



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 113.

The Principles of Nature.

UNIVERSAL RELIGION.

"For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead (divinity), so that they are without excuse."—Rom. i. 20.

"Do by nature the things contained in the Law."—Rom. ii. 14.

There is evidently a connection between the religious ideas of different nations, and when we shall come to understand them better, their harmony with the leading truths of Christianity will be seen and admitted. The facts which modern travel and scientific research are bringing daily before the observant mind, go far to confirm the truth of a universal religion, marked, indeed, with different developments, characteristic of the periods or epochs of the world's advancement, but at the same time exhibiting enough that is common, among all tribes and in all times, to reveal a harmonious purpose and end. That is to say, there is enough in the ideas common to all times and all people to warrant us in believing in a universal religion, represented and often veiled under forms of diversity, according to the degree of development and culture of the times.

This universal religion is what modern divines call Natural Religion, in contradistinction to Revealed. We do not accept the distinction, believing, as we do, that revelation is as natural as development, and that it represents only another state, or brighter state of advancement in the united and never-divided dominion of a common Father.

Every form of human development is natural, and what is called revelation is only one of its higher forms. Every elevation of the human mind above the plane of its animal and selfish instincts but develops the divine power given it of the universal Spirit of God, which opens to it higher and holier views of all things and of God in all.

Besides, it is impossible to determine what ideas in religion are natural, even admitting the distinction of the Christian theologians. We have no data by which to settle such a question; that is, we can not say what ideas of religion are discovered by what they call natural processes, and what are not. With me, all ideas of religion are *revealed*, and they take on different aspects according to the degree of culture of the individual to whom they are revealed. For example: The idea of God is universal; but the form that idea will assume, and the impression it will make, ever depend, as it has ever depended, upon the degree of moral and spiritual elevation of the people who receive it. Again: To worship is human, and arises from a common nature in man; but as to how we shall worship, and what, depends upon the kind of development and influences we possess and choose.

The war between natural and revealed religion, therefore, we regard as an unnatural war. Nature is from or of God, and consequently natural religion must be of his appointment, and in such forms as will suit the degree of development and culture to which his human children attain and aspire. What is called revealed religion, stripped of its errors, which subsequent culture in all departments of human knowledge shows to have been mistakes, we believe to have been natural religion. And in this view, Christianity itself is natural religion, just so far as it affirms and exemplifies absolute or spiritual truths. The unity and spirituality of the Divine Nature; the nearness and power of Spirit-realms; and the onward and eternal progress of man, are at least its grand ideas, and become, in its intelligible propagation, the clearly recognized and illustrated elements of its influence over the development and elevation of man. And as all things must be referred to and regarded as of God, the spiritual (or *revealed*, if we prefer the name) is but a higher form of natural, from which flows what one state of culture calls *miraculous*, and another wonderful. Why separate what God has joined together? Christ is natural, but not ordinary. His miracles seem to flow as naturally from him as the rudest prayer or service from the most superstitious creature upon earth. He claimed them not as unnatural works, but as evidences of his spiritual elevation—as "manifestations of his glory!" In himself was revealed the higher nature of Spirit, and his works exemplified its power over disease, mental infirmity, death, and all outward seeming, and by this means he made known his spiritual affinity to God, and man's sublime relationship to a spiritual world, holding out to him a possible converse with "the dead," whom he said were not dead to God. "He is not the God of the dead, but of the living, for all live to him," in the different mansions or spheres of his unbounded dominion, and in the different degrees of their advancement in those spheres.

Then, the *revealed* is only an advance upon the common and undeveloped; but both are natural, and both are of God, "who giveth to all liberally, and upbraideth not." The development of any power in man is a revelation to him, and when made known to others, is a new possibility revealed to them. Miracle, then, I can but regard as a higher development of natural power; and men miraculously endowed are men whose endowments are above the ordinary, and as such, Christ would

call them "lights of the world." Not lights, however, for the sake of putting out the light in others, which would be, and is, the case, where we receive their light as the sum of all light, but lights to reveal a state to which others may come, to make known a new possibility. Natural and revealed religion, then, are to be regarded, not as different bodies, but as different members of the same great body of light.

We are familiar with the forms in which this question is usually presented, both by what are called natural and Christian philosophers. By a logical process, the latter often attempt to deduce the primary truths of religion upon a basis of pure reason. But the value of that process is impaired by the fact that they are already possessed of the truths they labor to deduce, by living in a Christian land. We may, therefore, admit the justness of their conclusions, and that they have hit the true doctrines by their logical process, and yet not admit that these doctrines are the spontaneous growth of the human understanding, seeing our logicians had them in their minds before they commenced their process of logic. A man may come to this church in the dark, and take a particular seat, but it is because he has been here in the light. And to ascribe the great truths of religion to a spontaneity of natural development, because we can find them in most minds around us, is like ascribing the light that now shines through that window to the window, and not to the sun. All men around us enjoy the light of revelation, and to fancy they do not use it, because they formally ignore or denounce it, is to me like boys playing blindfold, pretending to walk with their eyes shut, while at every turn they peep beneath the bandage, and furnish themselves with a new direction. The truths in all such reasonings are presumed and foreseen.

But pressed at this point, the appeal is made to another court, and proofs of natural discoveries in religion are referred to as existing before the Christian era, in the Oriental, Grecian, and Roman philosophy. But here, again, is an assumption. It is assumed that these philosophies had no connection with revelation, for it is assumed that revelation was localized in Judea, and was never developed beyond it. Now, while we can not admit the assumption of modern theologians, that all the world is indebted to the Jews for their basis ideas of religion, at the same time we can not admit the assumption of natural philosophers, that the philosophies of the ancient Gentile nations were the spontaneous growth of the human mind. Nothing appears more clearly upon the history of these philosophies, than that the great minds to which they are now ascribed, often sat down beside the stream of revelation from the higher spheres, either in their own or in foreign countries, and filled their own bright vessels with a lore or a tradition that existed or commenced its flow before the origin of their systems. Three hundred years before Cicero gave forth his forcible and beautiful thoughts, the best voices of the Academy had been heard in Greece, and he was their constant pupil and admirer. Even the "divine Plato," whose name marks an era in the intellectual advancement of the world, was but a mirror in which the Orphic, Helmaic, and Magian wisdom glassed itself before the western world. Anaxagoras, who was the first among the Greeks—according to what little is known of such dates—who affirmed the world was formed and governed by a Supreme Intelligence, had traveled in Egypt. Pythagoras, also, and all the lights of Greece, refer us to an older era. They were, and they acknowledged themselves to have been, MEDIA of light transmitted from an unrecorded antiquity. That light parloot, also, more or less, of the coloring of their own minds, and their errors are perpetuated with it to this day. To the banks of the Tigris, of the Ganges and the Nile, we may trace this light, and then not find its origin. The higher we ascend, however, the more theistical and religious the thought appears, and the life of man corresponds. To a revelation older than history, from which the theologies of India, Persia, and Egypt, and after them the philosophies of Hella and Magna Grecia, derived their ground-ideas, we trace this stream of human thought, and are lost in our way before we find its source! We are disposed to believe, therefore, from all before us, that the fathers of every race of man enjoyed divine illumination, the same that is claimed for their fathers by the Jews. And we come to this conclusion, not solely from the fact now stated, that the fundamental ideas of religion may be traced to an unrecorded antiquity, but also by the *a posteriori* reasoning of modern Christian philosophers. They tell us that from the very idea of God and the wants of the human soul, a revelation, such as Christianity, is more than presumable. In other words: The necessity for revelation exists, and therefore it was given. But if it was necessary for the children of Abraham, they tell us why it was not necessary to those who were fathers to the tribes of the Gentiles? Every argument that will prove the necessity for the revelation of Moses or Christ will prove the necessity of a universal revelation to every natural division of mankind. And this we believe. The existence of God, the immortal life, and the basis of human obligation are truths recognized in all tradition and in every reliable record. They were given, doubtless, to infant man, so soon as he was capable of accountability, and are the original dower of his soul. They have been often rekindled, as

fires that had been smoldered by the interfering hand of superstition, and may be rekindled at any time and by any hand sufficiently opened to grasp the alliances of our spiritual nature.

All spiritual truth is, then, the product of revelation, and the best lights of the world have been ready to acknowledge it. We have not room to quote authorities, but with Christians a few will be sufficient:

"In the beginning was the word—the word with God which became God to man, and the light that enlightens every man." (That is, from eternity (which the Jews called the beginning) God revealed himself, and his revelation was ever light and life. The mission of Jesus is a grand proof of this statement.

Again: "That which may be known of God is manifest, being clearly seen by the things that are made, even his eternal power and divinity."

It is thus that the spirit in man has been called the "candle of the Lord." A candle is not a sun, but still it gives light which in its nature may not differ from that of the bright luminary of heaven.

"The Spirit of the Lord giveth understanding." "The word is in thy heart and mind."

But we have yet to consider what is to be understood by natural religion, or what are the common truths which have sprung up in the mind of man, by illumination from the Source of all truth. Before, however, we advance to an answer of this question, it would be well to make an appeal to your own experience. What one of you ever reasoned out the truths you now believe? Logic is not born with men, and as a power of mind comes not to all, nay, it is the property of very few. Whence, then, come these truths? You may be able to tell when you received a particular conviction, but you can not tell why it came, nor how. It came—that is all. It came of itself, when your mind, by some event or no event, by a sermon or without one, was made watchful, and your thoughts were turned spiritualward. That is to say, our convictions of religious truth are not syllogistic conclusions, but impressions, or intuitions, if you had rather call them such. All personal experience is revelation—a revelation made in us of so much truth—that is, a revelation of truth to our experience. Even the truths of any given revelation, such as those taught by the prophets of Israel and the apostles of Jesus Christ, are not truths to us but as our minds are opened to receive them, which makes them a new revelation to us. Thus all religion is revealed, some of it doubly so—that is, first to one man, or set of men, and then, by a historical sanction, to others, who also are brought in themselves to realize the fundamental basis in their own souls. "The inspiration of the Almighty giveth understanding" here as everywhere. Not only "Lydia's heart," but all hearts may thus be "opened." Not merely Peter acknowledges the Christ, whom flesh and blood can not reveal, but all men of open souls receive of the Father, and hence all religions claim the element of revelation. Religion is thus seen to be natural to man. It takes various forms—Hindoo, Mohammedan, Christian—but it is a development of the soul of man, and, as such, may be called natural; it is wrought out of human nature by God, and, as such, may be called both natural and divine!

We may, then, with assured confidence, believe in a universal religion, and seek those ideas which are common to all mankind, so far as we have any reliable account of their religious development. And

First. We commence with the idea of *revelation*. This idea is common to all religions. It assumes every variety of form, but I think it always recognizes the incarnation, for a longer or shorter time, of spirit, either Spirit of God or of high intelligences subject to his will. God reveals himself: The Divinity is manifested; the difference is as to manner and degree. It is difficult, if not impossible, to conceive of Divine Intelligence without expecting a revelation from it. The gloomiest picture of mind on earth is that which doubts or denies Divinity, and consequently seeks no affinity with its manifestations. The demand in the nature of man for intelligence above the range of his external observation is imperative and constant. It may seek relief in the belief that invisible powers are above it, to order and direct the way of its advance, but except in the Power of all powers, the Intelligence of all intelligences, can it find full satisfaction and unwavering trust. Hence its readiness to believe in God the Supreme, and to find in the knowledge of all spiritual manifestations, through whatever media, the assurances which give stability to its own spiritual purposes and hopes. It demands a revelation, and finds one, and the one found will ever correspond in its character and purposes to the nature and extent of the demand. As the soul opens and expands its powers, the universe opens to it, and clouds break away from the dark places of its foreseeing vision, while a halo of new glory in the ever-nearing and ever-receding horizon invites it to its eternal and eternally upward and onward path. God hath spoken to the fathers, to his Son, and ever speaks by his Spirits in every ear opened to hear. And he openeth the ear by every vicissitude of life: by joy and by sorrow, by birth and by death, by union and separation, by festival and funeral, saying, Blessed are your eyes, for they see, and your ears, for they hear—see the lights and hear the

voices of the heavenly visions. From the rudest fetishism to enrapt apocalyptic vision, every form of religion retains this element. Either in incarnation or communication, or both, we find it everywhere and in all ages.

Secondly. Intimately connected with this idea is another, which we will call *worship*—the highest exercise of human faculties. It may be rudely conceived and repulsively manifested. It may be voluntary homage or compulsory tithes. It may be joyful thanksgiving, making a very holiday of gladness and triumph in the soul, or a dread of avenging and remorseless wrath, causing that holiday to go down in night and appalling terror. It may consist in bloody rites of beastly or even human sacrifices, or in deep, voiceless silence or intelligible utterances; in the sounding of gongs, and the swinging of censers, and the showing of wafers, divers baptisms, and laying on or even wringing of hands, or in the holy meditation or filial trust that feels or says, O my Father! Worship, in some form, is universal.

That oft-repeated observation of Plutarch is true, and no people have, as yet, been found among whom worship to some idea of Divinity is not also found. "You may travel the world through," says the wise old heathen, "and find towns and cities without walls, without letters, without kings, without wealth, without theaters or places of exercise, but there never was seen, nor, nor never shall be seen by man, one city without altars, without prayers, without sacrifices for obtaining blessing or averting curses."

From the universal characteristics of man's nature we might advance to the specific doctrines that have characterized the various forms of religion, but our space forbids. The views they have presented of the nature of the powers that rule the world; of the problem of evil, and its conflict with good, and the fact that generally they have expected the final supremacy and triumph of the good; the doctrine of redemption, now taking on the repulsive form of vicarious substitution of the innocent for the guilty, and then the attractive and overpowering aspect of self-devotion, even unto death, for the deliverance of the deceived and suffering from evil, and their restoration to brighter views of and holier affinities to God, are doctrines which, in some form, are connected with all the primal beliefs of the world. Nor have we time to enter upon the examination of the proofs offered to sustain them, and the severe sifting that human culture has given those proofs, to separate the false from the true. But this we can say, the ideas of the existence of God, and of a future immortal life, may be regarded as the strongest convictions of the human mind.

Of the existence of no being has the mind of man been so fully persuaded as of God. It has differed in its conceptions of God almost infinitely, but the idea has been an essential idea to every sane mind. An atheist, metaphysically speaking, is an impossibility; for every sane mind must refer all things to something, and whatever it conceives of that something, or whatever it names it, that is its idea of God. The change of the name does not change the unavoidable conception. Every man believes in God, a supreme will, a supreme intelligence, though the intensity with which we hold the thought may differ as widely as our culture and habits differ. The strongest of all convictions is the conviction of God. The idea is a necessity, and therefore universal. It is an ultimate fact, a primitive belief. No definition of it, however, can be called perfect; most definitions are absurd. To define is to limit, but God is unlimited. He who includes all, and is yet above all, can not be defined. The nature that explains all can not be explained. As well expect to see behind our eyes, or recognize behind our consciousness, as to attempt to define and comprehend Him who determines all things, is all things, and yet above all things!

"Him who dare name,
And yet proclaim,
Yes, I believe!
Who that can feel,
His heart can steel
To say, I disbelieve!
The All-Embracer!
All-Sustainer!
Doth He not embrace, sustain
Thee? me! Himself!
Lifts not the heaven its dome above!
Doth not the firmest earth beneath us lie?
And beaming tenderly, with looks of love,
Climb not the everlasting stars on high!
Are we not gazing in each other's eyes?
Nature's impenetrable agencies—
Are they not thronging to thine heart and brain,
Viewless or visible to mortal ken,
Around thee weaving their mysterious reign!
Fill thence thy heart, how large so'er it be,
And in the feeling, when thou'rt wholly blessed,
Then call it what thou wilt—Bliss, Heart, Love, God!
I have no name for it—its feeling all;
Name is but sound and smoke,
Shrouding the glow of Heaven! * * * *
* * * Beneath Heaven's genial sunshine everywhere,
This is the utterance of the human heart;
Each with his language doth the like impart;
Then why not we in ours?"

No demonstration of logic can prove the existence of God,

for it is ever proven, ever presumed, ever taken for granted. The soul needs him in its first thought, and in its last; it can not think without Him. We believe it without Bridgewater Treatises, and despite all infidel denials. *We believe, that's all.* As Napoleon said to his philosophical companions on the ocean, pointing to the stars: "You may talk as much as you please, gentlemen, but who made all that?" This is a spontaneous question, and finds its own answer. It is our first impression, and is doubted only when made the subject of doubtful reasoning. Zinini was arraigned upon the charge of atheism, for all miserable persecutors love to make this senseless charge. He lifted a straw from the floor, and holding it up to his reverend judges, said: "This straw compels me to confess there is a God!" A straw is as unaccountable as a universe, and he to whom nature unstudied and undissected is not the immediate presence of God, will never reach the idea by discovery or dissection. He who can not see Him in the living subject, will not find Him in the dead skeleton. He who sees Him not in the flowering prospect of nature, where myriad germs are crowding, rushing, storming into life, in the forms that flit, and bloom, and wave before our eyes daily, will not find Him along the dusty ways of death, or in the putrid atmosphere of anatomical dissection. No; the recognition of His existence is given in our moral nature. If any thing is certain, this is certain. It is a primary recognition of our consciousness. Our nature asks for the highest good, and but one can accomplish it, and that is God. Our moral instinct, our moral consciousness, implies a God, as certainly as our sensitive experiences imply a material world. The eye does not imply light more infallibly than the moral consciousness implies a God. And thus we have the same evidence for the being of God that we have for the outward world. That is, we have our own experience. And when to that experience we add the consenting testimony of all nations, we could not have a greater moral certainty. To ask to see Him is to ask an impossibility; but to ask for Him in every manifestation of intelligence and love, is but to follow every pure instinct of the soul and every clear demand of the conscience.

But we dare not dismiss this review of a universal faith without drawing a distinction. While no man can look upon himself, and say, I believe Him not, yet how few of us can say, We so believe as to make His will the rule of our lives. This faith is the *choice* of the soul, and the power to make it determines the real character of every human being, and its capacity for excellence and glory. In this view, faith is not an impression, but an act—an act of the mind and the will. I can not resist evidence; but I can refuse to examine, or having examined, to follow its leadings. Upon every examination of every manifestation of God, we must choose, and sometimes at great sacrifice, or we can not come into positive relations to truth. We may preach till we grow hoarse and gray, we may see Spirit-manifestations till our eyes grow weary and dim, yet if we choose not the law of God's being and authority in them, and in all things, we come into no real relations to truth. We must choose to believe, or no opinion is of any truth to us. The evidence may be never so great; the sainted dead may rise before us, and minister at our family or chosen altars, yet if we choose not to accept their ministrations, we can have no profitable realization of the truths they utter. This, with me, is a great and all-reconciling truth. We ought to rejoice in it, for in it we may perceive our preserved personality and individual glory. A fact, however certain to others, can not be received by you or me, so as to help us, without our choice. And already you will find your personal consciousness going forward with a sort of forefeeling for every truth necessary to your happiness or progress; to the everlasting truths concerning God and the immortal life; truths which every revelation reverses, every civilization recognizes; truths which alone make life tolerable, or, I would rather say, which alone make the real life, and without which life is not life, but merely an outward seeming, a something into which we have come we know not why, nor whence nor whither tending! And, O my soul! wouldst thou call this life? Why thou art here, thou knowest not. Every day thy companions, by a dark and forbidding way, are going where thou knowest not! And thine own habitation is being unpinned, and there is no remedy! Ah! there is nothing can meet these extremities of thy experience but faith in God and thine own immortal destiny, which is faith in thine own parentage, in the only conceivable purpose of thy being, and in all thou couldst possibly desire. To know that God is, and I am, and that I may be more and more His as I accept His will in creation and providence, which is but the only conceivable will regarding my development and glory, is a faith that can inherit all things, for it opens all things.

"The proper study of mankind is man," says Mr. Pope. "Learning," says Lord Chesterfield, "is acquired by reading books; but the more necessary learning, the knowledge of the world, is only to be acquired by reading men, and studying all the various editions of them." Again: "All are in general, and yet no two in particular, exactly alike. Those who have not accurately studied, perpetually mistake; they do not discern the shades and gradations that distinguish characters seemingly alike," etc. "Let the great book of the world be your principal study."

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, JULY 1, 1854.

THE NEW ORGANIZATION.

We copy into our present issue the minutes of the proceedings of a meeting of Spiritualists, recently convened at 553 Broadway, in this city, for the purpose of effecting an organization, and which purpose, as will appear from the published minutes, was accomplished. It has been suggested that we owe an apology for neglecting to announce, at an early day, to our numerous readers, the time, place, and objects of so important a meeting. That the proposal to give a particular form and definite direction to the great Spiritual Reformation of the age is a universally the highest importance to the interests of the cause universally, can not be questioned for a moment, and that the great body of Spiritualists throughout the country should be informed of, and permitted to participate in, such a movement, we, at least, have no disposition to deny. As this organic development is ostensibly general in the principles which have governed its origin and formation, and the chief objects to which it is to be devoted—directly addressing, as it does, the people of the United States, and being already denominated, at least by a portion of the secular press, a *national organization*—it may be thought that we have, thus far, treated the movement and those engaged in it with becoming indifference. Persons at a distance, who have no knowledge of the facts, very naturally entertain this idea, and as such an impression is not only erroneous in itself, but personally injurious, we are constrained to explain these remarks by way of explanation. We make no complaint, but merely desire to stand in a fair light, and to occupy our true position before the public.

We certainly are not wanting in a deep and heartfelt interest in whatever concerns the progress of the common cause, and in view of the position we occupy as the proprietors of a widely-circulated journal devoted to this cause, it seems to be due to ourselves and our readers to state briefly, that we had no knowledge of the recent meeting until its deliberations were over, and the organization formed. We said nothing last week of the occurrence of such a meeting, for the reason that, up to Monday morning, June 19th, the day that our last paper was made ready for the press, nothing had publicly transpired of which we had any knowledge. We could offer nothing respecting the proceedings of the Spiritual Council, because we possessed no reliable information, not having been admitted to a seat in that council, even in the capacity of reporter, and also for the reason that said Council neglected (perhaps an accidental omission) to furnish us with a copy of the Secretary's minutes, at the time the *Herald*, *Evening Post*, and other secular journals were supplied. It will strike the reader as somewhat singular that the *Herald*, and other papers in which Spiritualism has been uniformly caricatured, and its friends abused, should receive such special favors, and while the *TELEGRAPH*, that has fought the battle with the opposition—in this region, at least—almost single-handed and alone, is deemed unworthy of a similar courtesy.

If we are rightly informed, the meeting was convened without any public notice, and it is certain that a large majority of the Spiritualists in this city had no knowledge of the fact until the proceedings were published in the above-named journals. How far an organization thus originated can be justly regarded as national or general in its character we will not presume to say; but we have felt that the occasion demanded the foregoing observations as our apology for a seeming indifference to a most important movement, and for an apparent want of proper respect for the distinguished gentlemen whose names occur in the report of the proceedings.

It is not without a feeling of extreme reluctance that we have thus briefly referred to the above-mentioned circumstances. But we were not willing to give an occasion for the inference that we are opposed to "the diffusion of spiritual knowledge" by all appropriate agents and legitimate means. The persons who composed the late meeting are disposed, we feel assured, to use such means and agents; and we should be glad to see the whole nation engaged in such honorable service. We, therefore, make no issue with the society just organized for this purpose. Its general objects, so far as we are permitted to understand them, appear to be good, and we sincerely hope and trust that no exclusive or precipitate action, in a matter of so much importance, will obscure its prospects or diminish the usefulness of its members.

VOLUME TWO OF SPIRITUALISM.

MESSRS. PARTRIDGE AND BRITTAN:

Being frequently inquired of as to the forthcoming of our second volume on "Spiritualism," I will thank you to state the cause of the delay.

The book is written, and it needs merely to be revised for the press, but I have been prevented from doing that, by the fact that I have been for some four or five weeks suffering from an attack of Chagres fever, which I brought with me from Central America, and which has frequently, within that time, confined me to my bed, and at other times left me strength enough only to attend to my professional business.

I am in hopes I am now mending, and if I am I shall at once put the manuscript into your hands, so as to get the volume out in August.

Yours truly,

J. W. EDMONDS.

P. S.—That will be immediately followed by a work on "The Mental Proofs of Spiritual Intercourse."

VOICES FROM SPIRIT-LAND.

A volume of poems bearing the above title is just issued from this office, and ready at our counter for such of our readers and the public as may desire copies. The volume is highly interesting, both by virtue of its subject-matter, and the fact that it was uttered through a medium, Mr. Nathan F. White, of Troy, who certainly lacks, in his normal state, capacity or taste for poetical composition. The volume extends to about 250 pages, and embraces a great variety of topics—nearly all kindred to Spiritualism—preceded by an Introduction and Invocation by C. D. Stuart. As it came from the binder too late for an extended review in our present number, we must defer further notice until the next issue of the *TELEGRAPH*. As indicative of the prospects of the book, we may remark that we have one order for 500 copies.

REV. C. M. BUTLER, D.D., VS. SPIRITUALISM.

CHAPTER V.

The author of the discourse under review next proceeds to make certain fundamental distinctions between the spiritual phenomena recorded in the Scriptures and those of the present time. Of the former he assumes the following to be the distinguishing characteristics:

First. They were uniformly produced by "a visible agent in the form of a man, who asserts that he is God's agent to tell us truth and duty, and to reveal to us a Spirit-world."

Second. The ancient wonders "reversed the established natural laws of the universe."

Third. The Christian miracles always had "an object worthy" of such Divine interposition.

For the sake of brevity the form of the statement is changed, but its import is carefully preserved. These points, substantially, are all positively asserted; but not one of them is adequately sustained by the facts. Besides, the author does not attempt to support his assumptions by one clear and valid reason, nor so much as attempt to give them a specious aspect by a single plausible sophism. His bare *ipse dixit* is all we have, and this, at most, will only satisfy those who still have faith in the infallibility of "the regular succession." Respecting the current spiritual phenomena Dr. Butler alleges:

First. The agent is invisible and unknown.

Second. The results do not involve a suspension of the "natural laws."

Third. The process is clumsy, the intelligence confused, and the actual results subservient to no important purpose. Hereupon the author affirms that, "there is not the slightest resemblance between the miracles of Christianity and the so-called supernaturalism of the spiritual manifestations."

Now the points involved in the above statement are obvious enough, but the alleged fundamental differences observable in the comparison of the ancient and modern phenomena are not so clearly perceived by us as they are boldly asserted by Dr. Butler. Indeed, it is not true, as he would have us believe, that those ancient marvels were uniformly, or even generally performed by "a visible agent in the form of a man." It will not be pretended, even by those who cherish the largest faith, that Moses created or produced all the wonders recorded in the Pentateuch. He did not kindle the "flame of fire out of the midst of a bush" which burned in his presence and "was not consumed;" he did not rear "the pillar of fire" and "the pillar of cloud;" nor did he occasion all the thunder and lightning which are said to have shaken and illuminated the pinacles of Sinai when the Law was given. Elijah did not cause the startling phenomena which are said to have occurred on occasion of his visit to Horeb. He was but a passive spectator while an invisible agent moved in "the wind," "the earthquake," and "the fire," or spoke in "the still, small voice." There was no such "visible agent" as Dr. Butler describes to occasion the prevailing darkness and the rending of the veil of the Temple at the crucifixion. Peter did not release himself from prison; he did not produce the "rushing mighty wind," the "cloven tongues of fire," or cause the multitudes with one accord to speak in foreign and unknown languages on the day of Pentecost. Paul did not produce the great light which pale the midday sun; the voice speaking in Hebrew was not his own; he did not knock himself down while on his way to Damascus, and thus temporarily destroy his eyesight; nor were any of the phenomena herein mentioned produced by "a visible agent in the form of a man." This will suffice to show how far Dr. Butler's assumption, as embodied in the first proposition, is removed from the truth.

Second. It does not appear that "the established natural laws of the universe" were suspended or reversed by the authors of the Jewish and Christian miracles in any sense that either justifies Dr. Butler's assumption or that essentially distinguishes the ancient from the modern manifestations. It is conceded that many of the occurrences described in the Bible were quite beyond the unaided powers of material nature. The physical laws unaided by the voluntary action of mind would never have developed the same phenomena. It was necessary that intelligence should concentrate the existing natural forces and direct their application to the accomplishment of specific objects. If, then, we accept a definition of Nature which narrows her empire down to the realm of gross elements and blind material forces, it will appear that the ancient wonders were supernaturally produced. But in this limited sense the artificial processes of generating steam and electricity, and the modes of their application to the interests of science and art are likewise supernatural. Precisely the same phenomena would not be likely to occur from the casual disposition of physical substances. The laws of matter, without the direct cooperation of mind, would never run a locomotive or build a city. Nevertheless the application of steam to mechanical purposes does not violate any natural law, and the building of cities is no miracle in the theological sense of the term. Thus all things which human art and industry have created or achieved, have required, besides the existing elements and potential forces of Nature, the superaddition of a voluntary intelligent power; and if this power—the spirit and the sources of its inspiration and action—be not comprehended in our definition of Nature, or included within the storehouse of her exhaustless nature, it will appear that all things which have employed the constructive powers of man, from the most complex to the simplest forms of art, have been supernaturally originated. Yet neither modern artists nor ancient miracle-workers have reversed the laws of Nature, or ever suspended their operation for a single moment.

It is recorded that Christ and Peter walked on the water, being upheld by an invisible spiritual power. Philip, according to the record, was taken up in the air; and if we may credit popular history and the human senses, analogous phenomena have occurred to men in different ages. Justinus Kerner relates a number of examples of a similar kind. When subject to a spiritual influence, the Seeress of Prevorst would float like a cork on the surface of water, and her attendants, while she was in the bath, often found it impossible to submerge her body. Kerner mentions a number of persons, including Peter of Alcantara, and St. Theresa, who were taken up bodily and suspended in the atmosphere by the invisible powers. In all such cases, however, the ordinary natural law undoubtedly operates as usual, but some invisible intelligence applies its powers in the *opposite direction*, and in such a manner as to counterbalance the physical law. A man may hurl a stone, or other ponderable body, upward against the force of gravitation, but the natural law still operates on that body with undiminished power; and when the resistant force is either expended or withdrawn, it never fails to obey the established law. Now if a table be suddenly raised by a Spirit, or a man upheld on the water or in the air by an unseen intelligence, there is nothing in that fact to warrant the assumption that a law of Nature has been "reversed," even in its application to the objects thus acted upon. It is well known that the bodies of several persons now living in this country have recently, and in presence of many reputable witnesses, been repeatedly raised and supported, in the manner already indicated, by an invisible spiritual agent; and if, as Dr. Butler affirms, the modern phenomena do not involve the suspension of natural laws, the assumption that ancient facts of the same kind required that those laws should be "reversed," is not supported by the most distant probability.

Third. That those who performed what are now denominated the Christian miracles, had a purpose worthy of the effort really put forth, may be admitted; but that the blasting of a barren fig-tree, or the production of a little wine, by any process, however remarkable, were matters of sufficient importance to justify the interruption or violation of the established laws and processes of the natural world, we are slow to believe. A few moments would have enabled an energetic woodman to remove the tree without any special interposition of Divine energy; and as the world has long suffered from the existence of wine, rather than from the want of it, some may naturally infer that the objects in these cases were not such as to warrant even a temporary derangement of the economy of Deity, as revealed in the sublime order of Nature. We do not, by any means, dispute the occurrence of the phenomena, but incline to the opinion that no great principle in Nature was sacrificed in their development. By a certain adaptation of natural agents, plants have been made to spring up, blossom, and bear fruit in a few hours or days, and science, by a suitable concentration of natural forces, has, in a brief period, generated insects in a clean glass retort, hermetically sealed. Starting and, indeed, miraculous as these effects appear to the common mind, they involve no violations of natural law; they are rather to be regarded as examples of what may be accomplished by a *strict conformity to law*, and as significant prophecies of the future revelations of natural and spiritual science.

In his observations respecting the current spiritual phenomena, Dr. Butler's relations to the actual facts are nowhere discoverable; he views the subject at a great distance, through an atmosphere obscured by his prejudices, and his ideas are correspondingly clouded. In speaking of the modern manifestations he maintains, first, that the agents are invisible and unknown. It is only necessary, on this point, to say that the fact is otherwise, and the Doctor's truth is, probably owing to his very limited information. The truth is, the agents are not unfrequently as distinctly visible as any object in the natural or physical world, and it is well known that by numerous modes they identify themselves in the most unmistakable manner. Second. It is urged that the modern facts do not require that the natural laws should be "reversed," to which we promptly give an unqualified indorsement. Moreover, we do not imagine that it was ever necessary to interrupt the sublime order and harmony of the Universe, to produce any event which has marked the progress of the world since the beginning. If the vast economy of the physical world is the product of an Infinite Mind, and that economy is wisely adapted to the grand issues of the Divine government, it certainly can not be desirable to arrest the action of its laws for any purpose, and the assumption that it was even necessary, in our humble opinion, merits attention chiefly on account of its profane rashness and folly.

When Dr. Butler remarks in substance that the current phenomena are especially "clumsy," he can not be justly accused of complimenting his own sagacity, or that of the critics, generally, since the most subtle and suspicious critics and skeptical investigators have been unable to detect the alleged imposture, or to disclose for a moment the mysterious agents on which the phenomena depend. That the intelligence of the manifestations appears "confused" to certain minds, does not surprise us. The doctrines of the Sermon on the Mount were "to the Greeks foolishness, and to the Jews a stumbling-block; and it may be confidently affirmed that much of the apparent confusion in Spiritualism has no tangible existence beyond the chaotic ideas of the opposition. The pulpit is contending with desperate valor against a creature which the Church itself has conceived and brought forth. It can conquer the monster and rest from its labors.

Respecting the *importance* of the spiritual phenomena, and of the purposes which they must inevitably subserve, our author's judgment may not be wholly disinterested. It is granted that the Spirits are not likely to vindicate the claims of "the regular succession," nor to flatter the pride of a religious aristocracy, and for these reasons some may suppose that their mission is unimportant to the interests of society. But there are higher and holier objects to be attained. The spiritual idea has a great and divine ministry to humanity. It speaks to the weak and the wayward, to strengthen the one and admonish the other. It comes to the bereaved one, who weeps by the lonely sepulcher, to preach the gospel of reunion with the departed objects of his love, and the mourner is comforted. Already it has spoken to thousands who but recently were without hope in the world; the earth grows beautiful to them, the future is full of promise, and the supernal heavens glow and burn with the fire of love and the light of immortality.

We had intended publishing in the *TELEGRAPH* a Review of Dr. Dods' late work against Spiritualism, by V. S. Courtney, but the length of the review, and especially the remarkable ability which characterizes the author's mode of handling the Doctor, has determined us to issue the work at once in pamphlet form. It will make a 12mo of some eighty pages, and the price will be about twenty-five cents, bound in paper. Our friends will send in their orders, and we will supply them as soon as it is issued.

Bro. R. P. Ambler, now of St. Louis, supplied the desk at Dodworth's Academy last Sunday morning and evening. The lectures were well attended, and the people, very generally, appeared to respond to the sentiments of the speaker, which were eloquently expressed.

We desire to call the attention of our readers to Mrs. Mettler's remedies, advertised on our last page. We believe that their general efficacy has been tested by their constant use in Mrs. M.'s private practice during the last few years; and they are now for the first time offered to the public at large, in the hope that their virtues may become more widely known, in the relief which they are designed to afford to the afflicted.

The Spirit-remedies offered by Mrs. French—see last page—have also been tested, under our personal inspection, with highly favorable results.

OUR AGRICULTURAL DEPARTMENT.

If any excuse were necessary for the addition of this department to our paper, it might be found in the fact that *three quarters of the whole population of the country are directly engaged in agriculture*. In the world at large one thousand millions of human beings are supported by it. As consumers of manufactured and of imported articles, the farmers are many times greater than all other classes, and therefore a paper devoted to the general advancement of mankind can hardly be considered as complete without an Agricultural Department.

In addition to these considerations, we are actuated by feelings of philanthropy and patriotism; for while England is supporting her dense population by improved agriculture, we can not but desire to cope with her in ratio of products. With agriculture as it was a century ago, England could not now feed two thirds of her people. Nor does the necessity for improvement exist with England alone; some of our older States already show the ill effects of injudicious culture, and our young men are emigrating to the far West in consequence.

The wheat crop of Ohio twenty-five years ago was thirty-five bushels per acre, and now but fifteen bushels, while that of New York, which thirty years ago averaged thirty bushels per acre, now barely averages twelve bushels, and yet a few farmers in each of these and other States have produced forty or more bushels per acre. Farmers are not migratory like merchants or mechanics, and therefore improvements in agriculture do not travel as rapidly as improvements in mechanics or manufactures. It will be our business to correct, as far as this evil, by ascertaining the cause of the successes, and making them understood by all. It is established beyond a doubt that, by an analysis of the soil and of the crop, a farmer may know precisely what is required by his soil to make it produce maximum results, and we shall spare neither expense nor pains in placing all the newly-discovered truths of agriculture before our readers.

Mr. H. C. Vail, who has been a pupil with Prof. Mapes, and for a long time a practical farmer, commenced, several weeks since, a series of original articles in this department, and will continue to furnish us with all the new and improved practices of the day. Besides the labors of Mr. Vail, Prof. Mapes, who is universally known as standing at the head of this branch of science, and as preëminent among practical farmers, has also consented to furnish for the department a series of valuable papers, which will appear monthly, and which must be of the highest interest and importance to all who are either actively employed in agricultural pursuits or otherwise interested in the scientific investigation of the subject. We also flatter ourselves that those farmers who are active-minded enough to investigate Spiritualism, are also capable of adopting improved agriculture in the true sense of the word, and therefore we can do them no better service than to present it in a condensed and proper form. Our arrangements are such as will render this department of our paper unsurpassed in quality by any other, and we hope to find our farmer friends benefiting by our exertions. We trust that this new department, supplying as it does the place of an agricultural journal, will prompt our friends, especially throughout the great West, to put forth a united effort to extend our circulation, that we may be sustained in this effort to increase the value and practical usefulness of our paper.

DIGEST OF CORRESPONDENCE.

Mr. L. HAMRICK, of Uniontown, Knox Co., Ill., writes that spiritual manifestations commenced, in the form of rappings, table tipplings, etc., in that town, some two years ago, since which time they have increased in number and variety, making a goodly number of converts. Among these are some who were previously church members, and who now rejoice in a vast accession of new spiritual light. As an incident worthy of note, which lately happened, Mr. H. states that by request of a person in the circle, the Spirit communicates brought to the circle some hair from the head of the deceased friend of the one who made the request, and that on the same or the next evening a Spirit played beautiful music on the accordion to the astonishment of all present.

Mr. T. B. NEIBART, or Neibert, or Neibret (please, friend, write a little more plainly next time), writes from Natchez, Miss., a few strictures upon the recent work of Dr. J. B. Dods, against the spiritual manifestations, and presents the following case for solution on the Doctor's "double-mind" theory. He says, that while yet a skeptic, he and some four others formed a plan to go to a medium, and expose the humbuggery of the pretended "manifestations." Not more than ten minutes after this resolution was formed, the medium who was the subject of it entered the room where the company were sitting, and told them of their designs, and said he had just been informed of the same by the Spirits. Our correspondent is certain that no one except the company then present could have obtained the least inkling of their designs, and that the medium could only have been informed of them in some extraordinary and preternatural way, of which the spiritual claims of the medium presented the most rational solution.

A correspondent (L. S. R.) writing from Kinderhook, N. Y., says he has just been perusing Dr. Dods' "Spiritual Manifestations Explained," and proceeds to give his opinion of that ludicrously-serious, shallowly-profound, and wisely-ignorant production as follows:

Some thirty years since I was traveling in the mountainous country of Delaware Co. On a fine, beautiful morning, after a refreshing shower during the night, I was amused at seeing a fox-haired lad, of some eight or ten years, with a long elder squirt-gun, drawing water from a puddle in the road, and shooting it toward the sun. "Hallo, my lad!" said I, "what are you doing there?" "Do you see what a fine gun I have got!" said he. "Father says it is big enough to put the sun out. I have been trying, but I have not hit it yet." "Well," said I, "my lad, fire away; there is no knowing what you may do."

The Doctor has not yet put the sun out!!

PRODIGY AND WARNING.—A German woman lately informed the writer of a singular occurrence which preceded the death of her father, who was a physician in the French army under Napoleon. The portrait of her father had long hung in a substantial frame, undisturbed, upon the wall, when about two weeks before her father's decease, the frame of the picture, while no one was touching it, suddenly burst asunder and fell in pieces to the floor, while the canvas still continued to hang upon the wall. The family received this occurrence as an omen of the death of some one, and the father who was present, observed that it was probably himself. A few days afterward he went to the grave-yard and marked out the spot where he wished to lie, and gave minute directions about his funeral, and threatened to return in Spirit and haunt his friends if they did not conform to those directions strictly. He was in his usual health at the time, but not many days afterward he suddenly died in a fit of apoplexy.

ORGANIZATION OF SPIRITUALISM.

The minds of believers in all parts of the country have now for some time been intent on some form of organization which might concentrate their efforts and give form and comeliness to their action. Under the influence of such feelings, several of the friends from different parts of the country have been for several days engaged in this city in devising a plan of organization, and we have now the pleasure of laying before our readers the result of their deliberations. We give their Constitution, their Address to the people of the United States, their list of officers, and the letter of Gov. Tallmadge, accepting the presidency of the Society. Their by-laws are too long for insertion in our columns, but they, together with the foregoing matter, and a circular from those engaged in the movement, will in a short time be published in pamphlet form, and freely distributed.

We rejoice at this action, for now we have a hope of order and system, where all has heretofore been like the disjointed matter in space awaiting the voice of God to speak it into active and useful existence.

CHARTER OF THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

The undersigned, being of full age, citizens of the United States, and a majority of whom being citizens of the State of New York, and being desirous to associate themselves for benevolent, charitable, and missionary purposes, have made, signed, and acknowledged the following certificate in writing, pursuant to the statute passed April 12, 1848:

The undersigned therefore certify—

First. That the name or title by which the Society shall be known in law, shall be "The Society for the Diffusion of Spiritual Knowledge."

Secondly. That the business and objects of the Society shall be—1. The diffusion of the knowledge of the phenomena and principles of Spiritualism.

2. The defense and protection of believers and inquirers in the freedom of thought and inquiry against all opposition and oppression.

3. The relief of the suffering, the distressed, and the erring, so far as to enable them to lead pure and upright lives.

Thirdly. The number of Trustees shall be twelve; and

Nathaniel P. Tallmadge, Horace H. Day, Edward F. Bullard, George T. Dexter, Joshua F. Lansing, Stephen M. Allen, Owen C. Warren, John W. Edmonds, Charles C. Woodman, George H. Jones, Nathaniel E. Wood, Gilbert Sweet,

shall be the Trustees for the first year.

All which we do hereby certify, pursuant to the statute in such case made and provided.

N. P. TALLMADGE, E. F. BULLARD,
• NATHANIEL E. WOOD, J. W. EDMONDS,
GEORGE T. DEXTER.

New York, June 10, 1854.

ADDRESS OF THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE TO THE CITIZENS OF THE UNITED STATES.

But a few short years ago, in an obscure locality, and under circumstances which seemed to warrant the belief in an early termination of the so-called dream, Spiritualism, in its present form, was born. Its few advocates, in the early days of its life, were looked upon as lunatic—were despised for their faith; and men of respectability and standing in society could hardly be found who were willing to examine into the facts connected with the alleged phenomena, for fear of the reproach of the entire unbelieving community. Since that period, Spiritualism has extended with a rapidity unprecedented in the annals of the world—until, to-day, it has become a respectable power in society. Men whose education and whose genius have fitted them for occupying the highest stations, either in politics or in the church, have sacrificed all positions of earthly aggrandizement for the sake of what they believe to be the enjoyment of high and holy truth. Connected with that movement to-day are many hundreds and thousands of men who are respected by their neighbors for their integrity and worth—esteemed and loved by their friends for their many amiable qualities. The subject has arrested the attention of the learned all over this land, and in many other lands. It has produced books, for and against. Many of the publications on both sides of the question are marked by ability and strength.

Within the last two years, Spiritualism has increased in strength and stature with a growth unprecedented in the history of mental giants. If it be a lie, there is every prospect of its engulfing this world, and, by its weight, sinking this world one degree lower in the depth of degradation. If it be a lie, it has come in so lovely a garb that men will seek it unless they be warned by a strong voice; men will flee to it as though it were an angel sent from Heaven—will be enveloped in its false light, and will be borne down to death by the weight of its false glory. If it be a lie, ye men of America, who have one thought toward the good of your fellows, it is your duty to come forward as one man, to tear the veil from the face of the lie, and expose it in all its hideousness. We challenge you as men—as earnest men, as men desiring the good of your fellows—to come forth and meet us in the fight, expose our errors, draw the shroud away, and enable the world to see us as we are. We challenge you to come and do that thing.

We believe that Spirituality is a Heaven-born truth. We profess to know that angels from Heaven—that the spirits of good men progressing toward perfection—have come here upon the earth we stand on, and talked with us, face to face, and uttered words to us bearing the impress of their divine origin. We sincerely believe this. We are respectable men; we do not believe ourselves to be insane. We ask you to come and meet us, and discuss the question with us: to examine these facts which we allege, and to prove, if you are able, either that these facts never did occur, or that their origin is other than that which it purports to be.

We come before you in this present shape to show you to what a height the giant has attained. We come to you in this present shape to show you who are Spiritualists—who are the madmen in this world, who believe themselves to be the really clear-minded and sane men of this world. In this movement which we have commenced, we believe we are the humble instruments in the hands of higher powers for the production of great results. We are proud of the posts we occupy. We are not ashamed to present our names for your consideration. We are not ashamed to meet you on an equal platform as men, and talk with you on this subject.

Citizens of the United States! we feel authority for saying that the day for raising the cry of humbug, chicanery, delusion, has passed away forever. You know—all of you who have reflective minds—that the application of these terms to this subject can no longer produce results; but that rather these injectives, launched at your supposed enemies, will rebound upon yourselves, and cover you with weakness. Your professed teachers, your men in high places, the learned of your universities, the eloquent of your pulpits have dealt in them long enough. And what results have they achieved? The

theories which the universities sent forth to account for the alleged phenomena, as they were pleased to term them, have not only rendered their authors, but the universities, ridiculous in the minds of intelligent men. All the theories which they reared have crumbled to the dust, and their authors can not shake that dust from off their clothing. It will cling to them so long as they stand upon this earth, and longer still.

Your pulpits—and we speak kindly when we speak of them, for they have a holy office, whether they perform that office or no—your pulpits have launched forth invectives. The cry of delusion and chicanery has been heard all over the land; but that was some time ago. It produced no effect, except upon the churches themselves; and that course was abandoned. Policy was now adopted—another plan was accepted as the true one for accounting for the Spiritual manifestations, and which has been promulgated, not only from the pulpits, but by the religious press of this country, namely, that evil Spirits have visited the earth, still further to delude deluded mortals. What pity! what pity! They have ascertained that! Their sermons, their published communications, contain that assertion from their high dignitaries. It is very strange, if they believe this thing—that evil Spirits can come to do evil on this earth—that good Spirits will not be permitted by the good God also to come upon this earth to effect good purposes! We profess to believe both these propositions. We leave you to examine the subject for yourselves. And we can tell you, one and all, if you will render your minds receptive to the truth, and will engage in the investigation of this subject, it will appear as clear as light in the noonday, that Spirits, both good and evil, do come here upon the earth, among their friends and relatives, and acquaintances, and affinities, and teach them good things and bad; for this is true. We say then, reflect, ponder on these things; investigate, and as you shall decide so shall be your progress here and your everlasting progress hereafter.

President.

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The following is the letter of Gov. Tallmadge, accepting the Presidency of the Society:

New York, June 10, 1854.

SIR: I have received your note of this date, informing me of my election to the office of President of "The Society for the Diffusion of Spiritual Knowledge." I am duly sensible of the honor conferred by this appointment, and accept it with pleasure. From my earliest investigation of Spiritualism I have endeavored to avoid public observation, content with being a humble and silent seeker after truth. But circumstances, beyond my control, have brought my name before the public, and I have thus, with others, been exposed to the denunciations and ridicule of the Pulpit and the Press, as well as of those in high civil positions. It is not in my nature to be silent or inactive under these assaults of bigotry and ignorance. I am therefore ready to gird on the armor of truth, and manfully to battle for the great cause of civil and religious progress in which you are engaged.

Knowing the solid foundation on which "The Society for the Diffusion of Spiritual Knowledge" is based, and that those engaged in it intend to spare no pains nor means to advance the great objects for which it was instituted, I can not fail to foresee and appreciate the grand results of its operations. I have approved and watched with interest the movements of the American Bible Society, and of the American, Foreign, and Home Missionary Societies; but rest assured that the progress of "The Society for the Diffusion of Spiritual Knowledge" will be in a geometrical ratio compared with those. Your Society is the nucleus of mighty movements which will in due time be fully developed. There are causes operating which, with Spiritualism as the fulcrum, will, like the lever of Archimedes, move the world.

Wishing you "God-speed" in your noble endeavors, I remain, with sentiments of the highest respect and esteem,

Your obedient servant,

N. P. TALLMADGE.

To Stephen M. Allen, Esq., Secretary, etc.

At the first meeting in which the above organization was completed, the following prayer was written through the hand of Judge Edmonds:

"O thou Great First Cause, Beneficent Father and Creator of all, we bless Thee for Thy mercy and loving kindness to us. We thank Thee for the privileges thou hast cast upon us in enjoining Thy Holy Spirits to minister to us. Accept the grateful offerings of our thanks and praise, and enable us to know that our Redeemer still liveth, that in every human heart slumbers the Spirit of God as our Saviour; to feel that He orders all things well, and to say His will be done."

There were several provoking typographical errors in our last week's issue, for which the printers and the types are properly answerable.

Philadelphia and the South.

FROM OUR LOCAL CORRESPONDENT.

CONFERENCE AT FRANKLIN HALL.—At the Conference on Sunday morning, May 28th, after a statement from Mr. REX of the nature and design of the meeting, and the degree of liberty each speaker was expected to take in the discussions and statements, Mr. SAMUEL C. PARRIS, of this city, made a statement of his experience in investigating Spiritualism. He said that for the last three months he had spent much of his leisure time in the investigation of spiritual phenomena. He commenced an entire skeptic, and was very cautious about what he received. He had arrived at the conclusion, that intelligent beings, aside from the media, produced the phenomena. He was, however, still of the opinion, that table-moving was very often caused by the involuntary or unconscious action of the muscles. He could not say that he had ever been satisfied with table tipping, yet he had seen things connected with it that were entirely unaccountable to him. He had nearly the same views of writing media, although they were often moved by a power over which they had no control. He had been best satisfied with speaking media. He knew a young woman, of no extraordinary abilities, with no superior advantages of education, to utter, while under spiritual influence, the most sublime ideas and sentiments in regard to the love of God, of His boundless goodness, and of the future world, that he had ever listened to. She had delivered discourses purporting to come from Charles and John Wesley, which were superior to any sermons he had ever heard. She spoke by the impression of a Spirit purporting to be that of an old minister, who many years ago preached to the sailors in this city. He had a very peculiar and emphatic manner of speaking, which the medium imitated without ever having heard or seen the preacher. By relating what follows, the speaker said he expected to be set down as one of the crazy ones. He had long made the subject of Spiritualism a subject of prayerful consideration, and one evening when he had retired to his chamber with the feeling that all his investigations had proved unsatisfactory, he felt an unusual desire to have some demonstration alone, that should satisfy him. After reading part of a sermon by Otis Skinner on "The Divine Authenticity of the Scriptures," he closed the volume, and again mentally asked for a demonstration that would convince him. Suddenly he felt a presence in the room—an indescribable feeling, as if some invisible being was present. He stood a moment and reasoned with himself as to whether the feeling was caused by Spirits, when suddenly an infant hand and arm appeared above and in front of his head. The hand was perfect in form, and the arm visible from the hand to a little above the elbow. He again reasoned with himself, and mentally argued the case as to whether he was excited. He was conscious of no fear or excitement. He thought that it could not be Spirits, but real flesh and blood. He put forth his hand and grasped it. It was no delusion—no unsubstantial air—but to all his senses a genuine hand and arm. Again he asked, "Can this be spiritual?" When suddenly another hand and arm appeared, having the appearance of an adult female. He pressed the little infant hand, and the pressure was returned! For a moment he stood holding both these arms, and reasoning as to what it was. He then exclaimed, "Good God! can this be an answer to my desire for a demonstration?" Then an audible voice spoke, and said, "How long do you think you will live?" He then let go the arms, and went to another part of the house to see if any of the family were up, and found them all sleeping. He returned, and tried in vain to get the demonstration repeated. He said the question asked by the voice gave him no uneasiness whatever. He had related the simple facts, and people could judge of it as they pleased. A bright light was burning in the room during this manifestation.

A GENTLEMAN from Ohio stated that he was a very impressive subject, and that every mind in the room more or less affected his own and seemed to be a battery operating on him. He could take a piece of ore or metal of any kind, or from any country, and from the impression made upon him could tell what part of the world it came from and what its properties were. He could, for instance, have a piece of Russia sheet-iron put into his hand, and immediately describe the country and the process of manufacture. He would feel, also, the peculiar climate of Russia, or of any other country the article given him was a native of. His sense of taste was so acute, where metals were concerned, that he could readily detect the millionth part of a grain of copper when prepared as a medicine.

Mr. NEVINS read a very spirited lecture. He said he was a spiritual medium, and for fear his thoughts might not be properly expressed, he had taken the precaution to put them on paper. They were his own thoughts, and he had earned them by thinking them. He said Spiritualism was very properly called nonsense. The words nonsense and humbug were properly and legitimately used. They were the only defense ignorance had against ideas beyond its comprehension. He thought the astonishment of Spiritualism was not all confined to this world. He had no doubt that the Spirits were as much agitated at the communication opened between the two spheres as man, and that many in both spheres thought the millennium close at hand. His whole discourse abounded in keen wit, biting sarcasm, sublime thoughts, apt quotations, and much sound philosophy. It was a two-edged sword that cut the follies of Spiritualists and the opposers about equally.

PROFESSOR HARE.—Professor Hare delivered a lecture on Sunday evening, June 4th, which was listened to by a very large audience. The fact that the doctor has taken so bold a stand on the subject of Spiritualism has attracted the attention of many of our citizens who were disciples of Faraday, and of Professor Hare's endorsement of him previous to making a thorough investigation. The known skepticism of Dr. Hare in regard to future existence, and his opposition to old theological dogmas, makes his position at present of more interest to his numerous acquaintances than the conversion of almost any other man. He takes a rational scientific view of the matter, and is entirely free from the charge of fanaticism. His lectures are always well attended and listened to with great attention.

"CATHOLIC VIEW OF SPIRITUALISM."—The Very Rev. Dr. Moriarty, a Catholic priest of some notoriety here, has been endeavoring to enlighten the public in general, and his followers in the faith in particular, on the subject of Spiritualism. He delivered one lecture twice. The last time we suffered the infliction of listening two hours and a quarter to him. A half hour would have been sufficient to have said all on the subject of Spiritualism. The remainder of the lecture was aimed at Protestantism and the superstitions it led its votaries into. His position on the subject of "the Catholic View of the Spiritual World" was, in substance, as follows:

1st. Catholics always believed in the power of Spirits to communicate.
2d. They believe good and evil Spirits have an influence on men and their nations.
3d. The consulting of Spirits for the people generally is dangerous, and it is not right to seek communications.
4th. The communications of the present day are all evil, and can at once be ended by scattering a little holy water about the house, or using certain formula, of no value in themselves, but made sacred by the blessings and consecration of the Church.
5th. All these modern manifestations are the result of deception, and not made by Spirits at all, at all.

Of course no reader will fail to see the consistency of this "Catholic view of the invisible world." He spent much time in first proving that all these communications were from evil Spirits, and much more in proving them not to be Spirits, but all trickery. His mind was particularly exercised with the thoughts of Judge Edmonds, whose book he read garbled portions from; Mr. Partridge, who he designated as "this bird Partridge"; Dr. Dexter, who he called the man with the sick stomach; and Rev. Dr. Phelps, on whom he was particularly bitter and low in his ridicule. In fact, the whole lecture or performance was one of well-acted low comedy, which his Catholic audience seemed to appreciate as they roared with laughter, stamped their feet, and clapped their hands, and shouted most vociferously.

He nailed the whole matter of deception and trickery by reading the *exposé* of Messrs. Culver, Burr & Co. He said it was a wicked conspiracy on the part of the Fox family, Partridge, and Edmonds to get up and palm off books at the enormous price of a dollar and a quarter (holding up Judge Edmonds' book). He stated that besides the rapping of toes, ladies had castanets neatly arranged under their dresses, and whalebone attached to corsets, for the purpose of knocking. We have never listened to a lecture that was so full of buffoonery and falsehood, and such an imposition on an ignorant and credulous audience.

A. J. DAVIS' LECTURES IN NEW YORK.

Mr. Davis delivered two lectures at Dodworth's Academy on Sunday morning and evening, June 4, giving a brief synopsis of the history of Spiritualism in modern times, and defining his own position. The discourse in the morning being principally on the rise and progress of Spiritualism, with the substance of which the public is more or less acquainted, we will confine our report to the evening lecture as being of more interest to our readers.

At the hour announced for the evening lecture a very large audience had assembled, and Mr. Davis spoke substantially as follows:

This morning I gave a lecture concerning the rise and progress of modern Spiritualism. Ancient Spiritualism is becoming lost in organizations, imbedded in the forms of churches, lost in creeds—lost virtually to the welfare of mankind. I spoke of it as being altogether of modern growth. We were obliged to refer to animal magnetism, then human, then spiritual. We concluded that Spiritualism had to work three results: first, it was to break up popular sectarianism; second, it was to settle the question of the immortality of the human soul; third, that it was giving a new significance to life—not only to our social action, political and theological, but that it pertains to our existence after we have passed the portals of the grave.

To-night I am to consider more particularly how modern Spiritualism is to be a voice from the universe to man; and in order to do this, I am obliged to bring before you what I consider as the great and fundamental interpreter of Spiritualism—the principles of Nature, termed the Harmonical Philosophy.

In the first place, I wish to show you that the Harmonical Philosophy is based in Nature, consequently that spiritual manifestations are included by it. Second, that they are not based upon it, nor it upon them. Third, to consider the relations of both the philosophy and manifestations to the Bible; and, fourth, to consider the relations of all three—the Philosophy, Manifestations, and the Bible—to the welfare and progress of humanity.

And, first, I wish to draw your attention to a few estimates of Nature. There are as many different estimates as there are different individuals on the face of the earth. Every person estimates from his or her center of knowledge by which they have been educated. We find some persons considering the truths of Nature as things which can be measured. Other persons are getting more extensive views of Nature. We find the geologist with hammer in hand; he knocks at the door, walks within, discovers very great mysteries and great truths, and to him Nature has a great, fundamental, and primary significance. As you discover the different layers in an onion or upon a tree, and the successive growths of bark, you will also discover a similar growth in all forms of the earth. The geologist's discoveries unveil to him a new estimate of the system of Nature. I might expand upon this, and tell you what it teaches us. But I wish to show that the geologist considers simply the growth of Nature. Next we find the chemist—he has a different estimate. To him Nature has a peculiar significance, but it is only as a chemist he sees. He sees what man is made of, and of trees and animals, how they exist and subsist, how they derive their being and continue to be. Then we have the botanist—he sees his flowers and herbs and plants, not as the chemist, not as the geologist, but altogether from a different point of view. He sees beauties that the others can not see. The Harmonical Philosophy is not based upon any of these. Then we come to the agriculturist. He is the earth-worker; he has the world as a field to himself. It looks very easy to work the earth theoretically, but in fact it is a different thing. He looks upon the earth as an agriculturist, not as a botanist nor a chemist. The Harmonical Philosophy is not based upon agriculture. We find next, as we come nearer ourselves, the anatomist. He sees in the forms of human beings great beauties that the chemist, the geologist, the agriculturist, and the botanist do not see. He has consequently a new and different view of things. He who considers form, and the relations of forms in Nature, is an anatomist. When he considers functions, he is a physiologist. The Harmonical Philosophy is not based upon anatomy—the science of forms, nor physiology—the science of functions, but includes them. Next we have the astronomer. With his instruments he discovers new planets and new constellations. He has a still greater and higher and wider view of what we call Nature. He forgets to study chemistry, and the relations and essences and qualities of plants and the herbs of the field. He is not a botanist; he can not be an earth-worker merely. His mind soars to the stars. He feels that the world is wonderful in magnitude as well as construction. It reveals to him what he never knew before, namely, that the science of astronomy out of him finds a response to the astronomy within. The science of astronomy, though great and vast, is, after all, comprehensible. The Harmonical Philosophy is not based upon this, but includes it.

Then we have the artist. His estimates of Nature are still different. He sees in clouds and stars a language unknown to the others. He has an estimate which the geologist does not realize, which the chemist believes to be ideal and fanciful. I tell you the mind of the artist dwells upon truth. All that appears fanciful to the eye of the common man is to the artist real. Harmonical Philosophy is not based upon the artist's science, but includes it. We have another phase of the artist—the musician. He finds in Nature what none of the others find; discovers notes and steps to be of high consequence, and sounds full of meaning communicating deep and generous sentiments to the mind. Harmonical Philosophy is not based upon any view which the artist might get, but includes them all.

As the human mind unfolds, the system of Nature continues to unfold. When a man is a materialist, he believes his eyes and his ears; he believes the senses, and nothing more. His world is really very small, his evidences very few, and his creed very limited. But when you find a man who is great, not merely in judgment, but wisdom, not merely in power, but love—when you have added to judgment and love, wisdom, which is, as it were, the power of getting truth without the process of argumentation—by intuition, then you find the person who sees in Nature what none of the others see. But when you find a man developed in this way, of course he becomes at once a strange phenomenon.

I wish to show that, according to the Harmonical Philosophy, Nature is the temple of God, the abiding-place of the soul. Every thing which is visible, and every thing which we feel, ourselves included, is but a part of this one great, stupendous Whole. We find Nature to be the temple of the living God. We consider Nature to be fully inspired; and when you say you belong to Nature, you belong to an inspired body. It is said the Bible is plainly inspired, but that Nature and the Bible must harmonize, or else Nature must go down and the book must go up. Nature must not be found to conflict with the Bible. Gradually it is found that persons who have examined the Bible by the illuminations of science discover, or pretend to discover, a settled and harmonious relation between them. Now, I think, upon examination, it will not be found so fully, plurally inspired. There are things in it which you can understand. If you can understand, the things which you understand are not above yourselves. Is the thing greater than the power which produces? Suppose you take the first sentence of the Sermon on the Mount, and if your own wisdom and judgment can comprehend it, then it is no higher than you, not a particle more divine. I wish to show that reason itself is adequate to these things—and by reason I do not mean the mere play of superficial reasoning from cause to effect—but an intuitional faculty, which is in some persons dormant. Females generally have it in higher degrees of development. They resolve a difficulty without being able to tell why. A philosopher ascends step by step until he reaches the summit. His wife reaches it two or three weeks beforehand, telling that so and so is the case. She knew all beforehand, without the trouble of a thought. Reason is a light which may light every man; it is the God-like element in man, and is not to be crucified on the altar of antiquity.

I will not detain you with as thorough a definition as I would like to give, and from that show that we take Nature to be an inspired body. We take reason as explaining Nature; but any thing which contradicts reason and Nature is superstition, is mythology, and not true, no matter where it may be found, whether in the churches, at the foot of science, or in the common walks of life. The Harmonical Philosophy teaches that we are not to be conservatives, but progressives. We are to advance from bad to better; from seeming evil to clue good; by progression to bring forth the fruits—development. Development is the unfolding. When a plant puts forth its leaves it is developed. You will experience it, all of you. I would say, then, that the Philosophy is not new-born, but is as old as the study of Nature; it is round, spherical, natural. Harmonical Philosophy is the love of wisdom, and a harmonious philosopher is a lover of wisdom.

Spiritualism comes next to be defined. By scanning briefly over the history of the world, you will discover that mankind have passed through four distinct phases—motive, intuitive, rational, and practical. The motive began as far back as man began, as far as you hear any thing of the patriarchs. In those times the word God was born. Deity is a better word; Divine Mind still better. The word God is hard, without meaning. It originated in the age of force. Then we come to the rational age. All the world was full of light; every now and then a man would rise, like a beacon of the age that still stands. But the practical came, and the practical embraced the motive, intuitive, rational; they were all included in the practical. I am introducing all this, merely to show why Spiritualism exists. It never has existed so abundantly as now. But the motive, the intuitive, the rational, and the practical have resulted in making men external, not spiritual. This, in its external aspects, is the condition of the world to-day. All science tends directly to the physical ground-work of mankind, and all developments have come to that—the materialism of men and women. When man dies he hopes to live again. This is the general philosophy; but Professor Liebig, of Germany, discovers in man no immortal soul. He dissolves him, burns him, discovers no soul in him; he is made of so much of this and so much of that, so much water and vapor; so much remains, nothing more. Every thing tends to materialism at the present day. The churches are tainted with the same influences. It was not long ago when hell was a place deep and wide, and wall-to-wall. It was to be kept heated by literal fire and brimstone. Now scarcely a church in this great city dares to preach the destruction of infants. Formerly they all went to that terrible place; now they go to the bosom of the Father. The devil was once a horrid, hideous creature, who frightened children of all kinds. Milton presented a devil of more liberal proportions. I say he is not feared now, not because the human mind has altered its views concerning him, but because ministers do not so often allude to him. Now the devil appears but one day in seven, and that is in the orthodox sermon; and when the man has delivered his discourse, he folds it up, devil and all, and puts it in his pocket, and takes it home. Nothing is heard of the devil till next Sunday. So it is that every thing is altered by the practical spirit of the age. We have no fears, therefore, but that the influence of this practical spirit is tending, not only to move the churches, but to improve them, and improve the philosophy of men. Now we see churches everywhere dedicated to St. Paul, or St. Peter, or St. Thomas, but not one dedicated to *xm*. If you want to hear a sermon dedicated to man, you must hire the Broadway Tabernacle or Dodworth's Academy. Spiritualism has to turn the scales of the practical age into a philosophy of humanitarian progression.

I will say, in regard to modern Spiritualism, that there is not on earth that power which can prevent it from becoming what ancient Spiritualism has become—that is, sectarian—but the philosophy which I now recommend. All ancient Spiritualism has ultimately in creeds. Spiritualism has come into the world as an offset to the practical tendency of the times. But it came in a very practical way. As men could believe only what they saw and heard, objects were moved and vibrations were made. As they were to believe only upon the evidence of their senses, Spiritualism brought with it that evidence. The Church has lost its power; scarcely one can give a reason for the hope that is within.

There is St. John, who wrote his account of the life of Christ sixty-three years after the facts occurred; before writing it, he requested that they should all fast and unite in prayer to Almighty God, which, being ended, and receiving inspiration from heaven, he burst forth in that glorious commencement, "In the beginning," etc. Now, if you will read the account, and compare it, you will find it to agree exactly with the inspiration, fasting, and prayer under which many mediums write at the present day. Fasting is a great point in this. Daniel, after fasting three weeks, had a vision. Scarcely a merchant in New York would forego two good dinners for all Spiritualism. Had the physicians been called in they would have said that it was occasioned by going without food. Physicians have pews in churches, and go and hear it preached as being the word of God. I said that many persons believe that the Bible is plurally inspired. It can not be plurally inspired, because even Paul says, not according to the Lord, but according to myself. He says, as it were, I have been writing as a fool. Many ought to take him at his word. Suppose Matthew, Mark, Luke, and John saw the miracles performed. Must a man be inspired to write what he sees? Would it require an inspired historian to write the history of New York? Would this apply to any historical matter. Two thirds of the Bible are historical. You say history does not require inspiration. If two thirds are not inspiration, then is it plurally inspired! That other third is statement, affirmation. If you understand a single thing of that which is affirmed, are you not superior to the thing related? I do not wish you to throw away your convictions without good reason. If there is any thing in the Bible which you do not understand, and say therefore it is inspired, how do you know it? If you do not understand, how do you know it is inspired? It is not above you if you understand it. Here are Spirits professing to be called better—Bacon, Swedenborg, etc. You look to them for information, but you are in danger of losing your manhood and womanhood. You can see how it is plainly. Unless you take the inward power, you have no security against the errors of the world. Spiritualism all over the country are in danger of exchanging one absurdity for another. If the Spiritualists will plant themselves on the platform that each man is inspired, and take what they can understand from the spheres, and appropriate it, then they will be doing all that men and women should do for the benefit of themselves and their fellow-men.

Here are four great movements in the world; Spiritualism is only one. Twenty years ago, there was a new church movement under Theodore Parker. Then there is the old Garrisonian movement, which is losing some of its distinctive features, and turning into universal reform. Spiritualism is working this change, and is appealing to all the great interests of the day. The fourth movement is Spiritualism. It is like the first; nobody is responsible, but it comes. Spiritualism to-day is more doubted by its believers than by its disbelievers, until they have thoroughly searched and convinced themselves. I meet more skeptical men among Spiritualists than outside. Here, then, are four great movements: the Free Church movement, the Progressive movement, the Philanthropic movement, and the Spiritual movement. Spiritualism is not the great movement, nor any one of these I have mentioned; but they are all tending to one great center of power. Break asunder the superstitution of the churches; turn them into useful institutions; make them vehicles of moral, religious, and political progress, and not mere institutions for the development of sectarian bigots. Spiritualism will produce what none of the others will produce, and be superior to ancient Spiritualism only by being an interpreter and lover of wisdom. Take no other authority but that of the soul, and reason, and Nature, and you lay at once the true foundation, the true center. This, then, I wish to impress upon the minds of the people, that we are resolved that we shall identify ourselves with Nature and reason to the fullest extent of our powers.

In order to become a Spiritualist, or follower of Nature, man need agree to belong to no institution. He must be honest, ever willing to investigate earnestly, to grow in knowledge, ever determined to benefit the human world. This is plain; this is what Spiritualism will do. Let every one investigate freely and honestly, and good results will be obtained, not only in science and philosophy, but in all the phases of life. Mr. Davis made a few remarks in conclusion, stating he had not treated the subject in so elaborate a manner as he could have wished, and at the close was greeted with a general murmur of applause.

THE WORLD-SPIRIT.

Oh, what a knocking, knocking at my heart

Of that ideal being there,

Which roareth, resteth everywhere,

Till all this mortal world becomes, in part,

A mirror of that shadowy realm

Whence fancies come to overwhelm

Our sober sense, and make earth-cares depart.

Oh, 'tis a higher, holier presence here,

Which looks in every light shade

That dances on the overglaze—

Enwraps all life, until we almost fear

The shadow of an infinite power

In every lowly, gentle flower,

And every look and sound we hold most dear.

List to its knocking, knocking at thy door!

List to an angel-Spirit there,

That lingereth, ethereally everywhere,

That spreads thy higher self with beauty o'er,

That fills thy soul with awe and love

Of all without, and all above,

And bears thee onward, upward, evermore!

N. S. V.

SONG OF A GUARDIAN-SPIRIT.

THROUGH HENRY HANSON, MEDIUM.

Since the days of early childhood, when I first beheld thee roam
Beside that little rivulet that skirts thy native home,
From that same hour I've watched thee through every joy and woe,
With a care that's more enduring than earthly parents know.

I saw thee on the window-sill that summer evening long,
When thou sweetly tried to imitate the whippoorwill's song;
When thou hidst thy children in the grave I checked the rising sigh,
And bade thee look to better worlds, to brighter realms on high.

I turned the current of thy thoughts from wrong-suggested fears,
And often made thee smile on me through floods of falling tears;
And when o'er loved but sinning-ones thy gentle heart would pine,
My Spirit-eyes all tenderly were looking into thine.

When winds were rudely dancing upon the forest bough,
I sat beside thy sick couch and fanned thy fevered brow;
I heard thy supplication that same star-lighted even,
When thou asked thy God to let thee wing thy Spirit-flight to heaven.

Thou knew'st not I was near thee to smooth each straggling tress,
But thought it was the playful breeze that gave the fond caress;
Thou knew'st it not, but pleasantly I talked with thee that night,
Until the morning watches sped and melted into light.

I saw thee in thy musing hours on fancy's pinions borne,
And asked for the wreath of fame which hides a deadly thorn;
I showed 'twas not a name that formed nobility of mind,
Nor yet the voice of praise that soothed the sufferings of mankind.

I told thee to respect the poor, to cheer the sad and lone,
For oh, I know thy dearly prize a soft and gentle tone!
I told thee thou remember'st well what pain an unkind word,
An angry look, a scornful smile in human hearts has stirred.

Through every trial thou hast shared thy guardian I have been,
And blest my Spirit-smiles with thine in every pleasant scene;
But now thy vision is enlarged, thy sentiments refined,
Another guides thy footsteps and beautifies thy mind.

Troy, 1854.

IRENE.

This is a volume we have read with both interest and pleasure. With a peculiar interest, growing out of the circumstances and associations of its authors, or, rather, authoresses; and with pleasure, because of the subject-matter of the volume itself. Many of our readers will have read or heard of the poet, Sumner Lincoln Fairfield, whose death some years since, while the triumphs of his fine muse were rapidly culminating, was widely and sincerely regretted. His poetic and other writings were collected, soon after his death, by his amiable and accomplished widow, whose noble exertions in educating her children command our highest admiration, and in whose behalf the sympathies of the public were warmly enlisted. The poet left several children, among whom were two young daughters—now grown to beautiful womanhood—to share with their widowed mother the trials and sorrows natural to such a bereavement. If we are rightly informed, the chief resource of this interesting family, since that period, has been their literary labors. The mother, as we have said, gathered up the utterances of her lamented husband, while the daughters have both proved themselves agreeable, fertile, and graceful writers. These young ladies seem to have inherited the gifts and graces of their parents, and they have learned, it may be, in the school of bitter experience, some of the great lessons which prepare the child of genius for immortality. The volume before us is their joint work. The first half, embracing two instructive stories, "The Vice-President's Daughter, or Inconstancy," and "The Wife of Two Husbards," was written by Genevieve Geneva Fairfield, whose portrait graces the volume; and the latter half, "Irene, or the Autobiography of an Artist's Daughter," by Gertrude Fairfield. The first part is dedicated to the great French novelist, M. Eugene Sue, who very complacently acknowledges the dedication; while the "Autobiography" is dedicated to one of America's finest poets, H. W. Longfellow. "Irene" is a novel, or a synopsis of the volume, or a lengthy criticism. Miss Genevieve Fairfield's stories are excellently told, and give high moral lessons. The writer betrays not only a fine perception and extensive observation of society and character, but evinces through her pen the possession of the purest and tenderest sympathies and sentiments. Possibly some of what she has written came from the records of her own experience and heart. Miss Gertrude Fairfield's "Autobiography," we venture to assume, is, at least in part, a story from real life. It is simply and exquisitely told, and whoever begins the perusal of it will not resign the pleasing occupation until the end is reached. We are not aware that the volume is for sale in this city, though we presume it is, as Mrs. Fairfield and one of her accomplished daughters are residing here. Feeling, however, how worthy the volume is of circulation, both on account of its authors' and its own merits, we have placed it in our list of books, and will venture to say that any orders for it sent to this office will be promptly answered. We will only add:

It is love's labor to extend the hand,
When virtue, joined with modest merit, calls;
And cold the heart that feels no warmth expand
Its pulsings where the voice of sorrow falls.

* Or the Autobiography of an Artist's Daughter, and other Tales. Boston: Dorrill and Moore.

SIGNIFICANT DREAM FULFILLED.—At the Conference of June 22d, Mr. C. Partridge related the following fact, which had come within his personal knowledge: The proprietor of certain premises had advertised them to let, and was about negotiating with a man who thought somewhat of offending them. About this time one of the members of the proprietor's family had a dream in which it was seen that the man who had first made application for the premises would not take them, but that another man, whose name was mentioned, would rent them. This actually came to pass, and the man last indicated in the dream is now the lessee of the premises. This dream could not have been the result of any external probabilities, or even of any previous imaginings on the part of the dreamer, as the man was personally a stranger, and it was not known or suspected that he was in want of such a location as the proprietor had to let—besides, the existing probabilities at the time were that the first applicant would be the lessee. How was this foreknowledge conveyed to the mind of the dreamer?

BIBLICAL CONFIRMATIONS.—The Rev. Dr. Bacon, of New Haven, who has lately been traveling in the Orient, gave a lecture at the Styvessant Institute on Monday evening, 12th inst., in which he gave an account of some interesting monumental inscriptions that have been exhumed by Mr. Layard from the ruins of ancient Nineveh, as confirmatory and supplemental to certain important historical records in the books of Kings and Chronicles. Facts concerning the wars and other transactions between the Jews and Assyrians, with the names of the kings, etc., concerned, and which are recorded in the Old Testament history, are found sculptured, in a parallel manner on those long-entombed monuments; and the allusions to other and contemporary nations, and their transactions, are equally confirmatory of the Hebrew account. Among other things, the carrying away of the ten tribes of Israel into captivity by the king of Assyria, is distinctly alluded to.

MORAL FREEDOM OF MAN.

This is a question perhaps no less difficult to solve than that of the admission of evil into the world by a free and benevolent God. Does man possess and exercise free will? Is God the

Interesting Miscellany.

A FRAGMENT OF A DREAM FROM AN UNFINISHED POEM.

BY D. C. S.

I have been in Dream-land!
The sedgy margins of her dusky streams,
Through which the winds like wand'ring minstrels pipe,
Have wooed and won my footsteps.
By her lakes and up her mountain steep,
Shimmering in the glory of the dawn,
My ways have been—Spring, Summer, Autumn,
These companioned me.

With the cool young Spring
Was my first journey to the mystic land;
Spring led the way, I patient following,
With eyes and heart a-wonder where she stepped.
There flowery tulips rose to light her way,
And golden, pied, and purple hyacinths
Would take a sudden glory from her smiles.
The pale-blue violet in her presence grew
Bolder, nor seemed a beggar as before,
Wooing reluctant bounty from the sun!
Amid the green and succulent grasses went
(Called a-field by Spring) the glad shaggy flocks
And patient kine.

Fain would I linger here,
Lipsing the glories that I can not speak!
Even as a babe that bubbles with delight
At moon and star and flower and waving wood,
Whose names are yet a mystery, and whose light,
And beauty, and wild music are become
A dim-suspected prophecy!

Fain would I tell the ways the Summer led,
The lessons that she taught me; I would tell
The wonders garnered in the autumn-time—
But not for this I went to the sweet land.
Beside a spire-like monument, that rose
Wan o'er the death-sleeping, and just where,
Through shifting boughs and wild-vines, one might catch
Sudden and gorgeous pictures of the sea,
My steps were bent.

Like pallid maiden
From a couch of darkness, from the dim East
The white moon rose, dappling the sea with silver.
"Do the dead live again?" I cried aloud,
While the dream-vampire—doubt—sucked the warm blood
From the faint heart of hope! "Do the dead live!"
I heard after the murmurous-sobbing sea
Lifting his ancient anthem to the stars,
That smote his surges with a silver rain!

Like stolid monks through dim cathedral aisles,
The winds went melancholy through the aisles
Of the dim wood, pouring a sadder song
Than that old ocean chanted to the stars!

"Hold! 't is thou in thy heart of darkness,
Oh, weird night! the hope that makes deathauteous!
Hast thou no music but a requiem?
No light but moon and star-light!"

So I spake,
And lay against the cold white monument
A colder cheek. Sudden the scene was changed;
A warm palm touched my brow. My vision caught
New ranges, wider than the shore-zoned seas!
Higher than reached the splendor of the stars!
Oh, man! oh, brother! from thy sandal soles
Wipe off the dust of earth! From thy sad brow,
The darkness cleanse, and follow!"

Thus a voice
Made sweet with heart, with music fathomless!
I looked, and saw whence came the Orphic words.
There stood a youth before me flaxen-locked,
With eyes of lambent blue, upon whose brow
The lucid pallor of the autumn moon
Fell, and grew thought-like. "Turn, behold, listen!"
He said, and waved his palms before my eyes.
I turned, and straight the circling Infinite
With interlinking sunsets was a-wreathed,
And in the midst, gardens, and palaces,
And pearly walks that led to sylvan nooks,
Where meekest maidens and sweet fair-brow'd youth
Toiled with the hours in philosophic speech.
Each maiden held a harp, which, as she touched,
A new-fledged music fluttered from the strings,
Filling the air with silver-sounding wings!
Amid the group was one more fair than all,
The choir-queen, of regal look and word,
And thus her music ran.

GREENFIELD, HURON CO., OHIO, April 15, 1854.

Farmer's Department.

ACTION OF DROUGHT ON PLANTS.

BY PROF. J. J. MAPES.

It is often asked, what is the action of drought on plants? As drought is the absence of water, as cold is the absence of heat, we should first examine of what advantage is water to plants, for on the absence of these advantages depend of course the influence of drought. Water, then, may be called the lubricator of the plant, swelling its fibers, causing them to be supple. A large majority of the weight of most plants is water. It is a communicating medium for much of the pabulum of the plant. Gases when entering the lower part of the capillary tubes of plants may rise through water, and be appropriated during their passage; but in a plant too dry for the full exercise of its functions no such appropriation can take place.

Even the outer surface of plants can not be in a healthy condition without the presence of so much water as will prevent their termini from losing their organism, and ceasing to assist in the further development of the plant. A certain amount of water is required to be evaporated from the surface of plants for the abstraction of the excess of heat; for as all substances render present heat latent by the increase of their bulk, so the water evaporated from the surface of a plant by increasing its bulk 1,700 times, is capable of rendering sensible heat latent, and does so by abstracting the sensible heat from the plant. One's head may be cooled by first wetting and then fanning, and the same facts are continually occurring both with the plant and the soil in which it grows; for the evaporation of water from the surface of the soil cools the water below the surface to the proper temperature for the use of plants.

Different parts of the organism of the plant are discharging excreta, which can only be carried down through water, while excess of pabulum existing in one part of the plant is by means of water transferred to another part where it is required for appropriation, but the necessity for the presence of water does not end here; for in the atmosphere and in the soil it is the prime motor for the reappropriation of the ultimate results from decaying matter; thus the dew and rains as they fall through the atmosphere, wash from it and carry to the soil ammonia, carbonic acid, etc., and with them are received into the roots of plants, where these constituents are appropriated, while the aqueous portion passes through the plant, performing its lubricating offices, and is parted with at the surface for the purposes we have before named.

In the soil the presence of water is not less important. It carries to the soil the heat it receives from the atmosphere, and in its evaporation from the surface of the soil it carries off the excess of this heat, and such other quantities as may be received from the direct action of the sun's rays on the surface of the soil.

From the expansion and contraction of water during freezing and

thawing, it exerts a mechanical action in the disintegration of soils, rocks, etc. After such disintegration, it carries the constituents rendered soluble by chemical changes, consequent upon the presence of moisture, so as to bring these constituents in contact with others, and thus new chemical actions are engendered, and new compounds formed, such as may be required to prepare inorganic food for plants.

The roots of former crops, by the presence of moisture, are slowly rendered soluble, and their integrants are carried, in a state of solution, into the roots of the new growing crops. By the presence of this medium, each chemical product is more evenly divided throughout the soil, so that each root of a plant may meet with a portion of all the soluble constituents resident in its vicinity.

During the various chemical changes in the soil, gases are evolved, which would be thrown off into the atmosphere were it not for the property of water to absorb them, and thus detain them for the use of plants.

The motion of water down through the soil must cause a partial vacuum between particles, and thus induce the entrance of atmospheric air laden with various other gases required for vegetation, which are absorbed by the moisture resident on the surfaces of particles of soil, replacing that previously absorbed by crops.

All these facts are readily proved by observing the increased effects produced by the irrigation of meadows; thus we know that watered meadows often produce five crops of grass, where, from ordinary culture, but one crop could be obtained in the season.

Mr. Kennedy, of Myerhill, England, has sustained 1,000 head of stock on 90 acres of Italian rye grass, by continued watering; and on land capable of sustaining, under ordinary circumstances, but six sheep to the acre, he has successfully kept 50 by the extreme dilution of small quantities of soluble manures. It should not be forgotten that 100 lbs. of manures in solution in 100,000 gallons of water will produce a greater amount of vegetable growth than 500 lbs of manure in solution in 1,000 gallons of water, and simply because the greater amount of its dilution brings it in contact with a larger number of the roots of plants.

It is often asserted that highly manured land is less liable to suffer by drought, and as often answered that this arises from the fact that those who manure freely always cultivate deeply; but this is not true of all manures. Those of a saline character do attract moisture from circulating atmosphere, and for this reason we often see cellars that have been wetted with salt brine remain damp for months.

Market gardeners often apply small streams of water between the rows of celery, and keep them continually running, by which means they more than double the amount of their crops, and this, too, without any additional manure other than that which would be used in the absence of such arrangement.

So much then for the effects of drought. But can these effects be avoided in ordinarily dry seasons? We answer, yes; for in well under-drained and deeply disintegrated soils the deposit of moisture on the cold surfaces of particles from the atmosphere circulating within them always insures crops against drought. Who ever knew corn to curl, or a meadow to run out, on well under-drained and sub-soiled land? The farmer who properly prepares his soil may defy drought in the growing of ordinary crops, and those requiring large amounts of pabulum in extreme dilution can be better grown in soil deeply prepared. Such soils, too, are more benefited by irrigation than others, because the water, as it passes rapidly through them, deposits its fertilizing powers while it passes off, and is replaced by atmosphere following in its course.

WHAT IS 'SOILING'?

BY H. C. VAIL.

The habitual custom among farmers, in almost every portion of the Union, is to reserve a certain number of acres for a pasture lot, perhaps on the poorest part of the farm, and at the greatest distance from the cattle yards. To these fields, which are seldom plowed, the cattle are driven daily, and allowed the privilege of cropping the scanty herbage to gratify the demands of a keen appetite. After the mowing season is over, the stock of the farm is turned upon the meadows to feed and fatten upon the delicious aftermath. From the meadows they are driven to the yards to remain during winter, their chief food being cornstalks and hay. When allowed to roam at large in this manner, they are said to be at pasture.

Soiling is a comprehensive term applied to the practice of keeping cattle at all seasons of the year in cool, well ventilated stables, or in a nicely arranged feeding yard, to which all their food is brought immediately after being cut.

By pursuing the practice of soiling, the same amount of land will sustain four or five times the number of cattle in a healthy condition and at lower rates than if used as a pasture.

Soiling has been pursued in Germany and other continental states, while in England, at the present time, it is found to be the most profitable and, indeed, the only plan which can be pursued in many sections, the high rental rendering it essential to use every acre of land to the best advantage. Some of the more thorough and intelligent farmers in our own country are fully aware of the advantages of soiling cattle, and are at present practicing it upon a large scale.

The practice of soiling renders the use of interior fences entirely unnecessary, and thus removes one of the greatest burdens the farmer has to support. The cost of plain, substantial fences for the subdivision of a farm of from one hundred to one hundred and fifty acres, can not fall short of one or two thousand dollars, together with an annual expenditure of fifty or a hundred dollars for repairs. This is not the only item—the loss of time in turning teams at the end of the fields, the space taken up by the fences, and the trouble of removing noxious weeds which always collect about them, should be taken into account when comparing the practice of pasturing with that of soiling.

One acre of land from which the food is removed, and fed to cattle in the stable, will produce as much as four or five acres under pasture. This has been fully proved by experiment in this country, while in Europe it is claimed that one acre soiled from will produce as much as seven pastured. These differences arise in part from superior culture, in part from the fact that much food is destroyed by being trampled under foot; and again, that the conditions of growth do not exist so fully on soils continually compressed by the trampling of animals.

Another advantage is gained by the opportunity afforded for a change of food, so that none be wasted.

When cattle are kept in cool, well-ventilated stables, which are daily cleansed and well supplied with pure water, they are found to thrive much better than when at pasture, because they are then removed from the ill effects of sudden changes of weather, are kept cooler and more comfortable during the heat of the day, and almost entirely freed from the annoyance of flies, are not liable to the worry of dogs, to being poisoned by noxious weeds, or injured by the use of unwholesome water. They may be kept in more thriving condition, because the food may be regulated, whereas in pastures they have at times a greater amount than can be consumed, while at others the scorching sun withers the vegetation, and renders the amount insufficient for their proper support. Then, too, a field is liable to be overstocked, and prove incapable of yielding a supply sufficient for each individual of the herd. All these contingencies are guarded against where soiling is practiced.

The quantity of milk yielded by a cow when first turned to pasture, the grass being young and succulent, will be far more than will be received during the same period if the cow be soiled; but later in the season, when pastures grow short, and flies worry the cattle, a greater amount and better quality of milk may be produced by soiling. The objection that milk so produced is not good, is entirely groundless, for as long as a cow is maintained in a thriving state, and fed upon wholesome food, the secretions of milk must be perfectly healthful, certainly much more so than when the animal is goaded to a state of feverish excitement by constant attacks of flies; and as to exercise a few hours a day in a cool yard, with free permission to roam about and rub themselves, together with the liberal use of the curdy combs, will insure all that is necessary. Much exercise is neither conducive to the health of the animal or to the secretion of milk. The amount of exercise taken by the best milkers, when at pasture under favorable circumstances, is very slight—much less than objects to the system of soiling imagine. A glance at the composition of milk will support the assertions made above. The average composition of milk in 1,000 parts is exhibited in the following table:

Water	810
Casein	40
Milk sugar	46
Butter or oil	40
Phosphate of lime	17
Phosphate of magnesia	4
Chloride of potassium	9
Common salt	2
Free soda	3

The analysis shows two classes of organic bodies, the nitrogenous and the non-nitrogenous, the casein, and the milk sugar and butter. It is well known that the milk is secreted from the food consumed; also that the wastes of the body are restored through the same means. If the amount of exercise be increased beyond what is required to maintain a healthy condition, it is clear that some of the nitrogenous portions of the food which should go to form the casein of milk, will be appropriated to compensate for the waste of muscle, while those elements going to form sugar of milk, and butter, will, to a great extent, be consumed in the act of respiration, thus lessening the amount of milk produced.

The quality and quantity of milk may be very much modified by the kind and amount of food given to the animal; thus when fed with thin slops, the milk will be poor and watery. If the food be dry and rich in nitrogen, the milk will be richer, and better adapted to the production of cheese. The better quality of grasses, stalks from sowed corn, carrots, and sugar beets, when fed to cows, will cause them to yield milk of excellent quality for butter or cheese making.

Every farmer must—if not, he should be—aware of the fact, that a change of food is highly conducive to the health of animals. Under no arrangement other than soiling can the most judicious course of feeding be pursued, by no other system can the farmer vary the products so as to suit his requirements.

Some experience is required in order to ascertain the most economical crops, and the most judicious method of using them when grown. In an article at a future time we will endeavor to give such suggestions as will enable the farmer to adopt those plans best suited to his location and requirements.

SPRING.

"Spring still makes year in the mind,
When days years are to be;
Love wakes anew this throbbing heart,
And we are never old!"—Emerson.

Spring has come! once more I hear
Singing birds and voices dear;
"Darlings of the forest" peep
Through the winters' snow and sleet,
And their perfume, oh, so rare,
Fills the soul with voiceless prayer!

Fleecy clouds float overhead,
Noiseless as the angels' tread;
Sparkling water flowing still,
"Murmurs at its own sweet will,"
And the consecrated air
Makes a Sabbath everywhere!

Know I not that Spring's attire
Wakes the heart-strings of the lyre!
Know I not from this dead earth
Forms of beauty spring to birth,
That from out the damp, cold clod,
Bursts anew the life of God!

O'er a mantle seems to fall
Yea my spirit like a pall,
Bidding me to flee away
From the garishness of day,
To that spiritual light
Where the moonbeams hallow night!

There, a strange delight and awe,
Fill my being's inmost core;
While the curtain seems to roll
While I read the mighty scroll,
And a heaven serene and deep,
Makes my heart with rapture leap.

Swiftly did my spring-time pass,
With its boundless hopes, alas!
Destined ne'er to reach the goal;
Ah, thou weary, exiled soul,
Dildest thou deem that such would be
Ever thy and destiny!

Galling chains are round thee cast—
Blossoms withered in the blast—
Perfume from love's dower flown,
Naught left but the music tone
Of thine aspirations high—
Reaching far beyond the sky!

Thou hast pined for that loved voice
That made thy young heart rejoice;
Thou hast lost the magic spell
That could all thy passions quell;
Fanning with love's wing thy brow,
That with clouds is shadowed now.

Therefore turnest thou aside
From the spring in all its pride,
To the soothing solitude
Of the murmuring autumn wood,
Where a mystic spirit weaves
Lullabies through all the leaves!

Canst thou not, when thus apart,
Feel her power, whose gushing heart
Had a power to soothe thine own
With its low mysterious tone!
Whispering, "Do thy best, my love,
Angels do no more alone!"

Yes, methinks thou still art near,
With new words of hope to cheer,
And I snatch the sinking ore
That shall row to that blest shore
This frail barque, tossed on life's main,
There the loved shall meet again!

PROVIDENCE, R. I.

*The trailing arbutus.

R. N. G.

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