to one case in a thousand. I have conversed with many good poets, and find them invariably to say to let his light shine before the world. He said, in the course of his that they can not sit down at any time they may choose and remarks, that he thought the Spirits had been too hasty in attempting independently take their own time-as we would in writing a piece of prose-to write a piece of good poetry; that they are dependent on some mysterious influence which takes possession of them for the time being, compelling them, seemingly, to write, and that if they do not attend to it immediately they lose it. Ask them if they have an idea in what way they are so gifted in this matter, and they will answer No, unless For Vice-Presidents. H. H. Day, of New York; Eliza J. Kenny, of it is some genius they are blessed with above others of their fellow-creatures, peculiarly favorable to poetic effusions.

Now I firmly believe the only plausible and rational solu-For Secretarics. S. C. Hewitt, of Boston; Mary P. Trask, of Cam- tion of the philosophy of poetic inspiration is, that all true poets are invariably influenced in *full* and dictated in *part* by poetic spirits, and that their poetry is imbued with their own views, opinions, and sentiments in proportion as they submit to or resist the dictation of that influence-that it is superior or inferior in proportion as their organization is favorable or the spirit influencing at the time—that it will partake of the case the subject is not spiritual at the commencement, it will, in most cases, be turned to spiritual account before finished, with proper submission. I just now remember of reading an account not long since of a certain poet being asked why he did not write more of that superior poetry of which he had as yet written but little, and his reply was, that he had written all that he was ever influenced to write. But fearing that I may be replying in part to the above invitation, which I am desirous of having extended to some one more competent than myself, I will close by saying that I will send you inclosed with this a number of pieces of poetry written by a poetess in our town before she embraced Spiritualism, for the purpose of substantiating in part some of my opinions advanced above. You will readily see that they all partake more or less of the spiritual, as I am aware the most of her poetry does, and I attribute it to her being at those times rather submissive than dictatorial. The "Song of Freedom," although lengthy, was written unexpectedly to herself, she informs me, between the having been suggested to her only a few minutes before she had no time for mechanical and mathematical consideration; and its merits any one can learn from reading it. This is in no wise an isolated case in my experience and observations, and the more I consider the subject the more firm I become in the views I have advanced above; but if my views are erroneous, and any one can give a philosophy more plausible

And mingling with thosevisioned ones

Are friends, who come wih kindly tones In life's dark days, and now their eyes Are stars that light our dram-land skies. We meet them in strange pantom-ships; Sweet thoughts are smiling on their lips; We deemed them dead-estronged perhaps; Nor less the joy that mystey wraps Our meeting thus. Their des reveal The past and future; all wefeel Is pure delight, as in life's torn, Ere yet for us one grief was born ; Our Spirit-life is wrapped it bliss; We know not, ask not, wherefore this, Nor deem it strange that we should be Borne with them o'er a waveless sca, Nor deem it strange our joy hath grown Without our task; yet all our own, Without the fear and wasting strike That chill the day-dreams of our life. All, all are there we treasure most, And friends we deemed estranged or lost, All come; we thought they night forget To whisper hope. They loveus yet, And lure us with their calm sweet smiles, To seek the shores of fair green isles, And rest with them, while swetly they Yet ofttimes sadly seem to sy, "Will ye forget us in long years, Sweet friends, though memory bring but tears ? Will ye forget where we haveroved-How long, how truly we have loved ? How faithful we to meet ye tlus, Though sun-light hours mustiover us ?" Dear Spirit-friends, within our eyes, Our souls ye see without disguise; Read ye not there our truth and love. That future time shall changeless prove? And are not these blest meetings given, An earnest of our life in heaven? Doth not their clear sweet memory give Our hearts in anguish joy to live; And say to sin, and fear, anl strife, Ye may not blight our future life? Tell us, bright friends, and bring for aye, From the fair land wherein ye dwell, To light our hearts some little ray, Till earth has claimed our last farewell.

SONG OF FREEDOM.

BY MRS. A. L. LAWRIE. From the ocean deep and solemn, From the forest dark and lone, In the changing mart's commotion, Hear ye not a prophet tone? See ye not the flash of wings? Hear ye not their whisperings? List ! they tell of coming things ; Bring us visions soft and bright, Flooding earth with heavenly light; List ye, list the angel's flight !

Of this I would ask, oh, thou truth-loving seer, Is this light of my soul but a fanciful dream; Or yet shall I find in some radiant sphere, The love that to earth lent its messenger beam ?

Shall the beings that people this visional land, When I am disrobed of the vestments of earth, Remeaber and hail me as one of their band, And crown me with love at my glorious birth ?

Shall the sun that I saw there illumine my soul, Till the impress of thought on each radiant face. An answer awake with no fear to control, Though angels the eloquent language may trace ?

Oh, say! shall the germ that in infancy bloomed On earth, though its leaves by the tempest were torn, Be darkened by sin, and forever entombed In the desert of death, for life's fountain to mourn ?

Ask the sun if forever, since first he arose, He returned not at eve the embrace of the west : And ask the wild river that ocean-ward flows, If ever the ocean refused it a rest?

Ask of earth, when the spring-zephyrs over her breathe, If ever she proveth untrue to her trust, And giveth not garlands of green to inwreathe, And nurseth not flowers in her bosom of dust?

Thy answer is written; go, truth-seeker, read In the fitness and beauty that everywhere blend; Let the God-written page of the universe plead, Be its language prophetic thy peace-giving friend.

SONG OF THE HEART AT THE GRAVE OF GENIUS.

BY MRS. A. L. LAWRIE. Wake thy sad numbers, O spirit of poesy ! One that did worship thee slumbereth now-Lips that were warm with the music thou lovest, Are cold as the seal that has frozen her brow !

Wake thy sad numbers-thy beautiful temple Is shrouded in gloom from the light of the sun-Gather the flowers of thy worshiper's tending, And wreathe her a garland-the tribute is won.

Take ye her mantle-she weareth a brighter, And fold it as kindly another around ; And ask of the sleeper thy gift for another, For more than thou gavest her spirit has found.

Whisper it softly-thy lovers are list'ning; What are the notes she is singing above-Waiteth she nevermore now for thy teaching-Or singeth she always the songs that we love ?

Givest thou gladness where now is her dwelling, And there is thy music unmingled with strife ; Whisper it softly-thy lovers are list'ning! Springeth thy fount by the river of life?

THE CONFERENCE AT THIS OFFICE.

[REPORTED FOR THE TELEGRAPH.]

Hell-fire is not the aliment to support a human soul at the health standard. He could speak from a sad experience on that point. He had been dwarfed, and starved, and made miserable on that diet, and had rejected it, and the change had affected his body as well as his soul. It had altered his countenance as well as his hopes.

Dr. Gray suggested that the means by which spirits were able to select the names, the relationship, etc., written upon folded slips of paper, as is frequently done at Mr. Conklin's. might be found in a fact well known to readers of Sweden. borg and experts in clairvoyance, to wit: that the sphere of the person honestly engaged in the pursuit of truth, entered into, and pervaded the paper so perfectly and unmistakably, as to enable the spirit unerringly to select the name.

THOMAS JEFFERSON.

The following interesting incidents, connected with the last hours of the author of the Declaration of Independence, were communicated to the TELEGRAPH by our friend William S. Wait, of Greenville, Ill. They will be read with interest by all, but especially by Spiritualists.-ED. COINCIDENCES-What and how are they? By design? By accident? Are they preordained? Are they a mere hodgepodge of events with accidental juxtapositions? I can tell nothing about their essential character or meaning; but they are sometimes very odd, very curious, seemingly miraculous. The death of this friend to the human family took place in the summer of 1826.

When the 3d of July arrived, upon inquiring with some solicitude the day of the month, he expressed a fervent desire to live till the next day, that he "might breathe the air of the fiftieth anniversary, when he would joyfully sing with old Simeon, "Nunc dimittis, Domine."

When the morning of the 4th came, he expressed a desire that he might live until mid-day. He seemed perfectly at ease, and ready to die, calmly giving directions for his funeral, and forbidding all pomp and parade. A few moments after, he called his family and friends around his bedside, and uttered distinctly the following sentence: "I have done for my country, and for all mankind, all that I could do, and now I resign my soul without fear to my God-my daughter to my country." These were the last words he articulated. Nothing was afterward heard from him but the scarcely audible accents of his . favorite ejaculation, "Nunc dimittis, Domine." He sunk away imperceptibly, and breathed his last, without a struggle or a murmur, at ten minutes before 1 o'clock, on the great JUBILEE of American liberty-the day and hour, too, on which the Declaration of Independence received its final reading, and the day and hour on which he had prayed to Heaven that he might be permitted to depart.

Was not the hand of God most affectingly displayed in this event, as if to add another to the multiplied proofs of His special superintendence over this happy country? On the anniversary of a day the most distinguished in the annals of mankind, on its fiftieth anniversary, and in merciful fulfillment of his last earthly prayer, he closed his eyes. Few of the miracles recorded in the Sacred Writings are more conspicuous or imposing. Mark, again, the extraordinary protraction of physical existence manifested in the last moments of Mr. Jefferson, as if to render the coincidence more striking and beautifully complete. At 8 o'clock P. M., on the 3d of July, his physicians pronounced that he might be expected to die in any quarter of an hour from that time. Yet he lived seventeen hours longer, without any evident pain, or suffering, or restlessness; with sensibility, consciousness, and intelligence, for much more than twelve hours of that time; and at last shone throughout a long, dark night, spreading far and wide its beneficent rays, yet still lingering to usher in the broad day-

A business and a finance committee were also appointed At this strige of the proceedings, the committee appointed to prepare the business of the Session appeared, and reported the following Preamble and Resolutions

Whereas: We entirtain the conviction that the new, wide-spread spiritual movement of the age is to ultimate in something more than the production of startling phenomena unfavorable for a medium, together with the qualifications of -something more than the demonstration of immortality and the opening of pleasant intercourse with friends who have passed on to the spiritual realm-namely, in the institution of practical measures for the physical, social, and spiritual elevation and spiritual in proportion as the medium submits-that even in progress of humanity, and the impartation of superior wisdom that shall secure suc-

And ichereas: We believe that the time has arrived for a clear and comprehensive declaration of the sima, principles, and methods, in order that the friends of Truth and Progress, universally on earth, may be brought into sympathetic and unitary co-operation with each other, and with the intelligence of the higher spheres, for the redemption of man, therefore-

1. Resolved, That as Spiritualists and friends of Human Progress we accept the fol lowing as a statement in brief of our ultimate aims :

First.- The development of the individual man and his harmonization with Nature in true Art and Industry.

Second.-The harmonization of man with man in true society.

Third.-The harmonization of man with God in true religion.

In short, we look to nothing less than the complete inauguration of the kingdom o Heaven on earth.

2. Resolved, That the methods by which these results are to be obtained must be the dissemination of light on all man's relations, and earnest endeavors to embody and realize the Truth, so far as perceived in practical life; in other words, to promutgate the true principles and to endeavor to organize a true Society.

3. Recolred, That in the spiritual unfoldings of our time we recognize a most efficient and essential instrumentality for the promotion of those aims. First-in their tendency to enfranchise mind from bondage to the Past. Second--in their influence in opering channels for the influx of superior wisdom; and thirdly-in their harmonizing power over the iddividual minds.

4. Resolved, therefore, That the spiritual manifestations, now to a great extent in the hands of those who turn them to merely private account, and mingled with much of imperfection and grossness, arising necessarily from the imperfect conditions under which hours of half-past nine and eleven in the evening, the subject they are produced, should be elevated from the low plane of idle curiosity and personal emolument, and furnished with conditions for teaching their own startling lessons in the most effective manner. Also, the instrumentalities of promulgation, by means of was influenced to commence it, evidently showing that she books, papers, and lecturers, should be freed from taxations from private interest, and be furnished to the world at the lowest cost.

It was further resolved that the objects comprehended in the preceding resolutions might be realized by the means suggested in the call-a specific statement of the same has already appeared in the TELEGRAPHthe substance of which may be thus briefly recapitulated :

"An institution for the development of media on scientific principles; increased facilities for witnessing all phases of the manifestations ; a publishing establishment : a flome which shall combine superior social and reasonable, I would be pleased to hear it. attractions, with the means of living, on true hygienic and economical principles."

After comprehending the above in detail, under the head of the 5th Resolution, the following were read, accepted, and adopted :

6. Resolvest, That the preliminary steps taken by brothers Dr. H. J. Gardner and John Orvis, on their personal responsibility, to furnish the last-named requisite, by opening the Fountain House in Boston, as a Spiritual Home, is worthy of hearty approval and of all necessary substantial aid, and that we have confidence that any assistance rendered by way of donations to the enterprise, loans on security, or by subscriptions in advance, to be repaid in privileges at the House, will be wisely applied to the that line. furtherance of the general object contemplated.

7. Resolved, In view of the desirableness of the system of promulgation, as contemorganization, to be submitted to this Convention.

Pursuant to the object of 7th Resolution the following-named persons were constituted a committee to prepare a plan for the organization of the Spiritual Home : A. E. Newton, of Boston ; Rev. Mr. Loveland, of Charlestown ; Mr. Toohey, of New York ; Eliza J. Kenney, of Salem ; Mr. Wilson, of Ohio ; J. Orvis, of Roxbury.

The session of the Convention did not afford the Committee on Organization a suitable opportunity to mature their plan, and accordingly the following general resolutions were submitted, and on their adoption sion of the Convention :

subject as tending to the development and culmination of the social unities among men, which, while it is the most practical answer to the prayer of Jesus, embodies the better hopes and desires of the good and true of all times, climes, and nations.

2. Resolved, That we recognize the principle of co-operative effort, as the basis of all true progress, and as being sanctioned by the wise communications from the Spirit-world ;

Mrs. A. L. L. as a poetess, is, in the opinion of some competent to judge, quite equal to L. E. L. (now deceased), and by others quite equal to any in America; and I, in my humble judgment, would not hesitate for a moment to indorse those opinions. She will, no doubt, some time hence-if her life is spared-offer a collection exclusively her own to the public, which in my humble opinion will be a great desideratum in

The spiritual cause is just now with us quietly and faithplated by the fifth resolution, that a committee of six be appointed to draft a plan for fully doing its work, and many feel to rejoice over its spread among us. The extreme opposition has ceased with us, and the leaven here, as elsewhere, is working in various ways, and will in time no doubt leaven the whole lump.

> C. B. THOMPSON. Yours, fraternally, ST. CATHARINES, C. W., 1854.

To enable the numerous friends of our correspondent to preserve complete copies of the subjoined poems, we have said Committee was authorized to defer the report until the next ses- concluded to publish them together in this number, feeling assured that we can not well occupy the space they require 1. Resolved, That as Spiritualists we recognize all agitation and discussion on this in a more acceptable manner to a large and intelligent class of our readers.

Mrs. Lawrie writes beautiful verses, whatever may be the source of her inspiration, and we are pleased to furnish a and to accomplish the ultimation of this principle in practical life, we recommend the casket for her jewels, which are clear and sparkling as dew-

Voices on the winds are bearing, From the glorious eastern lands, Heralds of the morn that's breaking, Waking slaves to rend their bands; Waking mind that long hath slumbered, Where are gleaming pearls unnumbered; Truth enshrining, long encumbered-Bringing back the blessed time, When the earth in lovely prime, Smiled, a welcome guest, on time.

Long have reigned the tyrant hirelings, Earth hath groaned in bondage long; But the winds have stirred the willows. Waked the harp's prophetic song; Waked the harp that long had hung Where the mists of ages flung Mazy vails the chords among; And the tones on breezy wings, Thrilling prophets, priests, and kings, Whisper of truth's blossomings.

From the spoiler-from the oppressor-Hear ye not the voice of peace ? List again, the tones are coming, Bringing weary ones release; Truth will triumph-will not yield-Wrong and error, 'tis revealed, All shall flee-their doom is sealed ; Ever onward truth shall glide, Like the ocean's chainless tide, Sweeping doctrines deified.

Fast the glorious days are hasting, Herald tokens speed their flight, Morn is breaking-night receding-Eyes unvailed are flashing light, Brightly now the shadows pass, Where a dark and gliding mass Mingled o'er the misty glass; Prophets, priests, and kings have bowed, Wrapped in truth's effulgent cloud-Old oppression's burial shroud.

List ! a voice of love is stealing Where the fire and storm have passed, Teaching to unclasp the fetters Forged by man to scathe and blast; Stars of promise greet the world-Idols from their thrones are hurled-Truth her banner has unfurled; Flooding with her light the years, Sweeping far the slavish tears, Born and nursed in blood and tears.

Hail we then the angel-wings, Stirring fountains everywhere; Binding hearts with golden chains, Flinging incense in the air; Hail we then the prophet-tones-In the crash of crumbling thrones-In false doctrine's dying groans ; Sing we then the triumph-song, Swell the chorus loud and long, Right shall triumph over wrong.

> THE SPIRIT'S APPEAL. BY MRS. A. L. LAWRIE.

Bird of the wilderness, why art thou here. And wherefore the song thou art singing to-night ? Is thy bower in the forest grown faded and sere,

[Mr. PARTRIDGE gave a general invitation to any one present to speak, especially would he invite strangers and those not accustomed to address the Conference.]

An intelligent gentleman, who has never before addressed the Conference at our office, came forward and presented some new views, and we are glad to be able to present a condensed report to our readers.

The speaker said, that, having been engaged but three years in the investigation of Spiritualism, and having attended but 300 to 400 circles, he did not feel fully competent to instruct the meeting, and would, therefore, confine himself to such facts or theories as had been communicated by spirits, not vouching for their truthfulness, but merely offering them as a synopsis of communications. All matter in its original gradually subsided into inammation like a lamp which had state was dilate; if every million of cubic miles in space contained one grain of iron, then, as there was no end to space, there would be enough iron to build a new universe. We light upon mankind. sometimes smell iron, copper, etc., and thus know of extreme division. In the chaotic period all space was thus filled with the occurrence of this event. Instead of being viewed in the dilated matter, which was composed of all the simples which chemists now tell us make up the ultimates of all matter about sixty in number; each such ultimate of this dilated matter is accompanied by, and associated with, spirit, which spirit may be viewed as life-principle, law, motor, divine Spirit, divine Man, God.

All matter is subject by progressive, inherent law, to motion, and motion arranges masses by the exercise of the same law, always in unison, and sub and surface are contracted by this inherent and progressive law. The whole then, under the influences which govern the laws now known as attraction, repulsion, centrifugal and centripetal law, becomes a sphere ; this segregates and throws off the heavier particles, forming a belt like Saturn's, which belt, by the concretion of the center and of itself, eventually becomes comet-like, and then spherical; thus being a satellite to the first, continual repetition gives us, thus, a sun and system. Millions of such systems exist. Our earth so formed and our moon thrown from it. The earth was solidified, its crust cooled, the granite formed, other rocks, in the molten state, broke through it, forming new strata, until the whole stratification was developed.

The rocks then commenced their disintegration, soils were formed, masses grew, their carbon received from the atmosphere; soil improved by their decay, and a farther progression in vegetable life followed. Animal life began and gradually progressed from the lowest animal, the sponge, to man. The rocks contain all the simples and their accompanying spirit, but no one rock contains them all; the plants and animals contain them all, but not one plant contains more than 15 of the 60, and no animal contains them all but man. The speaker and unpretending volume, written in the spirit of a true disciple then showed the progression of all things to be constant and of that great and good man; and pronounced by the "historian in accordance with natural law; that the combination of the of America," the only Life of Jefferson.

spirit of ultimates produced new functions not common to the ultimates; that man was an epitome of all matter and of all spirit, but not in just relative proportions; that these differences, in proportions, constituted the differences in man; that God was the representative of all matter and all spirit, and hope of her recovery is now entertained. The flesh is weak, but the hence, in precise perfection, constituted law and order, with spirit is more serene and hopeful than ever before. their consequence, progression of the parts. We hope, at an

early day, to publish a more full report of these remarks, which were highly interesting.

Now, a prime want of any human soul is an assurance of

Never was this nation more profoundly impressed than by light of a calamity, there was not a heart which did not feel a mournful pleasure at the miraculous beauty of such a death. All business was suspended as the intelligence spread through the land. Minute guns were fired, the bells sounded a funereal note, the flags of the shipping fell half-mast, and every demonstration of profound feeling was displayed.

But five hours afterward, on the same day! died JOHN ADAMS. In the same mighty spirit also, with the last words, 'Independence for ever," and "Jefferson survives."

The extraordinary coincidence in the death of these great men is without a parallel in the records of history. Could any doubts have been harbored of their sincere devotion to their country while living, they must surely have been dissipated forever by the time and manner of their death. One, the author of the Declaration of Independence, the other its champion and defender on the floor of Congress, and the only two survivors of the Committee appointed to prepare that instrument-another and powerful confirmation was thus added, that "Heaven itself mingled visibly in the celebration of American Liberty, hallowing anew the day by a double apothe-

They were great and glorious in their lives; in death they were not divided. It was indeed a fit occasion for the deerest public feeling. Happening singly, each of these vevents was felt as supernatural; happening together, the astonishment which they occasioned was general and almost overwhelming. The above interesting narrative of the last hours of Jefferson, with its beautiful and extraordinary coincidences, is from

a Life of Jefferson, by Rayner, published in 1834, in a small

SPECIAL NOTICES.

20 We regret to learn, as we do from a recent note from Bro. Harris, that his beloved companion is failing rapidly, and that little or no

R. P. WILSON lectured at Dodworth's Academy last Sunday; subject in the forenoou, "Spirituality" and Spiritualism as a means of unfold-

formation of a co-operative association with such rules and regulations as shall best secure the end proposed in the Resolutions now before the Convention, to wit : a Unitary Home-attractive social life, living at cost, spiritual manifestations free from charge, the publication of books, papers, and tracis at the lowest cost.

We have not space to report the remarks of the different speakers who addressed the Convention. While the resolutions of the different Committees were pending, S. C. Hewitt, of the New Era, and J. H. W. Toohey, present editor of the New York Christian Spiritualist, appear to have been most prominent in the discussion. Among the other persons who took part in the deliberations we may record the names of Prof. Hare, of Philadelphia; Rufus Elmer, of Springfield; Rev. R. P. Wilson, of Ohio; J. H. Fowler, John M.Clure, J. Orvis, A. E. Newton, and Rev. J. C. Loveland. Messrs. Fowler and M'Clure did not altogether approve of the action of the Convention, but opposed the passage of several of the resolutions.

drops in the morning light.-ED.

EARLY DREAMS.

BY MRS. A. L. LAWRIE.

The first pure dreams of early youth, Of trusting faith, and love, and truth, Are not illusions all, and vain, That never bless our hearts again ; The beings of those blessed dreams Come back to earth like star-light gleams, When the long sultry summer day Has stolen the flowers' first bloom away, And like soft dews and star-light hours, Bring back the bloom to hope's pale flowers; And seekest thou spring in :hy tremulous flight ?

Seer of the Spirit-realm, why dost thou ask Of my tremulous flight and the notes of my song ? For well thou divinest what tempted the task, And wherefore from earth I have wandered so long.

The summer is young in my beautiful home, And the air is perfumed with the wealth of its flowers: And not for the verdure of spring have I come. And I seek not repose in the shade of thy bowers.

But oft in the hush of the peace-loving night. And oft in the soul-waking music of morn. A vision of beauty hath diwned on my sight, A fairer than ever of earth may be born.

Mr. Courtney says, long indulgence in one kind of food is ing man's moral nature. In the evening Mr. Wilson dwelt on the genwell known to produce unhealthy results; the same is true eral subject of Inspiration and the laws of Spiritual Intercourse. The of spiritual food; that, too, should be diversified. If we do not meetings were well attended. The Conference in the afternoon was well attended, and the occasion was one of considerable interest. attend to this we shall be unhealthy or unhappy in spirit. Now, what has been the nature of our spiritual food ? I was poisoned from my mother's knee, and must get rid of the effect We wish to call the reader's attention to the advertisement of T. J. Ellinwood, which will be found on our last page. Mr. E. will be reof this, as we do of physical disease or poisons. Every facmembered as the phonographic reporter whose name formerly appeared ulty of the spirit requires its appropriate food. over the weekly reports of the New York Conference.

P. B. RANDOLPH, the medical and psychometrical medium, by a mis its future. This is being supplied by the development of print in the TELEGRAPH last week, was located at No. 1 Grand Street. modern Spiritualism. No man can be happy without the assurance of his continued existence and growing happiness. His rooms are at one hundred and nine Grand Street.

PARTRIDGE AND BRITTAN/S SPIRITUAL TELEGRAPH.

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1.

Interesting Miscellany.	A BIRD VISIT.—Here is a pleasant scrap from the facile pen of Willis. It is a poem, without being done into rhyme :	T. J. ELLINWOOD, a practical Reorter, is happy to announce that he is again pre-	Philosophy of Mysterious Agents, Human and Mundane; or, The Dynamic Laws and Relations of Man. By E. C.	OUR FOREIGN AGENTS. ENGLAND.
Gunne and Solar Strather	"Last night, however, we had a bird visit, which has furnished quite a day of poetry for the children. Writing in my room at a late hour	pared to give, at the Phrenological Poms of Fowlers and Wells, 808 Broadway, New York, on the most reasonable terry, either in classes or in private, complete and	Rogers. Bound; price, \$1 00; postage, 24 cents. The Science of the Soul. By Haddock. Price, 25 cents; postage, 5 cents.	LONDONH. BAILLIÈRE, 219 Regent Street. Low, Son & Co., 47 Ludgato Hill.
WAVE-MOTION	I was suddenly interrupted by the fluttering of wings against the win- dow, which at first I thought an accident of some bird startled from her	writing called <i>Phonography</i> —a nowledge of which no person, male or female, should fail to possess.	Sorcery and Magic. By Wright. Price, \$1 25; postage, 19 cents.	JOHN CHAPMAN, Strand. FRANCE.
We take another extract from Rev. T. S. King's letters to the Boston Transcript, from the sea-shore. It is one of the finest displays of word-	nest and bewildered by the light. I looked out but could see nothing	Classes will be formed from time to time, so that persons may commence their in- struction whenever they desire. Indies as well as gentlemen will be admitted.	By Mrs. Tuttle. Paper, price 75 cents; muslin, \$1 00; postage, 10 cents.	PARISJ. B. BATLLINER, 19 Rue Hautefuelle. SPAIN.
painting we have ever seen. The sea had drilled its riotous forces into massive phalanxes and or-	perils of foxes and tree toads, I resumed my pen. In a few minutes the	Mr. Elinwood will also give alhorough course of instruction in Thomography, by letter, through the mail, for \$3.00, beluding instruction-book and postage on instruction	Answers to Seventeen UDJections Against Spiritual Intercourse. By John S. Adams. Published by Partridge & Brittan. Paper, price 25 cents; muslin, 38 cents; postage, 7 cents.	MADRID.—CH. BAILLY-BAILLIÈRE, 11 Calle del Principe. GENERAL AGENTS FOR THE UNITED STATES.
derly squadrons. In place of the rabble of breakers, billowy battalions were charging the shore. What power, what majesty of motion, what	of the adjoining room in which slept my infant in her cradle. The nurse	Phonography for all the purposes for which longhand is used. For persons abroad, this is the cheapest and very bestmethod of receiving instruction in this much-to-be-	The Approaching Crisis. Being a Review of Dr. Bushnell's recent Lectures on Supernaturalism. By A. J.	The following are general Agents for the SAORED CHELE and SPIRITUAL TELE- GRAPH, and will supply all the books in our list at publishers' prices :
vast beauty of curve and curl ! Watch those rolling undulations in the distance. What joy of expectation ! See them heave nearer—the li-	the oradle, and at last alighting upon the curtains of the bed-a little	dress, post-paid, T. J. Ellinwood care of Fowlers and Wells, 808 Broadway, New	Davis. Published by Partridge & Brittan. Price, 50 cents; postage, 13 cents. Spirit-Minstrel. A collection of Ninety familiar Tunes and Hymns, appropriate to Meetings for	BRLA MARSH, NO. 15 Franklin Street, Boston, Muss. D. M. DEWER, Rochester, N. Y. S. F. HOYT, NO. 3 First Street, Troy, N. Y.
quid valleys deepening, the slopes darkening as they approach-the for-	fidence of one sure of a welcome. She alighted presently on the otto		Spiritual Intercourse. Paper, 25 cents; muslin, 33 cents; postage, 6 cents.	JAMFS McDonough, Utica, N. Y F. BLy, Cincinnati, Ohio.
ridge, shakes its lifted, threatening edge, bends and mings usen with de- liberate form upon the smothered, groaning shore. The gurgling foam	open-braided basket, to be safe for the night from the unwinged famil	Viz., "EQUITABLE COMMERCE" (Theory and Practical Details), and "SCIENCE OF SOOI- ETY," will be forwarded by mail, postage pre-paid, at \$1.50. The two former works	· Dictated by Spirits, for the use of Circles. By E. C. Henck, Medium. Price,	BENJAMIN PERCIVAL, NO. 89 South Sixth Street, Philadelphia, a few doors-north o f Spruce Street where all Books, Periodicals, and Newspapers on Spiritualism may be
is caught, as it retreats, by the next line, which rides up in greater	gether, for the children in the morning! Could any mortal persuade	dress Josiah Warren, Thonpson Station, P. O., Long Island, New York.	Philosophy of the Spirit-World. Rev. Charles Hommond, Medium. Published by Partridge & Brittan. Price, 63 cents; postage, 12 cents.	obtained. RUSSELL & BROTHER, NO. 15 Fifth Street, neur Market, Pittsburg, Pa. GILBERT & STILL, Booksellers, Commercial Street, San Francisco, Cat.
of mist from its long array, and like ten thousand horses and horsemen with streaming hair, it rushes with impetuous roar far up the granite	feathered bosom with its throb of watchfulness, and mused upon its mid		Beecher's Report on the Spiritual Manifestations, To the Congregational Association of New York and Brooklyn. Price, paper 25	FEDERHERN & Co., 9 and 13 Court Street, Boston. A. W. NONEY, Wall Street, Bridgeport, Conn.
ramparts. We can't keep our hats on while the third rank frowns be- hind it; we swing them with wild delight, to see it gather, and rise, and	Such are waking dreams that need not be interpreted to be felt to have	One or two families, or a few single persons, who desire a healthy diet and opportu-	I THE TIESONG ARE AND THE THEFT THE,	JOHN H. ALLEN, Auburn, N. Y. H. TAYLOR, Sun Iron Building, 111 Baltimore Street, Baltimore, Md.
knit its forces into a threatening column, a quarter of a mile in length; and then we scream impotent cheers as it tumbles its serried thunder,	a meaning. When the little warbler flew forth again—released in the morning air—it was, even to my world-worn belief, an angel on hi	13 Wooster Street, near Canal Sreet. Charge moderate. 123 tw.	Being a sequel to Spiritual Intercourse. By A. J. Davis. This is an elegant book of near 300 pages octavo, illustrated; just published by Partridge & Brittan, Price, \$1 00; postage, 23 cents.	Company the order.
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and my friend, with enthusiastic waggery, proposed to throw his note for a hundred dollars, at sixty days, into the surf.	REMARKABLE COINCIDENCE.—A correspondent of the Petersburg (Virginia) Express, writing from Charlestown, in that State, related	has just taken Rooms at No. 321 Broadway, where she will examine diseased persons, and prescribe appropriate remeties. Mrs. M. is more generally known as Mrs. Bush-	ington, Kentucky, by P. E. Bland, A. M., St. Louis. Price, 15 cents; postage, 2 cents.	the ensuing year, and now hold regular Sunday Meetings at half-past 10 o'clock A.M., also at 3 and 8 P.M. The morning and evening are devoted to public lectures by
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it, as well as a Stanfield or a Turner in color. I have no doubt the En- glish language has words which can be so artistically ordered by a mas-	"Washington was accustomed to wear two seals on his watch—one o gold, and the other of silver. Upon both of them the letters 'G. W.	, MRS. METTLER'S RESTORATIVE STRUP;	The Ministry of Angels Realized.	way, east side, corner of Eleventh Street.
ter, as to represent the curious surges that sweep in pyramids up those small rocky coves. They do not bend at the top, and pour out their	they were about his person on the terrible day of Braddock's defeat. On	rector of the secretive organs, and Bilious difficulties generally, Sick and Nervous Headache, and all those difficulties connected with a deranged circulation, bad state	Review of Beecher's Report. Review of Rev. Charles Beecher's opinion of the Spirit Manifestations, by John	PRESENT AGE AND INNER LIFE. This is the last, and one of the most popular works of ANDREW JACKSON DAVIS
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life that now is, and that to come; and can we lawfully amass property by a course of trade which fills the land with beggars and widows, and or-	Him our Redeemer. They are ever hovering around us with noiseless pinions; they are crer with us, those bright Spirits coming from the	value that may be issued hereafter. The reader's attention is particu- larly invited to those named below, all of which may be found at the	Spirit-Intercource;	Liver, Diarchea, Irregularities of the Female System, Teiter, and all Cutaneous Dis- cases, Chills and Fever, Cramp, Colic, Cholera-morbus, Cholera, Quinsy, Croup, Influ-
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forms of evil produced in the land by intemperance, come upon us in one horrid array, it would appall the nation, and put an end to the	No one can dispute the holy, mystic mission of these Spirits of poetic	postage, if forwarded by mail, are annexed. The Shekinah, Vol. I.	Massachusetts. Price, 60 cents; postage, 10 cents. Spiritualism.	have not failed to give relief in any of the above cases where they have been fairly tested, and we have now a number of living witnesses to whom we can refer. Feeling it my duty to make known to the afflicted these invaluable remedies, not
traffic. If in every dwelling built by blood, the stone in the wall should atter all the cries which the bloody traffic extorts, and the beam of the	the time of our transmon nom this world to a better, we can with joy	the Spiritual Nature and Relations of MAN. It treats especially of the Philosophy	madge, and others. Price \$1 25; postage, 30 cents.	only in obedience to the positive commands of my Spirit-guides, but from a therough conviction that they are all that is claimed for them, and from a desire to relieve the
timber should echo them back, who would build such a house ? and who would dwell in it ? What, if in every part of the dwelling, from the	-Springfield Daily Post.	of Vital, Mental, and Spiritual Phenomena, and contains interesting Facts and profound Expositions of the Psychical Conditions and Manifestations now attract ing attention in Europe and America. This volume contains, in part, the Editor's	A Compandium of the Theological and Spiritual Writings of Emanuel Swedenborg; Being a Systematic and Orderly Epitome of all his Religious Works; selected	sufferings of afflicted humanity, I propose to place them in the hands of all at the most reasonable rates, and shall, as far as I have the ability to do so, cheerfully sup- ply it without charge, to all who may not have the means to pay for it. For further
cellar upward, through all the halls and chambers, babbling and conten- tions, and vice, and groans, and shrieks, and wailing were heard by day	AN Indian being once questioned as to the origin of the human race responded substantially as follows :	and Portraits of Seers and Eminent Spiritualists; Fac-zimiles of Mystical Writ-	from more than Thirty Volumes, and embracing all his Fundamental Principles. with Copious Illustrations and Teachings. With an appropriate Introduction,	particulars address, T. CULBERTSON, Agent, Pittsburg, Pa. Sold by B. Wood, No. 391 Broadway, New York; H. F. Gardner, M. D., 654
and by night ! What, if the cold blood oozed out and stood upon the walls; and by preternatural art, all the skulls and bones of the victims	Our Great Father, the Great Spirit, had created the sun; the moon, the stars, and the earth, which he replenished with buffalo, elk, deer,	- Partridge and Diatan, Donna in musin, Drice of of Cickanny bound in more-	Prefaced by a full Life of the Author; with a brief View of all his Works on Science, Philosophy, and Theology. Partridge and Brittan, General Agenta. Price, \$2. Postage, 45 cents.	Washington Street, Boston; W. M. Laning, 276 Baltimore Street, Baltimore. Mrs. French will continue to make Clairvoyant examinations. Examination and
destroyed by intemperance, should stand upon the walls, in horrid sculp- ture, within and without the building ! who would rear such a building !	antelope, bear, and beaver. Our Great Father looked upon all these things and perceived there was yet something wanted-a being like to	cents. Shekinah, Vols. II. and III.	Proceedings of the Hartford Bible Convention. Reported phonographically by Andrew J Graham. Published for the Committee.	prescription when the parties are present, \$5.00; if absent, \$10.00. No charge when parties have not the means to pay.
What, if at eventide and at midnight, the airy forms of men destroyed by intemperance, dimly seen haunting the distilleries and stores where	himself. So our Great Father went up the creek-here it seems tradi-	Edited by S. B. Brittan. Plain bound in muslin, \$1 75 each; extra bound in morocco, handsomely/gilt, \$2 25 each; postage, 24 cents each.	The Conflict of Ages ;	BEDFORD HARMONIAL INSTITUTE. The above-named Institute is beautifully situated five miles west of Battle Creek,
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ing gallery, brings down upon us all the lamentations and wee which	the creek and saw some white clay, out of which he formed a white man, and looking upon him with admiration and pleasure, exclaimed, "This	The Philosophy of Spiritual Intercourse.	P conta	adapting it as their rule of thought and action. So closely is the health of the students guarded, that not a case of severe sickness has occurred during three years.
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erics), and with unearthly voices screamed in our cars their loud lament. They are as real as if the sky over our heads collected and brought down about us all the network of screamed in our cars their loud lament.	-Empire City.	fessor in the Bangor Theological Seminary. With a Reply, by A. Bingham, Esq. of Boston. Price 25 cents; postage, 3 cents.	Vol. 1.; edited by S. B. Brittan. This volume of miscellanies comprises all the important articles published in the SPIRITUAL TELEGRAPH for the three months	H. CORNELL Proprietor, Post-office, Battle Creek, Michigan. BEDFORD, MICHIGAN, July 1, 1854. If reformatory papers will copy the above notice, it will be esteemed a favor. 116 tf
down about us all the notes of sorrow in the land, and the firm earth should open a passage for the wailing of despair to come up from be- neath.—II. W. Beecher.	A CLERGYMAN catechising the scholars in a Sunday School in Wis- consin asked a little boy how he thought Jonah felt while in the whale's		ending August 1st, 1853over 400 pages, 12 mo. Price, 75 cents. Philosophy of Creation. Unfolding the laws of the Progressive Development of Nature By Thomas	GREAT MUSIC ESTABLISHMENT
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terday, and attached to some clock-work, which it turned without once stopping to breathe. We see no reason why it would not go until worn	MRS. COAN, Rapping and Writing Medium, will hold public circles daily at her rooms, 827 Broadway. Hours from 10 to 12 A.M., 8 to 5 and half-past 7 to 94 P.M.	postage, 6 cents.	J. H. Fowler. Price 30 cents; postage, 5 cents. A Synopsis of Spiritual Manifestations.	or ten of the most celebrated Boston and New York makers, including T. GILBERT & CO.'S Pianos, with or without the Æolian, with iron frames (adapting them to any climate) and Circular Scales; GILBERT'S BOUDOIR Pianos; HORACE WATERS'
out. Whether on a larger scale the principle would be available, we are not prepared to say: it would be rather awkward to manage at first as	Public Meetings are held by the Harmonial Association every Sabbath at Franklin	Tor Spint-Rapping. By Dr. A. Undernin. Price, 12 cents; postage, 2 cents.	Through John S. Williams, medium. Price 5 cents; postage, 1 cent. Correspondence between the Believers in the Harmonial Philosophy in St.	Modern Improved Pianos; HALLETT & CUMSTON'S Pianos (of the old firm of Hallett & Co.); JACOB CHICKERING'S Pianos; also, in this department, MAR-
the power could not be turned off, and it would have to be managed like a skittish horse, i. c., either "hitched." or held by the bridle. If it	and a Conference at 7 p.M. tf	7 cents. Light from the Spirit-World.	Price 12 cents; postage, 3 cents. A Letter to the Chestnut Street Congregational Church, Chelsea, Mass.,	FIN'S Unrivaled Guitars, Piano Stools, Music Racks, etc. No. 3. Second floor, devoted to the wholesale Music trade, contains folios of all the shoice American and foreign music.
the balls would prevent their rolling hoars to the centers, but of this	PSYCHOMETRICAL DELINEATIONS. As the internal qualities of nature are known only by internal sensations and percep-	Being written by the control of Spirits. Rov. Charles Hammond, Medium. Price 75 cents; postage, 10 cents. The Pilgrimage of Thomas Paige.	In reply to its charges of having become a reproach to the cause of truth, in con- sequence of a change of religious belief. By John S. Adams. Price 15 cents;	No. 4, Sales-room for Melodeons and second-hand Planos, contains all the varieties of the former, including S. D. & H. W. SMITH'S well-known Melodeons, tuned in the
some steps to remunerate himself for his means of trial and it is much	•	Written by the Spirit of Thomas Paine, through C. Hammond, Medium. Pub- lished by Partridge and Brittan Paper, price, 50 cents; muslin, 75 cents; post-	Rivulet from the Ocean of Truth.	qual temperament, and a large assortment of the best in the market of the latter. Prices from \$20 to \$175. No. 5. Select sales-room for Planofortes, is the most elegant room devoted to this bus-
the curious may satisfy themselves of its some place in the city, where	Spiritual Artist. We are prepared to take these Spiritual Likenesses by having the	Elements of Spiritual Philosophy.	the influence of man on earth over the departed. By John S. Adams. Price 25 i cents; postage, 5 cents.	ness in the United States, and the planos kept therein are unexcelled for beauty of lnish and quality of tone, a large number having carved legs and lyres, and cases
is self-contained and self-adjunt	Price, \$1 00. Boston, Mass.	R. P. Ambler, Medium. Price, 25 cents; postage, 4 cents. Voices from the Spirit-World. Issac Post, Medium. Price, 50 cents; postage, 10 cents.	Voices from Spirit-Land. Through Nathan Francis White, Medium. Partridge & Brittan. Price 75 cents.	nounted with richly-carved moldings, and pearl keys-two of the number being \$1,000 nstruments, T. Gilbert & Co.'s make, with Æolians, mates to the one to which was
to carry ordinary clock-work, and all without any winding up or re- plenishingJournal of Commerce.	will please refer to the same. 127		Arnold, and other Poems.	warded the first prize at the World's Fair. Mr. Waters is sole agent for all the instruments named above. Every instrument ully guaranteed. Dealers, teachers, and heads of seminaries supplied on the very

A NEW FRENCH FLORAL WONDER .- For some time past the scientific world has been busied with the preparation and staining of woodshardening or coloring them at will; infusing certain salts or mingling some liquid preparation with their sap. We have now something better than all this. A lady artist who has attained high rank in the branch of flower painting-Madame Leprince de Beaufort, a pupil of Redoute, and granddaughter of the former secretary of Louis XVI.-has discovered a mode of perpetual preservation-we may call it instantaneously seeing" or intuitive power heretofore unequaled; and combined as it is with a very exnummyfying -both trees and flowers. Thanks to her process, a tree may now be kept ever green, and flowers always fresh and brilliant! M. Ganuel, who dried you up in order to make you everduring, is at length surpassed. The discovery is to be applied, it is said, so effectually to real cause and nature of their disease fully described, and the most effectual method of will be enabled to wear the gayest flowers in all the pomp and elegance [person. Those who write will be required to inclose a York. Office hours from 10 to 12 A.M., and 2 to 4 P.M. of their summer luxuriance.-Boston Transcript.

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10L. III.-NO. 24.

SPER

NEW YORK, SATURDAY, OCTOBER 14, 1854.

the Principles of Mature.

"DIVINE SOCIAL ORDER."

rk out the problem of human life ! By the gift of reason, and a critical examin of the past-the past that has left us hist ise of the gift of r What are we striving for as individuals, and Civil and religious liberty, homes, happiness, according to the dispensations of Nature, that i, and according to the dispensations of Nature, that an should have control of his own body and soul, and he can call HOME al fell of teeming a

A church is far less holy than a hom d at home, not at church-men often play th ter seldom at the former. Lufe and proper ch to be gratefol. ocate that form of and are left at liberty to shape our relig agreeably to the evidences which our

mer sanctuary-where the eternal alta n are kept bright-where the human mind re a genial sun, whence emanates al a peaceful Eden, sanctified school, where souls are edu this world, and If there and have power to thrill the hear Home is the kingdom of Womar regnates, sanctines, and ha and govern the world ; there she ha ith which kindly Nature has endowe ts that are destin How shall homes Unless inherited, that a true home. Charity never made re on the surface of th able of mental or physical effort, There he has the control of his po full measure his own ind and children give him a se his little ones, the smiles of his con n, nerve him to m who crosses his threshold must is a democracy where distinctions fade persons of like modes of Man only homes in existence served under such conditions and sai c to the obligations of br ibined social order that has yet be What are the creat desideratums to make Eco ses of man's comfort ?

ation for labor, the protecti e, just compensation for labor, the means of mental culture. Give ever and the agitation of free thought will solv of human life. Union" moves

regard to economy in procuring the necessi see, and preventing the monopoly and abuse pitalists. It is a project that appears to m and applications, meets human wants in that di artially, without parade or the car signs are fairly, fully, ar ted out, they reduce the staples and neces to the lowest possible figure. A compara A comparativel benefits of the " Prot ods at cost prices, without regard t

in any kind of an or s idea, for the concentration of hi Receiving a set of opinions, or assen position, furnishes no adequate reasons for a If it be in harmony with the laws of pr ate reasons for a

Washington Street, the orthogram entropy of the orthogram of School Street, the Episcopal worshipers erect a place of development Street, the Episcopal worshipers erect on Beacon Hill; and the Swedenborgin ers erect a plac ations, in other appropriate localities while the ters" and "world's people" (a large class of affinities) rear pacious fabre on the Common, which may serve as a gran nucleus" for other "sinners" from abroad (where they ma athy and soup physiologically mixed)

dists establish a " Divine Soc

et sym What of such a sy tion of the days laily become more confirmed in its own opin oury-headed old villain, Bigotry, reign like a tyrant divine social orders" in full blast, the worst evilooked for-internal corruptions and external fightings. may expect to see Mr. Kirk, at the head of his . is " circle of brothers and sisters of truth. cial order" of sin rying to solve their fav ing fire pou ount of the " spiritual rela rent religious

A pleasant model he as or pretending in externals, yet gives the impression fort and contentment. As you enter you are struck with i comfort and contentment ng that m old goods. The refining influence of t mosphere, and a pa rtion of her gentle ery very object. The husb little fingers are busy to lift the latch. Th by the smiles of his wife, and the glad v The toiler i es of his childr his breast, and he resolves to think we ong as he remains in it-so many home ble bout his footsteps. His food is placed upon the t-that it is clean and wholesome. A harmoniot ormed around the table, where no discordan cur, and bread is broke atment, and goo ling that ob elestial presence, the influx of high and em e of affections that can not die, the he utte ening of t kingdom of heaven draws near

This is a picture of a true home. found ; but must not such divine domicils be m calities before "unitary homes" on a large scale can be tablished. If I err in this, will not a de dical thinker present a better view of the Fourier's system has plenty of theory and much spe Whether it can be reduced to pra hilosophy. Whether d lie of his h asible plan of physical salvation, which th will hear gladly. Broth signally failed. It is lab Brotherhoods of a rel ne, and the world will soon be t That the ther doctrines that have prevailed pased. I have no doubt ; but the associated Home agitated in various places, is entirely a side issi to engraft an experimental branch on the ma The human organism is yet s m the h well as other m How many re first and last-h and specially to establish the of such endeavors would fill ects, a mournful record-a startling

abind Most of us profess to be advocate

me. If it be in harmony with the laws of pro-structures to become clannish, it is equally so for the Orthodox Friends must have a "Home" on the bitry of the press, defenders of free speech. It is an the Orthodox Friends must have a "Home" on the bitry of the press, defenders of free speech. It is an encouraging fact that the better order of minds not only tolerate, to press.

id request the orall of the way as promising the standard of the second ng methods of refor in the most candid and tolerant No. 46, Vol. H., of the New Ers lorue of needs, which a " central ins apply, and express such thoughts as may seem and that none will be so uncharitable as to avoid hat induces me to examine an issue that m or later. Should my reflections be freighted with palpal

e, the truth will stand out in stronger relief i if I, perchance, scatter a few seeds of practi relief by o one can possibly be a loser by the same The "needs" uestion are as follows

"There is need of more abundant opportunities for t irit-manifestations available to the public "There is need of more reliable mediums for giving "There is need of more highly unfolded and a

a need of more highly unioned and capacity of the state o Ther

ution where mediums can be scientifically and pra-There is need, also, of a common home, or center i attractions, where congenial associations can also

The third and fourth of these "needs" seem racticability of supplying one or all of them by a " central

If there be in reality a positive "need" that itnessing manifestations should be multiplied, cell, far-reaching, and discriminating Wisdom nized the need of any such facilities afford them as fast as ;

na" he made reliabl institution ?" Is it the province of any human "unfold" a medium who is not "unfolded," or to ral in " spi tize" one who is not "spiritualized" enough ? re is the gifted individual, heaven destined Who ifically and practically teach" unreliable, partially inspiritualized media? Can mediums be made one among us sufficiently oility of developing others dmit that mediumistic persons need "congenial associ "more than others ? If we can not be developed in hith ons" more than others ! uiet, cosy homes, can it be hoped for in great, b ing, tipping ones

Inc. upping ones i The paragraphs which I have quoted appear to exhibit the cominent features of the contemplated association, and pre-ent the peculiarities to which I object, and which must prov-etrimental to its successful ultimation. I will proceed to a successful ultimation. tate my principal objections to the proposed sche

munity and the phy It does not me et the wants of 2. It is not sufficiently broad and expansive in its

ons and principles—is sectarian in its tendencies. 3. It is local in operation, individual in its interests 4. It puts incidentals for fundamentals, and directs

s in the wrong direction

5. It has not the ability to ac e most Spir mlists have of ragged, degraded, suffering chil of these ble

really desirable to make the " He wing principles giv

1. The practical re ssion of all respectable persons,

my of expe 2. The leading idea, eco saily of continued labor without proper relaxation, or suffi-ent opportunity for the cultivation of the mind, may, if possiale, be obviated

3. Spiritualism, as a central, prominent, absorbing feature, b utirely out of the question, its varied de indary and incidental, the same as in all g left entirely egulated home

It is proposed, also, to publish works emanating fro al sources. Now what are the facts in relation to r That all meritorious works can readily find publishe

tisting circumstances. That not more than one in twenty of the manuscripts pur orting to be spiritual in erigin are worthy of publication. That most of the works claiming invisible authorship white

That from ton to twenty th

good to the poorer and ignorant classes of

There orld." 15 0 " 01 that a Wisdom higher

" The poor, the ings of the New Gos-would, perhaps, like Many and why they can not en where ' I shall be calle yet to learn that there is there is, is as old as the hu have been sprung he world since the Jewish prophets

which merely signifies to aid in opening the contem Home." The idea is legitimate, and it is an honor of procuring funds; but as I read on, I learn that will be opened adjoining the sales-room g the Fair

as with such matters. Does it not afford just caus Can not unbelievers, with a consider remark May they not visit a Fair, conducted es, and truthfully exclaim, "Here we have 1 'rappings,' tarts and 'tippings,' muffins

judicious to bring the spiritual world to the level of Shall pincushions, tin-whistles, fans, dancing sages from the supernal world be retailed at th not think I err in my estimation of this thing; there is Even the prince not yet laid a tariff on spiritual im Shall th Mar Is it not placing th where they

ope I hav

On this platform I stand, approved by the legisla ience, supported by the example of the greatest of reformer affirmed by the decisions of my judgment, and the principl f Natural Religion. LEURETER, Mass., Sept. 19, 1854

WHAT THE SPIRITS HAVE DONE.

resons with whom the writer of the subjoined of reted has investigations are emissently intelligent

Sunday afternoon last, a gentleman requested the privilege of being heard in opposition to Spiritualism, and he soon proved to his hearers that he represented a phase of the subject through hich every new inquirer must pass whose ability to invest-ate renders his researches worthy of notice. I refer to the nothing in the age to prevent it." which every man present had probably passed, and through which every new inquirer must

That we have books of physiology which will probably de to be se

WHOLE NO. 128.

Says the speak es than all else you en

physical phenomena as I had hered ien asked if all these which the reply was, No ecessary number, and for number of un and the meetings have We have long since told by Spirits to d for a sufficient length of tim

First, then, in a well-light write on paper with pend Bells ing by the St ithout numb

You ng to have the he gentler only entirely worthy of behel, but that nch by inch to th

SPIRITUAL TRLEGRAPH.

S. B. BRITTAN, EDITOR

"Let every man be fully persuaded in his own mind. NEW YORK, SATURDAY, OCTOBER 14, 1854.

THE STATE AGRICULTURAL FAIR

This Exhibition of specimens of the Agricultural and other relative industrial products of the Empire State opened is this cuty on Tuesday, the 3d inst, and closed on Friday, th eth inst. Located on Hamilton Squire, the ground selects was cany and cheap of access, but we regret to say list in attendance of visitors was far less than might reasonably has been expected from the nonlation of this creat city along was easy and chap of access but we regat to say this the attendance of visitors was far less then might seasonably have been expected from the population of this great city alone. We doubt if the attendance on any day (paying and free) reached 25,000, while at the late Penneylvania State Farr, held at Philadelphis, the attendance reached near 100,000 a day. The total receipts of the Pair just closed were about \$10,000, being only \$2,000 more than the same allotted for preamons, as that, instead of paying expenses as it has done when held in more e rural districts, "the managers will probe bly have to look to the State for runds to meet a partient of their bill. This is deeply to be regretted, for the reason that those who have the power of locating the Fair will searcely try this city again—the late trial being the first, itseides, it is really a matter of shame that so few of our million souls clus-tered in New York and its subarbs feel interest enough to visit a State Fair, when it is in their milds, and enjoyable for the trifle of iventy-free cents. The first two days of the Fair were rainy, which was a great drawback, but had the weather throughout been ever so fine, the Exhibition would, on the score of visitors, have been a comparative failure. Our citizens don't realize-with much curiesity to look at the sources, at least—the extent to which when the total the sources, at least—the extent to which when the the power of the state real to which which a comparative failure.

a comparative failure. Our citizens don't realize—with muc curionity to look at the sources, at least—the extent to whic they are daily indebted to jost such produces as were exhibite at this Fair. They are far more concerned about what a po-litical convention at Auburn or Syracuse will do, than about the progress of Agricultural Science, and the many relativ peaceful arts and inventions that are rapidly and surely or riching and strengthening the State. We must confess th interface and once on visiting the remarks the tare Agrind it struck us at once, on visiting the grounds, that an Agreen tural State Fair-save on the smaller American Institute scale tural State Fair—asve on the smaller American Institute scale and then in connection with manufactures, etc.—in a city fas as New York after intenser excitement, is out of place. The exhibitors and a few visitors may appreciate and feel a hearty interest, but the majority of "citizens" will attend for feshion's aske, or from a feeble curiosity, caring as much to exhibit themselves, as to see what is exhibited. Some ladies whom we asw on the ground, looking at the splendid home-grown and imported cows, put us, by their—apparent—innocent igno-rance, in mind of the bacrding-school miss who, on first see-ing a cow milked, exclamed, "Why, la! is that the way they do it t=-1 thought they took hold of the handle—tail—there, and pamped it out." and pumped it out." It is very different when such an exhibition is offered to th

The rety dimensional water and extreme in a contrast of the second symplet of the second symplet is a second sympletic symplex sympl there displayed. There is an entire fitness in holding such a Fair out in the midst of the pastures and grain-fields, here, we are absorbed in business and pleasures that leave no room for admitation for fine breeds of horses, cattle, sheep, and swine. Even the golden butter and cheese, and the goant futtage of gurdens, orchards, and vineyards, beget in us little more than the foeling that we should like to have the speci-mens home on our tables, speedily as possible. We speak new of the taste and temper, in this direction, of four fifths of etitizens" who attend, and would like to be thought wise and patronizing at Agricultural Exhibitions. Doubless there are some who thoroughly appreciate, for we are not all dirocred from the country and a knowledge and regard for its products, if we do live in the city.

from the country and a knowledge and regard for its products, if we do live in the city. The late Fair was highly attractive to such as could appre-ciate it. The show of full-blooded stock was large and choice. We could, had we been in search of farm-stock, have amply satisfied ourself in the line of horses, oxen, bulls, cows, sheep, and swine. Our farmers, by importing rare foreign stock and engrafting it on our own, are rapidly transforming horse-and-cattle-dom. This display was also quite large and choice in fywls-- and this is a farm department, by the way, the im-resent which is become a main in many quarters. Of cattle-don. The display was also quite large and choice in fowls-and this is a farm department, by the way, the im-provement in which is become a manua in many quarters. Of grains, we saw supeb wheat, barley, corn, oats, and beans-if we may call the latter grain. The show of vegetables was god, hage pumpkins leading the long line of beets, carrots, turning, squashes, cableges, plottose, etc. Of fruit there was a tempting collection, single individuals in some cases exhibit-ing as many as twenty odd choice varieties of pears, in per-fection. The apples, pears, peaches, plums, and grapes were enough to make the most stoical mouth water. There was explained to make the most stoical mouth water. There was explained to make the most stoical mouth water. There was explained to ack the most stoical mouth water. There was explained to ack the most stoical mouth water. There was explained to make the most stoical mouth water. There was explained to make the most stoical mouth water. There was explained to make the most stoical mouth water. There was explained to make the most stoical mouth water. There was explained to make the most stoical mouth water were a number of very choice skrubs and plants. Ingenious needle-work, painting in water-colors, and other branches of female accompliabuments were represented, but not so largely as we have seen at the Caute Garden Fairs. Among the many things we saw to admire was an elegant of the indices, who were load in its pease. Mr. Waters is an extensive dealer in the baset of American pinos—we donk if there are any better—and other musical instruments, and has published and is constantly publishing some of the have include and is constantly publishing some of the have alone, and was capible of so standing, both on its legand the there are any better—and other musical instruments and has published and is constantly publishing some or two is an extensive dealer in the baset of American pinos—we donk if there are any better—and other musical instruments, and has published and i

trades was carried on outside of the Fair, but the police effect trades was carried on outside or the Fair, out the perior of con-unity spoiled the hopes of sharpers. Every thing was con-ducted in an orderly manner. The Address, by Hon.J P. Hale, on Friday afternoon, was insteaded to by perhaps 10,000 per-sona. It was able and eloquent as one might expect from Mr. Hale on such an occasion. All things were reared from All though were steared from the ground on Saturday. It is not yet decided where the Fair will be held next year-at Anburn or Syracuse, probably We shall be glad when such exhibitions, become universally pepular, and supplant political conventions in public regard

THE TELEGRAPH AND THE CAUSE

ed correspondent, Rev. J. B. Ferguson, from wh = Relation of Pastor and People'' we made extract the supermut and fraternal epidle, which can on the other is pleased to speak of our convent in terms of high commandation, of while we are gratified with this assumance, and with inany similar dimonian that our labors are approved by persons distinguished for la-linetial entries and moral work, we yet deeply reading our own weak-and the comparative inefficiency of all unrely human consets and ents. It is true that we have been achieved set of the Tur-reer, and by the indegence of many friends who have been constant their appart and charaches in their judgments. May flexwe multi-ther, and which our personal labors and exercises, allow, may re-late us to no special takens of approbation, we will try to justify the end opinion of our friend by what we yet heps to do in this cause. -Ko.

THE SPISITUAL PELSORAFE-THE METHOD OF ITS EDITOR, AND THE PROPERTY AND ENDS OF SPIRITUALISM. NAMATLLE, TENR., September 20, 1854

Wearners, Trave, September 20, 1854. When the volaries of a great cause see its interests and pro-motors ably and charitably seconded and advanced, it is but the part of candor and honor to acknowledge their friends and defenders. When that cause is made almost as liable to defeat and failure by the infinitum of its abherents as by the obsti-mery of its enemics, and we see both fearlessly and kindly met, and misguided zeal and perverse resistance alike guided and controlled, we owe more than silent admirition and private friendship to the men whose calm wisdom and vigilant watch-fulness so constantly secure these ever desirable ends of Peace and aims of Humanity. Thus when we consider the momentfulness so constantly sectors these ever desirable ends of Peace and aims of Humanity. Thus when we consider the moment-ous interests at stake, and the glorious promises of good to all mankind so hopefully held out by the developments of Spirit-ual Philosophy, and these in connection with the almost end-less variety of optimism and purpose such developments are likely to inspire in men of every diversity of intellectual and moral culture. I can not ico much admire the dignified and yet spirited, the candid and yet genite, the considerate and yet extremest course of the SPIRTERAL TEXENTER, and I hall its regular yields as a beneficition to the cursuit as furthfully res. regular visits as a benediction to the cause it so faithfully rep

He has but little experience in spiritual intere He has but little experience in spiritual intercourse who has not seen how easy it is for a medium and the neophytes around bint to mistake the fleshly imaginings of their own hearts for pure spiritual communications. And he has still less observa-tion of men who has not found the veriest obstance of selfshi-ness united with the most unitring industry as the manifesta-tion of such mistakes in the desires and efforts to propagate and sustain them. Still, in our better nature, we all know that partyism is not of God, nor can it promote the hest is-terests of humanity. In the cause of spiritual advancement we need patience, and we need facts. Human nature must be taught to wait, and it will be taught by its grotesque mistakes and the certain exposure of their folly, if it can not or will not learn by the admonitons of higher wisdom and holier impliese. How many mediums have ceased to be mediums who gave promise of high development before they and their friends were

learn by the admontons of higher wisdom and holier impulses. How many mediums have ceased to be mediums who gave promise of high development before they and their friends were led away by the false glare of mercenary gain and the selfish f ambition of earthly removn! And how many now of their foolish imaginuoga are held up as the supposed eachings of Spirit-monitors, to disgust the well-disposed and mortify the rational believers in the high and holy purposes of spiritual teaching. Such should hear a timely admonition, not from me, but from their Spirit-friends; for I state it as a fact predicated upon a large experience, that I have never as yet met a me-dium through whom this warring did not come, though I have seen many who gave it no heed, and now reap the sad results of a disappointment that might have been easily prevented. We are apt to savor too much of that egotism and vanity that invariably brings an unjust decree upon our most cherished ends. Purity of heart and honesty of arm in our Spirit/friends may sometimes, may often, clothe their sentiments in language that fails to strike the sensaous atmosphere of our self-seeking and selfish scheming. Then what have we gained by spiritual intercourse? Nothing, absolutely nothing, we did not already possess before. Not a single ray of truth is added to our for-mer unused and unappreciated professions. The Spirits everywhere call for more purity. The call must be heeded, or it will seek other ears than those too readily turned away from the growth of their even souls in moral power and philan-thropic usefulness. Amid the conflict of opinion and the strife of ambition this

from the growth of their cwn sould in moral power and philan-thropic usefulness. Amid the conflict of opinion and the strife of ambition thus awakened, how can an editor, or any other public representa-tive of common interests, steer the noble vessel, receiving its freight of good for maskind? There is but one method—a method taught by Nature everywhere and in every thing—that commends itself to every man's inner reason or rationality, and

that is, he must recognize and appropriate the principle—Uxrry is Druzarry. Unity in uniformity has been tried by every seet in religion and every association in philosophy. The re-sult is before the world. No eye so blind that it can not see

N D BRITTAN'S SPIRITUAL

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

of ignorance, vice, and superstillon, that taskes it often appear more as a monster of feedish meen than an angel of eternal glury and love. And when the divine garment of Brotherly Love shall encircle all, the manua from Heavew's bounteeus field will be spread for all, and around it all the now severed sons of sorrow shall be gathered, watted by the gentle zeptyrs of peace not now perceptible to any of us when under the in-fluence of our own short-comings and fraities. The day, sir, of this union of a long-severed brotherhood already dawns, and it will be proclaimed from on high wherever and whenever there is anflicient warmth and vitality to sustain the souls of these who bravely and lovingly herald it. This brotherhood comes forth in genitive of soul; but we should ever remember it comes forth from sterility, and must, therefore, have the de-grees of its growth. And whenever and wherever it shall be necessary to sustin and help forward the great army of Pro-gression in its parches to this certain and glorious conquest, there sparitual light will be given of a nature such as never shall be dimmed by the clouds of human passion or perversity. With such an assured prospect before us—and of its realiza-able evidences—who dare stop to enry his brother hum must tend to the good of all? Who dare rest at his case seeking vain satisfiction in the transitory and unsubstantial strifes of selfish scheming ? Who can fail to arouse every pure sapara-tion of his soul as he would hold if up in communion with the matured wisdom and unselfish love of heavenly visitants? Who would claum to be a teacher when he has not—when, perhaps, no one has a syte—learned how to be a pupi? Who would more as a mons glory and love,

natured wisdom and unsernan fore of h has not-when, perhaps, would claim to be a teacher when he has not-when, perhaps,

would claim to be a teacher when he has not-when, perhaps, no one has as yet--learned how to be a pupil? Who would not abstract himself from the grosser considerations of life, if it be necessary to the proper extertainment of spiritual affini-ties, that ever urge us to higher and nobler ends. Such are some of the reflections impressed upon my mind in view of the supects and prospects of Spiritualism, and the great principles that should regulate its public advocacy and defense. And as one star does not illuminate the great galaxy that sparse all space, but an innumerable multitude receives the sweet music that instills the ineffable glory of God, so let us love the light of every star in the spiritual firmament, and re-side in the vacanty of spicer and heavit that market the inforlove the light of every star in the spiritual firmament, and re-joice in the variety of glory and beauty that marks the infinitude of humanity and progress. With assurances of the highest respect,

I am, in spiritual fraternity

J. B. FERGUSON

MR. DAVIS AND HIS LECTURES.

MR. DAVIS AND HIS LECTURES. Many of our readers will be pleased to learn that Mr. A. J. Davies intends to leave this part of the country in a few days, for the great West, on a Lecturing tour, which is expected to occupy his time for the ensuing six months. A large number of our readers and others will now have an opportunity to lis-ten to him for the first time, and we hazard nothing in saying that he will everywhere be heard with pleasure and profit. Whatever his friends or foes may think of his views, they cer-tainly can not object to the civil, loving, and rational spirit which always characterizes their expression. He manifests no partisan zeal, makes no effort to arouse the passions of his hearers, or to inspire faith by mere physical force. On the contrary, he talks like a philosopher, relying chiefly on the poteney of his ideas and the naturalness of his deductions, to establish a rational conviction.

establish a rational conviction. But it must not be inferred from the preceding observations that Mr. Davis is not an *agreeable speaker*. In this respect he possesses attractions peculiar to himself. His style exhibits a freedom of thought and freshness of illustration which sel-dom mark the efforts of those who have been subjected to the discipline of the schools; at the same time his subdeed manner and musical utterance indicate great self-control, and a re-markable freedom from prepaice and asperity of feeling. We bespeak for Mr. Davis a cordial reception and a candid hearing. He may advocate views on some points which we do not entertain, but they may be true views, nevertheless. Of this, at least, we feel assured; his lectures will prompt to the exercise of reason, while the apposite, extreme (endenciek, in exercise of reason, while the apposite, extreme tendencies, in many minds, to an unreasoning faith, a blind devotion, or to r material skepticism will be restrained by his labors. ial skeptis

section of the Pravo-the only one, we believe, exhibited on the establishment of our friend Horace Waters, one of the country, and a good Spiritualist, too. The instruments is the bore the word. No eyes ob blind that it can not set on to it has forestalled free inquiry, dwarfed minhood, and more visit is before the word of the rich legacy of peace and good in a extensive dealer in the best of American pianos-we dut if there are any better- and other musical instruments, d has published and is constantly publishing some of the secta music in every department. We make this special mutual to be construction to its praise is merits. Nerve was as plaulid to our mind, in the disposition of and small, to our mind, in the disposition of and a gamble of so standing, both on its lega-is merits. Nerve was as plauled to our mind, in the disposition of and a small scatter police force on and. The mangers had an effective police force on and the winder on the anale and the origin the contract. The human mind is not a ridule to the again, and many of these contracted to descreate the disconting areases and plackocks," and marked to descreate the other areas and plackocks, and marked to descreate the through the crowd. A brisk business in a variety of

Mr. D. M. Coon, a California miner, writes us of his sur-pular success in gold-digging under the guidance of certain interior promptings. He says as soon as he face upon a spo-of ground, proposing to adject it to the operations of fur pref-are, the result of the contempleted aserth, whether good or bod, is distinctly impuried upon the mind while in the state of ordinary sleep. By following these intrinsitions has mining es must bad, is distinctly injurated upps one mode time are adjusted and the model of the second sec

LECTURES IN $C_{LEVELAND}$ —The Spiritual Universe—pol-lished at Cleveland, Ohio—under date of Sept 20th, contain the following notice of Mr. Davis' recent becomes in that city Our boolway notice of all Deriver recent hereings in that its Last Sunday forces on and evening. A J. Davis deliver of two lector of the Meldedow to fair audiences. To attempt any thing of a sympt of his discourse would be a visio effort. There was no acadering aw into the realism of imagery, small the flowers and haustes of select secondy. These vers no scale flights of they, but there was the de-lareating of an earnest party for the workering of immunity for 1 bips and help emission of receptorial neglectricity and redemption practical, and no davise will early into the locate of many the entries

EF SPRAT LATERATURE .- In the article which we has eck copied from a late number of the London Family Herald eck copied from a bits number of the London *Panette Herald*, e writer, among many truthful observations respecting the aritual movement in this country, has the following :

It is altogether a remarkable movement, and is a giant for its ege there is also a high moral tone about its periodicals, a rich poetry, and full amount of scientific and philosophical information, that make them ighly reputable

This judgment, rendered by one of the most influential mobile journals in the world, is commended to the particular attention of the author of "Ghost Literature." inded to the particular

C. A. DANA, THE TRIBUNE, AND GHOSTOLOGY. The following letter from an intelligent gentle chusetts will assist our readers to judge of the effect o Tribune's recent attacks on the Spirits and the Spiritualists. We understand that the writer is a personal acquaintance and friend of the gentleman addressed —Eo.

A Dava' A Dava' Dava Sin-The writer has read with surprise and pain you in the Tribure pone Spiritualities. -surprise. But the editor ight toned, and usually elser sighted a journal shead have blow tocopying to large a share of public attention to image investigation before venturing so averagingly to:

and pair, that you should charge upon the whole help of believes the new destrine drops entertained only by it few. You have been, like myself, a warm advance of the destrine iharles Vorrier: have you forgetten for speculations on "Free Lo-tor that the scolars at Association destaved in unbrinne that "inter commonly taught by Phalamsterians, that the union of nom-ments ought to be heast upon affinity, and that as a structure that inter i makeri, were not the Associationistic as a class charged by *Head* and Express with advancesting a promissions in prevents must be in alway, were not the Associationistic as a class charged by must be a structure of the lass similar "How could you, in a visce of this supplement experiments on newlineshy council you, in visce of this supplement experiments on newlineshy council you, in visce of this supplement experiments on newlineshy council you, in visce of this supplement experiments on a sections, in the ver-like you quote to exist your turbunded associations, in the ver-like you quote to exist your turbunded associations, the "council tively for of the Expiricalities were your end of what you state is "

The only witness you have brought forward declares, in the va-tile you quote to ensitia your unfounded assertions, that "con-tively few of the Spirituality or yet energy" of what you state is monly tangk? by them. It is evident from this, that you state is less in reading as reaches in assertion; and now, the only usually you can do for retrieve your character on a sareful and homes i pu-fat, is to patiently and perseveringly investigate this whole subje-give the results to be public. There are at least ten thousand patrons of the Tribme whi appreciation of the public of the tribute of the tribute whole who are being led to examine its of your of the analysis of the the public who are being led to examine its Spiritualizar, these will not be to recent and applicate. The state is a strong of the state is that you shirk this matter, but expect you to prove your states or recent and applicate. The state is strong of the reader, trut its observations that the strong of the reader, the comparison of the Tribme end is to be a strong be a believer of the Tribming of the reader, spool, that you though you personally stim doubt that your motives it no atomogy to a stat majority of its readers, but cander, trut its is because the Tribme has the reputation to the probability of participants are can afford to be the its might to make up a good jour and it is because the Tribme has the reputation of powersing all to that no ensure can afford to be the its might to make up a good jour and his because the Tribme has the reputation of powersing all to that no sure can afford to be the its might to make up a good jour and its because the Tribme has the reputation of powersing all to that no sure can afford to be the its might to make up a good jour and its because the Tribme has the reputation of powersing all to not any or friend.

THE NEW YORK "DAILY TIMES." Sus Stor, R. J., Sept. 25, 1854

MR. S. B. BRITTAN

Ma. 5. B. BATTAN Sing-Though not a subscriber to the TELEVANT, I wall myself of it in the bound form. Astomating as it the matter generally in these vol-umes, nathing therein has thus for more excited my surprise than the magest the Daily Tome assumes, as expanded by your correspondence with its editor (about a year since), in relation to to learge of exciliance between yourself and Dr. Richmond. Maxing, for the first time, very heldy looked into your book, this extraor/inary instance of turprinde has just come to my knowledge. It is possible for what appears to be a very have notion to occur from mere inalvertency, but in such cases a more hind of the nature of the interace before us ! Indeed, it seems beyond belief that use a excilen-disregard of every principle of honor and justice could have been to rated under the circumstance, or, having occurred, could have been to rated the circumstance, or, having occurred, sould have been to first to be any. "Five Points" is tolerated, but is it not very doubtful if the most degradied eventure there expadie of understanding the natures of the conduct of the Tensor would not recoil at the idea of being the instru-ment of and homainigated baseness! Rewas delightful to witness the ourse of Mr Greeley and the New

conduct of the Tense would not result at this intex of output see means. It was definitial to witness the source of Mr. Greeley and the New York Reference in relation to this output, the which preserves in an in-ant to one an injury to all, in such an infraction of the taxe of virtue and assault on the common demone. But this is an extense case, and sound not the common demone. But this is an extense case, and source the common demone. But this is an extense re-read his paper) – an editor, one professing to promote the advancement of others 1^{-1} . It is undentically true, that is moral tong the editorial de-partment can such or our computing is far below that of their results when it affects to decare. It requires more than common firmness to resis the temperatures of their position. To advertise a notrum beloved to be the any projected attempt of quarks or others to impose on manking

one of their position. To advertise a nontrime believed 1 exploal attempt of quacks or others to impose on mankin inion of many, one step toward that degrees of corruptio is so many of our periodicals merely tools of the interest a particle behind the puppet of an editor the case of the *Times* remains extraordinaty. It present expansion, and doubtless metal too, to know its antecedent exesting, and doubtless metal too, to know its antecedent the constribute highly position about them. Such report

heir history can be got at, and you have time for the ang much to say, there is not a reader of the Texas, network in the negregative. A strategier ventures the suggestion, and is ver-builted errors.

We would inform our owne We would inform our correspondent that the Tow-never made any explanation, nor so much as attempted, Some quadrupeds when cornered take to a fore; other dense darkness and common dust to clear light sod p and these borrow theoastlev in the earth. It is only a to add, dust the same is essentially true of the local to add, dust the same is essentially true of the local trans, true to its institucts, *discted its except by the local*. It is well, for when error, intelerance, and falsehood ba-eller, we are spared the dissgressible necessity of pass fendames on their obsequies.—Ep.

FACTS AND REMARKS

field. Max

Wegi AN INCOME

A WARNING -- Some sineiding in South ted in a by-place the death of his he lived in perf-his window a so to him and dist e old man had gone to no doubt pr the would properly olitude, with his doe

GRAY DENORSTATION OF SPIRIT-PO word implicit relisance may be placed, rel itual circle in Brooklyn a few evenings a the Spirits to push the table against him made them the table, which no one was gainst him with such violances aspended by a chain from hi it was then suggested that ou rall at its junction with the fi-rith his hands against the t He det m great muscular power) A of the table, when the Spin room, the medium, as befor tishs of force are certainly of material or involuntary

A SPIRIT-REEINS QUARES of this city, was recen-years, but who was sti-ter faculities. In the c-he year 1845 she had be-one while deeply ninous appearance n great to die saw an arm attached the have an arts accurate to recognized upon her and said, "I will be they friend, with his face still turned toward her our ing her in a peaceful and happy fram-years not unfrequently hal experience which was universally believed among t ave quite generally fallen back into the ther portions of the church and the world

be the unprincipled attempt of quacks or others to impose on manking is, in the epision of many one step toward that degree of corruption which readers so many of our periodical merely tools of the interest unsergrations parties behind the pupper of an editor But still the case of the Torise remains extraordinary. It preases gratuitons depravity and baseness of the vary lowest description. It would be interesting, and doubles much too, to know its an interested that periodical merely tools of the term of the start of the start of would be interesting, and doubles much too, to know its an interested tills, too, that with a loweling of these, an infinitive of error mutants and excrement of ender chart is and and a start in its stade maxie papear that would dispet all infiguration, and attract in its stards an excrement of ender chart is frauch be the ease, junites to the Torian most particularly domands the exposed and whether it is or not, such an anomaly should not be left unexplained, if explanation is possible.

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

THE LATE SPIRITUAL CONVENTION.

sails to stiend the recent Convention at Boston, one curreport of the proceedings from other papers detaid to the Boston Weekly Journal and the Chr

indetted to the Bestan Versey of this city of this city is to a published call, the "Spiritualists" of Hoston and ambiel in convention at the Melodeon Sanday forenous grave called to order at the appointed hour by Mc Alonna of this city, who read the "call," and its a far venarity, at was domed advisable to device the time during the fore-sorrai and free talk, and hearing the opinises of the bothers, as of the Committee, and for the purpose of effecting a sy organization of the Convention, Mr Newton called for the on of a Chairman, which results in the chains of Mr. S. C.

Professor Robert Hars, of Philadelphia, was the next speaker, and em-gred the attention of the andience for a considerable time on explan-ing the laws and phenomenas of electricity and its relations to the event spiringl manifestations. He was followed by Rofas Hime, of Springfield, at the close of whose marks the Convention adjourned till afternion.

the taxe and phenomena of electricity and its relations to the int typicinal manifestation. Was followed by Fafris Electric of springfield, at the close of whose With the Generations and electricity and the Meledeon to the starsman a crowded auditory assembled at the Meledeon to find the starsman a crowded auditory assembled at the Meledeon to find the starsman a crowded auditory assembled at the Meledeon to find the starsman and the optimized of the head for meetings of Sprintalized. The address on the consumbled at the Meledeon to the the starsman and the starsman and a starsman and a star search and the starsman and the starsman and the starsman prepared dimensions of the starsman hyperbalance of Heaton, on spring potition of starsmap in trace relations to achieve the scattering of potitions of starsmap in trace relations to achieve the stars of the starsman wave constants of the heaton on the starsman and been instituted by himself for the purpose of starting the tots-sprintal engine of the phenomena, but which apaths in stars existence, in which he had never before at a starsman to achieve and phenomena, which denome the rela-ing form protection to achieve and phenomena, which we had never before at any happing by these evidences. In J. S. Levelshol, of Charlestova, presented an adhress on the rela-ing Sprintalian the achieve and phenomena.

and the transformation of the second second

es entriction that due new, white-spread spartical movement miching more than the prederion of starting phenomen-ternoncention of immorely and the opening of pheno-terno passed on to the spiritual realmomentally, in the and or for the distance method. . We believe that the time has arrived for a clear and comprehensive

mon and his ha

tion of man with man in true soci on of man with God in true relig-ing less than the complete izaug

white are to be obtained must be the ratest endeavors to embody and re-in other words, to promulgate the nty. time we reengalze a most efficient e alors. First-in their tendens nd-in their influence in open is

the spiritual manifestations, now is a great extent is if a manufe torivate account, and manifed with much of is present account, and mapped spin mace or no-arcing from the importent confilient sucher which from the low plane of title coriosity and personal icons for totabling their own startling lessens to inscrumentations of proceedingston, by means of frend from taxations from private interest, and

a desverd as the tower cost, they resolved that the objects comprehended in the preced-our might be realized by the means angeated in the call—a leasest of the same has already appeared in the Transaven-es of which may be that briefly recapitalized: instant for the development of media on scientific principles ; achilities for witnessing all phases of the manifestations; a pub-hildshearent; a Honze which shall combine superior notal with the means of living, on true hygicale and economical with the means of living. the subst 'An is

es." comprehending the above in detail, under the bead of the ôth ion, the following were read, accepted, and adopted : cost, Tot ies proloting dops show by twikers Dr. H. J. Garder and cost Dur prevaid responding, for faith the inseamed regulate, is the Fourier R were in Beson are fighted from, is werity of heart pa-d with measure withinking data that we have codespone that any assis-d with measure withinking data that we have codespone that any assisand the system of promulgation, as contem-intee of six he appointed to draft a plan for

as to be estimated to the Carendan int to the object of 7th Resolution the following-named person stituted a constrainties to prepare a plan for the organization o itemal Homes A. E. Newton, of Boston ; Rev. Mr. Loveland, o con , Mr. Tochey, of New York ; Eliza J. Kensey, of Salem, ensed Oklog J. Orvis, of Rostory. Setting of the Convention did not allord the Committee on Organs arisable opportunity to mattere their plan, and a coordingly the g granted resolutions were colonized, and on their adoption multicle was authorized to defer the report until the next as-se Convention.

That as 2pv/smmers we propose all aprintice and discussion on this age to the device protont and escinituation of the workid unities stronger non, in the most particulation of the proport of Jone, resolutions the built rest of the group induced laws of the device propert of Jone, to esciliate the solution that the properties of the solution of the properties of all the properties of the properties of the solution from the splitch-workit in the attimument of this principle in principal high are recommended theory of the principal high and the solution in the splitch of the special time is attraction of the principle in the solution in the split lies is a special time in the Eucodation with work is not being the solution in the split lies is a special time in the Eucodation with work is many dependence on a "Laws" of a special time is special work of the split many dependence on a "Laws" of a special time is split and and the split high split lies is a split lies is a special time in the Eucodation with work is many dependence on a "Laws" of a split lies is a split split lies is a split

Segments would be running to extend the lowest car. To have not space to report the remarks of the different speakers addressed the Convention. While the resolutions of the different indicates were pending, S. C. Hawitt, of the New Era, and J. H. W. they, present editor of the New York Christian Spectradit, appear the fease most premisent in the discussion Among the other per-who took part is the delikerations we may record the memes of *Hawa*, of Philodelphia, Rafas Elmer, of Springfield, Rev. R. P. San, of Ghio, J. H. Fowler, John M.Char, J. Orvis, A. E. Newton, The approxed the science of the science of the states for approve of the states of the Convention, but opposed the parage-sential of the respections.

Original Communications. POETIC INSPIRATION SPIRITUAL

POLETIC INSTRUCTION DPERITUDAL. The following letter from an esteemed correspondent, and the ac-morpanying potter, have been delayed for asime time awing to the newoods laste of our estemms and other streamstances. Thus contri-tions, herever, are not or possing and "phenored interest—ands invisions, herever, are not or possing and "phenored interest—ands invisions have precedence, because they are periodable—and or thus security, if for no other passon, our friends will pation the delay and security the assurance for the two precedences of the stream of the precedence.

a resolution of a solution of the analysis of the solution of the solution. If the solution of the solution. If the solution of the solution. If the solution of the solution. If the solut with this a number of pieces of poetry written by a poetess in our town before she embraced Spiritualism, for the parpose of substantiating in part some of my opinions advanced above. You will readily see that they all partake more or less of the spiritual, as 1 am aware the most of her poetry does, and 1 attribute it to her being at those times rather submissive than dictatoral. The "Song of Freedom," although lengthy, was written unexpectedly to herself, she nforms me, between the hours of half-past nice and eleven in the evaning, the subject having been suggested to her only a few minutes before she was influenced to commence it, evidently showing that she had no time for mechanical and mathematical considerations; and its merits any one can learn from reading it. This is in no wise an isolated case in my experience and observations, and the more I consider the aubject the more firm I become in the views I have advanced above; but if my views are erroneous, and any one can give a philosophy more plausible and reasonable, I would be pleased to hear it. Mrs. A. L. L. as a poetess, is, in the opinion of some com-ptient to judge, quite equal to L. E. L. (now dacessed), and by others quite equal to any in America; and *I*, in my hamble judgment, would not hesitate for a moment to indorse those opinions. She will, no doutly some time hence—if her life its spared—offer a collection exclusively her own to the public, which in my humble opinion will be a great desideratum in that line.

that line. The spiritual cause is just now with us quietly and faith-fully doing its work, and many feel to rejoice over its spread among us. The extreme opposition has ceased with us, and the leaven here, as elsewhere, is working in various ways, and will in time no doubt leaven the whole lump. C. B. THOMPSON.

Yours, fraternally, Sr. Cathaeines, C. W., 1854.

To enable the numerous friends of our correspondent to preserve complete copies of the subjoined poems, we have concluded to publish them together in this number, feeling assured that we can not well occupy the space they require in a more acceptable manner to a large and intelligent class of our made and of our readers

Mrs. Lawrie writes beautiful verses, whatever may be the source of her inspiration, and we are pleased to furnish casket for her jewels, which are clear and sparkling as dew drops in the morning light.—En.

EARLY DREAMS.

EARLY DEFAMS. BY MAY, A. L. LAWRE. The first pure derains of early youth, of transing faith, and love, and trath. Are not illusions all, and vain, That never bless our heart again ; The beings of those blessed dreams foms back to earth like start-light gleams, When the long sultry annmer day Has stolen the flowers' first bloom supplies and like soft dews and start-light lowers, Bring back the bloom to hope's pale flowers;

RITTAN'S SPIRIT And exinging with them themes the sea by first the theory and new their spir-ter private when such that y tames for private theory and new their spir-ter private theory and new their spir-ter private theory and new their spir-ter private theory and theory and the private theory that any tery were not and theory and theory and the private theory that any tery were not and theory and theory and the private theory that any tery were to private theory and theory and the private theory that any tery were not any tery that any tery were to private theory that any tery were to private the private theory any tery and theory and theory and theory and the second the tery theory theory and private the tery and the second theory and private the tery and the second theory and theory and the second theory and the second the tery theory and the second the second the tery tery and the second the second the tery and the second theory and private the second the second theory and private the second the second theory and private the second theory and theory and private the second the second theo

SONG OF FREEDOM 2009 of FEEEDOM. BY BEE A. I. LAWER From the scenn deep and solven, From the forest dark and lone, In the changing mat's commonion. Hear ye not a prophet tone? See ye not the flash of wings? Hear ye not their whisperings? List? they tell of conting things; Frigg an wiscino soft and bright. Flooding earth with heavenly light? List? ye, list the ange?? flight?

Last ye, list the angele Alight' Voices on the winds are bearing, From the glorious casters lands, Heralds of the morn that's breaking. Waking alwas to rad their bands ; Waking mind that long hath slumhers Where are gloraming parts manumber Trath cushrining. leng encumbered— Bringing back the blowest time. When the earth in lordy prime, Smillel, a wilcome geest, on time

convert, a version proof, on time Long have reigned the tyrent hirefings. Each hash have attreed the willows, Waked the harp's probable isong : Waked the harp's probable isong : Waked the harp's probable isong : Waket the starp's probable isong : Marky valle the chords among : And the comes on breezy wings. Thrilling prophet, priorise, and kings. Whisper of truth's blassonings.

whiper of traits biogeonings. From the spoiler--from the oppressor Hear ye not the voice of postes? Bringing users gener release : Trath will triumph-will not yield--Wrong and error, 'th revealed, All shall free-their doom is scaled ; Ever onward trait shall glide, Like the cears' chaines tide, Sweeping dortrines desifed.

Fast the glorious days are hasting Herald tokens speed their flight

Herald tokens speed their fugut, Morn is breaking-might receiling— Eyes unvailed are flashing light, Brightly now the shadows pase, Where a dark and gliding mass Mingled o'er the misty glass; Prophets, priests, and kings have bowed, Wrapped in truth's offulgent cloud— Old oppression's burial shroud.

On oppression s burnin surrout. List 1 a voice of hove is stealing Where the fire and storm have passed, Teaching to unclose the fatters Porgel by man to easthe and blast; Stars of promise greet the world— Kolo from their themes are horled— Truth her banner has unfurled; Phooling with her light the years; Storenging for the salvigh they say. Born and narsed in blood and tears

Born and nursed in blood and tear Hall we then the angel-wings. Sitring fourthing verywhere; Binding hearts with golden chinks, Flinging incease in the sit; Hall we then the propher-tomog-in the crash of croundling thrones In the crash of croundling thrones In false doctrine's dying gramas; Sing we then the triumple-song, Swell the choices lood and long, Right shall triumple ever scrong

THE SPIRITS APPEAL

Bird of the wilderness, why art thon here, And wherefore the song thou art singing to-night i Is thy bower in the forest grown faded and sere, And seekest thou spring in thy tremulous flight?

Seer of the Spirit-realm, why dost thou ask Of my tremulous flight and the notes of my song? For well thou divinest what tempted the task, And wherefore from earth I have wandered so long

The summer is young in my beautiful home, And the air is perfuned with the wealth of its flowers. And not for the verdure of spring have I come. And I seek not repose in the shade of thy bowers.

But oft in the hush of the pesce-loving night. And oft in the soul-waking music of more. A vision of beauty hath dawaed on my sight, A fairer than ever of earth may be born

Of this I would note, why then truth-loving entry, for this right of my worl but a face fail dream : Or yet shall I fail is notes redient others, The love that to earth left its messager least

inalt the neary that people this visional land, When I am diriched of the vestments of earth, Rame ther and hell me as one of their band. And crown are with love at my glorious birth '

Shalt the goa that I eavy there illumine my nool. This she suppress of thingsis on each radiant for An answer awake with no fear to control. Though angels the cloquest language may trac

05, say' shall the germ that in infancy biomad On earth, though its leaves by the tempest were term is characast by sis, and forever extended In the descript of death, for life's fountain to means (Ask the num if forerer, since first he arms, He returned not at eve the embrace of the see And ask the will river that occurs such flows, If over the occurs refuted it a rest?

Ask of earth, when the spring raphyrs over her by If ever she provesh eartway to her trust, and given not garlands of green to inwreather. And norseth not flowers in her become of dust !

Thy assure is written; go, truth socker, read In the finness and leastly that everywhere blend. Let the God-written jage of the universe plend. Be its language prophetic thy peaks-giving friend

BORG OF THE BEART AT THE GRAVE OF GESIES

evine A. L. LATER, Wake thy end numbers, O spirit of possy! One that did worstip the simulareth non--Lips that were warm with the music they lower. Are odd as the seat dust has fragen her here ' Wake thy ead numbers--thy beautiful temple Is shrowled in gloom from the light of the sun-Gather the flowers of thy worshiper's sending. And wreathe her a garland--the tribute is won

Take ye her manile-she weareth a brighter, And fold it as kindly another around : And ask of the sleeper thy gift for another, For more than then gavest her spirit has fo

Whisper it suffly-thy lovers are listining; What are the notes the is singing above-Whiteh she nevermore now for thy teaching-Or singeth she always the songs that we love i

Girest thou gladness where now is her dwelling. And there is thy rousic unningled with strife Whisper it softly-thy lovers are listining! Springets thy fount by the river of life?

<text><text><text><text><text><text><text><text>

action of the protection of the parts. We hope, at and part of the solution of the tenter of the solution of the parts of the solution of the parts. We hope, at and part of the tenter of the solution of the parts of the solution of the tenter of the solution of the solutio

95

Hell for is not the almeent to support a human and at the health analysis. He could speak from a sud experience on that point. He had been dwarled, and starved, and imade meerable on this doet, and had repeated et, and the change had affected his body as well as his soul. It had alkered his condenance as well as his hopes. The Gray anggested that the means by which spirits were able to select the names, the relationship, etc. writen upon folded alige of paper, as is frequently done at Mr. Couldrell, might be found in a fact well knows to readers of Sweden-burg and experts in chairosystance, to with this aphene of the person homeshy engaged in the pairs and truth, entered into, and perraded the super so perfectly and samistakably, is to anable the spirit meeringly to select the name

THOMAS JEFFERSON

The following interesting isolated, associate with the last hours of the author of the Dediration of Independence, were associated to the Taxwey on by our friend William 8. Well, of Gransvita, 12. They will be real with interest the stal, but expendently by Spinoraistas —En-Conscrements—What and how are they ? By design ? By accident? Are they providened? Are they a mere hedge-podge of events with accidental jurtapositions? I can tell nothing about their essential character or meaning; but they are sometimes very odd, very curious, accounting introduces. The death of this friend to the human family tools places in fits assume of 1826.

The constitutes very old, very curious, accountingly mirroribose. The death of this friend to the homan family took place in the number of 1828. When the the homan family took place in the number of 1828. The second provided the second of the fill the next day, that he "might breather the air of the fitter that here are also be a second possible of the second family of the next day. That he "might breather the air of the fitter an aversary, when he would poyfally using with old some on, "Name domittit, Domine." When the morning of the 4th came, he expressed a desire of the might live antit mid-sky. He assemed perfectly at case, and ready to die, cathely giving directions for his funced, and forbiding all point and parade. A few moments after, he called his family and friends around his behadde, and uttread distingly the following sentence: "I have done for my country." These were the last words he articulated. Mething was after-ward head from him but the secreed methics of a formation equilation," *New domities* to my country." These were the last words he articulated. Mething was after-ward head from him but the secreed words are stra-marrane, at ten manutes before I o'clock, on the great Jews to be head now in benchments to find a strange or a minimum, at ten manutes before I o'clock, on the great Jews the behavior of Indepartatione received its final reading, and the day and hour on which he had prayed to Heaters that he

Interesting Miscellany.

WAVE-MOTION

extract from Hev. T. S. King's listers to the Boston a sensitive. It is one of the finest displays of word

The construction relation to prove the Aury's lattices to the Boston perigr from the sequences. The one of the function displays of word-ing we have every semi-series from the sequences. This is one of the function of the relations of the rabbies of treaks philosy battaheas charging the show. What powers, what majority of nations, what charging the show. What powers, what majority of nations, what charging the show. What powers, what majority of nations, what or any second second second second second second second charging the show. What powers, what majority of nations, what or allow of the probability of the second in the public of the months for the final blow, whitness on the spathesis is the distribution of the final blow, whitness on the spathesis is the distribution of the bland theory shiftens on the second the second being and because and the second sec

never uphabl in markle. There is is images of battle, pictures of forming segmatrons, chivalero combas, and gallant assault, that keep uppernost in the mind. Som muss, as they come excerning one, in joyces strength, with dashin plumes, the coverning put of the column, the highly labeler to the a index, would be arrested by a sunken rock, and we would see him reis moment, and then rise as in his stiftrups, and deal more average blow in granute ensury. It is a battle, a war of ages—this sortiset of the b lows and the places. A drawn battle, too, between the passion of the lows and the places. A drawn battle, too, between the passion of the segmet that resist them, displaces its own waves. If the rocks see the urges returns before them on our so short, the case is gaining on anothe coset. A continent sinks in the Paelifo, while the valley of the Missi sept is linked above the sea and drained—*Pretiad Edicence*.

A GRAPHIC PICTURE.

A GRAPHIC PICTURE. Has not God connected with all lawfal avocations the welfare of the interface of the second second second second second second second interface with all lawfal avocations the welfare of the interface welfare of two welfare interfaces and or-plants, and the welfa of two with richings of despair. Could all the thems of evil produced in the land by thistoprenerse, come upon us a one hourid script, it would appall the nation, and put an end to the thems of evil produced in the land by thistoprenerse, come welfare and the crise which the bloody traffic extorts, and the beam of the maker should exist the bloody traffic extorts, and the beam of the solid dwall in 16¹. What, if in every part of the dwalling, from the salar, and type testemature, all the skills and hours of the visions data, and type testemature, all the skills and hours of the visions data, such type testemature, all the skills and hours of the visions data, such the protected that all the skills and hours of the visions data, and which the bloody traffic extorts and stord upon the vision start the crist which the bloody the skills are hours and bloody What, if at eventids and at multiplit, the airy forms of men destroyed by intemperanes, dingle sees hamming the datalleries and stored is and they resulted the have, full the skills and hours of the shifts of the prostrong the swees, fitting attivers of men destroyed by intemperanes, during sees hamming the datalleries is the orbit scape interpretenses, during and scaling provide the skills of whith and to store the strateget in a scale of the swees, fitting attivers of men destroyed by integrating and as during the bloody that and to do the strateget in a orbit they resulted the base, fitting attivers and a strateget in a orbit they result and the base fitting attivers and a strateget in a orbit they result and the base fitting attivers and the data from the strateget has a strateget the the skills attivers and to strateget in a orbit they result and t we use ragging and sending up from the hold within, and from it rese without, granss and load lanents, and wailings i why would as do each accest who would laborin cased dutilisers i who would na-te such adjus? Oh, when the sky over our heads, one great whispe gallery, hange down upon us all the lamentations and we white in parameters exists, and the firm forth, one noncorous medium of sound at up from beneath the wainings of those the commerce of orden is had sent thinker, these termedous realities assailing our sense all twignests our consciences, and give desistion to our purpose o rankion. But these evils are real, as if the stones did evy out of the , and the beam answered it, as real as if, days and night, wailing a land in every part of the dwelling, and blood and stateleous were insafter a highly about there and didiilleries (and we may add brew), and with unearthly voices are made over the billows, and howe) and with unearthly voices are made over the billows, and howe) and with unearthly voices are made on our case their load lament y are as real as if the sky over our heads, collected and brough a baott es all the notes of reary in basile collected and brough a baott as all the notes of reary in the add, and the firm earth all open a parange? for the wailing of despair to come up from ba th—H. W. Baetler.

h -H W Basher array at Movies -Mr. Janes G Hendrickson, of Freshold, Mon-th Contry, New Jersey, "Ina gone and done it." After 49 years of the "withling," Is has make an analytic that will not only "go of "but will compel divers other bodies to which it is attached, to go wine, in short, it has power! The success is in the direction in how may have so long habored in vain, viz, by the use of arms halfs attached to a splinder on as to keep the extra weight always takes attached to a splinder on as to keep the extra weight always takes attached to a splinder on as to keep the extra weight always takes attached to a splinder on as to keep the extra weight always takes attached to some dock-work, which it tarned without one round. The machine engines no starting: take aray the blocks, tages of "like the shing of life." The model was in our office years and attached to some dock-work, which it tarned without one mover could not be tarned off, and it would have to be managed a skitch horse, i.e. either whiched, "or held by the briell. If it "It was to going fast," we take the contingent force asguired by halfs would prevent their rolling back to the center, but of this we have and prevent their rolling back to the endrickoon will take steps to remnerate humael for hay years of train, and it is prob-able before long exhibits and the south indice in the eity, where which horse, is splinder to speed. Mr. Headrickoon will take steps to remnerate humael for hay years of train, and it is prob-able before long exhibit is part to is speed. Mr. Headrickoon will take steps to remnerate durate of its mories. After a careful cram-tion, we can atally any in all strings and friends at minime in the origing power weight and self-aljouring and preve share in the oity, where whom the splinder of commerce.

A New Pressen Forosa, Wosnen.—For some time past the scientific data as two housed with the preparation and staining of wools— datage or coloring them at will, infaning certain sales or mingling in grandlaughter of the former care. We have now constituting better all this. A help write who has attained high rank in the branch hover painting—Makaus Leptince de Beanfort, a pupil of Reforms grandlaughter of the former correlary of Loois XVI – has discov-in a mode of perpatual preservation—wo may call it *constantaneously* of a grandle of perpatual preservation—wo may call it *constantaneously* is a mode of perpatual preservation—wo may call it constantaneously etc. keytever green, and flowers always fresh and brillinat! M and, who shad you up in order to make you evaluring, in a length passed. The discovery in to be applied, it is easily so effectually to *Theore* can's that seems in the middle of winter our fashionable friends to essable to seem the gayset flowers in all the popp and degence here remover hereorem *Besten Transcript*.

A Born Youv,—Here is a pleasant scrap from the fasile pan of Wills th is a porm, without being does not actually the fasile pan of Wills is a porm, without being does not actually state which has furnished quite a day of poetry for the children. Writing in my room at a late hour, it was andheny interrupted by the flutting of wings aquicat the win-dow, which at first I thought an account of sing bard and from all perils of faces and tree tunds. I resumed my pen. In a few minates the statement to achieve statement days and writing the fluttere and from all perils of faces and tree tunds. I resumed my pen. In a few minates the statement to succe was made again, and repeated upop the larger window of the adjoining room in which dept my infant in her calls. The near reside the lattice, and in came the stranger-streing round and room the endle and a last at highly grant the carting of the level of the di-strate of the window, and was any canger by band and pet under a mine in the window, and was any canger by band and pet under a supen breaked backet, to its sates for the might from the near-mizes of the window, and was any canger by and any pet under a supen breaked backet, to its sates for the might from the unversed larmits in of the window, and was any canger be stored by month pet under a supen breaked backet, to its sates for the might from the unversed larmits of the house, but ad, the internet of the stary and the tim to pether, for the children in the mercanger '. Could any month person-

I the house, but oh, the indexet of the story and the text lo-for the shiftens in the morrang? Used any neural person-but there was no maximg in her visit? They workshed the fittle read boston with its throb of watchfulness, and futured upon its mid-cooling, among their signs thoughts of thing's experimetarial are waking arcsma that need not be interpreted to be fail to have sing. When the little watcher dev forth again—released in the ag air—it was, even to my world-worn belief, an angel on his

BEMARKABLE CONCUMENCE. - A correspondent of the Petersbury Virginia) Express, writing from Charlestown, in that State, relate he following series of incidents, which, if true, are certainly very sin

the following series of incidents, which, if true, we certainly very sin pulse: • Washington was accustomed to wear two scale on his watch—one of poly, and the other of silver. Upon both of them the letters 'O. W.' were engreed on, rather, cut. The scale how wors as early as 1754, and they were about his person on the terrible day of breakdock's defait. On that day he lost the silver well. The gold one remained with the Gen-eral unit the day of his scale, and was then given by him to his neph-were engreen any, when, in riding over his form, he dropped it, and outful nerves receiver it. The ouler day, the gold scale, lost scenarios and poly and the silver of the scale work of the scale of the scale scenarios act, was pleved ap, receiprized from the latters 'O. W.' on it, and restored to the son of the gentleman to whom Washington had pre-neuros active and the gentleman to whom Washington had pre-neuros active scenarios and the scenarios of the scenarios in 1756, just one hundred years ago, when ploved up on the sitter of the battle in which Draddock was defeated, and in like manner receiprized from will be scare possible—anneely, from the gentleman himself, who has thus restored to him these precisus mementors of his great ancestor. The disk is him these precisus mementors of his great ancestor. The disk is him these more period of an ort-anise mixing, that truth. Heggen for in strangeness. I repeat, there is not the slighted cangeration or mistatement in the matter, and no room for mistake. In legal phraselogy, 'the proof vectualize very other hyptholesiz."

paraseting y, the proof exclude every other hyponexis. Generating the proof exclude every other hyponexis. Substances provide the hyponexis of street colors, hyponexis of the proof exclude every other hyponexis. The proof exclude every other hyponexis of street colors, hyponexis of the proof exclude every other hyponexis. The proof exclude every hyponexis of the hyponexis of hyponexis of hyponexis of hyponexis of

As Indian being once questioned as to the origin of the human race responded substantially as tottows: Our Great Father, the Great Spirit, had created the sun, the moon, the stars, and the earth, which the replenished with buffalo, lik, deer, antelope, bear, and beaver. Our Great Father looked upon all these things and preveries there was yet something wanted—a being like to himself. So our Great Father went up the creek—here it seems tradi-tion has not handed down the name—and looking around discovered some black elay, out of which he formed a man. But the Great Spirit was not satisfied with this man, because his face and body were black, and his hair woolly. So he lat his in there and works little piece further up the creek, where he naw some red clay, out of which he formed at the order and aw some whice decay, out of which he formed, which man the ardy satisfied. So our Great Father went all further up the creek and we some whice decay, out of which he formed, which man and looking upon him with administion and pleasure, exclaimed, "This is a perfect man."

Hawrens' Magartsu, it is well known, is made up principally from foreign joarnala, without the usual acknowledgment or credit. The best articles which have appeared in it are perhaps those which they have tolen from *Hawscheid Words and Festers' allogation*. We have known one single number to contain no less than four entire articles from *Hawscheid Words*, published in *Harper* precisely as if they were original This system of princy did very well at first, but as their readers soon detected the frand, they became diagnated, and withdrew their patronage *Provent Cite*. -Empire City

A CLEBSVEAN exterising the scholars in a Sunday School in Wi consin asked a little boy how he thought Jonah felt while in the whale belly ! "Pretty well down in the mouth, sir," was the prompt reply.

SPECIAL NOTICES.

DR. G. T. BEXTER, 89 EAST THIETY-FIRST STREET Between I exington and Third Avenues, NEW YORK.

- J. B. CONKLIN, the well-known Test Medium, has taken rooms at 542 B The Manifestations through Mr C. consist chiefly of Rapping, Tipping, and Hours from 10 to 12 Morning; 3 to 5 and 7 to 10 p.m.
- MES. COAN, Espping and Writing Medium, will hold public circles daily at toms, \$27 Broadway. Hours from 10 to 12 A.M., 3 to 5 and half-past 7 to 94 P.M.
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