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tall. On the other hand, we commisserate and deriver such one- realizing. F - are read so the best we were des and one energies are assumbled that we do not retained able to walk : a new mint of a late with theme from Fine after their relienced accounties of Fore Love and other above little anti-thermal mountering. Mrs. Days had not been leased by them are referralised with through here. Not us term of setting in some time brance developed as a Der Ster-The watch find are still burning brightly in this a work of the kind has been ittered by a Spirit subst. This has median and are they while under Spirit allerse, she callent present the Spiritual Camp, and ever and and a me slopper faillation and chapter and percebures at our apen Mrs. Pare, grapped has hand and able it wanty and said a from his born indulged lether gie stager to hear the said and we establing have no deale to and any more than (no-spectrally placed are hand getter and all and are a wat all a lar and to ber feet and a with a to a course and headle for which the

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THE SPIRITUAL TELEGRAPH.

AUG. 7, 1858.

all arrangers to us personally, but brought so close by spiritual Western Texas, to visit them. I will take the responsibility to allimity as to seem almost like old friends and acquaintances, say that a good lecturer would be received by the people of Their names have become as familiar as household words, and Western Texas with open arms and enthusiasm. A majority are we leten to them for instruction, with the most pleasing antici- open to conviction, but say they, we want to hear and see those pation of receiving it from week to week, from their delibera- things. Your attention to the above will greatly oblige an old tions on various subjects of interest to the world.

Yours truly, E. W. LEWIS.

THE JEWISH PASSOVER.

FLUSHING, July 26.

MR. Epiron : During the past spring several of our city papers have favored us through their columns, with details of the ceremonials of "The Jewish Passover," but none of them have ventured to analyze the origin or basis of that ceremonial. I trust that mankind are not to be left in perpetual darkness regarding the momentous event -aid to be thus commemorated. No false delicacy should pre-Fini the fullest light being shed on all matters of history, and expecially where calumny is heaped upon the beneficent Parent 🕊 the universe. May I not then suggest whether it would be worthy of your pen to clucidate the historical record, and impart light and truth to the world by a thorough investigation of the justs on which this religious ceremonial is said to be founded ? We cavil at the religious ceremonies and mummery of the Chinese and Hindoos, and even of some Christian sects, and is it incumbent upon us to render homage to ceremonials equally absurd, because they emanate from the Jewish nation, who having styled themselves "God's chosen people," may be most ironically so considered when we fairly investigate their actual history 7

I deam it quite as much the duty of the Jewish sect as of others, to unvail this mystery, as its existence is calculated to greatly increase the present doubts touching many other events comprised in their records. I would ask, Mr. Editor, if there is one rational minded man, who really believes that such an event ever occurred as the one on which this ceremonial is declared to be predicated ? Is there any man in this enlightened age who believes for one moment the benificent Creator did not feel and exercise an equal love for the Egyptians as for the Jews 1. Is there one that dares so insult the attributes of the Deity, as to believe that a "God of Love-" the universal Parent-destroyed thousands of infants in a single night? It is now full time that these base aspersions of a "God of Love and Wesdom" were banished from the creeds of the silly dupes of other denominations, even if Jewish superstition and prejudive prefer to retain them. And when the candid investigator shall look into the true records of history, and shall find the Jew-were expelled from Egypt by Pharoah Rameses for numerous degrading causes, and did not, as they have pretended, have that country voluntarily, and "with a high band," but were actually driven out, they will learn how to ap- spirit power that our little circle here at Middletown have been preciate the verscity of other statements in regard to pretended miracles and Divine interposition. NASSML.

J. W. MAULDING. subscriber.

"FREE LOVE" AND "FREE LUST."

We could have wished that the following article, with its subtle metaphysical distinctions, had been a little more definite in its expressions in respect to the right or wrong of that doctrine which is commonly understood by the term Free-loveism, and which we abhor; but such as it is, we give it to our readers.-[ED. TEL.

This binne term was applied in derision, and has since been adopted and accepted as designating those persons who question the rightfulness and reasonableness of the legal bond to hold people together who rebel against each other, but it is the most complete of existing misnomers. " Love" for persons is a passional emotion in its persistent or continuous force ; it is not free, but spontaneous ; that is, it does not arise in virtue of our faculty of choice, wherein alone we exert our freedom, but in our emotional nature ; but in proceeding from the first perception of the lovely-its germinal point-to its persistent or habitual form, our freedom may be exerted to preclude the course of its development.

The spontaneous is that activity which seeks expression in obedience to natural or passional promptings, irrespective of goodness; it is mere obedience to passional momenta or law on the first or animal plane, it is simply carnal or last; hence to affirm "free lust" is as monstrous a misnomer as "free love."

The "free" is not affirmative obedience to untural promptings, but implies negative, or power not to be obedient to passional momenta or law. To be "free" consists in negativing or preventing our spontaneous emotions passing into outer acts.

To counteract the spontaneous momenta which seek expression in act, is to be "free;" but this counteraction may be either affirmative or negative, represented by " will" or " won't." Acts of freedom lie in will not coalescent with the passional life; and choice expressed in act at variance with our spontaneous promptings, affirms our freedom.

If love in its motor or active state be "free," then the moral-

All this time there had been only the feeble light from one diminished burner in the room. All at once the music ceased. and from every burner in the room, lit by some mysterious agency, the gas glared blindingly into our eyes. Raps of unusual loudness came from every point of the apartment, and the table at which H, and M, had all the while been sitting rose rapidly from the floor, and, passing beyond the control of the mediums, became what 1 can call by no better name than a volcano of raps. Gradually it descended, and the rapping ceased.

At this moment our attention was called to the singular conduct of Miss P. She had risen from her seat, and was standing like a statue in the middle of the room. Every particle of color had fled from her features, except where in the centre of each cheek a heetic spot feverishly burned. "Bring a box," said she, in a tone that sounded strangely unnatural, "a box large enough to contain any object in the room." It so happened that the piano in the room had been put up that very day, and the box in which it had been packed was still on the premises. With some difficulty it was brought into the room, and we all scated ourselves in anxious expectation of what was to occur. Instantly the light was extinguished; there was a momentary clattering about the box; again the room was illuminated. There stood the box, and for a moment we saw nothing peculiar about it, but a glance around the room showed us that the piano had disappeared. Even while we were looking at it the cover flew off, and there was the piano as perfectly packed as the manufacturer himself could have done it. A second time the room was darkened, a second time re-lighted. The piano was replaced, and the box was empty.

And now there occurred some marvels, which I almost hesitate to place on paper, certain that it will task your credulity as it would mine, to have received them from any other source than my own senses. I have even now hardly recovered from the profound sensation that they awakened within me. Could the eyes of all humanity have beheld these wonders, Spiritualism would no longer need an advocate.

The piano box still remained in the room, the cover, composed of three pieces of board, resting on the floor. A third extinguishment of the light was followed by the instantaneous sound of groaning coming from the box. The groans grew so loud, and were so evidently from a person in distress, that several of us sprang simultaneously toward the box. The cover was on and fastened, so that it was childish to attempt removing it with ut implements. The groans increased, and with a chill of horror I sprang to the door. That too was fastened, and we were prisoners to the Spirit power. At that time I felt a distinct pressure, as near as 1 can express it, like a strong cold wind pushing me back to my seat, which I was finally forced into in a state of terror that I never before experienced. It was entirely dark, and the stillness was only broken by that fearful groaning from the box. Finally it ceased, and a silence ensued that was scarcely less terrible. Suddenly, with a shock that struck upon my nerves like a thunder-clap, the box was apparently shivered to fragments, and there, in the centre of the room, stood Miss P., a halo of delicate spindles of light playing about her whole person. "Speak, friends," said she, " and ask what questions you choose." So startling was the effect of this sudden apparition, and so thoroughly overcome were the nerves of every one present, that it was several moments before any one found tongue to speak. Several questions were, however, finally propounded, to which responses were received, both from the medium and from raps A question was put by some one, inquiring whether a certain ordinary physical manifestations. But Messrs, M--- and spirit was present. An affirmative response was given. Seve-H----, and Miss P----, bave lately developed with an aston-) ral questions and answers followed, and finally it was asked, "Is ishing rapidity, and I venture to state that there are at present | the spirit happy ?" There was no re-ponse. The raps cessed, I have finally awakened or got up some little interest no more powerful mediums in the country. Miss P., particu- and the medium desappeared as suddenly as she had r sen before us. larly, scens to be most wonderfully susceptible to the spirit There was another period of perfect silence, and the intense influence, and through her we have had some traly astounding darkness revived my previous nervous agitation. At this time revelations. Such, however, is her dislike of anything that a most singular phenomenon attracted my attention. I felt so friends. She consented, however, to be present at a circle that At a vast distance, as it appeared to me, though it could have met het Wednesday evening at the house of Mr. 11.; and it is been but a few feet, I perceived a pale glimmering of light concerning what there transpired that I am now writing to you, about the size of a man's hand. It enlarged and brightened, At eight o'clock we had all assembled, and Messrs. M. and until it attained the size of an ordinary cart-wheel, and a con-II. seated themselves at the table. I need not describe the siderable brilliancy. Finally, in its centre there began to be I feel a little encouraged : eighteen months since I settled table to you : it was the heavy oaken table you have so fre- faintly visible the lineaments of a face. More and more distinct I down so that only a faint jet gave a ghastiv illumination to the beauty entranced my every sense. I know not how long this room. For some time there was no evidence of spiritual delightful vision had absorbed my attention, but in the midst of

LETTER FROM TEXAS.

CHARLES PARTNER, ESQ. 1 VICTORIA, TEXAS, - 1858. here on this all-important subject, and many respectable citizens. are beginning to investigate and discuss the possibility of intercourse between the visible and invisible worlds. The clergy are busily comaged in trying to suppress inquiry among their flock, can be induced to exercise her gitts even before her personal (sensation as of a breeze blowing upon me from off ice-fields. ter considerally one breaks out of the orthodox pen, and from cariosity or some other motive attends one of our fieble circles to see what he can see, and goes off wondering if this can be a reality We are moving slowly but surely. . . .

in this place : at first I found but two individuals here who had queutly seen at our previous meetings. The gas was turned it grew, until it developed into a countenance whose scraphic the useral courage to arow their sontiments on this subject Now we mumber about twenty, and dare hold circles, but unforthe We are not systematized. I have not been able to magnet and the friends the importance of regular meetings; many we have no well or reliably-developed mediums. Almost before we had recovered from the slight start the sud-from, exactly as it had been first brought in. Everything was To velo country is now prepared to hear the subject discidences of this action had given us, an invisible hand was at the precisely as it was at the beginning of our setting, save that eased. If we only had a good trance-peaking medium-one who a possed up sufficiently to meet the clergy in debate-Spir in this mortal pilgrimage. Sweet and sad, it awoke echoes in | I have thus given you the particulars of these extraerdinary Itaalian would prevail to a very great extent, and you would my soul that long has slumbured, and I could almost have manifestations of spiritual power. I fear that you can not help and the Taxabalan or some other paper devoted to the subject, E the bouses of one-half the families in this country. Mr. Forsier port us a flying visit, but left very soon. To my knowl- which the table heat time with an accuracy that was as marvel- good health, and wish to be remembered to you. Write to me edge, bu was getting invitations from every town and village m ous as it was anning

'ist properly may make it a subject of legal restraint or obligation, and insist that we shall be societarily and otherwise responsible for its taking place in any particular instance. BUL.

TREMENDOUS DEMONSTRATIONS.

The Hartford Daily Post publishes the following from a correspondent, writing from Middletown, Conn. We give the article as we find it, but assume no responsibility for its statements.

Dran G.—Knowing that you take an interest in all facts relative to Spiritualism, and that you have devoted much attention to its phenomena ever since you attended the manifestations at Manchester, in company with Professor B_____, I thought you would be interested in some remarkable proof of favored with. You know that, until recently, we have had no highly developed medium among us, and our sittings have only that were made all about the room. resulted in the production of the "raps" and some of the more verges towards notoriety, that it is with great difficulty that she to speak, as though the room was expanding. I experienced a

presence, and no response to the queries of the mediums, but at imy soul's cestacy a startling shrick broke the enrapturing spell. the end of about half an hour, with a sudden jork, the table rose [The vision faded away, and a flood of light poured from every shout two feet from the floor, and instantly settled again, burner in the room. The piano-box stood in the middle of the piano tripping over the keys with a skill that even Thalberg there was one lady who had fainted, and Mass P. was in a trance. night envy, and bringing forth a music that but few ever hear from which we found it impossible at that time to rouse her. I wished that with its cluding cadenees my own spirit might have being incredulous, even knowing, as you do, that I neer winged its flight to the realm where strains like these were indulge in exaggeration for the purpose of effect. born Suddenly the masic changed to a lively dancing tune, to

It is late, and I must bid you adieu. Our friends are all in when you have leisure, and believe me, succeedy yours, aAUG. 7, 1858.

THE SPIRITUAL TELEGRAPH.

and a second SPIRITUAL LYCEUM AND CONFERENCE.

SEVENTEENTH SESSION OF THE CONFERENCE.

Dr. Gaay read the entire article of Mr. Calkins on the subject o "Evil Spirits," and commented on the facts cited by Mr. C. from his experience in support of the proposition that evil purposes toward this life exist in the Spirit-world. The speaker objects to the inferences of Mr. Calkin; it is doubtless a true statement of his depressed turns of mind, of his nervous and muscular sensations; but admitting its truth as testimony, it furnishes no evidence that Spirits either in or out of the body caused his low spirits, or gave him the sense of physical weight on his shoulders, or his spasmodic motions. His facts are true but where is the proof that his hypothesis of their origin is correct?

Again: How could Mr. C. know, in the absence of indubitable evidence of Spirit-presence and participation, that the gestures and lan guage addressed to him by a lady under the persuasion that she was personating a low Spirit was anything more than a forcible action of the faculty of imitation, or the hysteric repugnance of spheres not unu sual in mesmeric experience, or the result of somewhat overtasked medium powers? Testimony to facts very often fails to corroborate the theories of observers. The doctor reiterates his conviction that all the cases hitherto narrated of evil Spirit-communication are lack ing in proof of real Spirit-presence; he would not deny Mr. Calkins bypothesis, but he kindly asks for facts in support of it before assenting to it.

Dr. Ouros said : Our friends who deny the existence of evil Spirits. display similar ingenuity to those who deny that Spirits exist at all. They both twist the evidence to suit themselves. How is a man to be convinced of anything, who will receive no testimony ? The witnesses all concur as to the existence of Spirits whose loves are as depraved, and dispositions as malicious as during the life in the body. The Secress of Prevorst, Swedenborg, and others, as well as our own trance-mediums, all accord upon this point, and their testimony ought to be conclusive. There is also evidence to be gathered from what he would assume to be a universal admission, viz. : that no intelligent individual of sound morality and good standing in society, would purposely and persistently subject another to his will, take possession of his muscular force, and control not only his volition, but his judgment and conscience also. The immorality of this is obvious to every one who occupies the moral plane; but Spirits do thus obsess mediums, as we are very well aware, and from this fact, with others which might be named, added to the united testimony of trance-subjects, he concludes that Spirits do not all occupy a moral plane commensurate with that which obtains to a good degree upon the earth.

Dr. HALLOCK said: It is well for the Spiritualist to hold in lively remembrance the distinguishing feature which separates his own position with respect to the being and life of the human Spirit, from that of any other individual, or any sect existing on the face of the earth. Every other man has only testimony; the Spiritualist alone has evidence; he relies wholly upon facts; he does not depend upon declaration. Evidence, to him, is the effect which facts produce through his senses apon his consciousness. Those who accept the sayings of the German clairvoyants. Emanuel Swedenborg, or our modern trance mediums, have simply declaration or testimony to rely upon; they have no evidence, the spiritual world did not indorse the sayings of Swedenborg by what is termed a physical manifestation of either the good or evil he to swallow his inferences along with his story. a sorry affair, as to render it incumbent upon man, for whose benefit it bour, all the evidence we have of that life and its character is what the self upon that evidence, is invincible. When he leaves it for the al-1 his twenty years intercourse with heaven and hell. larements of mere testimony, he is shorn of his strength. like Samson | and moral imbecility under the sun. Calking has substituted for the evidence is, that a Spirit is not an in- cases. If we admit the one to be spiritual, why not the other? Dr. Dodworth Hall meetings are suspended until further police.

say, enjoy (which is the one practical value of individual existence to the individual) when they "come on rapport with this sphere, and through the organisms of mediums include their cherished passions," ele, etc. In other words, an evil Spirit can not manifest his individuality by doing his hellish deeds or gratifying his informal passions through his own organism, but must fasten bimself like a vampire upon some mortal. In that case, what becomes of individuality? Conceive of one drunkard sucking toddy through another drunkard's nose! That is not the way he expresses his individuality in this world. Here he takes it nest and directly from the cask. He imbibes with the crony with whom he is "en rapport," but not from him. They do not get happy by drinking each other or through each other. But by authority of Mr. Calkin's testimony, this same individual having entered the Spirit-world, being a drunkard still, and wishing to suck cider, he must first induce his crony in the fieth to get drunk, that he may cojoy the spiritual exhibitation of getting intoxicated by proxy; his individuality being narrowed down to the necessity of accepting the delights of a rierrious fuddle. Now, this testimony is all very straight, but where is the evidence of its truth ? The doctrine makes shipwreck of spiritual individuality. It teaches that a Spirit is not a man, but a parasite- a leech sucking his enjoyment out of his kindred on carththat wicked Spirits after all can do nothing of themselves-that hell has no backbone, and that it can not manifest its inherent wickedness by virtue of any strength in its own legs, but is obliged to limp horribly upon such only as mortals choose to lend it.

The ark of safety launched upon this flood of declaration, must ground itself upon evidence-demonstration. That navigated by the ancient Noah, did not cast anchor upon an assumption ; we are told, it finally rested upon Mount Ararat; from which his medium had previously brought an olive branch-reliable evidence. (not mere testimony), that dry land had finally appeared. Let our modern doves who wing their way so freely to the unseen world, bring back but an olice leaf, and it shall weigh more and mean more to the honest naviga tor upon the tempestuous sea of spiritual conjecture, than poetical descriptions of whole forests. Not a dove of them all has done this, and the reason is obvious. It is in natural order that life everywhere, shall manifest itself, and write its new history. No man could ever know by testimony that the rose emits a grateful perfume; to know that, the rose herself must send the evidence through his own senses to his own soul. Beside, these doves of ours, generally have their wings clipped and their eyes hood-winked by our theolgical dogmatisms, and their cro, s filled by so much that is not corn, that they seldom rise above our own atmosphere. It would disgrace the assumption of visual health for one man to deem another invisible, simply because that other had shuthis own eyes; and for the same reason, he does violence to his own spiritual health when he mistakes the testimony of his oracle

dividual. The testimony is, that certain Spirits only live; that is to Hallock comes here and tells us (but presents no proof) of what excel-'ent things have be a scattered along the pathway of his experience by the Spirits (though he thinks it would sadly puzzle him to state a solitary benefit thence derived), while Mr. Calkina Informs as how he has been dogged by them. How then does it look for Dr. Hallock to charge Mr. Calkins and the incumerable host of victims to the inducate. of evil Spirits, with assumption and want of proof, when he has done nothing himself in the way of proof, but has assumed his own ground from beginning to end.

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Dr. HALLOCK inquired of Mr. Coles if he had ever witnessed any satisfactory evidence that Spirits existed at all ?

Mr. Colles replied that he had not. Adjourned, R. T. HALLOUX

AM I IMMORTAL?

What would I not give to know for a certainty that I shall live forever?. This was the exclamation of a friend of mine, and this was the way my thoughts were expressed before the advent of Spiritualism. But thanks for this gift of God

> "Which says the Spirit never sleeps Or knows Death's mortal gloom : 'Tis but the worn-out robe of grad That sinks into the tomb."

When in the city of New York, I read in a paper, of some remarkable manifestations through Doctor G. A. Redman, es medium, of No 82 Fourth Avenue, which induced me to call upon that gentleman at 4 o'clock P. M. Immediately load raps announced the presence of the invisible. Upon his repeating the alphabet, the letters of my father's name were spelled out by the raps, and immediately the medium took a pencil and wrote from right to left, backward, a long communication, with remarkable rapidity, his eyes being raised to the ceiling during the writing. I also received another communication from my mother, having her name to it, written in this remarkable manner. To read these communications, I had to look through the paper I then asked, Is my mother's spirit present ? Three raps were the answer. Have you communicated to me in writing through a medium at my house in Pennsylvania? Auswer, yes. Doctor Redman asked the Spirit to convince me by raising the table without any person being near it. Three raps were the answer We left the table, and it was raised from the floor, no person being near it. In fact, the doctor and myself were the only persons in the room. We were perfect strungers to each other,

for evidence, simply because he is in a trance, or deems him infallible, by reason of his proclivity to affirm that which, by a majority of his hearers, was most religiously believed to be true before he uttered it.

Dr Gould considered it a thankless task to present trath to the New York Conference. He had tried it for some years with but misersble success. A little remnant, to be sure, had been favorably impressed, production. No person of a good heart understands Spiritusand had evinced their being on the right track by raising the question of the evils of life and their remedy. He was sorry that subject had ment ever studied its evidences impartially and with a sincere not been continued. The first question to be settled is, whether there is any such thing as moral responsibility. We are called upon this affirmed to exist there. So of the modern seer : he simply testifies, and evening to prove the existence of evil Spirits, to men who deny the not unfrequently becomes inflated with holy indignation, if one refused very existence of evil. It can not be done while they occupy that ground. He differs entirely from Dr. Hallock in his assertion that

Now, surely the future life can not be so weak and imbecile, or such | Spiritualism rests on facts. He has been a Spiritualist and a spiritual medium for twenty years, and he has not seen so much in all that time is manifestly intended, to accept testimony or declaration, for cridence as the weight of a feather moved by Spirit-power. Legal questions are concerning its realities. On the contrary, it is reasonable to suppose., determined by testimony, why not spiritual questions? It is admitted assuming that it has attempted in the least degree to lift the vail that Mr. Calkins is an honest witness; if so, then he is competent, and which hides it from the ordinary plane of sensuous observation, that his testimony with that of others equally reliable, and to which he It is able and willing to demonstrate its own conditions by its own cheerfully adds his own, ought to be held conclusive. His testimony nets. To some extent, at least, it certainly has done so; and to this is based upon a dismal experience with evil Spirits, ranning back full ten years antecedent to the present materialistic conversions to Spiritulife itself has revealed to us by its own deeds. Testimony concerning alism through facts. He finds those modern facts wholly unnecessary the future life is voluminous, but wholly inconclusive; the evidence with | to his spiritual growth, and considers himself all the better medium respect to it is precisely the reverse. The Spiritualist who plants him from his never having witnessed a single one in the whole course of homes of the willing are the receivers of his bounty. Angles are

Mr. Colles drew the "sword of the Lord and of Gideon" (in a Pick In the lap of his Delilah, and he becomes weak like another man. There | wickian, that is to say, correspondential sense), and waxed valorous in is nothing left for him but " to tarry at Jericho until his beard is defense of the gospel of evil Spirits. He complained that those who grown." In his shorn and helpless state he can only echo the intoler- denied their existence, and charged the witnesses with assumption. able nonsense which, under the imposing title of religious faith, is a when they should present the proof, had themselves offered nothing digrace to human civilization and intelligence, and get himself held, but assertion in support of their own favorit dogmas. This he coaap by evangelical preachers and editors as a scarecrow to frighten the sidered wholly unjust. There is another inconsistency of which they world from the truth he professes to love. This he piously submits to, are guilty. All the good that is claimed to be done by Spirits or by way of penance for the sin of attempting his own spiritual emanci- through their aid, is cheerfully accorded to them without question. pation-than which there is no more deplorable specimen of mental. When a man, for example, goes into a spiritual circle with the headache and comes out cured, the case is ascribed to good Spirita. When

Aside from the indorsement of sectarian theology, consider what a, a drunken husband receives an admonition from his reputed Spiritstrange spiritual world friend Calkins has constructed and set spinning guardian to abstain from his cups, and he afterward reforms and bebroand the orbit of his testimony. Without being in the least con-, comes a good husband and father, the fact is cited as one of the uses of wow of the cheat, his testimony concerning Spiritualism nullives its Spiritualism, and as flowing from good Spirits. Why then should it be wideace The evidence is, that each human being is an individual denied, when a well man enters the same or a similar circle, and comes Spirit; that the individuality commences in this life, to be continued out of it perchance both physically and morally distempered: or and farther perfected-not destroyed-in the next, and that each Spirit when the father and husband is there invited to break up the conjugal is an individual, in the broadest and sharpest sense the term individu- | relation, and to form another on the principle of true spiritual affinity; ality can express. This is the evidence. The testimony, which Mr. that they are evil Spirits? The evidence is procleely the same in both

and no names were uttered or written.

I am taught by the spirits, that man is the child of heaven and earth ; that heaven and earth are the work of God, that earth is the productive sphere and heaven is the home of the lism, without wishing it to be true, and no person of a good judgwish that it might be true, who did not really find it so, and men once throughly convinced of their immortality are not far from being Christians Remember it is not faith, but evidence and fact which establish a revelation. If our religion can not console us when death knocks at the door, what is it good for ? 2

We are born for a higher destiny than that of earth, where the beings that pass before us like shadow-, will stay in our presence forever. Would it be inconsistent with the mind of God to show me the truth, in such a manner as to expelevery doubt? I think not I am pursuaded that what is best for us to know will be revealed to us, and these Spiritual manifestations are but the means which God by his ministering Spirite has taken to convince his children that he still loves them. The sent on these errands of love and mercy, and they know who will receive with gratitude these gifts of the Holy Spirit. No truth ever presented to mankind ever possesses half the importance that it does when it proves the fact of immortality.

I have seen at my own house in Tioga county, Spiritual manifestations through many different mediams speaking and writing in the trance state. I have also seen a large table moved by what purported to be the Spirit of a carpenter, who would saw, plane boards and hammer nails, making the sound in imitation. At the time the table was moving no person was in contact with it. I have heard military marches beaten by a Spirit of a dreas

mer, on my table, when no person was in contact with it Many persons were witnesses to these manifestations, but I have no doubt the same occur all over the country. I know they have occured in many places in this county, THORA, THORA CO., PENN., July 1, 1858.

Dedworth's Hall.

THE SPRITUAL TELEGRAPH.

FRIEDNOPPHICAL AND WIRAL DEPARTNENT. THE KINGDOM OF GOD.

1 1-4

As much is said on the subject of reform, and while various As a mations at define it periods and places have been, and are will to be formed with the new to anolierate the condition of the homan race, it may, perhaps, not be inappropriate at the presser time, to remark on the subject introduced in the heading of this ar ide.

I will not for a moment be contended that the subject matter of this estay, just emanating from the writer's pen, is in every exject a new thing, as it has employed the pens of able writers for centuries past; but the writer here, in presenting his views of a time when exciningly every phase in the general term reaches is being agitated, hops a to merit attention, by presenting as based on Nature and the Bible, a system in which the views of all agitators may be respectfully considered, and in which every phase of true referen may be harmoniously blended in one general order or system for the good of all who desire a better state of things, and the elevation of the race.

It has been justly said that necessity is the mother of invention. The necessity, therefore, for human happiness, has given rise to the various phases of reform which are the necessary maps in the ladder of human progression, from the earlier ages to the present period : and divided and subdivided as the great human family are upon every subject of general interest, from the same prolific source springs forth still another invention or discovery as the grand columinating point of all ; which, therefore, is it embraces within itself every former true phase or step, is the grant whole of all, and may therefore be appropriately formed The King form of God.

I is don't names sardy occupy time and space here to remark specially up a any one of these phases, as each has had its period and its peculiar illustration; but I shall endeavor to draw from the order of Nature, and from the truths of the Bible, a system which, as it harmonizes with both, may be mereptable to all intelligent people, as it is the setting aside the contents and differences which have been the main cause of the worst miseries with which the race has been afflicted almost Man, therefore (in duality), as an animal, is the result of whet progression from a seed, and before he arrives at the seed stage, must progress both mentally and physically to perfection ; i.e., to be as the first man, who answers to the first seed. So far, I have spoken of the individual ; I will now speak of the social order in creation

From the seed as the unit or individual springs the blade, and stock or body, and branches, leaves, blossons, fruit and seeds. Now in this is distinctly seen sociality springing from individuality, or plurality from unity; at the same time, as all are connected as one in the parent or basis of the seed, it is in truth sociality in unity, or all under the government and power of one, as one society or kingdom.

From the vegetable we come to the animal, and find it in the same order, as every species associate among themselves, and have their own poculiar government, many of which might be named; as the ant, the bec, etc., among insects; while among the larger animals, they are too numerous to mention.

In all these societies, the government is that of parental authority, usually continuing from the parent to the parent stage again.

Thus the bee, the wasp, hornet, etc., commence their society or kingdom with one, who begins the house, and produces by its own natural power its family or subjects as its help to establish and sustain such kingdom, which they, under the direction of their head, attend to; and thus they dwell harmoniously together, until the kingdom stage for another kingdom arrives, when the new king or queen-bee, with its colony, goes forth into another home or place, pursuing afterward—concerning the course or manner of its government—the same course as the first.

Having glonced at the order of the lower kingdoms in nature, we now come to man; and as he is an animal in nature, as others, except that he is the highest, we must look for him to pursue the same course, and which, as before remarked, we find he has done; *i. c.*, his government was at the first of the parental order, and therefore, so far as human governments are now in any degree different from this the true or natural order, they are so far wrong, and can not be approbated as the best, by such as understand the pure order of Nature. And to this cause, perhaps, may be attributed the ephemeral existence of all such governments as are merely artificial or unnatural in their character and course; for all such must come to an end, as the human race progresses to its ultimatum.

Man, therefore (in duality), as an animal, is the result of where we behold man, so to speak, as God manifested in the

Thus God exists in creation, and not out of it, as many appose; also in man is seen his image or portrait, both in his external, or imperfect, and also in his internal, or perfected condition. Thus as before remarked, the perfect or matured man **b** alone the supreme; therefore it may with truth be said, that for such a being all things exist, as also by him all things consist; i. c., he fills all things, in that the elements of all things in their most refined form or character dwell in him; or rather his being is composed of them, and thus he is, as before stated, the grand ultimatum of the great whole.

Having so far remarked concerning the individual character or being of God, we will now proceed to speak of him in a social point of view ; and here I will call attention to the fact in nature of the power of the seed to reproduce itself. Therefore in this, the only true light, must we regard the Supreme or matured man, wherein we discover the being and character of God, and also the very object of his existence, which object alone is to reproduce himself. And herein is seen the grand destiny of man, viz., to be the tabernacle or receptacle of God's spirit, or his perfect intelligence, in or through which he becomes one with him in all things, both temporally and spiriteally; thus he knows the truth or possesses all knowledge, and by the same is made free, or is delivered from "ignorance and its consequences; and thus in such an one is God reproduced or revealed, and therefore such reign with him, so to speak, upon his throne, which condition being the end of the aspirations of man, he is at rest or satisfied, and therefore happy, as he knows be can progress no farther, and being perfect he knows he can not change; and like the seed, he knows his nature and work is to reproduce himself, as he in this condition was the result of the reproductive power before in him. And thus God's course is one eternal round, so to speak, reproducing himself eventually in every human being that has been or is ever to be created has all this, only one God, or supreme power, is seen in principle, although the identity of each individual, thus perfected, is forever preserved. Thus it is seen that as the animal exists in the seed, with the view to its perfect form in its natural organimtion, so does God exist in the unorganized, or chaotic ferm of nature, with the view (to man) of a future organism, as shown forth in himself, as before remarked. So that it is seen that nature, in its elementary or rudimental state, is necessary to the existence of the principle or spirit which pervades it, which m its highest form of organization we have shown is the supreme; so that what we term matter, or the elements, and the spirit, a the power of the same, co-equally exist, as the plurality in unity ; also that creation is the natural cause or operation of this spirit upon or among the elements, to organize every minute entity or atom into being, or its most perfect form, as its uitimatum, all terminating in man, as the highest of all, as before stated. From what has been said of the reproductive power, and the results of the operation of the same in producing phrality out of unity and duality, it is seen that God exists in the plural or social as well as in the dual and individual, and therefore as plorality through comparison proves the existence of identity, the existence of this reveals sociality, or the order of society, as the order of associated individuals, whether in a perfected state or otherwise. All knowledge is obtained by a comparison of objects or things, as opposites, usually contrasting one with an other. Thus an inferior supposes or proves the existence of a superior, and thus are good and evil, and all other opposite, discovered by the inferior; as the imperfect man, who, when be discovers (whether in a figure or otherwise) all truth, is perfet in knowledge. This state or condition, as compared with that of his past or imperfect one, reveals to him the fact of his salvation, or delivconnection all error, and the reproduction of God in him, & own reproductive power, produces a societ for his own pleasure, (him, and he in them; thus his pleasure is also their pleasure; and thus creation is for the purpose of producing, or revealing the whole truth, which revelation is given to man, and cousttutes him, as before remarked, the supreme. Thus when such perfected beings look upon each other as face to face, they see Bible, to which with propriety, therefore, we may now effer-(fate continue)

AUG. 7, 1858

since its birth.

I will first remark concerning the order of Nature, and compare the same with the Bible truths above mentioned; thus presenting a phase or plane upon which the philosopher and the Curistian may meet in harmony, an object so long and ardently desired by the liberal and noble-minded of past ages.

It is observable to every reflecting and intelligent mind, that the order and course of Nature, in its every department, is plurality it perfection or perfect organization, as the result of progression from a unit or first point of starting.

The first point or unit is a seed, which contains within itself the elements, and also the power to produce or create its own kingdom, which is its peculiar system or perfected organization, as a perfect plant or matured tree or animal—indeed, every species of organism in Nature, whether animate or inanimate exists open this same principle.

It is therefore clear that the seed contains within itself the power to reproduce itself. This is the sole object of its exist-Again ; the seed in comparison with its perfected organ-CDCC. ism, or kingdom or world, is such kingdom, etc., in its chaotic or up granized state As such (as man is an animal) must we regard all perfect or natural organizations among the human family; and hence, taking their cue or pattern from Nature, the first form of human government was that of a kingdom, a goveroment springing from and administered by, one person, who mod to his people in the relations of king and priest, or spiritnal and temporal head - Keeping in view the figure of the seed, we will remark that a perfect creation or a matured globe, as a perfect machine, as composed of all its various parts, as compured to the weed, is also a weed to reproduce itself; which, the reform, is the sole object of its existence

It is a pointed and observable fact that man, in the dual or waval order, is the columnating point in the first or incipient stage of creation. Therefore, in him are blended the elements of the whole creation; in a word, he is the great whole in miniature; bears he is the brightest organization in existence, and as such precides over all as the supreme from the beginning of the creation or need stage to the seed again. Thus as time and the natural world progress, he is some shape retains his throne or domnoon even to the out of the world, or to the seed stage, n= above alloded to

I have stated that man is the highest or greatest of all organisms, and as such is of course the supreme of all in nature, physically considered. I also say that in a spiritual or mental view, he is also, in his ultimate or perfected state, the supreme ; $i \in i$, God in all and over all ; and herein is the true God revealed or seen to exist ; concerning which subject we shall now proceed further to remark.

Therefore, confining ourselves still to the grand arcana of nature, we perceive that the human society or family exists in its embryotic state in a triune form; as first, the father; second, the mother; third, the off-pring, as son or daughter. Now, all these three are necessary to the existence of each individual of the same number; for the father as such depends on the mother and offspring; and the mother also depends on the other two for her natural condition, as the off-pring depends upon the other two for its existence. Herein is a natural or true trinity of persons, each in its existence necessarily holding the same relations to each other. Herein, also, is seen the seed in its dual or sexual form; also its creation or kingdom, so to speak, as exemplified in the son as the off-pring. I name the son, as by the same woman; the son as a male, as the first, may be a father, which can not be the case with the off-pring as a

daughter. So, therefore, the persons composing this trinity in unity, are properly denominated father, mother and son; and the son onbracing within himself, the form and elements of the father as also the mother, gives him the threefold power, which condition being the highest in nature, is the supreme, making the son a god in very deed; and as such, the beginning on seed of a creation in embryo

The ion as proceeding from the first two, is the commence (tutes him, as before remarked, the supreme. Thus when such ment of plurality from duality, and is therefore, as before stated, perfected beings look upon each other as face to face, they see the beginning of a new trime society in embryo, containing God as he is, which sublime sentiment harmonizes with the within himself all the elements of a fature creation. Therefore, Bible, to which with propriety, therefore, we may now afer, to understand nature or creation, we must look at it as it is.

THE SPARTUAL TELECRAPH.

AUG. 7, 1858.

THE PERFECTIVE LAW. Ruley, Clinron Co., Mich., July 5, 1858 CUARLES PARTRIDGE :

Sire There must be a wise and good supreme overruling Power, or nature could not prove so beautifully perfect in all it parts. This power is called God, and God's laws of operation must partake of his real nature as much in eternal spheres as in Nature's productions. God's boundless wisdom, strict justice, and paternal benevolence, united in one, constitute a sure basis of trust, that a plan was settled and established, full worthy of A God ; abounding in kindness toward every existence, high and low; wisdom devising ways and means adequate to all the exigencies in the case, and justice to provide ample means, and th means to be brought within the reach of the most unfortunately duated soul that exists in the wide universe. And this earthlife being so short at the longest, and the opportunity of all being so limited, and teachings and dogmas so at variance and conflicting, and prejudices so great, it is beyond possibility that a fair probation can be had for man as a race on this earth at all; and there must be farther opportunity for a fair trial, or the claims of justice can in no way be answered. It is time the old theory of our earth-life being all our opportunity to prepare for a long eternity, be thoroughly examined, and the justness of such an idea fully weighed, and God's work be set in a proper light. And how beauteous and just the idea that man as well as vegetation, fruits and grains, should have his whole existence to unfold and ripon in ! In other words, the child lives a joyful inmate in the father's house, and feels at home; and in like manner the family of man, the great brotherhood, exists in Hod's great laboratory, partly before we see the light, and partly developed on earth; but the principal field of development, unfolding and ripening, is in yonder spheres.

Is there such a thing as probation in the common acceptation of that term? Does man exist, to be chastised by a tyrant for ercry failure? or is the object of man's existence to enlarge and perfect from step to step as the child unfolds and is a man, and man unfolds and is an angel, the angel unfolds and is a scraph, the scraph unfolds and is super-scraphic? Yet we can trace man's advance but a little in comparison to what it will be, for want of powers to comprehend. We must leave him advancing in flod's great field. Adaptation is there to fit every circumstance, and the wisdom and kindness of a God is there. We believe (lod's design was, and is, that every soul shall some time in the length and breadth of eternity enjoy an opportunity to become informed and reformed, and fit for good society, and an bonor to his progenitor. In this way justice must be satisfied and at rest, in view of the uninformed, rising race. The Bible is the best book extant on earth. Its teachings incultate the purest morality, and there is a quicting influence is a part of its teachings not found in other books. Still there are exceptions in some parts. If it were placed side by side with communications of modern days, some reliable, and some pot reliable, it might be nearer the truth. The Christian religion is the purest and most refining religion on earth, restraining rice, and purifying human nature beyond any code on earth. Yet does it reach the wants of the world any more than the MR. PARTRIDGE : fuite reaches the infinite? Is not its virtue soon told, and is there not then a vacuum found for something else to till ? Let energthing be esteemed according to its intrinsic worth. All religious rites and coremonies are like culture in a field or garden: would culture be in field or religious rites? . . .

to be accomplished a stuble law, which will in its own loss time reach the desolate millions supposed beyond all hope. We are satisfied that the doleful exists only in imagination ; that all was arranged for the last good of the whole; that the wisdom engaged in the elaboration of all things did arrange everything in the lost pomible manner infinite wisdom could devise.

We behold the law that everything should commence young, green, tender, undeveloped, uninformed, utterly blank, lussing all to attain by slow degrees; and it is always productive of happiness to be attaining, advancing, gaining, as none are matifiel without progress. Look at the affliction of low-es, how they weigh down the individual. But if they had not possessed, they would not have felt loss. Eccentricity and seeming evil is attend- showed the things unto him of which he spake. ant on the youthful state. Some attribute it to a fall of man; by a sudden psychological power.

every department of existence, to advance, develop, unfold and or old with God? ripen ; and here is rest for the sole of the foot. A law is found equal to all emergencies in the case. There is here a whole code [truths of revelation is continued revelation, too. God is no of laws socuring food for everything, healing, recaparating, respecter of persons. Hence the promise of Jesus still holds adaptation, use, etc., etc., (which can not be discussed here,) good--"Lo, I am with you always, even to the end of the fully to meet all the wants in the case, but many ages must par world "

ere much in comparison to the great object, can be attained. This earth-life is so short that it can not be a probation to much extent ; yet progrem is all the time being attained. The grow ing, developing laws are in operation, doing their steady, sure work, and man is coming up. The ripening religion must take the precedence; it is our only trust; all others are circumscribed, limited, bounded. Behold the ripening law, how broad its sweep, how extensive its effects ! Like the sun, nothing is hid from the heat thereof. From the mineral, the vegetable, the animal up to the mind, all is molded by its power; all is beautified in its path ; there is no dark spot that it reaches not ; stationed as guards about the soul. I have two lovely brothers it is equal to all the exigencies in each case. It is God's efficient work, to beautify all his realm - Here is a power not bounded annts, who have died in faith, and now, I believe, are hovering by creeds, not circumscribed by sectarian rules-silent, slow, sure, unseen, yet efficient. It operates as naturally on the soul delight to be instrumental in setting the bound free, illuminatof man as on grains and fruits, as the child advances to the man or woman ; and what man will be is beyond us now to compre- God hend. If God possesses paternal affection (if he does not, where did all living beings attain it ") then here, in the ripening law, extending where God and souls extend, and lasting an human-hury is up cycrosphilstoner wurk, he make the paternal affection in a God rejoice evermore in beholding the ripening work, beautifying every soul in existence in the long future. where there is time enough and means enough, and none to hinder ; and all advanced minds are desirous to render all as istance which is practicable -mutually happy, and making others happy, and God rejoicing over all the throng ... Yours for progress, DAVID BLDES.

ness enough to insure a full plan, ordered in all things, and sire none country from the world of Spiritz to this world, remember that nine hundred and eight years after the body of Joshua the High Privat had been lying in the grave, he was seen by the prophet Zechariah standing before the Lord Zech, 5 1 3. Remember again, that when the mock and lowly one was upon a certain mountain, then and there his raiment became exceeding white, and his countenance shone above the brightness of the sun at noonday, and there appeared unto him Mores and Ellas, and talked with him of his decram that he should accomplich at Jerusalem Lake, 9 29 31. Again, when John was favored with a view of the condition of man when spirituality shall have triumphed over carnality, the Spirit of one of the prophets (doubtless Daniel) appeared unto him and

No might one go on and on, mentioning appearance of the yet it is the result of a want of experience and information above nature, until the world itself would hardly contain the which must be gained through a natural process, and slowly, not [volumes that would be published . All the above may be believed, but some will say, these were beheld in the days of mira-Our last trust is God in nature. Here we find a tendency in [cless 1 will not enlarge, but merely ask, is there anything new

As firmly as I believe in my own existence, I believe the

I could, if desired, accommodate you with many of the communications. I have received through the hand of others, as well as my own, and the light imparted to me by the same. Daily are they imparting new light to me upon passages that were always before considered dark and of doubtful jupport.

I am a clergyman of the Haptist denomination 1 less the Lord Jesus Christ and his cause - I find in Spiritualina an ne sistant to serve God with, so to speak, and hence I love that too. I rely upon the mediation of the pure Spirit of Christ. and trust in the same. Yet I love the society of those she has and a loved sister in the Spirit world, as well as uncles and about me, and encouraging me in living a pure and holy life, 1

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FROM A BAPTIST CLERGYMAN.

KEANE, OHIO, July 22, 1858. The phenomena of Spiritualism are of a character so closely allied to those of the Bible, that no man can be a true believer in the one without accepting the other. However, we might observe this difference. As the mind of man is constantly progressing there is benefit and advance according to the goodness of the in knowledge, the communications of this day are found to be culture; yet if there were not a living principle deep and broad, in advance of those given three thousand years ago, which we full of inherent life-energy, or entirely independent, of what use find to be in accordance with the sayings then recorded -"Then shall we know if we follow on to know the Lord."-The one great law, with all the efficacy called for, is what we Hosen, vi., 3. Vet, notwithstanding this - notwithstanding deire to find ; and has any been found? It being found, or there are so many conclusive evidences of the truth of not, changes not the law any more than the world's revolving things (now beheld) in the Bible -notwithstanding all the helog known or not changes its motion. Does a law exist prayers and exhortations of elergymen and other good men which is reliable -- a God-mode law, extensive, sure, able to meet upon this subject -- all the communications of this age are atall the exigencies in the case, and make existence a blessing, tributed to devils, diseased brains, or something of the kind. and the system of God's works beautiful? Such a law is a desi- O I my brother elergymen-you whose anothemas are so loud draum, when or where ver found. Has the vulture's eye seen and bitter against the doctrine of Spiritualism -you who any W? Has the lion's whelp discovered its track ? It surely is not you believe in God as a Sphit, pure and hely, and that man is is all the range of the issues of carth, because none embrace more in spiritual being, and must serve thed " in spirit and in trath than the morest few who come to certain prescribed rules, the - O, panse and think before you further go. If there is no but not even claiming to benefit more than a favored few. And spirit in man, or if there are no communications from God to where no hope in all the issue for the millions of earth's unfor- man, how even this he? O, remember the saying of the pure tanately situated children ? Or is there another leaf to be and holy one you profess to follow : " He that believe thou me, mod over to find truths before undiscovered? We believe not only the works that 1 do, shall he do, but greater that thread We believe there is wisclom, justice and paternal kind, these, because I go unto my Father". You who say there are I

ing the minds of my fellows, and thus raising their thoughts to

SONG OF NATURE.

M. K. J. B.

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IN MARY BATTIN HILNMAND LINNA Nature's suices echo milly In excet harmony and love, And her lyres are tuned respondent To the authenia ming above.

Music swells la thrilling messares Sweeping strings that vibrate through Nature's choirs, and joins the chorus Floating through the ether blue

Music low and murmuring faintly Echine o'er the distant plains, As of minstrols waiting lightly To our cars the dulr of strains.

Memories, fond, are quickly rushing Through the soul, outliewing love To those magel friends who left us For the realms of him almos

l'utling brooks and warbling songsters In the balmy grove unite. Mingling with the rustling leaflets shaken by the breath of night,

Forests, vales, and lofty mountains, All remund in joyous gles Of man's userow rules dedant. Boundless, unrestrained, and free

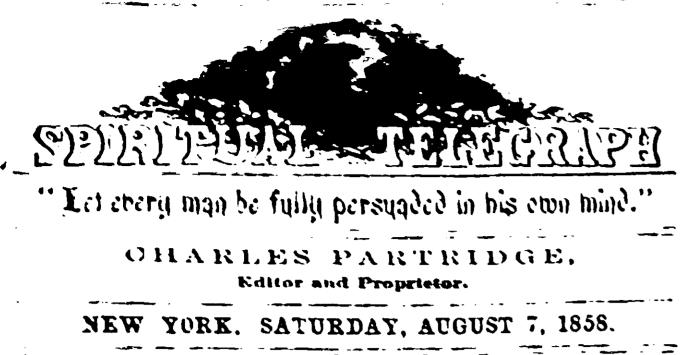
In the sunbram's playful frolic. Daticing o'er the laughing rill, Nude like a nimble fairy,

Lightly trips of r glum and bill tirand and awful air the voice a In the thunders duste dug pearly, And the crash of gathering to up ats His great mid-sty reveals,

Who the mighty explor - augesh Over Naturo's vast domain Holding in his hand all power, And who everm and th refen.

FARMER-VILLE, N. Y., July 21, 1848

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THE TRANSATLANTIC TELEGRAPH.

In the news items of our last issue, we recapitulated the an nouncement, previously given in the Dailies, that the second effort to connect the European and American continents by an electric conductor sunk to the bottom of the ocean, had proved a failure. Subsequent arrivals bring intelligence that another effort to accomplish this gigantic work was immediately put in progress and that the Ningara and Azamenmen, with their tenders, having coaled and refitted, left Queenstown for their rendezvous at mid ocean, on the morning of the 18th ult., have ing still on board an aggregate amount of cable that would be sufficient to traverse the ocean ; and probably by the time this paragraph shall have reached its readers, they will be again engaged in one of the most subline works that has ever employed the powers of man.

It would be difficult to estimate the consequences to civilization and the spiritual growth of the race, that would in time result from a successful issue of this enterprize. Though pecuaiary interests of isolated parties are perhaps more immediately at stake in the successful execution of this work, we regard the moral and spiritual results that would gradually grow out of this cotemplated link in the general chain of communication between the remote extremeties of the world, as far transcending in importance all others. When England and America shall have been linked together as Siamese twins by this sympachetic ligament, and their warm life-currents shall mingle with each other, whatever difficulties may afterward arise between them will be likely to be settled by other means than the sword ; and when the magic coil, of which this is the most essential link, shall have been extended around the earth, the day will be far advanced toward realization when the nations shall "beat their words into plowshares, and their spears into pruning hooks." The main walls of isolation being thus removed the spirit of intercommunication will become universal, antil the darkest corner of the earth shall be irradiated by the free flow of truth, and mankind shall know but "one faith, one hope, one haptism."

THE SPIRITUAL TELEGRAPH.

"A LOST AND RUINED RACE." GRAPH, a critique, signed "G," on an article entitled "The Word of God," written by myself, and published in the Trun-GRAPH of July 10. The passage in which occurs the expression on which "G." specially animadverts is as follows :

"Now let it be observed that Love and Wisdom are essentially and necessarily permanal. We do not mean personal in any anatomical sense on the material plane, or in the sense of any organism related to cosmical space, but personal in the sense of consciousness, and the volitional and other functional operations of a Spirit. But if that divine Love and Wisdom which constitute the interiors of the written Word came in numerous instances (in vailed and adapted forms, of course). to the ancient prophets, taking possession of their organs, suspending the normal functions of their own minds, and giving precepts, commands and instruction to the world, is there anything intrinsically unreasonable in supposing that the same essential Love and Wisdom, Word or Layor, which is Goo, could germinally, yet integrally take possession of the very primates of a human organism, and from an incipient vital center established in an orum in the womb of a virgin, proceed to construct for himself a human body in which the fullness of his integral Godhead might dwell on the plane, and in the degree of the human, and thus bring the clements of a reconstructive and regenerative Divinity into our lost and ruined race, which had morally sunk far beneath any pre-existent sphere of direct divine contact?

"G.," it appears, belongs to that somewhat numerous class of Spiritualists to whom the doctrine of a "lost and ruined race," and the necessity of an ab exta divine provision for its regeneration, seems exceedingly absurd and unphilosophical. He discovers from the pages of history (what he seems to presume is we to me) that the Greeks, Romans, Gauls, Britons, etc., were anciently in a State of barbarism, and that they have not since then sunk to a worse condition. He also intimates to us that Italy and Spain (nominally Christian) are not more moral than Turkey, and that England, France, and Russia are not more moral than heathen China; and he thinks these facts are very strange if my views of Christ and Christianity are correct. He is also puzzled to know why the Irish people, a few years ago, should have starved by thousands, if my theory of the nature and office of Jesus Christ is true-seeing the Irish people (nominally the least) have had the benefit of Christianity for a thousand years. The logical engency of these several considerations in disproving the doctrine of a diviue incarnation for purposes o human regeneration, "G." has left us to guess at, but has not made it distinctly appear. Perhaps if, before he ventures to write more on this subject, he will conde-cend to inquire a little farther and more candidly what Christians (especially those of the "New Dispensation") actually muintain as having already resulted from what they believe to have been a divine incarnation, it may aid him to give more pertinency to any lucabrations he may subsequently have to offer in the same line. If it is not a delusion to suppose that some hundred millions of individuals have already, during the comparatively brief period of the last eighteen hundred years, been influenced by the mission of Jesus Christ, to live far purer and holier lives on earth, than they otherwise would have lived ; and if it is not irrational to suppose that these same individuals now occupy far higher positions in the spiritual world than they would have occupied had it not been for that which is claimed to be a divine incarna tion, then the facts respecting the relative conditions of Spain, Turkey, France. China, etc., as nations at the present time, have no necessary bearing upon the question at issue. If, how ever, it is insisted that the relative moral conditions of Christian and other nations should be brought to bear in deciding the point in controversy, then we submit that the Christian world as a whole, should be compared with the non-Christian world as a whole, and that it is utterly unfair to compare some of the inferior branches of the former to the superior branches of the latter. And after all, the question does not so much hinge upon what certain nominally Christian nations are now, as it does upon what, considering all their unfavorable antecedents and circumstances, they would necessarily have been had it not been for Christianity. Does even "G." himself deny that Christianity has already been of inestimable bencfit to the world? or that it is calculated to confer untold blessings in the future-especially when it is purged from the being subject to much thoughtless misrepresentation, I would unchristian elements which mon has foisted upon it? We have not here spoken specifically of the most rital asprets of the object which we suppose to be attainable alone by ceived at their hands. It is only after such an examination that a personal association of the Divise Being, by incarnation, with our own sphere, nor do we deem it nece sary to touch upon that branch of the question at present.

AUG. 7, 1858.

it from original barbarism to ultimate perfection, if "G" will look Under this head there appears in the last issue of the True over the volumes of the Univercalum published between the autumn of 1847 and the summer of 1849, he will be aided to bring this argument into a far more cogent and definite form. by quotations from articles bearing my own signature. If "G." had known what have been my former "eachings on this subject (honest and conscientions at the time), and if he had asked the reasons for my subsequent change of opinion on that point, I certainly should have deemed it my duty to answer him, either publicly or privately; but when weakish dilutions of my own cast-off arguments are thrown back upon me as something new, and as though I had never considered and refuted them to my own satisfaction before adopting an autagonistic theory, I confess it is not according to my taste to reply.

Perhaps when "G." shall have learned my views of the state of the most ancient Church (I say nothing now of other portions of the race which may then have existed), and of the subsequent decline of spirituality and of the heavenly life among mankind, and when he shall have become somewhat acquainted with the historical, monumental and other proofs which actually exist in favor of these views-he may find them, after all, to be deserving of some serious consideration, to say the least. He may even discover that the demonstrable facts as to the spiritual states and antecedents even of the ancient Greeks, Romans, Gauls, Britons, etc., serve to confirm, not to say irrefutably prove, rather than overthrow, the doctrine of a still more ancient state of humanity that was characterized by a very high degree of spiritual enlightenment, and from which these then degenerated nations derived, as from a common source, many exalted truths, divine principles, and spiritual scientifies which they still possessed, though in a more or less corrupted state. Here is an extensive field for the student, which as yet has been but very inefficiently explored. It is a field, however, in the exploration of which the language of the poet is emphatically true, "A little learning is a dangerous thing." "A lost and ruined race:" I have the best reason in the world to know how absurd this expression seems to some house Spiritualists, because I know how absurd it would have once appeared to me. And yet from my present stand-point, I am constrained to regard it as proper; and I am now impressed to offer only the following in its defense: If the teachings of Christ in their most vital points involve any truth, then there is an interior life attainable by man, in comparison to which, all other degrees of life, however endowed with riches, external intelligence, and sources of mere worldly pleasure, is but death. This life is spoken of by Jesus as the "treasure laid up in heaven," and which "neither moth nor rust can corrupt;" as the "pearl of great price," to purchase which a man "sold all he had ;" as the " one thing needful," etc. It is that life which, possessed by the early Christians, caused them to "rejoice with joy unspeakable and full of glory ;" it is the life of heaven ; if is heaven, with all its unspeakable purities and joys, in the soul, and in possession of which, true and humble Christians of all ages have been enabled to meet with firmness and patience all manner of earthly evils, being willing to sacrifice riches, external honors, and "counting not even their lives dear," if they could but preserve within themselves that more precious boon. Now, this is the normal, divine life of man; without this man is, in fact, not truly man; whoever, therefore, is destitute of it, is "lost and ruined" in respect to his normal manhood and true happiness, however, for a time, he may be amused by unsubstantial outward pleasures and worldly vanities; and if the world in general is, or has been at any time, destitute of this true life, then the "world" is, or has been, so far "lost and ruined," in respect to all the purposes of a true and divine manhood. This would place it in need of precisely the regenerative, divine element which we have supposed, and without which it could no more resume the heavenly state than a man can lift himself to the stars.

Will this work succeed ? Possibly not now, but ultimately it must. We can not believe it in the order of a kind Providence that the really Christian benchts which would grow out of a succossful work of this kind should be lost to the race.

BALLOU'S COMMENTARY.

Some weeks since we published Mr. Ballou's prospectus to his Commentary, and urged people who are interested in such inquiries, to subscribe for his very excellent paper, the Practical Christian, price only one dollar per annum. We beg now to call attention to the following communication from Mr. Ballog.

We are corry people who wanted his paper, in which his Commentary is published, did not send in their subscriptions early enough to have saved him the expense of getting out an ertro, and yet the fact must be highly gratifying to him, that the demand has so far exceeded his expectations as to require An extra. He says:

"We have got our proposed Extra. It is printed for the special accommodation of new sub-cribers who are antious to read our Commentary from its commencement. Several weeks beforehand we gave notice that we should commence a Commentary on the New Testament with No. 1., Vol. XIX ; and we excuestly requested our friends who desired to subscribe or to get up clubs on account of the Commentary. to let us know their wishes in season, that we might calculate what number of coples ought to be printed. But few gave heed to our request till after the issue of Nos 1 and 2. Then the demand was greater than we had provided for Meantime promises were held out that new clubs would be formed, and coasiderable additions made to our list if back numbers could be supplied containing the Commentary from the beginning. Having received various suggestions on the submet we maily decided to reprint. In an Extra, all the matter of the Commentary contained in Nov 1 2.3, 4, and 5 of this vol., and thereby emple surveif to supply new subscribers abundantly. With the pres-

our list? Or shull we loss our extra expenses, and have piles of use deranged, and we have been obliged to crowd out several short adite here papers to lay aside ! As to the Commentary itself, it will probarials that were intended for the present number, in order to give place independent force of progression possessed by the race, as being big he worth als, our sub-cribers are asked to pay for the paper. If of itself, and without farther divine provisions, adequate to bring to matter previously in type. set, we will excuse their withdrawal from our list."

Standing as I do comparatively alone in this position, and beseech Spiritualists, for their own good, to accord to this view that candid and thorough examination which it has simply rethey can justly feel authorized to pronounce upon its merite r.

The consequence of the latences of the hour at which Mr Davie ent No. we have propertionately increased the regular edition. communication concerning the proposed Convention, was harded in Now shall we be reimbursed by the addition of new subscribers to As to the argument based upon the assumed inherent and the "make up" of our editorial pages, this we-k, has been somewhat

THE SPIRITUAL TELEGRAPH.

FROM A. J. DAVIS. ANOTHER CONVENTION.

AUG. 7, 1858.

NEW YORK, July 29, 1858. Mu CHARLES PARTRIDGE : Dear Siz One of your correspondents, of late, inclines to the opinion that "the day has not yet come for Conventions." He is very confident, not to say dogmati ; in the proposition that "none of the so-called reforms discussed at the Rutland Convention can ever have a permaneut or general success." The same writer urges you to publish only spiritual "milk for babes," and to save "the cause of Spiritualism from these Conventions." In the carnestness of his conservatism, he exclaims, "Let the TELEGRAPH be a spiritual telegraph, and not an omnium gatherum of all the wild speculations of immature and fanatical cotories."

Notwithstanding the foregoing, I believe you will permit me to notify the philanthropic and progressive portion of the spiritualistic public, many of whom are regular readers of the TELEGRAPH, that the call for another Convention will be prepared in time for your next issue. Arrangements are so far completed, that I am enabled to announce Friday, Saturday and Sunday, the 10th, 11th and 12th of September next, as the days set apart and fixed upon for our important gathering in Utica, Oneida County, N. Y., a beautiful and welcoming eity of humane and intelligent people.

"When the opportunity of doing a good and reasonable thing shall offer," said the wise and revered Confucius, "make use of it without hesitation." Or, in other words, when the way is prepared and the door is open for a full and possibly impartial examination of the greatest of problems—"What is Evil?" methinks no healthy-bodied and virtuously-minded member of hamanity will, unless absolutely prevented by the pressure of uncontrollable circumstances, decline an "opportunity" of receiving good, or hesitate to say or do a "reasonable thing."

Attend to this proposition a few moments, my friend, and observe how it will impress you. Here is in prospect a Philanthropic Convention to consider the "Cause of Evil," and its effectual "cure," or to analyze and fully to discover why humanity as a whole is discordant. The importance of correct thinking upon this omnipresent subject, is undoubted ; because out of the clouds of private will and judgment there issue forth the mandates of inclination and individual conduct. Right doing, therefore, presupposes right being. No man can truly befriend me, neither can any one wisely and permanently govern himself, unless his mind is enriched and his affections inspired with a just Indwikinge of human nature. Knowledge of things, rather than bors, that the platform of the Philanthropic Convention at Utica words, is wholly indispensable. Acquaintance with the divinity and utility of eternal Principles, rather than familiarity with the "cause and cur Evil." merely the fleeting manifestations thereof, should first be sought and perfected. Otherwise how can I sit wisely in judgment apon any, even the least of my fellow men? Yea, without such knowledge and steadfastness, how can any, even the legally suthorized and so-called wise, pronounce for or against me? And yet, my friend, without such preparation, behold how Indi-| Catholic faith, every church is dedicated to some Saint. But the viduals, Heads of families, Judges, Jurors, Governors of States, Sclavonians have a custom peculiar to themselves. On the anni-Presidents, Princes, and Kings-all act and enact thousands of versary of the Saint's day they celebrate their village festival, and deeds and laws, to regulate conduct and to punish crime, which [hold their annual fair. The evening before the inhebitants for makes erucify particular parts and well-nigh petrify the heart of the whole. Remedies for evil are kept in every State's Prison, and the legalized nostrums have been for whole centuries administered to the workers of iniquity; but how is it with the patients? Men | The same buying and selling, cating and drinking, dancing and of the Church and men of the State, instead of spiritually conquering themselves, and thereby silently conquering evil and rebellion in others less fortunately constituted, they unmercifully enslave chanting, his national songs and legends, sitting in some conspicaand madden those who come within their power, and thus it happens that the so-called "friends of Law and Order" generate at once the feeling of "evil" and the certainty of social unrest and national revolution. To deny this is folly. The history of ner, with this difference only, that here it is not the music but revolution is the history of legalized oppression. America can not be saved from the legitimate action of this law; that false "order" is but the seed of revolution. When philosophical in any American can be of Washington and his contemporaries. our philanthrophy we besitate not to affirm, that those who groan beneath oppressions iron hand not more than those who blush with speechless shame for conscious wrong imposed by themselves upon others, have a just claim upon the attention and legislation of the existing wise and good. Remember that each agination transported me to the time when Homer's poems were is accountable to each the world over. appermost theme. To overcome evil " with good" is his noblest | Sclavonia and Servia, what Pisistratus did for the poems of Howork How angel-worthy ! But oue thing is certain : no mer. Wuck collected the Sclavonic" and Servian songs and human being can wisely work without wisdom, nor grow angel. legends, and brought them before the public. The subjects are like, unless cuimated with heavenly motives. This theme and generally taken from the history and mythology of the nation this work, and such motives, are to be the pith and marrow of The style is striking and unlike anything to be found elsewhere the Utica Convention. part--socially, politically, religiously. In view of the symp- selves by their own words and acts. Imagery and comparison toms thereof, I observe that the wisest judges shake their come in sparingly, but when they do occur they are to the pur-Lead, at if saying, "We can not cure," and when feeling the pose, and drawn from the nearest objects of roral life. Narrapatient's pulse. I also remark that the noblest divinity "doe tive alternates with dramatic scenes as the progress of the story tors diagree." Answer me, my friend to What is to be done? requires. The denoucment is natural, and like the whole, simple The patient hath a thousand millions of parts, and he rolls and [and satisfactory. tumbles feverishly throughout Europe, Asia, Africa and To give the reader an idea of the Sclaronian manner of writ-America "Ile is getting no better very fast." So say the ing, I will translate one of their source as literally as possible. waest in the modern pulpit. What I think of the patient is This one, however, does not, as most of them, relate the advennot now in order to express. What is to be done? I repeat. Come | let's have a deliberate consultation. Let's meet at ten voniane and Servians are of one and the same origin, and their lango'cloric a. M. on the tenth day of September next, in Utics, at usge differs only very slightly. For metance, the Servians write is the Mechanic? Hall, capable of seating sixteen hundred people, where the Solavonians have 1, as heps, lips, beautiful, etc.

universal patient. If the opposing faculty can but once be brought into hand-shaking familiarity, and then be induced to "talk" over the "gause" of the world's symptoms and Discord, I am next to certain that the prescription for effectual "cure" will obtain the sanction, and be administered with the blessing of the major portion. Whereupon all practical reformers would form themselves into a "Fraternity of Physicians," and straightway summon their influence and extensive financial strength to the unitary work of universal good. There is great need of the esprit-du-corps everywhere felt and yearningly demanded. This can be effected, in my opinion, without an arbitrary organization.

Let the trial be made ! The day of Conventions has dawned. Inward fires will belch forth from the summit of these volcanic mountains. The pure-minded never blaspheme the name of God at Conventions, nor do the redeemed in Spirit publicly strut about, proclaiming that they have never assembled " with publicans and sinners." We can charitably overlook the chronic weakness of the IIrrald or Observer, when either denounces Free Conventions, and says, "I am holier than thou;" but when the same is openly or impliedly published in the Tribune or SPIRITUAL TELEGRAPH, we pause tremblingly to ask ourselves whether the almanac has not deceived us respecting the number of this century?

Spiritualism is not my "cause" any more than is materialism. My position is just between the two bowls of the balance. In one I behold Matter, in the other Miud. And in my progress I yearn to gain that spiritual and substantial goal, from which, looking in every direction upon the wide-spreading Universe, I can from my heart exclaim, "ALL THINGS ARE PURE !"

Physiologists have promised and will come to the Utica Convention, to tell us what they know of the cause and cure of human ills. Honorable politicians, too, (for I believe that the race is not extinct,) will shed for us some rays of wisdom upon political economy. Woman, who is a perpetual witness of causes which result in discontent and slowly wasting wretchedness, will also be there; for the world should hear her voice and receive her own unfailing testimony. My friend ! East, West, North, South-wherever you are, or of whatever pursuasion-prepare a discourse, either mentally or else in writing, suitable to the occasion and the themer Spiritualists, materialists, Jews, Gentiles, Shakers, skeptics—all, will you remember, and tell your neighwill be free to any one capable of shedding some clear light upon Yours, etc., A. J. DAVIS.

then and there publicly to examine the actual condition of this tures of their heroes; but I select it for its great simplicity and its resemblance in style to that of the Old Testament, and most alwriginal lays :

> ORIGIN OF LAKE BALATON." "Once the Lord God ordered Three of his mogels: * Listen, my angela! Woiwoon of the heavenly kingdom, Descend from heaven down. And make yourselves three violing Of dry maple wood Wander then through the world As the bees through the flowers wander. Begin at God's window, At the riving of the day. Try all croeds for me, All castles one after another ; Prove whether each one knows of God, And of God's name also,' And the angels descended Down from the escopy of betwee, And they made themselves violing ()f dry maple wood ; And wandered through the world. As been through the flowery field-Beginning at the window of Gal, At the rising of the sau; They tried all believers. All castles one after another. And every one knew of God, And of God's name also. And thus they came at length Before the castle of the rich Gavan. It was just on Holy Sauday : Here stowl the angels Half a summer's day; Their feet ached from standing, And their white hands, also, From defending themselves against the eastle dog. Until Telena came out-The proud mistress of this castle. Waiting-women go before her. Peacocks are aiting around her head, To shade her with their wings. And there is ought Telena-That overbearing woman-A burnt piece of bread. Wibch had been mixed on Friday, Was put into the oven on Saturday, And had finished baking on Sunday. This gave not Telens, As the Lord likes to see. But Televa pashed it With the shoe of her right foot : 'There, take it, thou begging rabble ! What God is your God, Who can not nouri-b His servaots near himself, But sends them even to me ? I have at home a God Who has made for me These castles here of lead. And furniture of allver. Many herd+, gold and money.' And the angels wished to go When they perceived Stephen, The faithful servant of Gavan; And the angels begged him--Brother Stephen, do liston! Give alms to us for God's sake ? And Stephen speaks to them-Beggars brothers! bear me-I have nothing that belongs to me Exc-pt one lamb only ! I have served tiavan, Faithfully served, aine full years. And he gave me nothing for it But only this one lamb I have begged the milk, And nours-hed the lamb with it, And now the lamb belongs to me. 'The indeed the face: of the flock. If the lamb was now here I would willingly give it to you. Because the faise shepherds Slyly hint it will be stolen." Now as Stephen looked behind him. Behold ! there cause the lamb; Jumpel bleating through the field. And reported at meing Stephen, As if he was its mother. And Stephen takes the lamb, Kine- it three times. And then gives it to the beggenra. 'Beggnin, brothers, take it bonse! A gentie gift be it to you. And an intercessor for me before God ? And the angels went on their way, And took the lamb with them also. And now when the angels Came bef to the throas of God To give him a mithed account Of what was drage to them on earth (Which the Lord already well knew), The Lord Gul raid to them : 'Listea to me my angels) Descend down from the canopy of heaven, And go again unto the custle Of that overbearing woman. Make me of that custle Even in that hour, lake Balaton ; Thea take Telena. That overbraving woman. Bind stance round her neck, And to the stones hind demous. That drug ber through hell, As a ship through the deep see."" · A Loan a , she routh west of Rungary

EXTRACT FROM UNPUBLISHED TRAVELS IN SCLAVONIA.

BY J. A. WEISSE, M. D.

In Sclavonia, as in all the old countries of the Greek and around, stream toward the place of festivity. The next day commences with the services of the church, after which begins the business of the fair. That differs very little from another fair. singing take place. An interesting peculiarity, however, is that the stranger hears there the Sclavonian bard singing, or rather ous place, with his gusle (a sort of a violin, with one string) in his hands. He is surrounded by a crowd of listeners, who are as attentive as an audience in Vienna can be to Strauss or Lanthe words that interest; for the Sclavonian is as proud of his national heroes (Marks Kraljewitsch, John Huniad, etc.,) as

I do not know how it happened that all the bards I saw were either blind or crippled. Custom seems to have abandoned to these unfortunates, this means of gaining a support from the voluntary contributions of their heavers. Amid this scene my imsung in a similar manner among the Greeks, particularly when I "The cause and cure of evil," then, is the true Reformer's discovered that Wuck Stephanowitsch did for the early lays of at the present day. It has no rhyme ; the adventures are The human world is undisputably diseased in its several simply described without art, and the characters develop them-

[.] We use Scheronic and Nervian as synonymous because the Sola-



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They are about for allow of a locale that goal the and Schwarze ' They also be proved by They also it the and here we will also the rest of the south of These The original the state propie have it has attracted the accessive of the borned works . Among the literary and Service and Sciences the source of S safet's and Work No. phanetical and the second The second areas said the his of the cast of the state of the state of the fint appearance of the per short and a many different of these although the Solar and and services are over at the loter difference and Ingranes of Nils that is for barre other their last and write a mail provide it when here and When the added as a strain over Proton Wereight came and even been estimated to a Carrow of Paris to the training of the second of the training of the second of t the accrete of the Shist with the

If we consider that the Scinetoners are the Secondaries of the and the many when the state of the states of the states and in the time of the opposite make of Rome, and had promainty manifest to the same in the set of the listen and it is ther are that is in Fyrme good the Starrage into and and a contraction of the Parale Daria and Marriel over Roberth Princi and Ressa and appear in the AND STANDARD OF LET OF LET THE PARTY PARTY At that the function of the to the Piller B in The sai Resser - The data there i Trates the the state of the set of the state is the antiquerne and plat the They are taken the Reacher They have seen the section of Plane and of the contern and werenes emproyed. Heater that the region Connections age: they industand the same pervisions in which they We have to be been and that they wanted of several habiter. dens Santas and as Cristian Schemenia, Bornia and Service which we make the lower work of allower here and a lower This partie and the set of a character and some 4 Christianier - La the order and christians destance destance between the Banno of Rome and the Parmarch of Constanting on they at Suched themetry a the did Greek Charles which they have attend to be present for Bet the work of all depresents when the Last we a the last anticipated with was Whe per is show for them. They reacted for yours the fare the innerical and mercian Massessing A: Land Large say combel to achieve and here he like waters the Ottamin The sai and the behild the same Manienes to the legal of a the destinant in and not of a lit the internet of the has greater a set of the same set when they shall continue And the second state and an and the second state Name of a light which is The case of the second of the WHELE A LEND OF THE THE ME HAS LAND AND THE THE the are a less success and additional as a state The set have the set of the out the set of the tree are Territe with mater to a paint of an are were When the second the second for the second Sara and the same of Prove Miller - Taking - Taking The level of managed to be present that the most said be The in Schmeicht in 144 1 ACTANCE & CTUT A. St. 2 The second is the second in the second of th there a there take the second with the second with the second prove The many ment of the state of the state The Dire they mandad does to a serie LT at the left and till, undered as the interesting the second of the interest of the 🗰 👾 🎰 Bark's Nac 📷 📾 📾 🗤 🖉 🖓 🕹 Califo

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- To latter a Frider and he is made. The Philester To the visit marking more interesting of man re the promitie Dr. Hatch and alle Dr. W PERSON TANK THE TO THE THE AND THE A in the interior file analise in the To marstall what fills with several contractants and mand The Meison Con L V Some Series rate was at the second in it was at the second of the set of the set of the years to Water and The The loss of the set of the bill and he for the The state of the second to be derived as a state Notes A state and the desire Am Atom Bailer wertagen by death hard the Spirit world. Beller Cars want to see this as a spirit and to be manual by the There is the areas ware be persented to be one of principe areasine sparite and other to speak the week her over When he sales that the sales at Ballain. N. T. his address the and her ware interest and it could and interest More of less of companying hower her and bet mantes to an ale and the section matters here an state has been have an antice the same state Town have been services for a west from her and all the more Charth, the repetite of free theoret; in their own minde and and the local for the set set has to mind to some and " what is the rest. I Thomas the some is so and at the The Strate In the first a the state that On Fri here a Clear was contained by has a sur house and during I The second and the second and the second with the TENTS AND EXCENTION AT THE LAW OF THE CONTRACT OF The second is an and the should have been the to the the or that he the Philosphy of Life, and reported State of the state "The dia are the life that for the proof L. The product of The second states the is The person part is that a war that is is which we have a to a the set of a the set *1. Part with a state of the state of the state of the Ta Los ser la la la companya de Market and the state of the second The section of the line of the section of the secti The second s The serve a state of the state of the state In the same the same of a second of the second is sector to be at it is frank the training of the farmer We rented the the Rented in the Line in the The very service of the service of the service of the Berlin-THE LACASE AT HER IS ME CALLET. C. IN LAT C better be was and that the to we wate what and a with the sector of the ball the state that the state the man for the second to the second to the second to - The second states in the second and a second in the second second second second the real sector of the state of the Alex This is the NEW IN ACCOUNT OF THE MENT OF THE REAL OF · Charles in the second in the second s LEAST IN THE STREET OF BETTER IS IN THE THE The second state of and second state of the second s and the second the marsh sitt and the second Contract and a Plantan of the 2 west that the We can select to be particulated and a the little internet with views the a her a catera that washing and here AND DO CONT ANY LOCAL AND A TO THE ANY AND AN rectander as there and see . But the time to have the see should and the second states and the second states of the

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er stattally : and free her indiana has after the bia the creating the second the second the last the which and the dation in the Chercia. Hence the country is a to ST- Circularity his made to what we are : and were a up for the Church and the Blake we should be no further water we Line ...

That the lites is encoded, and desire the to Balthing al-TARCEDEL & PLAN IS STAT PRIMARY AND AL AL ANALALINA with the history of the past. The time has been when and men preferred d mit avar their existence, er jas-int It is sevening weath to shall the links surfaces of their weath and to pay courses and he the appent of an indicat Polos built to make for them instead of emitting their (Francisco) the thread of some and being and if it supported by

I that was ward think for himself the real of little only ins same to this for the ! An infinite many period of marking Lare within the past few years, and Ether is separate a to the

The second stated in 1950 when the second in the primition the second second as the second se no, the state designed and the Danita Protect at the fast that they are but show they sale to a Turb a House the light Lord & ... THERE BLOGE CARACTER they prove their encounter.

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Marin percentile for the elects are everywhere visite . The hand institutions are contained on their bases and the ar and a the deside of the miner of the and will be the in the of the Asset. Visiting Attended the Life The Restruction are statilities away, let us total the same magie wand to the theory make a mail a time and see what he

I Christianity, as why a bid and practiced by the Church 1. 1. Andrew of the state of the second development of the The station of the ray is in the all see har . . Is inter « d'an en l'he anne anelet e d'agen mentales for the set of the set of the set of the South which the first second states to be state at the state of the ditter Carri de zit tel Labort trantien Margaria The set of the second of the second of the second of the in wir im antitut and the first the set of t and the set of a state of the set and the second A the state of the Let 2 marga to the fit find of the it st. Beautiful the the test of the second second second ALT REAL AND THE REAL PROPERTY AND A LART PROPERTY the set of the set (in the set (

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THE SPIRITUAL TELEGRAPH.

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ebration of the condition of the heathen in freelers land, the of the insurance tailing of certain weither ; that have not the enterthe teen upbeid and suitained by the very individuals et and the element condemnation ? If the net experime The int hat be to prestate her detring anone the will her laky bed to a demand for communication a server the out the method shroud ! Do her missionaries report. A metry lation detted ? Do they all report a new arrested to Sankatcheves transmi by the even bern within a for many and a plane Christian William them is their reformation except in he c and worken to Carrie risses!

A real we are taki that the improvement in the condition of men is write to the exercises of the Christian Cherch. Roll back the wave of eighteen handred years and take a comprehearts that of the Arts Sciences and Montanics of these dates so was not bet infants in her while, compared with the intellithe should be der day : and a mainte closely the progress fair had bad train to the same it is the main. Large manhers of our hows to the present time, in their how here ; and then the me if the church has been at the foundation of all bar se anje stement ! Point me to a sincle scientifie discovery it wanting Ella Belling and his weburg the face soil the as been of see to the works which entremed in the charms. On the constrary, is it but a fact that many of the B - and a more remain were surposed remained by her ! Brand Galles doine bounder to the Priests, because he had cal sessee. They ever some when restore interest it makes increal their displementer by declaring the Phileman visites of southwas if an Buy Cay and aim a creat Factor agains when Lermony fals . and the Closernian system true ! Behald the mation berauche the art of printing box any loter white where the state of the the state where the state of the way fere a considera a democratic form of government, less the Powe ber die politikent infantie i and at the propert day, which are been distanted thereas as menter of the polities. Our man areasonair many in the terminations from the spirit world and description as the means of the devil's impositional. Is he the same of the church ! Had there been and the theorem terretent forme and what is shown has been with and a minist justin means over his could at Or fermers w all the pieceties with a million with draws by a latter. with a vertile of the superior hile attached to he locate for part secondary has seen as furbandaryt. The the set of conjectory with the constructing and has and But the one parate ships beautish alter ananabias manipure rated and the terrarder and the terrarder of seights Balance Wash free and the Wash-Place Longer. car minutes of the which we now entry with the far away in the ins incare, and we should be howing before the million support & some harrinty to that any shall find would be word : you need at my a word . I dreamed at about it but mith A. J. P. TYT & MELL

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RETAR OF LESS IN CARTER'S COUNTY, N. T-EAT & MA & GRALE to bet better a safet than that if the part part. Ere a the leading tare mutial rive verel theme to to an average en & from the the raise and so far are in entrilled could fine. When a the or none

rationed with the rate. Crop as another sale and of good managery. Frite -As acceptation and marrow crup to granting ... taken in the Rarkes artair. Berres En: ant pienty Large partaines are PERSONAL PERSONNEL TEXT

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- Is the staff, is as hearing measure he it said is instanted the day tiny of our belowed courses, and with it perchance the altimate sence of the world. If the regent crudied ser more Earthe handle in TIPHTAN TANK ME OF LAN WE VIEW TE LE MANHANE BAT mas found. I is ever and found the treat see of lines int. to heaves the set lass asthem, that every man a sin our share, set algost, for a map to be their for the property to an sensity respects he to his fatter at well at to Gal."

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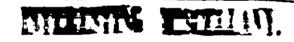
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The others of Berlin 2 calls this have readent to man Haperr an bed in the Free Lange in that they will the surpose of conting for others constant of the instantial value from the

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· Jam of WATER LETEROSED AT THE CELETION - WE LE COMPLAN Panas Reise by In E.F. Bouchelle, and of the most is mention and support serves and the entropy of a speciment of their of the product of wher of ferministic and of the personal order to the second beam. he a party a river of water mersive and timber The water w Without the saw that is monormore and the support drops of where is We marrie for mary is all that the vasco of the boot of Nuch To set in memory of Dr. I. we being it is a long of the mater that - the a tarking the take of the great form, when the rank was William and read and where where the last trans is a part of the for the survey later was greated a training where will deepe of Generation and the the man and an arrest of the real during the second second The first ward and the first ward with the book of the The Ar FLAT BAK has be prish hits -- Solar (Altan) (nor-

A GENDERUSE DELTS IN LARRANGEN OR MODELT. COMMENT DESCRIPTION Win M. Genne, & carporater, so that has 300 is despaired of and mount. menting be that the A plant weither were seen for your tare un the four some fort bet distant dementioner & door tout and break is a set course, a prety beats studies & the memory

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is mendown tunned to human's He-breaktion wood. in the requiredance of that gurnes ophers, And aren percents of the unitstand man. With these forget the larve that yound to bore !

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The Gaser End or Success - Property concession whether to become a mer verst with the take. In the structure for general antimitation the works of comp barnes have to my hunder. The importance of every man + protectes a Sugaritan. Wi men constant for the protection. The brack man be menter at the are of mill that the grant and a monty b to pine with a muit of all its measures the many of improvement. I n' the B. THE F.L. and A. S. Ser COLL TO PERSON OF MARINE & airrution. of Set the languages of man. Photo in Light day that sets to prove a grand man court setsion, and to an antiter ill ter sit a angene ef un dans bereit in fanne biland. niget te semething unter the breek to have been been and the best and the b wes comment in the period to the pas their of pass and half the booting of a more ; and wall wring a transfer to many Stations - Charming

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to the the Lich attline the research marthy asks of the period contains When expression of the this rate much an far we be east from he all parts of Menters I was mathematic to the stat the titute with Mr. 1, this Me Brat Imprison to a that for more of with a mildon test pro well upon Atertable is but my back to say as good a for support 1 from that to the open of 11 to the order of the open in the set to marrant making the maps concerned. The colling of the prospic upon the to being Worly and the property the victorial distancing of the dense much sometimes of the privating have a set which is that it and a trubbar of titudes of visiters . We were as real interned at ty under the tall upite of the there at of the Profess Too king up and Buding it swaying to and fro like the inverted pendulum of a clock, we moved away from Its daugerrouse pressimily and pauned in the middle of the street. The metion was an great that it was not easy to heep one's teat although trading them sport, and plantly a cone to all them. The motion produced upon the lots of her property the effect of a sear cell, the allermon as usual when no juste her teer is present. Mr Dree the spongy will upon which the city is built yielding to the ter accupied the time in considering the obligations of men to fulfil the rile phenomenon in a series of long malulating waves. It is but a first of the bla remarks arg of the nece sity of ob dience minute and a half, the uph not with the greatest side are all the time, to that lay if the world shall ever mee the millen'd gleries that are for if it last not one of the measure wall, of which this city is hallt prophy ind of the future. The Law of Means was a law of force, of would have been non remoting. As it was there is basily a house or preasing, that of Child, one of love of for deeness. All other codes church that he not toon muc on ter damaged to man have fatten had talked to make much better. They had been restrained by them withing person a and and and and white many ar outy kent up by the proper net reformed. The new of Christ. the new commonthments was a spe-of the liner well from the result to the ground, while a scan be up and could be segended to the face of the curth much to wear smiles the whole top to at the Areter of the experience all corringers to a facility on the pay prohibited in the expects, lest some bags, should be sholen down in the avening was held, as usual, the public circle for Spirit speak-Several churches have be a structured as meater. The palace is ing and manifest clone. The hall we crowded with intelligent and very much dismaged. It uppears to be a more sever to a the Red Ink may bearers. The chairman having concluded the reading siles cino than by the Atlantic slope, as we hear of storal villes a for thy time from the scriptures, and some le autiful bymns having been sung destroyed in that region . It she do had been built in the tragite style a forward prayer by a Spirit was offered to the Universal Father, of an American city, it would now be a man of raine. With all it through Mrs. Fromh, who was afterward the organ of communication manive walls, it has had a marrow second. The earth picks is as much to the assembly for an hour, by a Spirlt who purported to be the Rev companied by any not excannot the creaking of the and and effort a alle Dr. Cones. Another, where name was not to aned, proposed that ques and the faring integral of opened dears and worldw. The heavy time to proposed of Such being done, the Spirit answered them, and in manonry of the Chapulteper nequebret was broken, and wasting the so during eated in question the correctness of the common version of water in more that a hardred places apply the space of a mile and a the Bible. In many particulars. The charman concurred in opinion balf No hving person remembers a movement of equal violence and with the Spirit, and Illustrated the truth of the alleged imperfection of a duration Homey which have stored uner afted a builded years have the transfition by programmer to the original Greek promising to peak h opened their money for the fury of this one; and, hell of after exprise at length on the errors of the Vulgate, at some future time. He gave oing its efforts, one i amazed to look around and a bury structure of not on that on Sunday afternoon next, he will, in default of any other human hards standing

Wigh Smarkers risk Willie A correspondent of the "L Louis /Jes. Romans, Friedersen, Pythonessen, etc. wat, writing from beyond burt Kentney July 3 given an exclusion in Tresture in Breaklyn. cident in the march over the plains. Weisse were seen frequently du ring the day, and just as we came on the comping ground a large over Chinton Hall, comer of Clinton and Atlantic freet, on Sunday, was started then, Harary's graphound sught of him pursued August 9 at To'clock in the afternoon, and 7) in the evening. Seats him, mertook him and never touched a hair. Whether he was afraid free. The subject upon which Dr. Dods will speak in the afternoon be the wolf, or across friendly to the walt I am unable to say. This the resolution introduced at the Ruthand Convention by Henry C. chose was harfly over, when a head reven or eight of buffate a ref Wright of New York, on authority - which as follows : discoursed almost two index off. Capt. Pleasanton, General Humey's Cilke-led That the authority of each individual coul be absolute and had a damgerous advocture . His purpose over to this the game tenar t the camp - He maccoded in driving them in the direction intended. when a holy of to maters, desirence of with some the sport, canno in wight j The hutbalo book fright and much for the hills. The hunter pursued them but he reals a hope which had to set seen a buffals and

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The extreme of this place, but Sunday were full of Interest. In

speaker being enoughd, speak on The Spiritualism of the Greeks and 14. 14.

Dr. J. Boyce Dudn will lecture to the Spiritualistic of Brooklyn, at

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which was hard to manage brides. The hitter of the out a ball and abot him twice, wounding how each time. By this time he was us to almost to have, on the very of one of these clayey precipies with which the place abcands. The houted animal suddenly supped, stratching out has for the lags, and wheeling upon them we as a pipel. Infinging himself face to face with his parameter

The horse was administrable and rashed on the ball who at his "aptertual tyreans, borns to meet the oper. The cultime was fourful. Pleasation, conmologe of his situation had deeny aged his left from the stirrups and just as the shock took place, or performent none at noner, sprang upon ing at 7; o'clock. Also at the same place Friday evenings at 74 the lough of the buil, from which he refled down the precipical The o'clock. These meetings are free. The public are respectfully invited borns, having been general in the breast and builty, doubt instantly. The build next charged on the dismogated r der, but two built to fight the real volver permaded lings to alter ble constant. Copt. Pleasanton, I am remined, suffered no personal lujury . He work the offsir coully, an buckled the grethe of the absorbtered steed, shing the saddle and ac contrainental maxime his should be and carried them into earny. No perreador, or mandedor, in the 1 per she generated have a more formidable ; mangement or a correspond groups. The spect of herste heating to now Thirly fulfiated (apt in Hizohemek with the grade, classed another bord for miles. The Capitain encounded in hadgeny a buffet frame the new Brunsides ritle in the set them, and the public hit another, but it was as late they had to turn from the porent belor containing them down . The buff his has such great vitably that he runs for miles after tering mortally woulded. No abox, unless 11 proctrates the heart brings him to the ground at once.

Proversional Discourses of Dr. Brewer the part of the Brat order, has concluded before the Enclose Royal College of Surgeons, a course of at a lectures on the physiology and pathology of the central nervous system. In one of his recent fectures he stated that he leand a spot in the brain the print of the probability of the caleman acceptorial, doing they will lighten the labor of the Committee, not larger than the head of a pin, which if touched, is midden desth an instant as lightning. M. Benwis sequend is well known for Interious remeather on the phenomena of the nervous system, in which he has made remarkable discovering especially as to the effect of inclusions In one of his fectures, he exhibited pulnes pige which had been experimented on some months ago by cutting certain perves; the hinder Umba because paralysed, but in time the animals recovered the power of voluntary motion altended, however, with a very curious result the operator could put them into a lit of optiops, whenever he pleased It appears that by the cutting of the pervention of the constant Pasepit in one cheek and if that spot he irritated is fit in the immedi on consequence. Another policeable perfocular is, that the line which Infrus the animals congregate on that spot, and near here abor. Whether, It has that there is more was with, or more per plration that en ether ! parts of the borty, is not known ; at any rate physiologists are agreed. an to the alogutar and angreetive nature of the phenomenon. It apattacks of epilepery. There mere important facts, which while they lead forever to a hope that a distriction that the function of a store ther is I would state in this connection, that the functial was held in our will devery a monutor of but her then Jenter to when they justice dealedly drawned on Friday morning last time as being the been done by a commentation since eticture assured the war

"There is, the individual, the Church, or the State, that attempts to control the opinions or the politics of any man or women by an suthority or power outside of how or her own soul, is guilty of a diagrams, wreave."

References Rounding House.

Mr Lavy has moved into a fine and commodious house, 231 West 33th street. We are informed that Mr. L. receives translent as well primarent boarders. His accommodations are good, and bis terms very moderate,

Constantists meetings are held at Chinton Hall, Astor Place, each specialing Sunday morning at 104 o'clock, afternoonn at 3, and even-Furnished Rooms to Let.

Two or three furnished rooms to be let to ladie or gentlemen, with or without partial board in a private family, centrally located. Inquire at No. 310 Broome street

Epiritmation, Mc.mbr.

The first ple nie of Spiritualist, this is son will be held at Pleasant Valley on Wednesday, August 11th, 1858; and, it it should rain on that day, the papie will take place on the second day following, Friday, August 13th The Committee have made arrangements for the ground and music ; and, to cover the expense, have baued tickets at ten cents each. The fare on the Measubook will be also be cents each way, the making the whole expense of the excursion thirty cents, and children at half price. The strambout Flora will leave the foot of "pring about at 9 o'clock in the morning, and at 2 o'clock in the afternone, and stop at the dock at the fast of Twenty second street, each hip, for precidents. Thekets is a new on sale, at Mun on's book dore, No 6 Great Jones street, price ten cents; and they can also be had, after rach meeting at Clinton Hall. It is hoped that all persons who intend going will purchase their Askets as oon as possible (as by so

Alte Bardinge's Hiness.

Just as we are going to press, we receive a note from the attending physiclan of Miss Frank Hardinge, (new at Springfold, Mars.,) stating that the is sufficing from a quite severe attack of quinsy, in course quenes of which she will be obliged to suspend her labors at public secaking for a few weeks. The feels quite sure that her friends who may be thus desppointed, will excure her, and join in the strong desire that her affliction may not be protracted.

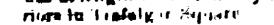
HORN INTO THE SPIRIT-WORLD.

MARTHA WASHISOPHS daughter of Convellue and Eliza Bughes, had a ide ber earthly tab mach, and passed into the higher life on the morning of July 30 1858, aged is ten years the banow enjoying the monety of a dear father, ad brother, as well as a large clube of angel fears, moreover, that it the sensibility of the sensitive spot he destroyed. Griends, and is one of heavity and joynas setivity, and with them will then the guine write reason to be listic to callepay. Applying this fact, he ever near the remainder of this deeply affected family, who will to human phymology M. Frown Sequerit says that there is in the bir deall in the earth sphere, and in for not aweet affection will whisper man hely a spid decusionable, as he heltered by patranism, which, if to them words of hope and consolution, and point them to realms of deprived of its servicity, would in like manner exceptely prevent parity, light and low- where they shall all be milled, and dwell in joy

moved from the list of decases 1288 has a lase have yet very much (full this (and ay) allot noon, and was all onled by a very large could to leave concerning the commonly of the server evolute. If M. Brown concerned friends, or that the Hall was crowded and hundreds went Bequined's conclusions can be successfully writer's not applied, he way, much to gain administration . This extend the young budy was accl P. D. M.

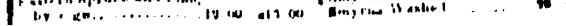
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THE SPIRITUAL TELEGRAPH.

TO THE PATRONS OF THIS PAPER.

TERMELA THE MERLER AT TARABLE

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and N. V. D. St. Dewey, Alberty N. Y., A. F. Chate & M. Barsterry, Truy, N. J., M. F. Boyt, & Freetatroet, 1935 N. J. M. Barker, Prostofiller, Bridding, Ether, 14 A constituted by easth, big the constraint. Broken Mars Bola Me a 14 brown Ideateret ; Barnham, bedechern & Co., Sand 12 - an first Hartford, Com & Store Philadelphia, Pa, Inter Out of 1,862 palls at a traded at the Boyst Course of Bary & Heat Sally cured but what has reerised a re-11 Beltemmenter of William & Lung Nucleville, Trun, Ja 6 51 Lynn Furdy, Trun & D Paro, Clarismuth, O., 31 big Cleveland O Huwks & Breather Post-Office Building. te trends and J. W. Westerfield, Detroit, Mich. J. B. Fuller, Int lefterson average - M. Louise, Mr. Woodward & Co., Northand conversify much and Chennit-store to; Max events I frich, C. S. W. Weshington, In., J. J. Wooley, Dikularia, W. F. Stern, Teneste, C. W., E. V. Wilson, San Bernardino, and the contract.

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