



# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 280.

## The Principles of Nature.

### GENERATION.

The exclusively scientific—those who habitually limit the manifestations of power to methods, formulas, or laws cognizable to the natural senses—are seriously puzzled just now, over the fact that seems to have proved them to a partial recognition, that oaks may germinate and grow independently of acorns. Drowsy sensos, that have so long recognized only moonlight (reflected light), now that a flash of light more direct from the sun seems to amuse them, are immeasurably bewildered, and the pawing, stretching and rubbing incident thereto, would excite our mirth, were it not so sad to reflect that the science *per se*—the scholastic wisdom of the nineteenth century, were so confined to musty records and the authority of sects, schools, parties and régimes, as to have become practically infidels to all ideas of a power or principle above the range of the natural senses. Recognized forms, organs and institutions, have become so near and dear to certain classes that they have come to embrace those organs and forms, and institutions, and hold them close to their bosoms as the real sum and substance, when in truth they are nothing except as they manifest and embody *use* or *Spirit*. The infant that presses the shrunken paps of its grandmother for nourishment, is not more sadly mistaken than those overgrown babies who insist that humanity is always to be nourished and strengthened through the organs that contributed the milk adapted to infancy. And yet they hold on, and cry and scramble, and piteously cry with starvation, insisting still that there can be no other source of nourishment for the varied conditions of youth, manhood and old age.

With the innumerable facts of experience, even, wherein the senses have been appealed to in behalf of creative or generative principles, showing that both vegetables and insects have been projected where no human credulity could believe, nor human ingenuity conceive, the possibility of there having been seed-organs to embody and manifest the vitalizing principle, we must think that those who would pass for thinkers have been stupid and dormant enough in their shells, when now, for the first time, the succession of forest growth has aroused them, and forced upon them the astounding conclusion that oaks may be, and are, produced independently of acorns.

For one, it seems to us the Gospel record and the Christian theory have been pondered and held as little more than an empty treasury, when men devoted to their study and professing a recognition of their Spirit, are so astonished when they find nature slyly hinting what is so plainly taught in that theory; viz., that the Spirit or principle of all life is a divine power existing prior to any natural form, and consequently previous to any seed, which is only the generative organ to embody and manifest that Spirit or principle; and that the spirit may project directly the outward manifestation through an aggregation of its forces, independently of the seed-form.

Outward nature is only the shadow or image of spiritual

facts to which this outward corresponds. So natural generation pre-supposes spiritual generation as its prototype.

Do not let us confound spiritual generation with the transition of the soul from the earth to the Spirit life, nor with that usually termed the "new birth" or "regeneration."

Spiritual generation impresses our thought as being the spiritual organization of infinite essence, and its projection into direct individuality or personality without the employment of the corporeal form, or subjection to human conditions and limitations. The projection of the oak without the use of the acorn is one of the innumerable analogies of nature correspondent to this spiritual fact.

Regeneration or the "new birth" is the bringing of the human Spirit during its natural or physical environment, into such conscious relation with the Infinite and Eternal, that the laws and principles of the interior or spiritual world are recognized as the only dominant and valid authority in regulating the life in its triple relations with the Infinite Source, with human kind, and with nature. Engrafting of the tree with another branch or bud, and thus producing another fruit, is a natural correspondent of this spiritual fact.

The manifestation of the oak through the acorn corresponds to the manifestation of the soul through the natural process of generation by physical, generative organs.

Now, the Christ of the Christian Scriptures was an individualized form so unlike angels that his projection was not exclusively spiritual, and so unlike man; nor exclusively natural, and thus unlike the angel. As his life and mission were designed to be mediatorial—to restore and re-unite the sin-saddened of the natural to the unfathomed felicities of the heavenly life—so his birth must necessarily partake of the character of both. In order to communicate with, and dispense, the truths of heaven to fallen man, he must necessarily become flesh and dwell with men in conditions adequate to establish the requisite relations. So we find the heavenly or celestial side of this divine messenger secured in that he was projected by the Holy Ghost; and the human or terrestrial was equally authenticated, inasmuch as the physical organization of the Virgin was employed to give expression thereto. We are painfully aware of the fact, that the ordinary sensual conceptions and materialistic notions have either induced theologians and speculators to glide laudily over this profound truth of the immaculate conception, with its living and immense freight of good to the human consciousness, or have slyly traveled around it, treating it as a kind of mythical ghost of chilling presence, never to be seen or felt as a substantial reality, full of life and power—notwithstanding, there is no fact of sacred wit more pregnant with rich beauty, more directly allied to human interests than this, the starting point of the whole Christian system of reconciliation.

Paternally allied to heaven through the Holy Ghost, or the fundamental Divine Creative Power and Love, and maternally allied to humanity through the Virgin, who so fit to be the inspired messenger of the Highest, to restore man to a knowledge and love of his Creator! Planted in an earthly nature

maternally, and thus enabled through every human probation and pore to feel and sympathize with all the weaknesses and wants of humanity; and paternally announced through a spiritual generative principle that fortified the celestial side of his character, thus making him invincible to all the power and artifice of Satan and of sin; such was indeed the very Christ of the nations—the Redeemer of mankind!

While Christians generally have bestowed only a vacant stare and unmeaning nod upon this scriptural record of the conception of the Saviour, and skeptics have been lavish with derisive jeers, we do not expect to assert the absolute truth and substantial reality of that record without again stimulating the vacant gaze of a loose-and-lumping school of professed Christians, and also awakening a fresh volley from the cold-blooded balancing wing, skepticism.

Within the limits of a weekly journal, one may not aspire to treat adequately the points that grow naturally out of this subject; but let us briefly endeavor to present a few points of our thought, hoping to meet some recognition, and stimulate to some new activity, perchance, of the mental resources.

In speaking of the Holy Ghost, no one will understand us to mean more than an element of the creative power. Really, we may not suppose this a personal existence, recognizable by the natural perceptions; for thus we virtually convict the mother of Jesus of heresy, and so justify the terms of skepticism with reference to this whole matter.

The Creative Power is a holy tri-unity, or a unit composed of triple elements harmoniously or perfectly united. In Scripture phrase, those elements are given as Father, Son and Holy Ghost, to which we may add as synonyms, Wisdom, Will and Love. These terms, as a united Creative Power, produce an orderly and harmonious result. Love vivifies or impregnates, Wisdom organizes or orders the methods of expression or utterance, and Will is the executive or uttering principle. These terms, in their divinely harmonious order constituting the divine Holy Trinity, must be reproduced in their true vital order in the sphere of the human life, else that life is undivine, and consequently disordered and diseased. If in the sphere of human life the human organization becomes active, merely in obedience to the will, and the will be only stimulated, or more properly, pressed by the intellect, by some constrained or calculated motive, unwarmed by a single ray of love, one single want or attraction of the heart, then that action is a futility, and can not contribute, in any essential degree, either to exalt and enlarge the life of the actor, or to satisfy the yearning wants of human kind, who constantly long for true unlimited communion and fellowship. So, too, if action be inspired by Love alone, unaided and uninformed by the directing or organizing principle of Wisdom, then, although the will may be influenced by the growing heat of the power that incites it, and bound to execute the pleasant deed, still the action is necessarily partial and inadequate to the highest human felicity. And this is all manifestly because Deity is an active unity of these three terms, or a Holy Trinity of attributes; and man,

endeavoured to image or express in his life the source of his being, then image or express it in the same order of tri-unity, else the life is dissolved and partial, and not divinely informed. So it will be perceived, although recognising the trivial validity of the old theology, we would present no word which would seem to imply the admission of that complicated notion, that glaring absurdity, a triunity of persons in the Holy Trinity.

Thus we have endeavoured to present a few brief hints and suggestions concerning the principles of generation as both naturally and spiritually operative. The seeming digression concerning theological terms and principles we deemed unavoidable in order to prevent misapprehension. On some future occasion, if deemed desirable, we may present a more complete exposition of the principal points involved.

W. H. K.

PARALYSIS, N. H., July 22, 1857.

## DISCUSSION ON SPIRITUALISM.

La Poste, Inc., August 26, 1857.

Mr. FARNUM:

Having looked in vain over your last issue for an account of the recent debate upon Spiritualism, just concluded in our city, and finding that the terrible lie of the "powers that be" has intimidated the more "gilded," I feel strongly impelled to send the facts according to my best understanding of them, believing as I do, that every new triumph over the hosts of darkness is worthy to be chronicled.

Be it known in the outset, that our neighborhood rejoices in a number of persons embracing the extreme and antipodal views of Spiritualism on the one hand, and materialism in the form of Adversitism on the other. Dr. Pease, of Cincinnati, an able and efficient lecturer upon the Harmonical Philosophy, was called upon to defend its claims in debate; and the Rev. Mr. Berick, of Lowell, Mass., generally regarded as one of the most gifted preachers of his denomination, either east or west, by request of his Advent brethren, took the field in favor of the soul-sleepers. The former urged upon his opponent a form of question admitting of more latitude, but in vain, and finally, in opposition to the advice of his friends, though not unwillingly, as the event proved, he accepted the following meager and narrow one:

"Is there Bible evidence that the phenomena of modern Spiritualism are produced by disembodied human Spirits?"

Oppenr. Everett, Esq., of the La Poste Times, kindly consented to moderate the discussion. The Doctor opened it with very appropriate remarks. It was a duty to prove all things, and retain whatever was found truthful and good, etc. This task, as a reformer, was in many respects an unenviable one. The course he would be forced to pursue often resulted in the alienation of friendships, yet the live, earnest seeker after the good and the true must disregard such consequences, and even "lute father and mother," lay aside the nearest and dearest personal prejudice, or he was unworthy of the truth.

He was painfully conscious that in that debate he must afterwards which would fall harshly on some ears, and appear irrelevant and even shocking to others. He would gladly avoid unnecessary severity, but allegiance to truth and to God required him to speak with great plainness.

Relying, as he should, on his own highest intuitions, he was liable to cross any and every theory in his path; but he rejoiced in one feature—he stood there upon his own individual responsibility, and as the advocate of no sect or party. It was a relief to him to know that his word would be received by no one as authority beyond their intrinsic reasonableness, etc. He sincerely hoped and believed that his worthy opponent would not stoop to employ the method sometimes pursued by clergymen, that of appealing to the sectarian and religious prejudices of the audience, instead of relying upon fair argument and legitimate deduction.

The main argument of the doctor, in our view, most triumphantly demonstrated the proposition, that the spiritual manifestations of which the Bible was a continuous record, were produced, not by direct act of the Deity, as the language of Scripture, literally interpreted, would indicate, but were made by subordinate spiritual agencies; the language of Scripture being in this, as in other instances of philosophy and science, the language of mere appearance. When the Bible speaks of the firmament as a solid body, dividing the space above the earth, or of its foundation and corner stones, or of the movement of the sun around the earth, a man would be thought simple who would receive the expressions as literally true; yet

precisely such language, urged the Doctor, was there used respecting the Deity, Spirits, etc. Any other form of expression would not have been adapted to the narrow range of thought, common to the earlier ages. The subordinate spiritual agencies mentioned, were then proven to be strictly human, by a mass of evidence showing that the manifesting Spirits of olden as well as of modern times, did *certainly* possess nothing more than the thoughts, motives, feelings, errors, weaknesses, modes of action, and, in short, the characteristics of human Spirits—clearly showing that where such a Spirit is logically required, there it must necessarily be admitted to be. Then, by a careful comparison of modern with the ancient manifestations of the Bible, their identity was established; and thus the proposition under discussion was triumphantly sustained.

Finally, the Doctor proceeded to advance proof which he considered of much less importance, in the form of isolated passages and texts which, so far as reliable and consistent, enabled us, in many instances, to prove manifestations from, and even the appearance of individuals formerly in the atmosphere.

This last appeared to be the only kind of argument which the Reverend gentleman had a taste for, or was willing to even attempt to handle. In his very first speech he declaimed bitterly against the first mentioned mode of argument as highly improper, though he most unfortunately forgot to give us any proof of the assertion.

The Doctor's course of argument was evidently quite unanticipated by his opponent; the former with characteristic levity and forbearance, immediately deviated from his original plan, so far as to oblige the Reverend gentleman with a specimen of the earnestly desired text-proof, which may be found in Samuel 25: 12-19, in which it is expressly declared: "And Samuel said to Saul;" "And Saul answered." And Samuel further says: "To-morrow thou and thy sons shall be with me." The following is the substance of Mr. Berick's reply:

"This case is clearly one of deception. Saul, forsaken of God for his sins, sought this notoriously wicked witch of Endor to obtain forbidden information; therefore it is unreasonable to suppose God would permit a genuine Spirit manifestation. The whole affair was merely a clairvoyant vision to rebuke Saul for disobedience; beside Saul with his face on the ground could not see Samuel, if present; the very expression 'ascending out of the earth,' shows it was a vision. 'Do Spirits live in the ground?' complacently asked the Reverend commentator! The presence of the cloak also shows: it 'Do Spirits wear cloaks?'

This was evidently received by his brethren as a capital stroke, both of wit and argument, judging from the momentary exhibition of irony and faint applause. The prophecy concerning the fate of Saul and his sons, he thought, meant simply that they should, on the morrow, become unconscious in death!

In reply the Doctor said: "The expression 'I saw Gods,' etc., was strong evidence to him that the people of old were accustomed to regard almost any spiritual or other remarkable manifestation as from God or from 'the gods.' Concerning the sons of Saul, any unsophisticated mind would infer the meaning to be, that the sons should on the morrow be with Samuel in the spiritual world."

"The woman of Endor has been represented as a very low character. I deny the charge and call for the proof. She was unquestionably strongly solicitous for the personal well-being of the king, both before and after she ascertained who her visitor was. She showed a willingness and even anxiety to obey the laws of the land, tyrannized as those appeared to be, which bore upon her individually; but perhaps the best proof of her good character was to be found in the fact that she was weekly and patiently returning good for evil. That under the circumstances she was an excellent medium, might have been her misfortune, certainly not her fault. For which of these good deeds is she condemned! That men professing a religion which thinketh no evil, can, in the face of this evidence, call her a bad woman, is to me but a striking proof of the power of religious prejudice. That Saul's face was necessarily on the ground during the interview, I must also deny. It is only said, 'he stooped with his face to the earth, and bowed himself.' Should my worthy opponent attempt to show his respect for a Spirit, either in or out of the body, by a movement of his body in the opposite direction, I fear the gesture might be sadly misinterpreted!"

"The petty criticism respecting Spirits 'ascending out of the

ground,' seems scarcely worthy of a passing notice, except as indicating the exceeding crudeness of the Reverend gentleman's views of Spirits and of the Spirit world. Space and time are doubtless prolific of this sphere, but scarcely of those above it. But to the main point: By *ascend* we mean the word 'perceive' means to observe, to discern, actually to see without let or hindrance, and no subtleties sought to prop a sinking cause can, using the literal mode of interpretation, make it to mean otherwise. A figure of the imagination can not properly be said to speak. A vision, as my friend supposes, could not and did not speak to Saul, nor is it to be supposed that the king answered language that was not uttered. The Reverend gentleman seems wholly unconscious of the fact, that by thus spiritualizing this passage, he has entirely abandoned the principle of literal interpretation, for which he is noted as being a great stickler.

Again, we freely acknowledge that Samuel was not in the highest sphere of thought and feeling, for in his circle feelings of revenge were cherished toward Amalek, and Saul was exonerated for not being sufficiently murderous in his disposition and his acts. Doubtless much allowance should here be made, in consideration of the imperfect character of those early times in the world's history; but I feel as confident, in view of the fact, that God, whose essence is love, and whose every beam concerning man is one of peace on earth and good will (if not, as some teach, speak directly through Samuel, as I do) that the affair should not be regarded as a vision. That it was no fiction is sufficiently evident from the fact that the prophecy *was uttered and actually fulfilled*! a startling fact to the disbeliever in Spiritualism, and one altogether fatal to my opponent's position.

It is said clairvoyance explains the matter; very well; this is an implied acknowledgment that mesmeric phenomena are real and truthful. Now there is no fact better sealed in this department than that, by clairvoyance, Spirits are every day seen and identified, and that by important and truthful messages communicated from Spirits to their friends still in the body. Here, then, in the outset, we have a full and satisfactory acknowledgement of the truthfulness of the leading proposition of Spiritualism, and an affirmative answer to the question under discussion. But my friend has done more than this for our cause. He has, though perhaps unwittingly, made the tacit acknowledgment that prophecy, the strongest prop of the divine authenticity of the Bible, can be, and in this instance was made, not by the Holy Spirit moving some holy man of old, but by the operation of natural and familiar causes through an occult bag!

Of the astounding argument implied in the query, "Do Spirits wear cloaks?" I am not, I presume, fully seized; but if my worthy and reverend opponent means to argue that Spirits should appear, if at all, in a state of nudity, I fear he will be found advocating his religion at the expense of its morality!

Thus, Mr. Eliot, you have a brief but faithful record of the phase of this debate. Did your space and patience permit, I would like to add the main argument, but shall content myself with offering only a few more particulars. On the third evening the Doctor threw down the glove upon the Bible question regarded from the rational standpoint, stating that, with proper rules of debate, he was ready and willing to meet in discussion of that question, any clergymen or other comes sober after truth, almost any time within a few weeks.

I need scarcely add that none has as yet been found with sufficient confidence in his cause—I beg pardon—I mean, of course, with sufficient leisure to debate!

On the same evening the Doctor offered, with other proof, the case of Moses and Elias on the Mount of Transfiguration. Strange as it may seem, this also was regarded as a vision by his opponent.

In reply the Doctor said, "If this case is as he makes, a 'mere vision,' I fear the gentleman's religious faith is likely to undergo a damaging process, ending only in his destruction. He then showed that the leading peculiarity of his opponent's belief rested upon a *literal interpretation* of the same Greek word in other passages of the New Testament! At this juncture the Reverend gentleman seemed to lose all patience with the discussion, which, he declared, had to his certain knowledge proved thus far quite uninteresting to the audience.

Would you believe it, Mr. Eliot, some were so uncharitable as privately to insinuate that it had, to all outward appearance

proved still less interesting to the gentleman himself! He further declared that the Doctor had made no advancement in argument since the first night, and notwithstanding the original agreement to debate four nights, he demanded that the debate should then and there end.

The Doctor immediately arose, and insisted that the debate should continue according to agreement. Mr. Berick, calculating on the strength of his people in union with the Orthodox, wished the question referred to the audience. With a general protest against the movement, the Doctor yielded, and the audience voted for a continuance.

While the question was pending, an interesting scene occurred worthy of note. Considerable uneasiness was manifested by several last the failed attempt to prematurely close the debate should be construed as a tacit acknowledgment of the Bible champion's defeat! One preacher of the Campbellite order, named Lane, officiously stepped forward, and, in violation of parliamentary usage and of gentlemanly courtesy, made so gross a personal attack upon the Doctor as to disgust several of his own friends. The cause of this pettish outbreak was twofold: he could not avoid a realizing sense of the fact that the Orthodox, or rather Bible, element of the debate was daily on the wane, growing smaller and beautifully less! Beside that, the Doctor had presumed to push the war into Africa, by scarcely making and repeating his challenge; such audacity stood unrebuked before him, and, as his soul fills with holy horror at the evident success of this "doctrine of devils" in the very midst of his own giddy labors, he resolves, like that renowned hero of whom we read, having a wash-basin for a helmet, to rush forward, and, dealing one tremendous and deadly blow upon the enemy, patch up the gap as best he could; but the bitterness of the cross, the apparent hypocrisy of the motive, and the hibernal and brigandage style of the effort, were elements which resulted in one fatal crash on his own head.

"The Doctor," he said, "has entirely failed to advance anything in the form of argument, but has constantly kept up an attack upon the sacred word of God, etc. So little foresight does he manifest, that for three nights he has been laboring to destroy the credibility of his own witness—the Bible; but that blessed book warns me of just such characters, under the name of "deceiving spirits," who would deceive if possible the very elect," etc.

The Doctor arose and replied to this tirade (the greatest features of which I omit) with exemplary courtesy and entire good humor, doing more than justice, as some thought, to the Elder's motives, and commanding his independence, inasmuch that some of the audience, who perhaps were unaccustomed to hear expressed the spirit of a genuine Christian charity, united with the severest truthfulness of principle, began to fear too great concessions; but soon, I fancy, they were apalled of this mistake, and satisfied that brother Lane had, to use a Western expression, "crossed the wrong passenger." A simple comparison sufficed to show that the Doctor's position on the Bible, so far from destroying its credibility by monstrous claims of a directly Divine origin, actually invested it with all the credibility which ought, under the circumstances, to attach to human witnesses. "As to 'deceiving spirits,'" said the Doctor, "I entirely agree with the Reverend gentleman who has assumed the office of censor in this debate. There are indeed far too many abroad in the land. It is the crying curse of the times; and the first duty of every true man is to attack them when opportunity of fits. I long since devoted myself upon this altar, and as long as God gives me life and strength, will I labor. Nay, this very debate was entered on by me with a purpose to confound, rebuke and expose, as far as possible, just such 'deceiving spirits' as those who, like that gentleman (pointing to Elder Lane), while professing the pious and lowly followers of a Gospel which, in their view, forbids the wrong of slavery, have the unblushing assurance to baptize the institution into the Church—to purify the sacramental emblems with the price of blood, and giddy shake hands, even at the communion-table, with those who, according to the theory, traffic in church members, and in the members of Christ's body—plunder cradles, and sell women on the auction-block for unmentionable purposes! Out upon such shameless hypocrisy! From such 'deceiving spirits' good God deliver us!" You may well imagine that such timely words for the cause of truth created no little sensation in Allen's hall that night.\*

Next in the programme arose a dear brother with soul over-

flowing with Methodistic godliness, to make the fattering motion that, in the opinion of the audience, the real merits of the question had not been touched; but the spark was broken, and in the emphatic language of Sam Slick, "It couldn't be did."

On the succeeding and last night of the debate, the Hon. C. W. Cathcart, having been called to the chair in consequence of the absence of Mr. Everett, the Doctor offered his stock of minor evidences in the form of passages and texts of scripture, scarcely one of which was noticed by his opponent.

Thus ended one of the most exciting and deeply interesting debates I ever attended in Northern Indiana. The fountains of the great deep of sectarianism were agitated to the remote horizon; and although it occurred at the busiest season of the year, it was well attended, both from city and country; some even were noticed from so great a distance as Niles, Mich.

Perhaps the strongest evidence that an effectual work was begun, was to be found in the fact that the Orthodox, who commonly regard the Adventists as unevangelical, and deadly foes were soon driven to fraternize in most living desperation against the common enemy.

\* The Doctor afterward stated to the audience that he used this language, not as expressive of his own views of slavery, to which he had adhered to give the the merit of philosophical, as well as religious charity, but merely to exhibit the glaring inconsistency of many Bible advocates.

#### ORIGIN OF MAN.

BY L. G. SWOON.

*Continuation of last Sunday.*

Having passed the mineral and vegetable existences, we now come to the animal; and here let us repeat, that as the elements of matter pass through different changes, they become more refined, and the spiritual essences created by the action of the different elements so refined upon each other, are more refined. It requires the combination of a few different elements to form mineral; to form vegetable it requires more, and the more refined the vegetable the more refined the elements.

At this stage of the world, there is not yet a spiritual essence capable of so uniting mind and matter as to create a higher existence than vegetable, but we will follow the workings of nature in her progressions.—

We stated that matter thrown from the sun became refined during its passage to earth, and produced light; that light produced electricity of a quality suitable to give life and vitality to vegetation, and that vegetation sprang into existence spontaneously. Vegetation in its growth receives much of its nourishment from the atmosphere, and among the elements that it absorbs from the atmosphere is carbon; and as the vegetable fails to the ground and decays, it deposits its carbon in the earth. Carbon is the most refined of all elements, and has a chemical affinity for every element in nature (i. e., we think so) and is one of the most important. The spiritual essence which gives life to vegetation, becomes very much more refined during the process of the growing and decomposing of the vegetable, and increases its number of elements. It now contains carbon as one of the elements, and while in contact with the earth, the carbon attracts to it iron, the iron gives it a new element, and generates heat, and this spiritual essence now generates a new nature, and we call it magnetism—an essence which supports animal life. And nature, with this new spiritual essence, proceeds to bring into existence animals. At first animated existences spring into life spontaneously, but in a very minute and inferior form. At first little intelligence is possessed, merely enough to aid in sustaining life, but by continued development, in time this process arrives at a more perfect state of animated nature.

The progression of the animal refines and increases the quality and quantity of magnetism; and as magnetism so increases, mind is able to bring into life more developed animal intelligences, and by tracing this process we would find that man is the ultimate of the animal creation on the earth, and that he is only a progressive being, developed from the most inferior animated nature.

We will examine the animalcile and see what it is composed of. It has, firstly, a mind, an intelligent mind, capable of seeking food, also fear and playfulness; but we find none of the higher elements of mind, such as belong to man. Secondly, we find a body adapted to the mind it contains, and so organized by nature. Thirdly, we find that this body and mind are united by a spiritual essence—three existences, forming a triunity—and if this spiritual essence should lose its affinity for the

body or the mind, then the mind and body would separate. It is this spiritual essence which unites the mind to the material matter of the body, and the mind acts upon this essence, and the essence upon the body.

If we advance to the more developed portion of anima nature, say to the lion who or to the domestic animals in the same principle of nature to exist. For instance, the lion is an animal possessing a mind, and a body which is organized and adapted to it, and a spiritual essence which unites the mind to the body, and acts through it. We find the mind to be more extensively organized; we find a propensity to seek food, one of fear, one of playfulness; but we find still more; we find courage and determination, notwithstanding which we find a principle of weakness and terror; we find one of superiority; we find a love for their young, and in the manifestations of these principles and longings of mind, we find them to be none other than those principles that belong to, and exist in, the great Positive Mind. It is true that the lion is not a perfect being, for if he were, then nature would have stopped at that point, and progression would have ceased; for progression is a principle of mind, and tends to perfection.

There are animals yet more advanced in the scale of development than the lion, and we can find the development to approximate to those of the human race; and as we advance in the examination, we find that as each race advances, and becomes more and more intelligent, and the principles of the mind increase in number and say more in quality, likewise does the physical body increase in refinement and impress in form, and when we arrive at man, we find him a triunity, that he possesses a body and a mind, and that these two are united by a spiritual essence, the same as in the other cases.

Man is an immortal being, his mind having an organized form, and that form exists throughout eternity. It receives its elements and principles from its father, and is actuated by its mother and surrounding circumstances. It attracts to it a spiritual essence, and through the aid of this essence it forms a body adapted to it in form, shape and size. The elements of the body are mortal, but the body is not, for when this essence is no longer able to unite and keep a harmonious relation between the mind and the body, a dissolution follows, the one to exist in form and intelligence as organized, the other to surrender its form and return to its elementary state for form me. Hence we should not feel that God has underrated his powers and wisdom, or that we ourselves take upon ourselves serious discredit, if we sustain a relation to the animal kingdom universally; but we should profit by the fact, and use our influence to elevate all animated nature, whereby we can do something toward advancing future generations. You should not claim that he knows there exists a personal God who manufactures man and things as a mechanic manufactures instruments, unless he has some more evidence of the fact than his idea, which are only the result of education. I know a Methodist minister who said he saw God face to face, and that told him he must go and preach; but he does not believe that I ever saw my Spirit-friends and converse with them, consequently his word is no evidence to me.

*Sister Time meets me now Rev. T. J. Smith.*—During the last years of the earthly life of T. J. Smith, the well known liberal spiritual minister, his public labors were principally in the counties of Madison, Chemung and Steuben, N. Y. While we were at Hartville, Chemung county, on the 18th inst., at the house of A. Hodge, in company with Mrs. Hodge and Mrs. Town, Dr. Smith made himself distinctly manifested. As fast as we saw him standing near Mrs. Hodge. He then passed from her toward Mrs. Town, and extending his hand with a general smile, said: "You will pardon me; you remember when I saw you last, I made a short call, and told you I would come and stay longer next time." Mrs. Town, on hearing these words through me, immediately spoke out and related that when she saw Dr. Smith last, he did make a short call, and used the precise language we communicated. We had no conversation with any person to give a cue to the fact.—*Spiritual Gloria.*

*Summer Semester.—* Mrs. J. A. Hollenbeck, of Chautauque, N.Y., while at the public meeting of Mr. and Mrs. A. J. Davis held in that town on Sunday, June 25, was suddenly seized by a strong spirit influence. At first however, she was compelled to yield, and was made to hurry home with all possible dispatch. On her arrival, she found her little boy, between two and three years old, hanging in a most perilous situation over the eastern, and he was in a condition so deplorable that had probability he would have fallen and been drowned, had not Mr. Hollenbeck reached him in season.—D.

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

1 Cor. 8: 1, 2. & 1 Cor. 10: 27. 1 Cor. 12: 28.

Editor and Proprietor,

NEW YORK, SATURDAY, SEPTEMBER 22, 1847.

By J. H. MARSHALL.

The Marquis, declining to go home among the most popular, if not *the* most popular persons of the community, in any and every meeting of publicizing spiritualists in every department of profession or trade. The time we can devote to the purpose is limited, and as much as I can, I will notice and make arrangements at the time for those who will be right with me.

STRANGE OCCURRENCE.

A strange and somewhat startling manifestation of spirit power occurred at the Supreme Justice, this city, on Wednesday evening of last week, at the commencement of an attempt to deliver a lecture by Rev. C. H. Harvey. It should be premised that this is the same Mr. Harvey who, several years ago, was a valuable pamphlet, entitled "The Millennial Dawn," in proof of spiritual manifestations, and who, as consequence of his advocacy of spiritualistic views, was much persecuted, and finally suspended from the exercise of his functions as a pastor in the Methodist Episcopal Church. Since then Mr. H. has been quietly pursuing his investigation in the deepest secret, and has no objection to his former associates, but lately he has become dissatisfied (very considerably in doubt) with certain theological aspects of the spiritualistic development, and deemed it his duty to propose a series of lectures which he announced in the following advertisement which appeared in some of the morning papers:

A PITE FOR THE FAITH.—The Rev. C. H. Harvey will deliver a short series of lectures in defense of the Bible against modern Spiritualism, and in opposition to its professors, the day after Wednesday evening, September 21, in Supreme Justice Hall, No. 160 Broadway, at 8 o'clock P.M., and discusses of Spiritualism are invited to attend, and full liberty will be given them to attack their "new philosophy."

Accordingly, at the appointed time, Mr. Harvey appeared at the door of the Supreme Justice, with a small audience assembled before him. After offering a prayer, he commenced his discourse, immediately going the audience to understand that while his position would be in defense of the Bible, it would be one of general hostility to modern Spiritualism, on account of what was alleged to be its diabolical character. But while proceeding more fully to define his position in regard to these points, his utterance became obstructed; he stood for a moment as if strangled, and then dropped to the floor as if smitten down with a heavy blow.

The friends were immediately at his side upon the platform. They found him pale and prostrate. One man, a stranger to our informant, and who seemed to be a physician, felt for his pulse, and found that it had entirely ceased. Cold water was poured upon his face; brandy was poured down his throat, and every available external means of resuscitation was applied, but appeared to be a physician, and who was not a spiritualist, pronounced him dead.

But after he had lain in this way for some eight or ten minutes, a gentleman, who is a spiritualist, and who understood the nature of the attack, got access to him, took him by the hand, made a few upward passes over him, and he immediately opened his eyes, and soon was so far recovered as to arise and converse with those surrounding him. He declared that he had never been in better health in his life than he was then; that his attack did not proceed from any physical cause, but that it was from a spirit—*from "the devil"*, as he termed it, and expressed a wonder that God had not in this instance defended him, as he had defended him against similar attacks before. It was said to be apparent to all persons there, who had any knowledge of physiology, that Mr. H.'s attack was not of the nature of apoplexy, or a rush of blood to the head, or faintness, or paralysis, or anything of the kind, but that it was clearly produced by some strange and ultra-physical cause, and was paralleled only by what, in other instances, has been known as strange spiritual influences.

Quicker being restored, Mr. H. attempted to proceed with his

lecture, but his audience was again supernaturally stopped in the same way, and it was thought by those present that it had proceeded to his effort to avoid signs that have been written upon us before. Again he made the attempt, and again failed in the same manner; and finally he announced to his audience that their money would be returned to them. If they would apply to the doorkeeper, but that it was useless for him to attempt to proceed with his lecture under the circumstances.

While we admit the entire honesty and sincerity of Mr. Harvey, we submit that this whole affair ought to teach a very important lesson. The writer of this, let it be premised, believes as fully as Mr. Harvey or any one else can believe, that the Bible is a special revelation of God to man. He believes this more fully than ever, since, as a spiritualist, and in many cases a medium, earnestly seeking to know the divine will, the interior sense of the Bible has in some degree become apparent to him; and he is willing, according to his gifts, to defend the truths of that book against a scoffing and gainsaying world, whenever he feels himself called upon to do so. He also believes in the absolute independence of a church and a religion, but only of that whose center of reality is love to God and man, and which flows out in purity and for all humanity; but he so sincerely believes that all superstition, and all false and interpretations of the Bible, the workings of which would result in superstition, are doomed to pass away. He believes that the period of the old sectarian church, useful as it once has now run out, or is running out; that God has caused it as he caused the barren fig tree, because it would bear no fruit, and now intends to gather the fruits of good and truth from all souls and parties into his new, universal, non-sectarian Church that is about to be established as Christianity was established upon the ruins of an old Jewish Church; and he believes that the spiritual manifestations of these times are permitted and expressly instituted of God, and are designed to prevail until universally recognized in all their several phases of good and evil, as preparatory to the establishment of the new Church, and not to the establishment of a gross, materialistic, naturalistic demagogery.

We humbly submit, then, (and if we are mistaken in our apprehension of facts we hope to be corrected) that if Mr. Harvey had fully apprehended, and undertaken to defend, those holy interior, non-sectarian and Catholic views of the Bible which are appropriate to the New Church foreseen by St. John (Rev. 21)—against the opposite views often taught by spiritists and mediums, it is not at all probable that any opposing spiritual power would have been permitted to obstruct his efforts. But if it is true, as we have suggested, that God has doomed the old and sectarian church to pass away, and at the same time has designed for the most holy providential purposes, that the present spiritual manifestations should be permitted to pass themselves into universal recognition, how could any one expect to be protected from opposing spirits, either in the defense of the Bible itself, or exclusively old church grounds, or in an effort to obstruct the progress of these spiritual manifestations, which, it may be added, with all the falsities and infidelities that constantly are mixed up with their truths, are both as a dynamic influence and a phenomenal revelation of an hereafter state, and of the various moral and intellectual conditions of spirits in the different spiritual spheres—so necessary to the closing up of an old and the inauguration of a new dispensation?

In conclusion, we submit that what has been happened to Mr. Harvey, should stand as a significant lesson to every Christian and other religious opponent of Spiritualism throughout the land, and should indicate to them that their efforts to obstruct Spiritualism as such will not be blessed of Heaven, and that it is their duty to take the facts as they are and diligently study them to know what the Divine Father means by this tremendous dispensation of his Providence; and above all, that they should seek to separate the wheat from the chaff, and never seek to destroy indiscriminately the whole crop. Such, at least, are the humble views of

Another Evangelist in the Field.

We are informed by letter from Amity, Allegany county, N. Y., that a young man by the name of George M. Jackson has been spiritually developed as a trance-speaking medium, and is at present on his mission West, astonishing the people with his wisdom and eloquence. Our correspondent, W. Rose, bespeaks for him a cordial reception, trusting God may be glorified and humanity enlightened by his spirit ministrations.

MR. BROWN'S LECTURE.

Mr. George F. Bay Wilson, aged 30, of Worcester, having just finished, reading and writing, the morning discourse was based on these words of Scripture:

"Come unto me all ye that labor and are沉重 burdened, and I will give you rest."

The Lecturer announced that the entire discourse spoken at this time, was still telling, now as well as equally fit to release the spirit; that this idea was born long before the writer, and higher spiritual truths, of every kind, resting on the disclosures of the spirit, so natural to the human spirit; that every creature of the human spirit was ignorant and foolish, in no second grade, and he spoke so freely for them and still gave perfect perception of truth and righteousness which form the basis of an everlasting program. And then "Jesus, our, in power but in spirit, spake to every human being daily and hourly." "Come unto me all ye that labor and are沉重 burdened, and I will give you rest." Every creature in this universe was born of good; and the first command in our religion, has a such as an awful condition to be now brought; and to assist this it is necessary to know principles of the interior voice.

This is a very brief and important presentation of some of the ideas of the lecture, which occupied nearly an hour. The subject was associated with a great variety of incidents illustrating. At the close of the lecture, the spirit also claimed to speak through the medium, gave guidance to the audience to sit for any further explanation of the subject. A gentleman and woman was seated by the Day of Judgment. This question was readily replied to with great clearness and enough distinctness maintaining that the sounding of the trumpet was the eternal voice of the interior spirit calling for human beings the internal and external; and that the age and generation which the dead should come forth, was the epoch of the corruption and mortalization out of which this quickening spirit would bring immortal life, bringing some to the painful realization of past deeds, which is mortification, and others to the realization of the glorious beatitude of compensation with the Vine of all good. Hence the interior maintained that the Day of Judgment is now, and will be forever more.

Another Lecture.

The subject of the evening service was Inspiration and Tradition. Tradition was considered as the fountain of inspiration, and as furnishing the material symbols of truth adapted to man in his rudimentary state, before he could comprehend truth in logical and intellectual form.

Inspiration was considered as the infusion and use of the physical form by the Divine element, so as to give expression to Divine Truth. The lecturer did not think that Moses on the mountain communicated directly with God, but was in a condition to be used or inspired with higher forms of truth than were common in those days; and in a manner similar to that in which Moses stood apart from others of his time these relations stand in advance of the mass now, and the energy with which he presents his reform, determines the degree of inspiration. The lecturer maintained that earth's children are passing from the traditional into the inspirational stage of progress, and called earnestly on Spiritualists to inaugurate the latter.

At the close of the lecture, in response to an invitation to the audience to ask questions, the Spirit's opinion of the Biblical history of the creation was asked, which was answered substantially by referring the questioner to discussions of science showing that the word *asleep* the Scriptural account when taken literally. It was said that the spiritual eye sees no less but events, neither does it comprehend the First Cause, but sees the emanations from this and other earths, land and firmaments for attracting elements which form worlds, and that this period of attraction may be properly called the first day. The second day may, with equal propriety, comprehend the period of establishing order, and the third day the establishment of harmony, the fourth day the period of adding vegetation, the fifth day the period of developing animals, the sixth day the period required to realize the human, and the seventh day the revelation of the celestial; and it is here said, with great propriety, that God pronounced all to be very good, and ended from his labors, the series of physical forms being complete.

Mr. Moore in Cleveland.

We have received a letter from Rev. Moore, written from Cleveland, giving an account of the general state of Spiritualism in that city, but we regret that it gives too little for insertion this week. Mr. Moore's recent lecture in C. had been generally well attended, and some of them were delivered to large audiences.

**TEST THROUGH MR. CONKLIN.**

Mr. E. C. Beller, of Nashville, Arkansas, called at our office a few days ago, and furnished us the following particulars: Previous to leaving home, he obtained an interview with some of his Spirit friends, through a medium, Miss Boren, residing in his neighborhood, and received a promise from them that they would accompany him to New York, and manifest their presence through some medium whom he might there meet. Having arrived in this city, he repaired, as soon as convenient, to the rooms of Mr. J. B. Conklin, 477 Broadway, and requested an interview with the Spirits. Having, in accordance with a custom which is observed by Mr. Conklin in giving communications, prepared several paper pillets with names written on and rolled up in them, the influence through Mr. C. selected one which, on being opened, was found to contain the name of the Spirit of our informant's wife's father. Without any name being mentioned aloud, or anything being said concerning the promise of the Spirits to meet Mr. B. in New York, the influence caused Mr. Conklin to seize the pencil, and the following was written:

"My Son: We all promised to meet you here, and we have kept our promise, though some of us may not be able to speak personally. I have felt that nothing would cause me greater enjoyment than to see your mind fixed and settled upon this most momentous question. I have, with the rest, done all that could be done to aid you to arrive at the truth. We are restrained from giving too much evidence at a time, but as your case demands, and conditions with us will allow, we will gladly impart to you such evidences as we can. Your mind is susceptible to impressions, and it has received from us much which I am pleased to say has been appreciated. We all love you, and would add to your happiness." (Signed) SAMUEL HOPSON."

This name appended to the communication was the name of Mr. Beller's wife's father, which, the reader will bear in mind, had not been mentioned to Mr. Conklin, as neither had any intimation been given him that there was a previous promise on the part of Spirits to communicate with him through a medium in this city; in addition to which it should be stated that Mr. Beller was an entire stranger to Mr. C. The affair, therefore, as it stands, may be regarded as a strong proof of Spirit presence and identity.

Since writing the above, Mr. Beller informs us that previous to receiving the foregoing communication, the name of his Spirit-sister was selected from a paper pillet, when he secretly wrote a question, under the table, demanding to know whether the Spirit of his former wife was present. The following was written in reply, which, if possible, makes the proof of Spirit presence still stronger:

"My Brother: Your wife and father-in-law, with myself, are the only ones who can answer you now. Others are here, but it is doubtful whether they will be able to say anything. I am very happy that I have been the first one able to announce myself. I will now give place to your father-in-law. He is very anxious to talk with you." (Signed) "LYDIA."

**Indian Aid Association.**

A meeting of the friends of the Red Man, including the Provisional Committee appointed at a previous meeting, took place at the Lecture Room, No. 15 Laight-street, on Tuesday evening of last week. Among other business that was transacted, a resolution was passed commending to the Public the little work entitled, "*A Plea for the Indians*" (noticed in our last issue) and pledging the use of the influence of the meeting to purchase an edition of said book for gratuitous distribution—such being deemed, for the present, one of the best available methods for the general dissemination of that information which will lead to practical measures for the benefit of the Indian tribes. Other resolutions of similar bearings were passed, and a Committee of five was appointed to engage a house, and invite signatures to a call for a meeting on the second Monday in October, to present plans for carrying into effect the object contemplated by the Association.

**Apparitions in a Mirror.**

The Philadelphia *Sunday Mercury* publishes the following card from "A retired Comedian," who had previously furnished several articles to that print, descriptive of singular spiritual manifestations:

**A CARD.**—The intense excitement in the immediate circle of my acquaintance, in relation to the visible appearance of departed Spirits, and my desire to explain and produce them in the mirror, has partly changed my original design of publishing them. Still, in justice to the public, I feel bound to state that I have shown, reflected in the mirror, the Spirits of C. A. Logan, John Howard Payne, Geo. Lippard, and Edgar A. Poe.

So truthful, so striking, were these likenesses, that I shuddered while

I gazed; as thus, with their spirit-forms before me, I conversed with them.

Mr. Samuel De Poisant, an aged French gentleman, from New York, who knew Bonaparte, and whose enthusiastic admiration of the man and his deeds will only cease to exist with his own life, called up the Spirit of that great revolutionist, and he appeared in the mirror as true to the pictured representative (as the old gentleman said,) as it was to life.

If there is any illusion in all this—the effect of an excited imagination—further demonstrations will in a short time decide.

**NEW PUBLICATIONS.**

**SPIRIT MANIFESTATIONS.** By JOHN SNAITH RYMER. London: William White, 36 Bloomsbury-street. For sale at this Office. Price, 16 cents; postage, two cents.

This is a neat pamphlet of forty-two duodecimo pages, in which the author details, in the form of a lecture, the facts and considerations which caused him to become a Spiritualist. It is a production of convincing potency and healthy spiritual and religious tendency, and may be perused with interest and profit by every one who is inquiring into the subject upon which it treats. We would be glad to see it in extensive circulation on this as well as the other side of the Atlantic. We make the following extract, the phenomena detailed in which are very curious and interesting. Speaking of the occurrences at a circle, Mr. R. says:

"We were told through the alphabet, that my little boy was present in Spirit. I had heard of Spirits writing in America—Mr. Wolf, of Athens county, Ohio, writes—'writing is done without human hands, the hand of the Spirit is visible while the writing is done.' I asked if the unseen being could write as on earth—he answered that he would try. I then took from my wife's writing desk a sheet of note paper, clean, and without any writing on it of any description. I borrowed a pencil from a lady friend who was at the table—the table had its usual cloth—on the cloth I placed the paper and pencil—both moved as if by a breath of air; the brass fastenings of my table were then displaced one by one, and fell to the ground; the table was opened or pulled out, and by no human agency; every one in the room was seated at the table and had their hands on its surface. I then asked if I should place the paper and pencil on the table near the opening under the cloth—three sounds. 'Yes,'—I did so, and immediately the form of a small hand was seen under the cloth—it was felt by some who placed their hands upon it—the paper and pencil were then removed, the paper and pencil disappearing at the same time. In a few minutes, the same form of hand was seen replacing the paper and pencil; the alphabet was called for: 'Dear papa, I have really done my very best.' I removed the paper and pencil, and on the paper was written, 'Dear papa, dear mama,' and signed, 'Watt.' Watt was the name of my child. No one was aware that I intended to ask for this to be done; it was not pre-arranged even by myself; it was the thought of the moment. I have the writing; delusion therefore it can not be, deception or imposition it was not: you have the facts, judge for yourselves.

"At Sandgate, in Kent, we numbered thirteen; the table was elevated at least two feet; the accordion was played, the tune was not known to any of us; we asked the name, and we were told through the alphabet, that it was 'the Song of the Sea.' A hand and arm in white drapery appeared, it was seen by all at the table on several occasions during the evening, and we had every opportunity of very carefully examining it.

"A few evenings afterward the table was near the window—it was twilight—my second girl was touched by a hand—sounds were heard—the accordion was played—the tune was new; we were told by means of the alphabet it was 'the Song of the Angels to the Mourners,' followed by a hymn which had been frequently played before. It was then spelled out by sounds on the table. 'Some will show you their hands to-night.' The table was then gently raised and lifted up several times—a hand appeared above the table and took from the dress of one of the party a miniature broach and handed it to several at the table; several hands and arms were then distinctly seen by all at the table, of different forms and sizes, sometimes crossed as in prayer, and at other times pointing upward; on another occasion sounds were heard, communications were made, and hands and arms in white drapery were again seen. A Spirit hand took up a Bible which was on the table and opened it; this was seen by all—a leaf was folded down—the hand took a pencil and marked the two verses, sixteen and seventeen of the thirteenth chapter of St. Matthew: 'But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.'

**THE KINGDOM OF HEAVEN, OR THE GOLDEN AGE.** By E. W. Loveland. Boston: published by the author. Pp. 268; price, \$1; postage, 12 cents. For sale by S. T. Munson, 5 Great Jones street, N. Y., and at this office.

This book is written in a didactic and semi-oracular style, and its contents, for the most part, purport to have been impressed or dictated by Spirits. Some passages, as to their apparently interior or mystical import, would almost vie with the

pages of Jacob Behmen. The first forty-five or fifty pages are devoted to comments and explanations on various passages in the first seven chapters of Matthew's Gospel. Then follow chapters on the Creation, the Iron Age, the Silver Age, the Golden Age, Good and Evil, Spirit Impression, the Messengers of God, Accepting the Father's Will, Progression, the Controlling God, etc., together with discussions of intermediate and co-related subjects. The style is bold, nervous, lawless, startling and attractive. The book, as to its general contents, rises quite above the level of many of the Spirit productions that have heretofore obtained publicity; it is suggestive, apparently earnest, if not always true; and although we would by no means be understood as endorsing some of its more vital points of doctrine, we think it may be perused with pleasure and profit, especially by those who have not a better theology and religion than it inculcates.

**REPLY TO WILLIAM T. DWIGHT, D. D., ON SPIRITUALISM.** Three Lectures. By JABEZ C. WOODMAN, Counsellor-at-Law, Portland, Me. 84 pp. octavo.

Mr. Woodman is an eminent lawyer of Portland, and a Spiritualist, and the Rev. Dr. Dwight is an eminent clergyman and Doctor of Divinity, standing in the front rank of his denomination in New England. We gather from a note appended to Mr. Woodman's book, that this Reverend Doctor may be considered as the representative of three-quarters of all the Congregationalists, Baptists, Methodists and Episcopalians in the State of Maine. Hence, when Dr. Dwight concluded to make, and did make, a grand onset on Spiritualism, it was regarded as no common affair. Like the verdict of the Cambridge professors, to a certain class, the sermon of Dr. Dwight, to another certain class, and a very large one, was held to settle the question. Perhaps it would have remained so settled for an indefinite length of time, had not this modern Goliath chanced to encounter, in Mr. Woodman, another David. Mr. Woodman replied to him. He brought to the defence of assailed Spiritualism the resources of a profound and discriminating mind, and such an array of facts and arguments, as, it is not too much to say, completely upset the logic and conclusions of the Doctor. Mr. Woodman used the *woodman's axe* and the pointed discrimination of the lawyer, with equal effect. We shall make extracts hereafter.

Mr. Woodman submitted his lectures to the press, on the following invitation, addressed to him by citizens of Portland:

PORTLAND, July, 1857.

To JABEZ C. WOODMAN, Esq., COUNSELLOR AT LAW:  
Dear Sir,—We, the undersigned, members of the Government of the Portland Association of Spiritualists, respectfully request you to furnish for the press a copy of your reply to Rev. Dr. Dwight's sermon against Spiritualism. Your argument, substantially based on the Bible—which is the oldest record of spiritual manifestations, and which modern Spiritualists accept as actual occurrences, because they have witnessed the same in kind—has seemed to us, as also to the most of your audience, so conclusive and irrefutable, that they deem it their duty to ask of you this favor, and yours to grant it, in order that the public may see that modern Spiritualism is *Bible Spiritualism revived*, and not the *Bible rejected*; and that the Bible, in all its essential parts, stands more in need of Spiritualism in this skeptical and materialistic age, than spiritualism does of the Bible.

Many good men, and some even of the clergy and the Church, are of opinion that, should the old Church and other opponents succeed in crushing out modern spiritualism, by branding it as a *tremendous delusion*, the Bible, which is full of spiritual phenomena, as exhibited at the present time, would at no distant period, be itself denounced as a delusion; for men would say, "If we can not believe in the phenomena, or the so-called spiritual manifestations, which millions of us have seen, and are still witnessing, how can we believe the precisely similar ones recorded in the Bible, but which we have not seen?"

JAMES FURBISH, G. A. THOMAS,  
M. F. WHITTIER, N. A. FOSTER.  
VICTOR M. RICHARDSON, J. E. KING,  
S. B. BECKETT, R. I. ROBSON.

We expect to be able to supply copies of these lectures within a week. Price, 25 cents; postage, 5 cents.

**THE ILLUSTRATED FAMILY GYMNASIUM.** Containing the most improved methods of applying Gymnastic, Calisthenic, Kinesiopathic and Vocal exercises to the development of the bodily organs, the invigoration of the functions, the preservation of health and the cure of diseases and deformities. With numerous engraved illustrations. By R. T. Trall, M. D. In two parts. Price of the work, complete, \$1 25. Address Fowler and Wells, 308 Broadway, New York.

We have received from the publishers the first part of this work, which is to be completed in two numbers. It gives ample descriptions and directions, whereby every organ and muscle of the human body may be brought into that proportional and harmonious play which develops strength and health. Its pages are interspersed with numerous illustrative cuts, which represent the human body in as many different shapes and positions as it could be placed in if it were made of putty—almost. To the gymnastically inclined, and to the sedentary, dyspeptic and physically debilitated of both sexes, we commend this work as of great utility.

## NEW YORK CONFERENCE.

SESSION OF SEPTEMBER 1, 1857.

Mr. LEVY asks: Is not the Spirit-life as a whole an advance on the earth-life?

Mr. PURNIX assumes as a starting-point of thought, that it is, and proceeds to illustrate how and why it is. First, he considers what it is that leaves the body at its dissolution. It is not the spirit of the principles. Decomposition is as much the result of a spirit resident in the particles, as composition. Birth and death are alike results of life. The body is the instrument with which the Spirit writes its earth-history, and has a life of its own which does not enter into the composition of the Spirit proper. He regards the Spirit of the child as the child itself—a resident God-center, outworking new functions through the properties of matter acereted by means of certain unconscious impulses which manifest themselves in what we call growth. The body is a storehouse of means, and new functions or growths the end to be secured. The difference between a child and a man is the difference of outwrought function. Memory is one, locality another, etc. The child at birth does not possess them. He is simply a divine crystallization, so to speak, whereas the man is a grand aggregate of outwrought functions, not inherent, but acquired; and this aggregate is what leaves the form—is the man, a child grown, a man outwrought from childhood. Facts of recent observation have furnished strong ground for the conclusion that this Spirit has the power to create for itself a new and more plastic body, in which it continues its existence in a progressed state.

But when this law of development is rarely traversed by another law, and the child is removed by it from its earth body, he thinks it a mistake to conclude, that, by virtue of being transplanted, he acquires superiority in knowledge or wisdom, over the ripened man in the body. Nature presents no such miraculous development as this would be. The natural entrance into the Spirit world is through the door of maturity, and it must be more or less of a misfortune to enter it through any other. It would be an offense to consistency to suppose that the ripened intellect and affections of an orderly life in the body is to hold subordinate rank to-day, with the inexperienced child who left it yesterday.

Mr. LEVY explains that he does not inquire as to whether all Spirits are superior to all mortals, but simply if the condition itself be not a higher one, giving the means to those who have entered upon it to be happier and better than in this life.

Dr. HALLOCK proposed to clear away some of the obstructions which, in his judgment, obscured the vision and prevented our finding the truth sought for by this question. We are perpetually looking at ourselves as above or below others in value. Theoretically, as Christians we are Brothers, and as Democrats we are equals. But this is only in theory. The moment we begin to build religious systems, or to act in any way, we forget it. We profess these truths of brotherhood and equality, not because we know or realize them to be truths, but because the Bible and Thomas Jefferson taught them. For this reason we profess the truth, but without knowing it, and live the lie. It is not possible for a man to read the Gospel that is published by nature, with the eyes of a saint, standing upon a platform of moral superiority over his brethren and equals—a platform constructed wholly from mere paper opinions, without a single stick of sound timber of natural growth in the whole superstructure. The occupant of this saintly position does perpetually mistake that which is but a difference of value for inferiority of value. The saint makes a prayer, and the sinner makes a plowshare. The saint plumes himself greatly on the mighty superiority of his work, forgetting the while that without the despised plowshare he could not be here to pray. It is sheer ignorance that makes this blunder. Let us look at a chapter of Nature's Gospel. We will suppose a plot of ground to be jointly occupied by the rose, the stramonium, the potato, the belladonna, the grape, the poison-oak, etc., etc. Now let us suppose ignorance mounted on its platform of paper experience, to pronounce judgment on the moral status, that is to say, real values of these different manifestations of being. Seizing the trumpet of reform, (generally the first instrument that Ignorance lays hold of,) it would sound the charge pitched on the key of eternal damnation to the stinkweed, to repent and become a rose, and to the poison-oak to get a change of heart and become a grape-vine, etc. Supposing his congregation to understand the sermon, the poor weeds would all become mourning weeds, and the roses would lose their natural modesty in the odor of fictitious sanctity, to say nothing of other mischief inevitably to follow.

Ignorance having retired, let us suppose wisdom standing upon the broad foundation of its own experience, scanning this congregation of distracted vegetables, and their well meaning but mistaken teacher. He speaks: "My friends, there is a slight mistake. You are all the offspring of the same Father—brothers, equals—differing in quality but alike in value, else you could not be brothers. Let me prove it to you. I will send the rose to the toilet-table, the potato to the dinner-table, and that unregenerate sinner, the poison-oak, I will confine for the present in the medicine-chest; and, when my friend, whose address has occasioned you so much anxiety, attends the prayer-meeting, and the 'amen' corner becomes so heated and the air so impure as to force him out into the cold damp night, which checks the perspiration, and develops a certain kind of inflammation, quite as common to saints as to sinners; you shall see that despised vegetable manifest a divine potency that is not in the rose, with all its beauty and sweet perfume, nor yet the grape with its delicious flavor; but peculiar to itself alone, and to no other form of life beneath the sun."

"The mistake has happened in this way: In some earlier day, a worthy member of the fraternity to which the previous speaker be-

longs, essayed a salad of stramonium leaves, which experience has shown are rather better adapted for a poultice. Failing to get a happy result, he transferred the curse, which properly belonged to his own cookery, to you."

Now, the same ignorance or inexperience which makes these mistakes among vegetables, will be sure to blunder still worse in the garden of human flowers and fruits. Failing to make an apostle out of a scavenger, it concludes the latter to be an evil which it is a duty to abolish. From the stand point of self-importance, but little truth is visible; and the great truth, that the experience or wisdom which finds a specific good and truth in every form of life below man, must find it eventually in every individual man as well, is not seen at all. But this truth, once recognized, clears the way for the reception of that other truth inquired after in the question before us; and then we shall be able to see with unimpaired vision, that the law which puts the ether above the air, the air above the water, the water above the earth, the vegetable above the mineral, the animal above the vegetable and the human above the animal; puts also the angelic or spiritual above the human, and fixes it there by an irrevocable fiat of natural laws, compared with which the ingenuous theories and plausible facts of supposed demoniac infestation, lying communications, and unprogressed Spirits, are about as weighty as that other apparent fact which science has entirely abolished—the solid fact, based upon the evidence of the external senses, and backed up by Scripture as strongly as sin itself, that the earth is a fixed flatness and the sun revolves around it.

Herein consists the standard by which to test all ideas—the inevitable relation between the inside, or cause of the universe, and the outside or realm of phenomena. Reason traces the lines of phenomenal causation far enough to see that they converge, and therefore must meet at last in a common center. From this she predicates a unitary origin to all manifestations. From this unitary origin springs the law of Brotherhood; existent alike in the solar system, in the atoms which compose the globe, in its varied kingdoms of organic life, and in the family circle. So that a clear understanding or acquaintance with a single individual member of this great brotherhood of truth and good, is a key to the comprehension of every other. By virtue of this law, the objective is the true standard by which to try the subjective. Man is a part of nature. He can have, therefore, no intuitional revelation of truth, that has not its phenomenal exponent somewhere in that grand system of manifestation, in which man himself, so far as science can trace him, is a brother phenomenon. Nothing can remain permanently in man as a truth, that does not exist in nature as a fact! On this axiom hangs "all the law and the prophets."

Mr. COURTNEY asked for the facts on which it was affirmed that the lines of causation converge, or that all phenomena had a unitary origin! He thought the evidence tended to diversity of origin rather than unity, and that it required a vast variety of causes to produce a single result. As in the movement of the hand, though we refer the action to the will, which would seem to be a unit, we find a variety of motives bearing a causal relation to that external effect. He thinks, as we recede from the external, we meet with greater diversity rather than unity, and that the spiritual world in this respect far exceeds the natural.

Dr. HALLOCK explained. We see the lines of convergence or unity of origin in the fact that chemical analysis finds the same primary elements in man and in the rock. He finds it also in Mr. Courtney's own postulates as stated at a previous conference, to wit, that religion, however manifested in externals, has a unitary basis in the soul of man, and that the universe is outwrought from justice, purity and brotherhood, which "three are one" in the last analysis.

Dr. GRAY thought the question should be answered affirmatively. Death lets us into a comprehension of ourselves, and that is the first step in reformation. From what he has observed as a Spiritualist, he concludes that the death of the body is an elevation of the subject. He is better off than when in the body. But it is not fair to compare an individual on one plane of development or growth with one on a different plane. He thinks the point of attainment secured to the subject through the process of death, is expressed by the highest degree of clairvoyance he is capable of while in the body.

Mr. COURTNEY demurred to the idea that reformation was effected by external conditions. Reformation is of the will, and is a work of the individual. He also excepted, that we could not settle principles by mere analogical inferences.

Mr. PARTRIDGE said, as he understood the question, he must answer it in the affirmative. He thinks the whole of evil arises from the physical condition of man, and never from his spiritual. We have certain physical needs, which the inharmonic and perverted condition of society renders hard and difficult of supply. Out of this struggle grow the different forms of evil we all so greatly deplore. The Spirit man being freed from the necessities of the earth body, is without the temptation which springs from the physical difficulty to supply physical wants. He does not coincide with Mr. Courtney, that reformation originates in the will; he thinks we have no power to will independently of conditions.

Mr. COURTNEY thinks the doctrine that conditions can be superior to the will of man is fatal to a sound morality. The will creates circumstances and conditions; it concluded by them.

Mr. PARTRIDGE asked for an example of its power in that direction.

Mr. COURTNEY gave the Declaration of Independence as an instance. In that effort the will rebelled against circumstances, and conquered them. Out of the condition of despotism it created liberty.

Mr. PARTRIDGE thought the condition of despotism a necessary element in forming the will that opposed it. But if man can will when and where he chooses without regard to time and circumstance, our

Revolutionary Fathers could as well have made their Declaration of Independence before they left the mother country as at the time they did, which he thinks is not a supposable case. As he views it, it required all that went before it in the experience of man, to enable our fathers to will their freedom. The will is not a spasmodic miracle; it is a thing of parentage and natural growth as certainly as man himself. Adjourned,

E. T. HALLOCK

## THE QUESTION OF RE-INCARNATIONS.

FRIEND PARTRIDGE:

The TELEGRAPH of August 15 contains extracts from the "Book of the Spirits;" and from the comments of "F." my inference is that he claims a new doctrine has been presented to us of the United States by this book [the doctrine of the preexistence and reincarnation of human Spirits.]

This doctrine is not new; long since, while conversing with a Spirit, this idea of ultimate life in the spiritual and the natural worlds was forcibly presented. As nearly as memory serves, and my language can convey the ideas briefly, the Spirit taught me that the Spirit is attracted by certain laws of condition to persons in the body, and while here loses its identity for a short time, and when consciousness returns, finds itself clothed with a natural body. This is termed the "fallen angel," or the "angel of light cast out of heaven."

The material man knows not the spiritual; hence he goes after material things, thus sinning, and this is man's fall. The union of the Spirit with the earthly constitutes the first Adam, and is a rest for the wearied spirit.

If God is not partial, why does one possess faculties so much more perfected than those of another? Does not God create all by one law? Thus there is a progressive alternating from the spiritual to the natural, for the purpose of perfecting. We see the same law in the vegetable and animal, subject to conditions. What is a long life-time here but a moment? Or what are even a thousand long life-times, compared with eternity?

Man is not his own maker, but he is the maker of his own deeds, and is responsible to his God, who has established his law of conditions for development, purifying and perfecting until the Spirit passes into a higher sphere, and returns no more to the earth-life.

These are some of the ideas I have learned from Spirits. I have not yet adopted or rejected them, but hold them for consideration.

Fraternally yours,

E. P. CARY.

## REMARKS ON THE ABOVE.

"F." was not before aware that precisely such doctrines had been taught by Spirits in this country as those here set forth by friend Cary, and yet the same or similar ones may have been privately taught by Spirits in numerous instances without ever having obtained publicity. We still think it quite possible that all such expressions from the Spirit world, or from the ill-defined and imperfectly developed intuitions of men still in the flesh, are but the vague and distorted shadows of the truth, as we conceive it to be, that was expressed in our review of Mons. Kardec's *Livre des Esprits* in the TELEGRAPH of August 15. The truth referred to is, that Spirits who have passed out of the earthly or germ-life without any of the states of love to God and humanity which may serve as the germ or radix of a developed heavenly estate (and which can alone exist in the germ-life), are, at certain crises or epochs in the development of the spiritual spheres, or of humanity on earth, permitted to return to the externals of this world, through human or other mediums, and to imbibe therefrom those instructions, and undergo that voluntary and thorough self-immolation to the divine will, which, as connected with the externals of their being, can alone serve as the foundation of a true and happy state in the interior world. It was submitted that we had had proofs and illustrations of this idea in the fact that Spirits had come through different mediums, and in numerous instances, asking instructions and prayers in the external, from those still in the flesh, in order that they might, while thus in their externals, know how to begin their lives anew; and we submitted that such a return to externals, or to this world, was equivalent to a re-incarnation for purposes of future and celestial elevation.

This doctrine I think is true and vastly important in its philosophical and religious bearings; and I repeat it here for the purpose of bringing it more fully to that notice of the general reader. And if this is not precisely the truth, perhaps vaguely or incorrectly conceived by the Spirits, which underlies the strict letter of the communications given to Mons. Kardec and to Mr. Cary, it is difficult for us to conceive of any interpretation of those communications which would relieve them from the appearance (to many minds at least) of the grossest absurdity.

It is a demonstrable fact that we impart an influence to every thing with which we spiritually come in contact, which influence may be detected by those who are highly susceptible to impressions. Hence we impart a sphere characteristic of our spiritual condition, which is continually sending forth its influence, tending to reproduce itself.

## LETTER FROM BOSTON.

Boston, August 27, 1857.

HERALD OF TALEGRAPH:

The "City of Nations" is in a fair way of coming in its stock the goods and uses of Spiritualities. In this eastern vocabulary, a "nation" is not an idea only, but its full and measure projection—something, in short, to be seen, felt, almost smelt and certainly known. A vigorous understanding hereabout, if exceedingly cool, calculating, measuring, nevertheless, does justice to the end. Once more this intellectual machinery of the East, and you get something clothed upon with a robust life. Besides, though its heart is ruled by its head, the mechanism, personal and societary, once thrumming with big pulsation, gives the *graduum* of a most capacious life-reservoir; and the stiffness and rigidity relaxed, let out gushes, orderly proceeding, of a vivid and rich blood to animate the whole constructure. The leading minds of great practical reforms are birthed in cool latitudes—men, I mean, and women, too—who take hold, hold on, and actualize conceptions. Prophets are indigenous to the sunnier climes. Some natures, however, as it has frequently been exemplified, seem to come upon the earth and a latitude, and not from there. Their parentage was positive to the outer climatic magnetism. Then, too, all such idea-men and women, were pre-parented. So they descended, and grew up imbibing from around, but specially from above.

If any one should say "This is *action*," I have for reply, a "nation" is a great thing, because in its sphere a thing of use. This last graduates everything to the mechanic man, or the moralist. Just here we all are tending now into *use*. That dispensation is treading up from all the avenues of the past, and makes quite an imperative knock at the door of the present. The genius of *use divine* is making a visible presence. She is not seen to some; their eye is on foreign things. But she will *now* acknowledgment. So I can not but think that from the region of "nations" will come, are coming, signs significant of the opening and projection of divine uses. Are we never to measurably ripe up? Is mere idealism, of no avail on the outer, to have constant and uninterrupted dominion? Plato and the like have come and gone, and somewhat of their rich giving have been worked into universal external life. But repetitions of idealisms have prevailed prodigiously. Now we feel, I think that is the just gauging of our state, that the *idealization* is at hand—the "ripening up and culmination of humanitarian experience," as the noble Galen says. Quite a number have a "nation" on this head. Toward whom, then, and whence and from whom, shall be the radiation? Let us look around for the right selection. We must be careful lest the error that we select robes us. Every state has its external correspondence. Thoughts, which are the flesh and fat of plane, strike right out. Sometimes some get struck down or sleep by them. They come out like the knif fist of a pugilist, and black the eye of body error. That may be huge and ponderous, but never yet in a fair fight was a match for the nervousness and muscular sin of truth-thought. God, in his not full disclosed providence, has sent his single champion to win the center with a many armed error, and the single one seemed and proved a spiritual Briareus; and, too, has left the lone fighter go down; but the blood of his thought and body has rich-hoisted the soil of human life, causing spontaneous productiveness of his like. And there was no conquering in apparent defeat.

But it may be said, Spiritualism has hardly a hold in New England's central city yet. In a certain sense that is true. But they do say that it has some indomitable right-hand men to represent it here. Admitted that Spiritualism has not so largely ripened here as in more favored localities, yet it can not be denied it has stirred already church and scholarly state. Perhaps, also, a *soft deal* is going on quietly from spiritually educated and developed minds. The highest inward life has held to the shade everywhere. But that life must go out, and let itself be seen and felt, representing, ambassadorially, the wishes, the designs, the uses, the characteristics of the kingdom of heaven, intervening the world, and grappling now with men and things potentially.

State about bears other talk now from bulls and bears besides eastern rail-road stock, Erie or Michigan Central. The currencies of heaven and earth touch each other on business marks, while in the pocket of your merchant prince (the circle therein not infrequently compassed from out the treasury of spiritualities) are given its riches. Spiritualism is like air—insinuating

Well, it is heaven-breath. The general questioning among these is as to the ultimate. The index of use will give it. The dispensation of truth or use, love, wisdom is at hand. Now, a few very much misundertand of men and women are John the Baptizing it. With a vast sweep, directly through various ones, will the circle of human thought be encircled, and the outer shall be the bright illumination of and from the inner—an orderly use—just as to me *Nature* is ringed and bounded. Spiritualism will take the human mind in its widest possible excursion fields. It is the genius of beauty, too; and as the ear of this unfolding *saw* the earth and sea resounding with electric lights, beauty-breakings, so shall other ears introduce through the rough surface of present unfoldings into the behind-life aglow with the light of the look of God and his presence there.

Our brother Dr. Gardner of the Fountain House, is still as active as ever. The Doctor is indefatigable. All here know of his self-sacrificing labors in behalf of the common cause.

The lectures through Mr. Fosher have been very well attended, notwithstanding the season of heat. There are few, if any, able speakers than Mr. F. under influence.

Fraternally thine, L. J. FOX.

## SPIRITS GUIDING THE SHIP.

FOUR IN LAC, WIS., AUGUST 25, 1857.

CHARLES PARTRIDGE, Esq.:

Dear Sir—I herewith enclose an account of a somewhat singular manifestation of Spirit presence and power, which may interest your readers, if deemed worthy of a place in the *Tribune*. Appended are the comments of the *Four in Lac Commonwealth*, of the 10th inst., in which it was published. The persons signing the statement are well known here, and reliable, four of whom are Spiritualists.

Perhaps it is proper here to remark, that the cause of Spiritualism is making some progress in Northern Wisconsin, and in many localities the believers are very numerous, among which places I may name Menasha Corner, Shabogea Falls, and Appleton. At the latter place, a few weeks ago, Professor Cox (principal of the Lawrence University), gave a lecture in opposition to Spiritualism, in which he acknowledged the occurrence of the phenomena upon the testimony of men of unimpeachable integrity. He denied, also, the theory that they were referable to the agency of His Satanic Majesty, the Devil; and while affirming that he knew nothing about the phenomena, he attributed them to some unknown law of our being—some principle in nature which never could be understood—thus virtually building up a theory upon the foundation of ignorance. He closed by warning all persons against having anything to do with it, as its tendencies were demoralizing.

This effort was doubtless prompted by a desire to crush out the interest felt in the subject by many of the students.

There are several trance-speakers in this part of the State, who are able to interest an audience, but the harvest is immeasurably beyond the capacity of the reapers.

We have had lectures from S. E. Brittan, Miss Jay, Miss Beebe and Mr. Tator, and they were generally well attended.

The particular phases of manifestations here do not materially differ from those in other places, as given through your paper; hence, details would be superfluous. The purpose of my writing is to transmit the incident below detailed, that you may make such use of it, or anything else I have written, as you may deem proper.

Yours, etc., Z. REED.

Those interested in the marvelous caused their wife at work endeavoring to account for what is affirmed to have happened to the persons whose signatures are attached to the statement below. We have no personal acquaintance with either of them, but by reputation we have known one of them, Mr. Schooley, for a number of years, as a man of the strictest integrity and honor. We can conceive, easily enough, that they were deceived as to which way the wind was blowing, or the sudden storm had set the lake in motion toward the Calumet shore; that the storm was succeeded by a calm, and the motion boat would lead them to think they were going against the wind. The reason of the appearance of the lights, we leave for the curious to determine.

We, the undersigned, left Oshkosh in a small sail boat for Stockbridge, at twenty minutes past four on Friday afternoon, July 17. A gentle wind was blowing from the south-west at the time, but at about nine o'clock in the evening, and when nearly half way across the lake, a black cloud overspread the heavens, making it intensely dark. At the same time a terrible gale of wind blew up from the south-east, threatening us with imminent destruction, and rapidly driving us to the north-west. The sails were immediately furled, but the boat became unmanageable—the waves rolled high. We knew no what to do—it was so dark that we could not see each other, except by an occasional flash of lightning, which only served to make our journal more apparent. Suddenly, and while we were expecting every moment to go to the bottom, a brilliant ball of light, from two to six inches in diameter, appeared on the peak in the hands of one of the party, which he was using to move the boat (as we could not guide her), the master, who was upon each shoulder. He at the same time cried out, "Never fear, our guardian spirits are with us!" The light at the same hand moved toward the master's shore. We started for it and were about to propel ourselves with it as we had no oars on board, the boat moving rapidly along toward the light, against wind and wave. At half past eleven we master, having run into a little harbor nearly in a south-east direction from the place where the gale first struck us, lay propped about eight miles (for we had sailed back about a mile and a half), propped by an invisible power, in about two hours and thirty minutes.

Z. REED, W. H. COOK, CHARLES PARTRIDGE.

Stockbridge, July 26, 1857.

## MEDIUMS' GROUNDS AT JANESVILLE, WIS.

Janesville, Wis., August 14, 1857.

CHARLES PARTRIDGE:

Dear Sir—It may be interesting to you to learn something of the present prospects of Spiritualism in so considerable a town as Janesville. Where the shilling dollar, with few exceptions, has been the chief object of pursuit, it is no marvel that the mass of people here too, stupid to be impressed with anything more valuable. A few months since, H. H. Tracy made up what I will designate as experimental visit, and under very disadvantageous circumstances gave us two lectures, which awakened a new interest in the minds of a few, but he failed to repeat his visit for the lack of proper encouragement. Mr. Truman, of Milton, has lectured in the same state to private classes weekly, for the past several weeks. The faith of some has been strengthened by the influence of these lectures. But the greatest excitement yet manifested has resulted from two lectures in the same state by Miss Hewlet, of Beloit, a girl of only common school attainments, and under seventeen years of age. The lecture was given in "Young America Hall," and the audience on the second evening was quite large. The subject of the first lecture was "Inspiration." She handled it in a masterly manner, and then stated her willingness to answer such questions as the audience might propose. It was in her answers to questions that her powers of vision and eloquence were most fully manifested.

At the close of these exercises, the controlling Spirit suggested that, in order more fully to satisfy the audience of the power of the medium, the subject or subjects of the next evening's discourse should be proposed after the medium should take the stand. The subjects proposed, as requested, were as follows, 1st. "The mission of Christ"; 2d. "Has the principle of anger an existence among the attributes of Deity?" and 3d. "How can the fact of the regeneration of individuals and of actions be reconciled with the law of universal progression?" She occupied about one hour and forty minutes in the discussion, and if the audience generally were not inclined at the close, of some power superior to those of the simple girl, yet in her case, they certainly mis-reported their own convictions. Each girl, immediately before dismissing the audience, the Spirit, apparently to portray his superior conditions of strength and feeling, gave vent to his aspirations in the realms of the sublime, by the most liquid effusions of musical and poetic language I ever listened to.

A letter has just been received by one of our citizens from Wm. E. Cook, now in Michigan on a visitation, who announces his intention to visit Wisconsin and our vicinity the latter part of September, with Mrs. Cook, the well known test medium. We look for much good to result from the developments through her. A people just entering the realms of inquiry need the kind of demonstrations the Spirits give through her mediumship. May darkness and separation yield to the moving power of light and truth, and the earnest inquiry of all hands be heard, "What shall we do to be saved?" which is the silent wish of the writer.

A. A. MORSE.

## IMMORTALITY BROUGHT TO LIGHT

THROUGH THE ANGELIC TELEGRAM.

CHARLES PARTRIDGE:

The columns of your valuable journal have affected me many a hour's enjoyment, when, perhaps, had I not had it in my possession, that time might have passed away without interest to me. I have been a reader of the *Tribune* nearly four years, and during that period no reading matter that I have had has been so interesting and valuable. There is no subject of importance that has not found a place in its columns, and it deals the most liberally with those things that are the most substantial and durable. No doubt there are many who are in need of such matter—perhaps starving, pining and dying for it, for as small portion of the world is under the sad impression that life is a curse, and that death, even though it be an annihilation, will be a blessing.

I am in earnest, and speak from my own experience. I have lived years in the world without knowing what I was living for—years of my manifold. Had it not been for the *Tribune* I might have been living as now. I do not believe that I was the last that lived in this way; but I have every reason to believe that there are many thousands still worse than myself. But I was lost enough. I dwelt lost in thought and woe, my own immorality in thoughts and fears, the spirit-world in laughing jest. Then I lost not even the *Tribune*. One day, however, I accidentally met with a man who took the *Tribune*. Like my good Spiritualist friend here done, he gave it to me to read. I found it interesting and valuable—showing that life was the blessing, important, substantial and durable. \*\*\* Z. REED.

## Interesting Miscellany

## FECUNDITY OF WRITERS

## ILLUSTRATIVE FACTS.

There are some writers, according to Viguerie Marville, who have extreme difficulty in beginning, but when that point is once achieved, and the way open, they go on rapidly. The first lines of the history of M. de Thou cost him more trouble than all the rest; but that difficulty once surmounted, he sped on with great rapidity. Others have great facility in writing but take a long time to polish their works. In this category we may class Horace amongst the Romans, M. de Rabutin with ourselves; such, in fact, are the greater number of prudent people, who, born writers, follow at first the impulse of nature, which subsequently requires both correction and finish. Others, in fact—but that is their misfortune—write in a hurried manner, and do not revise their works. M. de Saussure was of this description—a dangerous character which uniformly suffers, but which serves no point either as a model or example to any one. Fabius Leonida, an Italian poet, dwelt a long time on his works, and retouched them more than ten times, in order to give them that perfection he was desirous they should possess. Pierre Mahee, who has written so well in Latin, composed only fourteen or fifteen lines a day. Paulus Emilius Santorius, who had undertaken to write a Latin history of his time, was so long polishing what he did, that another would in less time have written a history of the whole world.

M. de Vaugelas was thirty years engaged in the translation of Quintus Curtius, changing and correcting it incessantly. M. Hubert, of the Academy, author of the "Temple de la Mort," which is one of the most beautiful pieces of French poetry, changed and re-changed during three years the metre of this work, in order that it might attain the beauty, polish and elegance which he ambitious. It was not without great vigilance and very hard labor that Malherbe produced his divine poetry. M. de Balza passed days and nights arranging his thoughts to attain that perspicuity of style and choice of words, for which we admire him at the present day.

The manuscripts of Ariosto are full of erasures. This may be seen in the autograph manuscript preserved at Florence; the celebrated stanza in which he described a tempest, is written in sixteen different ways.

Petrarch recited one of his verses forty six times.

The manuscripts of Tasso are illegible in consequence of all the corrections.

Pascal recited as often as sixteen times one of his "Provinciales."

Berthoin recited eleven times the manuscripts of the "Epoques de la Nature."

Bacquet, an erudit Frenchman of the eighteenth century, re-read fifty times, and copied himself fourteen times, one of his works, "Sur la Justice."

In the dedication of the first book of the "Silves," addressed to Stella, the author dwelt with complacency on the rapidity with which he had composed these poems, "a rapidity," writes he, which was not to me without pleasure; none had cost me more than two days—some, even, of the most imaginative, but one day.

D'Amour, a French author of the sixteenth century, took two months to translate in seven thousand Latin verses "La Sennise" of Dubarzac.

The Italian Ferreri composed in three days, a poem in Latin ("Lagunense Somnium") of a thousand hexameter verses, on Leo X.

"L'Elage de la Folie" was a labor of only seven days to Erasmus.

Chapman, an English poet, died 1634, translated in four months the last twelve books of the Iliad.

Voltaire, at the age of sixty-nine, in 1763, composed the tragedy of "Olympie." "It was the work of six days," wrote he to one of his friends, whose opinion he wished to have on the merit of this piece. "The author should not have taken his rest on the seventh," replied his friend. "He would have repented of his work," replied Voltaire. Some time after, he returned the piece with several corrections.

Mary Darby, a celebrated English actress, who died in 1800, composed in twelve hours a poem, comprising three hundred and fifty verses. It is but just to say that the greater number of these works, written thus hurriedly, lived but as short a time as was taken to compose them.

Two theologians of the fourth century—Dionysius and Theodosius—have left the former six thousand, the latter ten thousand volumes; or we had better say, the one six thousand and the other ten thousand treatises.

The works of Alfred the Great, published in 1654, formed twenty-one volumes in folio. The "Speculum Majus" of Vincent de Beauvais, was composed in ten volumes in folio.

Alexander Hardy was the most prolific author that ever labored in France for the theatre. He composed 600 pieces. This was nothing, however, for comparison to the 1800 pieces in verse by Lopez de Vega, who, besides, composed 21 volumes in quarto, of poetry, and several minor copies of verse.

Pryme, an English lawyer and scholar of the seventeenth century, has left more than 200 works, forming 40 volumes in folio and in quarto.

We have preserved at the Bodleian Library, at Oxford, 122 volumes in folio, writings from the hand of Dodsworth, an English antiquarian of the seventeenth century.

The German Moser, a compiler of the last century, has left 483 works, 17 of which are still unpublished, 16 are disputed; these would form in all a total of 700 volumes, whereof there are 71 in folio, without including 84 volumes of reprints, or new editions of his works, nor 4 volumes of which he was only editor, nor 24 dissertations or articles which he had furnished for three periodical compilations, nor 26 numbers of weekly notices of literary news from Susanna.

SIAMESE LITERATURE.—The literature of Siam is in form of both prose and verse, and is divided into sacred and profane—the former being in the vulgar tongue, and the latter in Pali. M. Pallegoix has given translations of some specimens of the popular literature. The following are examples of Siamese proverbs:

- "When you go to the forest, do not leave your axe behind you."
- "Do not place your bark across the current of the river."
- "The elephant, although he hath four legs, sometimes trips; and a man, however learned, is liable to make mistakes."
- "If you continue in your boat, you may fall upon a crocodile."
- "Nobility implies only pedigree, but manners the man."
- "If a dog bites you, do not bite the dog in return."

ONE OF THE OLD KNOB REVOLVERS.—There is an inscription on a tombstone near San Diego, which runs as follows: "This yere is sacred to the memory of William Henry Straken, who cam to his death by being shot with Colt's revolver—one of the old kind, brass mounted and of such is the Kingdom of Heaven."

MARRIAGE IS TOO EXPENSIVE A LUXURY!—The problem is so well stated that we shall quote it entire, simply requesting our young gentlemen readers to pass it over, as a "sore place" with which they are already familiar, but calling on every mamma and every marriageable daughter on our subscription list to ponder it seriously:

"More than four-sevenths of the marriages in the State of Massachusetts are among the foreign born. Why is it? For the most simple of reasons—the foreign born can afford to get married, and the native born can not; and this must be, so long as our extravagant modes of life continue. In social life there never was a people tending to deeper and more destructive social corruption—and that is most evident from the records of all the courts, and the columns of all the newspapers—than Americans. Our fathers used to tell of the profligacy of Paris; their children tell of the mysteries of New York—a city not far behind any in Europe. And making proper allowance for size, how far is New York ahead of our other cities and towns? Once was the time when a wife was a 'help meet'; now, in a thousand of cases, you can change the 'meet' to 'eat,' and make it read more truthfully.

"We boast of our system of education; we have female high schools female colleges, female medical schools, and female heavens. Our girls are refined, learned and wise; they can sing, dance, play piano, paint, talk French and Italian, and all the soft languages, write poetry, and love like Venuses. They are ready to be courted at ten years, and can be taken from school and married at fifteen, and divorced at twenty. They make splendid shows on bridal tours, can coquette and flirt at the watering-places, and shine like angels in winter parties. But Heaven be kind to the poor wretch that marries in the fashionable circles. What are they at washing floors! O, we forgot; nobody has bare floors now—how vulgar that would be! What are they at making bread and boiling beef? Why, how thoughtless we are; to be sure they will board, or have servants. What are they at mending old clothes? But there we are again; the fashions change so often that nobody has old clothes but the rag-men and the paper-makers now! What are they at washing babies' faces and pinning up their trousers? And here is our intolerable stupidity once more; having children is left to the Irish. What lady thinks of having children about her now? or if she is so unfortunate, don't she put them to wet nurses to begin with, and boarding-schools afterward? We repeat, we have come to a point where young men hesitate and grow old before they can decide whether they can marry, and afterward keep clear of bankruptcy and crime. What is the consequence? There are more persons living a single life; are there more leading a virtuous life? It is time for mothers to know that the extravagance they encourage is destructive of the virtue of their children; that all the foolish expenditures making to rush their daughters to matrimony, are, instead of answering that end, tending to destroy the institution of marriage altogether."

WHEAT CULTURE—FACTS AND INFERENCES.—In 1850 the wheat crop of Maine was less than in 1849 by more than 500,000 bushels; that of New Hampshire was less by more than 220,000 bushels; of Massachusetts by 120,000 bushels; of Connecticut, it was less by more than one-half, being 87,000 in 1849, and only 41,000 in 1850. In Rhode Island it dwindled from 3,000 bushels in 1849, to 49 in 1850. In Vermont alone, of all the New England states, it was greater in 1850 than in 1849, being in 1840 435,000 bushels, in 1850 535,000, an increase of 40,000 bushels. The whole wheat crop of New England, Vermont included was less in 1850 than in 1849 by more than 720,000 bushels, or a diminution of more than one third in a single decade. Ohio raised less wheat in 1850 than in 1849 by more than 2,000,000 bushels. Yet the states, New York, Pennsylvania and Ohio, raised more wheat in 1850 than in 1849 by nearly 1,000,000 bushels. Kentucky raised less wheat in 1850 than 1849 by more than 1,500,000 bushels. Virginia on the other hand, and Maryland and Arkansas, and all the newer western and north-western states and territories grew so much more wheat in 1850 than in 1849, that during these ten years the annual aggregate wheat crop of the United States was increased from \$4,000,000 to 100,000,000 bushels—an advance of nearly 20 per cent. The inference we draw from these facts we proceed to state in a few words. They are abundantly confirmed by experience: 1. In the older states the wheat culture is, on the whole, greatly on the decline. Climate in the north-eastern states, and careless culture, with a general disregard of the demands of the soil almost everywhere, are among the most active causes of this decline. 2. In all the newest states, the crop is greatly, for the present, on the increase. The reasons for this fact will be obvious, when it is remembered that the virgin soil of the new country is still rich, and that large tracts of land are still annually cleared or broken up, and brought under cultivation. 3. In the Middle States, where a favorable soil has been supported by careful culture and suitable manures, the wheat crop has "held its own" quite well. We hope these facts will not fail to impress their obvious lesson on the farmers of our new Western States. The example of Great Britain proves that old lands, if properly managed, may continue to grow abundant crops of this most coveted of all the cereals.—*Rural New Yorker.*

GREAT POOR-FARM AT THE UNION STATES.—The amount cleared outright by the government in the recent auction of lands in Chelsea, probably exceeds any sale of the kind ever made by the United States. The property consisted of some ten acres of upland, which the authorities at Washington originally purchased for the small sum of \$500 per acre, or five thousand dollars only for the whole. This was all that was paid for the upland—the flats, consisting of about 114,000 feet, having been thrown in or given to the Government, when the conveyance was made. Before the late auction, the property was divided into lots, and appraised at \$250,000 as its minimum value, and though no credit was allowed the purchasers—the terms being equivalent to cash down—yet the proceeds, according to one published report, amount to no less an aggregate than \$175,000, or \$185,000 according to another. This aggregate is exclusive of the 114,000 feet of flats, valued at the minimum of ninety cents or one dollar a foot; and the whole of which flats was reserved or withdrawn from the vendor.

A STRANGE WORK OF AN INSANE WOMAN.—The New York correspondent of the *Boston Journal* writes as follows of a poor insane woman: "I saw yesterday a lady in New York, who claims to be the wife of our bachelor President, Mr. Buchanan. She is quite aged and persistent in her claims. She has in a bed what she says are two children, and nothing but the constant care of friends prevents her from going to Washington and demanding to be placed in the White House, as the lawful occupant of the domestic department of that celebrated establishment. The lady is in the Insane Asylum at Blackwell's Island, and her children are two white cats, that she has trained to such dexterity, that she keeps them in bed nearly all day sleeping between sheets, on nice, clean pillow-cases, all tucked in like children, with caps on their heads. All the visitors call on Mrs. Buchanan, see her cats, and they allow the clothes to be turned down and a view taken, without an effort to rise from their couch. The name of one of the cats is John C. Fremont, and the other is Alexander Hamilton."

METEORIC IRON.—The *London Engineer*, in an article on the recent improvements which have been made in the manufacture of iron, says that the truth is now rapidly gaining ground, that wherever mechanical strength is desired, an alloy is preferred to a pure metal. One of the greatest obstructions to the mechanical value of iron, is its tendency to crystallize. Whether the article be a monster gun or a ship's cable, the result is the same. The tendency of iron thus to crystallize may, unquestionably, be prevented by the admixture of other metals. In almost every direction, nature has placed certain metallic masses to which the name "meteoric iron" has been given, on the supposition that these masses have fallen from the atmosphere. The composition of meteoric iron, wherever found, is chiefly of iron and nickel, the latter varying from two to ten per cent, with small quantities of cobalt, and, it is said, chromium. Science has made artificial meteoric iron, and it has been tested. Its qualities have proved identical with those of the native compound. In addition, it is more ductile, and has more tenacity than pure iron, and is not so liable to rust or oxydize. Possessing such qualities, meteoric iron is certain to become an important branch of industry. A mixture of ninety-eight parts of iron and two of nickel, has all the peculiarities of best meteoric iron. A few years ago, an ore of sulphur of nickel, devoid of arsenic, was found in Lanarkshire, in Scotland, and by its means meteoric iron has been made of the best quality.

AN IMPORTANT INSTRUMENT FOR DETECTING THE ACTION AND CONDITION OF THE HUMAN BODY HAS RECENTLY BEEN ADDED TO THE SCIENCE OF MEDICINE. IT IS THE INVENTION OF AN ITALIAN SURGEON. ITS STETHOSCOPIC POWERS OF ASCULTATION ARE REPORTED TO BE MARVELOUS. LIKE THE DYNAMOMETER OF COENE, THE STETHOSCOPE OF COLLOGANO—THE NAME OF THE INVENTOR—GUAGES WITH UNERRING ACCURACY VITAL FORCE, AND ACCURATELY INDICATES AGE, HEALTH AND TEMPERATURE, AND WORKS WITH PRECISION THE COURSE AND EVENTUATION OF DISEASE. A REMARKABLE PROPERTY IN THIS INVENTION IS ITS POWER OF DISCOVERING SOUND IN EVERY ORGANIZATION POSSESSING VITALITY. THE INSTRUMENT IS IN THE FORM OF AN EAR-TRUMPET, AND IS MADE OF STEEL. WE CAN NOT GO SO FAR IN OUR LAUDATIONS OF THIS INVENTION, AS DO SOME OF OUR CONTEMPORARIES. IT IS, DOUBTLESS, VALUABLE, BUT WE APPREHEND IT WILL NOT, AS SOME PRETEND, SUPERSEDE THE MARVELOUS POWERS WHICH CLAIRVOYANCE, RAPIDLY CONDUCTED, HAS EXHIBITED IN POINTING OUT DISEASES, ETC. TO THOSE PHYSICIANS, HOWEVER, WHO ARE NOT WILLING TO ACCEPT THE CLEAR VISION WITH WHICH SOME ARE ENDOWED, BECAUSE IT IS NOT RECOGNIZED BY THE "OLD MASTERS," THE STETHOSCOPE WILL, DOUBTLESS, PROVE INVINCIBLE AS AN AID IN DISCOVERING THE NATURE AND SEAT OF DISEASE, AND THE PROBABLE PROGRESS AND DETERMINATION OF SUCH IN CERTAIN TEMPORAL.—*Dispatch.*

YEARLY FOOD OF ONE MAN.—From the army and navy diet scales of France and England, which, of course, is based upon the recognized necessities of large numbers of men in active life, it is inferred that about two and one-fourth pounds of bread-poops of dry food per day are required for each individual; of this, about three-fourths are vegetable, and the rest animal. At the close of an entire year, the amount is upwards of 800 pounds. Enumerating under the title of water all the various drinks—coffee, tea, alcohol, wine, etc.—its estimated quantity is about 1500 pounds per annum. That for the air received by breathing may be taken at 800 pounds. With these figures before us, says the *Medical World*, we are able to see how the case stands. The food, water and air which a man receives, amount in the aggregate to more than 3000 pounds a year; that is, to about a ton and a half, or more than twenty times his weight. This enormous quantity may well attract our attention to the expenditure of material required for supporting life. A living being is the result and representation of change on a prodigious scale.

A CHAMOMILE.—THE FOLLOWING singular and ingenious collection of words, four of them being Latin, has been used. It is said, as a charm against certain diseases. Doubtful as their efficacy for this may be, they may at least serve to amuse:

S A T O R  
A R E P O  
T E N E T  
O P E R A  
R O T A S

Read each line in the usual way from left to right, then from right to left, then from top to bottom, and from bottom to top, and the effect will be seen. Still further, the first syllables of the four lines, excluding the middle one, read forward with the same syllables of the corresponding lines (as the first and fifth, the second and fourth) read backward will produce the same words. And the same will hold good by beginning with the last syllables read backward, and the last syllables of the corresponding lines read forward.—*Presbyterian.*

THE TACON.—At the Dental convention held at Boston, some of the Dentists asserted that the main, if not the sole cause of defective teeth, was the use of salermes and cream of tartar in the manufacture of bread, and Dr. Baker fully agreed with the facts which it stand, and gave the results of some experiments which he had made by adding sound teeth in a solution of salermes. The teeth were destroyed in fourteen days. Mr. Spaulding, of St. Louis, did not believe his alkali injured teeth, but acknowledged that salermes did. Salermes, in his opinion, is not an alkali. Dr. Kendrick, of New Orleans, considered the great means of keeping the teeth healthy was to keep them clean.

A SWALLOW STONE.—There is a German in Rochester, 34 years of age, but apparently healthy, who has been in the habit of swallowing stones, weighing from one to two ounces each, since his eighteenth year, and gets his living in that way—often swallowing fifty a day. He experiences no uneasiness or painful sensation with the stones in his stomach or intestines, and they readily pass away with fecal matter. To show that there is no deception practiced, he crosses his hands upon his buck, and allows any person to drop the stones in his mouth. The swallowing can thus be easily seen. He is content to swallow stones at the rate of two cents a piece so long as the spectators furnish the money.

PACK YOUR THOUGHTS.—A contemporary says: "Do not assume that because you have something important to communicate, it is necessary to write a long article. A tremendous thought may be packed into a small compass, made as solid as a cannon ball, and like the projectile, cut all down before it. Short articles are generally more effective, find more readers, and are more widely copied than long ones. Pack your thoughts closely together, and though your article may be brief, it will have weight, and will be more likely to make an impression."

PEASAYEUR SAMSONEEN.—The *Providence Journal* relates itself satisfied of the humbuggery of Spiritualism, by a test it observed during the late campaign. It says: "When the son of Henry Clay sank the stamp for James Buchanan, and the spirit of his great father did not rise from the grave, we made up our mind that there was no passing back from the next world to this."

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