

all strangers to us personally, but brought so close by spiritual affinity as to seem almost like old friends and acquaintances. Their names have become as familiar as household words, and we listen to them for instruction, with the most pleasing anticipation of receiving it from week to week, from their deliberations on various subjects of interest to the world.

Yours truly, E. W. LEWIS.

THE JEWISH PASSOVER.

FLUSHING, July 26.

MR. EDITOR: 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 said to be thus commemorated. No false delicacy should prevent the fullest light being shed on all matters of history, and especially where calumny is heaped upon the beneficent Parent of the universe. May I not then suggest whether it would be worthy of your pen to elucidate the historical record, and impart light and truth to the world by a thorough investigation of the facts 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?

I deem it quite as much the duty of the Jewish sect as of others, to unveil 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 beneficent Creator did not feel and exercise an equal love for the Egyptians as for the Jews? 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 Wisdom" were banished from the creeds of the silly dupes of other denominations, even if Jewish superstition and prejudice prefer to retain them. And when the candid investigator shall look into the true records of history, and shall find the Jews were expelled from Egypt by Pharaoh Rameses for numerous degrading causes, and did not, as they have pretended, leave that country voluntarily, and "with a high hand," but were actually driven out, they will learn how to appreciate the veracity of other statements in regard to pretended miracles and Divine interposition.

NASSAU.

LETTER FROM TEXAS.

CHARLES PARKMAN, ESQ.: VICTORIA, TEXAS. — 1858.

I have finally awakened or got up some little interest 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 barely engaged in trying to suppress inquiry among their flock, but occasionally one breaks out of the orthodox pen, and from curiosity or some other motive attends one of our feeble circles to see what he can see, and goes off wondering if this can be a reality. We are moving slowly but surely.

I feel a little encouraged: eighteen months since I settled in this place: at first I found but two individuals here who had the moral courage to avow their sentiments on this subject. Now we number about twenty, and dare hold circles, but unfortunately we are not systematized. I have not been able to impress upon the friends the importance of regular meetings; consequently we have no well or reliably-developed mediums. The whole country is now prepared to hear the subject discussed. If we only had a good trance-speaking medium—one who is posted up sufficiently to meet the clergy in debate—Spiritualism would prevail to a very great extent, and you would see the TELEGRAPH or some other paper devoted to the subject, in the houses of one-half the families in this country. Mr. Foster paid us a flying visit, but left very soon. To my knowledge, he was getting invitations from every town and village in

Western Texas, to visit them. I will take the responsibility to say that a good lecturer would be received by the people of Western Texas with open arms and enthusiasm. A majority are open to conviction, but say they, we want to hear and see those things. Your attention to the above will greatly oblige an old subscriber.

J. W. MAULDING.

"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 bane 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 passion 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 passion promptings, irrespective of goodness; it is mere obedience to passion momenta or law; on the first or animal plane, it is simply carnal or lust; hence to affirm "free lust" is as monstrous a misnomer as "free love."

The "free" is not affirmative obedience to natural promptings, but implies negative, or power not to be obedient to passion momenta or law. To be "free" consists in negating 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 passion 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 moralist 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. RLL.

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.

DEAR 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 spirit power that our little circle here at Middletown have been favored with. You know that, until recently, we have had no highly developed medium among us, and our sittings have only resulted in the production of the "raps" and some of the more ordinary physical manifestations. But Messrs. M— and H—, and Miss P—, have lately developed with an astonishing rapidity, and I venture to state that there are at present no more powerful mediums in the country. Miss P., particularly, seems to be most wonderfully susceptible to the spirit influence, and through her we have had some truly astounding revelations. Such, however, is her dislike of anything that verges towards notoriety, that it is with great difficulty that she can be induced to exercise her gifts even before her personal friends. She consented, however, to be present at a circle that met last Wednesday evening at the house of Mr. H.; and it is concerning what there transpired that I am now writing to you.

At eight o'clock we had all assembled, and Messrs. M. and H. seated themselves at the table. I need not describe the table to you: it was the heavy oaken table you have so frequently seen at our previous meetings. The gas was turned down so that only a faint jet gave a ghastly illumination to the room. For some time there was no evidence of spiritual presence, and no response to the queries of the mediums, but at the end of about half an hour, with a sudden jerk, the table rose about two feet from the floor, and instantly settled again. Almost before we had recovered from the slight start the suddenness of this action had given us, an invisible hand was at the piano tripping over the keys with a skill that even Thalberg might envy, and bringing forth a music that but few ever hear in this mortal pilgrimage. Sweet and sad, it awoke echoes in my soul that long had slumbered, and I could almost have wished that with its closing cadences my own spirit might have winged its flight to the realm where strains like those were born. Suddenly the music changed to a lively dancing tune, to which the table beat time with an accuracy that was as marvelous as it was amusing.

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 I 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 hectic 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 seated 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 without 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 I 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 shattered 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 that were made all about the room.

A question was put by some one, inquiring whether a certain spirit was present. An affirmative response was given. Several questions and answers followed, and finally it was asked, "Is the spirit happy?" There was no response. The raps ceased, and the medium disappeared as suddenly as she had risen before us. There was another period of perfect silence, and the intense darkness revived my previous nervous agitation. At this time a most singular phenomenon attracted my attention. I felt, so to speak, as though the room was expanding. I experienced a sensation as of a breeze blowing upon me from off ice-fields. At a vast distance, as it appeared to me, though it could have been but a few feet, I perceived a pale glimmering of light about the size of a man's hand. It enlarged and brightened, until it attained the size of an ordinary cart-wheel, and a considerable brilliancy. Finally, in its centre there began to be faintly visible the lineaments of a face. More and more distinct it grew, until it developed into a countenance whose seraphic beauty entranced my every sense. I know not how long this delightful vision had absorbed my attention, but in the midst of my soul's ecstasy a startling shriek broke the enrapturing spell. The vision faded away, and a flood of light poured from every burner in the room. The piano-box stood in the middle of the room, exactly as it had been first brought in. Everything was precisely as it was at the beginning of our sitting, save that there was one lady who had fainted, and Miss P. was in a trance, from which we found it impossible at that time to rouse her.

I have thus given you the particulars of these extraordinary manifestations of spiritual power. I fear that you can not help being incredulous, even knowing, as you do, that I never indulge in exaggeration for the purpose of effect.

It is late, and I must bid you adieu. Our friends are all in good health, and wish to be remembered to you. Write to me when you have leisure, and believe me, sincerely yours.

SPIRITUAL LYCEUM AND CONFERENCE.

SEVENTEENTH SESSION OF THE CONFERENCE.

Dr. GARY read the entire article of Mr. Calkins on the subject of "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. Calkins: 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 language 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 unusual in mesmeric experience, or the result of somewhat overtaken 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 lacking in proof of real Spirit-presence; he would not deny Mr. Calkins' hypothesis, but he kindly asks for facts in support of it before assenting to it.

Dr. ORTON 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 Seeress 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 upon 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 affirmed to exist there. So of the modern seer: he simply testifies, and not unfrequently becomes inflated with holy indignation, if one refuses to swallow his inferences along with his story.

Now, surely the future life can not be so weak and imbecile, or such a sorry affair, as to render it incumbent upon man, for whose benefit it is manifestly intended, to accept testimony or declaration, for evidence concerning its realities. On the contrary, it is reasonable to suppose, assuming that it has attempted in the least degree to lift the veil which hides it from the ordinary plane of sensuous observation, that it is able and willing to demonstrate its own conditions by its own acts. To some extent, at least, it certainly has done so; and to this hour, all the *evidence* we have of that life and its character is what the life itself has revealed to us by its own deeds. *Testimony* concerning the future life is voluminous, but wholly inconclusive; the *evidence* with respect to it is *precisely the reverse*. The Spiritualist who plants himself upon that evidence, is invincible. When he leaves it for the allurements of mere testimony, he is shorn of his strength, like Samson in the lap of his Delilah, and he becomes weak like another man. There is nothing left for him but "to tarry at Jericho until his beard is grown." In his shorn and helpless state he can only echo the intolerable nonsense which, under the imposing title of religious faith, is a disgrace to human civilization and intelligence, and get himself held up by evangelical preachers and editors as a scarecrow to frighten the world from the truth he professes to love. This he piously submits to, by way of penance for the sin of attempting his own spiritual emancipation—than which there is no more deplorable specimen of mental and moral imbecility under the sun.

Aside from the indorsement of sectarian theology, consider what a strange spiritual world friend Calkins has constructed and set spinning around the orbit of his testimony. Without being in the least conscious of the cheat, his testimony concerning Spiritualism nullifies its evidence. The evidence is, that each human being is an individual Spirit; that the individuality commences in this life, to be continued and further perfected—not destroyed—in the next, and that each Spirit is an individual, in the broadest and sharpest sense the term individuality can express. This is the evidence. The testimony, which Mr. Calkins has substituted for the evidence is, that a Spirit is not an in-

dividual. The *testimony* is, that certain Spirits only live; that is to say, enjoy (which is the one practical value of individual existence to the individual) when they "come in rapport" with this sphere, and through the organism of mediums indulge their cherished passions," etc., etc. In other words, an evil Spirit can not manifest his individuality by doing his hellish deeds or gratifying his infernal passions through his own organism, but must fasten himself 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 *in* and directly from the cask. He imbibes with the crony with whom he is "in rapport," but not from him. They do not get happy by drinking each other or through each other. But by authority of Mr. Calkins' 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 flesh to get drunk, that he may enjoy the spiritual exhilaration of getting intoxicated by proxy; his individuality being narrowed down to the necessity of accepting the delights of a *vicious* 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 earth—that 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 *olive leaf*, and it shall weigh more and mean more to the honest navigator 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 *own* 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 theological dogmatisms, and their ears 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 shut his own eyes; and for the same reason, he does violence to his own spiritual health when he mistakes the testimony of his oracle 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. GORDON considered it a thankless task to present truth to the New York Conference. He had tried it for some years with but miserable success. A little remnant, to be sure, had been favorably impressed, and 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 not been continued. The first question to be settled is, whether there is any such thing as moral responsibility. We are called upon this evening to prove the existence of evil Spirits, to men who deny the very existence of evil. It can not be done while they occupy that ground. He differs entirely from Dr. Hallock in his assertion that 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 as the weight of a feather moved by Spirit-power. Legal questions are determined by testimony, why not spiritual questions? It is admitted that Mr. Calkins is an honest witness; if so, then he is competent, and his testimony with that of others equally reliable, and to which he cheerfully adds his own, ought to be held conclusive. His testimony is based upon a dismal experience with evil Spirits, running back full ten years antecedent to the present materialistic conversions to Spiritualism through facts. He finds those modern facts wholly unnecessary to his spiritual growth, and considers himself all the better medium from his never having witnessed a single one in the whole course of his twenty years intercourse with heaven and hell.

Mr. COLES drew the "sword of the Lord and of Gideon" (in a Pick-wickian, that is to say, correspondential sense), and waxed valorous in defense of the gospel of evil Spirits. He complained that those who denied their existence, and charged the witnesses with assumption, when they should present the proof, had themselves offered nothing but assertion in support of their own favorite dogmas. This he considered wholly unjust. There is another inconsistency of which they are guilty. All the good that is claimed to be done by Spirits or through their aid, is cheerfully accorded to them without question. When a man, for example, goes into a spiritual circle with the headache and comes out cured, the case is ascribed to good Spirits. When a drunken husband receives an admonition from his reputed Spirit-guardian to abstain from his cups, and he afterward reforms and becomes a good husband and father, the fact is cited as one of the uses of Spiritualism, and as flowing from good Spirits. Why then should it be denied, when a well man enters the same or a similar circle, and comes out of it perched both physically and morally discomfited; or when the father and husband is there invited to break up the conjugal relation, and to form another on the principle of true spiritual affinity; that they are evil Spirits? The evidence is precisely the same in both cases. If we admit the one to be spiritual, why not the other? Dr.

Hallock comes here and tells us (but presents no proof) of what excellent things have been 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. Calkins informs us how he has been dogged by them. How then does it look for Dr. Hallock to charge Mr. Calkins and the innumerable host of victims to the influence 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.

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

Mr. COLES replied that he had not. Adjourned, R. T. HALLOCK.

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 flesh
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, as medium, of No 82 Fourth Avenue, which induced me to call upon that gentleman at 4 o'clock P. M. Immediately loud 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? Answer, 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 strangers to each other, 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 production. No person of a good heart understands Spiritualism, without wishing it to be true, and no person of a good judgment ever studied its evidences impartially and with a sincere wish that it might be true, who did not really find it so, and men once thoroughly 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?

We are born for a higher destiny than that of earth, where the beings that pass before us like shadows, will stay in our presence forever. Would it be inconsistent with the mind of God to show us the truth, in such a manner as to expel every doubt? I think not. I am persuaded 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 Spirits has taken to convince his children that he still loves them. The homes of the willing are the receivers of his bounty. Angels are 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 mediums 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 drummer, 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 occurred in many places in this county.

TIOGA, TIOGA CO., PENN., July 1, 1858.

Dedworth's Hall.

Dedworth Hall meetings are suspended until further notice.

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE KINGDOM OF GOD.

As much is said on the subject of reform, and while various associations at different periods and places have been, and are still being formed, with the view to ameliorate the condition of the human race, it may, perhaps, not be inappropriate at the present time, to remark on the subject introduced in the heading of this article.

I will not for a moment be contended that the subject matter of this essay, just emanating from the writer's pen, is in every respect a new thing, as it has employed the pens of able writers for centuries past; but the writer here, in presenting his views at a time when seemingly every phase in the general term *reform* is being agitated, hopes 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 reform 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 steps 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 culminating point of all; which, therefore, as it embraces within itself every former true phase or step, is the great whole of all, and may therefore be appropriately termed *The Kingdom of God*.

I need not unnecessarily occupy time and space here to remark specially upon 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 acceptable 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 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 Christian 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 in 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 upon 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 existence. Again; the seed in comparison with its perfected organism, or kingdom or world, is such kingdom, etc., in its chaotic or unorganized 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 government springing from and administered by, one person, who stood to his people in the relations of king and priest, or spiritual 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 compared to the seed, is also a seed to reproduce itself; which, therefore, is the sole object of its existence.

It is a pointed and observable fact that man, in the dual or sexual order, is the culminating 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; hence he is the brightest organization in existence, and as such presides over all as the supreme from the beginning of the creation or seed stage to the seed again. Thus as time and the natural world progress, he in some shape retains his throne or dominion even to the end of the world, or to the seed stage, as above alluded to.

Man, therefore (in duality), as an animal, is the result of 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, blossoms, 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 peculiar government, many of which might be named; as the ant, the bee, 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 glanced 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. e., 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.

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. e., 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 trine form; as first, the father; second, the mother; third, the off-spring, 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 off-spring; and the mother also depends on the other two for her natural condition, as the off-spring 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-spring. 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-spring as a daughter.

So, therefore, the persons composing this trinity in unity, are properly denominated father, mother and son; and the son embracing 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 or seed of a creation in embryo.

The son as proceeding from the first two, is the commencement of plurality from duality, and is therefore, as before stated, the beginning of a new trine society in embryo, containing within himself all the elements of a future creation. Therefore to understand nature or creation, we must look at it as it is,

where we behold man, so to speak, as God manifested in the flesh.

Thus God exists in creation, and not out of it, as many suppose; 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 is 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. e., 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 spiritually; 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 he 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. In 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 organization, so does God exist in the unorganized, or chaotic form 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 in its highest form of organization we have shown is the supreme; so that what we term matter, or the elements, and the spirit, or 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 ultimatum, 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 plurality 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 plurality 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 another. Thus an inferior supposes or proves the existence of a superior, and thus are good and evil, and all other opposites, discovered by the inferior; as the imperfect man, who, when he discovers (whether in a figure or otherwise) all truth, is perfect 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 deliverance from all error, and the reproduction of God in him, as before remarked. Now in this it is seen that God, through his own reproductive power, produces a society for his own pleasure, which is exemplified in their happiness, they all being one in 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 constitutes him, as before remarked, the supreme. Thus when such perfected beings look upon each other in face to face, they see God as he is, which sublime sentiment harmonizes with the Bible, to which with propriety, therefore, we may now refer.

(To be continued.)

THE PERFECTIVE LAW.

RILEY, CLINTON CO., MICH., July 5, 1858

CHARLES PARTRIDGE :

Sir: There must be a wise and good supreme overruling Power, or nature could not prove so beautifully perfect in all its 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 the means to be brought within the reach of the most unfortunately situated soul that exists in the wide universe. And this earth-life 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 beautiful and just the idea that man as well as vegetation, fruits and grains, should have his whole existence to unfold and ripen 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 God'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 every 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 seraph, the seraph unfolds and is super-seraphic? 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 God's great field. Adaptation is there to fit every circumstance, and the wisdom and kindness of a God is there. We believe God'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 honor 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 inculcate the purest morality, and there is a quieting influence in 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 not reliable, it might be nearer the truth. The Christian religion is the purest and most refining religion on earth, restraining vice, and purifying human nature beyond any code on earth. Yet does it reach the wants of the world any more than the finite reaches the infinite? Is not its virtue soon told, and is there not then a vacuum found for something else to fill? Let everything be esteemed according to its intrinsic worth. All religious rites and ceremonies are like culture in a field or garden; there is benefit and advance according to the goodness of the culture; yet if there were not a living principle deep and broad, full of inherent life-energy, or entirely independent, of what use would culture be in field or religious rites? . . .

The one great law, with all the efficacy called for, is what we desire to find; and has any been found? It being found, or not, changes not the law any more than the world's revolving being known or not changes its motion. Does a law exist which is reliable—a God-made law, extensive, sure, able to meet all the exigencies in the case, and make existence a blessing, and the system of God's works beautiful? Such a law is a desideratum, when or where ever found. Has the vulture's eye seen it? Has the lion's whelp discovered its track? It surely is not in all the range of the isms of earth, because none embrace more than the merest few who come to certain prescribed rules, the best not even claiming to benefit more than a favored few. And is there no hope in all the isms for the millions of earth's unfortunately situated children? Or is there another leaf to be turned over to find truths before undiscovered? We believe there is. We believe there is wisdom, justice and paternal kind-

ness enough to insure a full plan, ordered in all things, and are to be accomplished—a stable law, which will in its own best 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 best good of the whole; that the wisdom engaged in the elaboration of all things did arrange everything in the best possible manner infinite wisdom could devise.

We behold the law that everything should commence young, green, tender, undeveloped, uninformed, utterly blank, having all to attain by slow degree; and it is always productive of happiness to be attaining, advancing, gaining, as none are satisfied without progress. Look at the affliction of losses, how they weigh down the individual. But if they had not possessed, they would not have felt loss. Eccentricity and seeming evil is attendant on the youthful state. Some attribute it to a fall of man; yet it is the result of a want of experience and information which must be gained through a natural process, and slowly, not by a sudden psychological power.

Our last trust is God in nature. Here we find a tendency in every department of existence, to advance, develop, unfold and 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 of laws securing food for everything, healing, recuperating, adaptation, use, etc., etc., (which can not be discussed here,) fully to meet all the wants in the case, but many ages must pass 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 progress is all the time being attained. The growing, 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; 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 by creeds, not circumscribed by sectarian rules—silent, slow, sure, unseen, yet efficient. It operates as naturally on the soul of 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 comprehend. 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 as long as there is an ever-advancing work, he makes 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 assistance which is practicable—mutually happy, and making others happy, and God rejoicing over all the throng. . .

Yours for progress,

DAVID RILEY.

FROM A BAPTIST CLERGYMAN.

MR. PARTRIDGE :

KEENE, 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 in knowledge, the communications of this day are found to be in advance of those given three thousand years ago, which we find to be in accordance with the sayings then recorded. "Then shall we know if we follow on to know the Lord"—Hosea, vi., 3. Yet, notwithstanding this—withstanding there are so many conclusive evidences of the truth of things (now beheld) in the Bible—withstanding all the prayers and exhortations of clergymen and other good men upon this subject—all the communications of this age are attributed to devils, diseased brains, or something of the kind. O! my brother clergymen—you whose anathemas are so loud and bitter against the doctrine of Spiritualism—you who say you believe in God as a Spirit, pure and holy, and that man is a spiritual being, and must serve God "in spirit and in truth"—O, pause and think before you further go. If there is no spirit in man, or if there are no communications from God to man, how can this be? O, remember the saying of the pure and holy one you profess to follow: "He that believeth on me, not only the works that I do, shall he do, but greater than these, because I go unto my Father." You who say there are

none coming from the world of Spirits to this world, remember that nine hundred and eight years after the body of Joshua the High Priest had been lying in the grave, he was seen by the prophet Zechariah standing before the Lord. Zechariah, 3:1-6. Remember again, that when the meek 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 Moses and Elias, and talked with him of his decease that he should accomplish at Jerusalem. Luke, 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 showed the things unto him of which he spake.

So might one go on and on, mentioning appearances of the above nature, until the world itself would hardly contain the volumes that would be published. All the above may be believed, but some will say, these were beheld in the days of miracles. I will not enlarge, but merely ask, is there anything new or old with God?

As firmly as I believe in my own existence, I believe the truths of revelation—a continued revelation, too. God is no respecter of persons. Hence the promise of Jesus still holds good—"Lo, I am with you always, even to the end of the world."

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 import.

I am a clergyman of the Baptist denomination. I love the Lord Jesus Christ and his cause. I find in Spiritualism an assistant 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 who have stationed as guards about the soul. I have two lovely brothers and a loved sister in the Spirit world, as well as uncles and aunts, who have died in faith, and now, I believe, are hovering about me, and encouraging me in living a pure and holy life. I delight to be instrumental in setting the bound free, illuminating the minds of my fellows, and thus raising their thoughts to God.

H. E. J. B.

SONG OF NATURE.

BY MRS. HATTIE HUBBARD LINDA.

Nature's voices echo softly

In sweet harmony and love,

And her lyres are tuned resplendent

To the anthem sung above.

Music swells in thrilling measures

Sweeping strings that vibrate through

Nature's choir, and join the chorus

Floating through the ether blue.

Music low and murmuring faintly

Echoes o'er the distant plains,

As of minstrels wafting lightly

To our ears the dulcet strains.

Memories, fond, are quickly rushing

Through the soul, outflowing love

To those angel friends who left us

For the realm of bliss above.

Purling brooks and warbling songsters

In the balmy grove unite,

Mingling with the rustling leaves

Shaken by the breath of night,

Forests, vales, and lofty mountains,

All resound in joyous glee

Of man's narrow rules defiant.

Boundless, unrestrained, and free

In the sunbeam's playful frolic,

Dancing o'er the laughing rill,

Made like a nimble fairy,

Lightly trips o'er glens and hills.

Grand and awful are the voices

In the thunder deafening peals,

And the crash of gathering tempests

His great majesty reveals.

Who the mighty scepter wields o'er

Over Nature's vast domain

Holding in his hand all power,

And who evermore doth reign.

FARMINGTON, N. Y., July 21, 1858



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

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, AUGUST 7, 1858.

THE TRANSATLANTIC TELEGRAPH.

In the news items of our last issue, we recapitulated the announcement, 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 *Vergara* and *Apamamea*, with their tenders, having coaled and refitted, left Queenstown for their rendezvous at mid ocean, on the morning of the 18th ult., having 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 sublime 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 enterprise. Though pecuniary 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 contemplated link in the general chain of communication between the remote extremities of the world, as far transcending in importance all others. When England and America shall have been linked together as Siamese twins by this sympathetic 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 swords into plowshares, and their spears into pruning hooks." The main walls of isolation being thus removed, the spirit of inter-communication will become universal, until 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 baptism."

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 benefits which would grow out of a successful 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. Ballou.

We are sorry 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 extra, 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 subscribers who are anxious 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 earnestly 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 copies 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 considerable additions made to our list of back numbers could be supplied containing the Commentary from the beginning. Having received various suggestions on the subject we finally decided to reprint, in an Extra, all the matter of the Commentary contained in Nos. 1, 2, 3, 4, and 5 of this vol., and thereby enable ourselves to supply new subscribers abundantly. With the present No. we have proportionately increased the regular edition.

Now, shall we be reimbursed by the addition of new subscribers to our list? Or shall we lose our extra expenses, and have piles of useless papers to lay aside? As to the Commentary itself, it will probably be worth all our subscribers are asked to pay for the paper. If not, we will excuse their withdrawal from our list."

"A LOST AND RUINED RACE."

Under this head there appears in the last issue of the *Telegraph*, a critique, signed "G," on an article entitled "The Word of God," written by myself, and published in the *Telegraph* of July 10. The passage in which occurs the expression on which "G." specially animadvert is as follows:

"Now let it be observed that Love and Wisdom are essentially and necessarily personal. We do not mean personal in any anatomical sense on the material plane, or in the sense of any organism related to co-mingled 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 veiled 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 *Lovers*, which is God, could germinally, yet integrally take possession of the very *primates* of a human organism, and from an incipient vital center established in an ovum 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 elements 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 *ad extra* divine provision for its regeneration, seems exceedingly absurd and unphilosophical. He discovers from the pages of history (what he seems to presume is *new* 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 cogency of these several considerations in disproving the doctrine of a divine incarnation for purposes of 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 condescend to inquire a little farther and more candidly what Christians (especially those of the "New Dispensation") actually maintain as having already resulted from what they believe to have been a divine incarnation, it may aid him to give more pertinency to any incubations 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 incarnation, 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, however, 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 benefit to the world? or that it is calculated to confer untold blessings in the future—especially when it is purged from the unchristian elements which *man* has foisted upon it?

We have not here spoken specifically of the most *vital* aspects of the object which we suppose to be attainable *alone* by a *personal* association of the Divine Being, by incarnation, with our own sphere, nor do we deem it necessary to touch upon that branch of the question at present.

As to the argument based upon the assumed *inherent* and *independent* force of progression possessed by the race, as being of itself, and without farther divine provisions, adequate to bring

it from original barbarism to ultimate perfection, if "G." will look over the volumes of the *Univerculum* 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 teachings on this subject (honest and conscientious 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 antagonistic 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 scientifics 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 honest 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; it 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.

Standing as I do comparatively alone in this position, and being subject to much thoughtless misrepresentation, I would beseech Spiritualists, for their own good, to accord to this view that candid and thorough examination which it has simply received at their hands. It is only after such an examination that they can justly feel authorized to pronounce upon its merits.

In consequence of the lateness of the hour at which Mr. Davis' communication concerning the proposed Convention, was handed in the "make up" of our editorial pages, this week, has been somewhat deranged, and we have been obliged to crowd out several short editorials that were intended for the present number, in order to give place to matter previously in type.

FROM A. J. DAVIS. ANOTHER CONVENTION.

Mr. CHARLES PARTRIDGE: NEW YORK, July 29, 1858.

Dear Sir: 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 dogmatic; in the proposition that "none of the so-called reforms discussed at the Rutland Convention can ever have a permanent 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 earnestness of his conservatism, he exclaims, "Let the TELEGRAPH be a spiritual telegraph, and not an omnium gathering of all the wild speculations of immature and fanatical coteries."

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 city 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 humanity 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 knowledge of human nature. Knowledge of things, rather than words, is wholly indispensable. Acquaintance with the divinity and utility of eternal Principles, rather than familiarity with merely the fleeting manifestations thereof, should first be sought and perfected. Otherwise how can I sit wisely in judgment upon any, even the least of my fellow men? Yea, without such knowledge and steadfastness, how can any, even the legally authorized and so-called wise, pronounce for or against me? And yet, my friend, without such preparation, behold how Individuals, Heads of families, Judges, Jurors, Governors of States, Presidents, Princes, and Kings—all act and enact thousands of deeds and laws, to regulate conduct and to punish crime, which crucify 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 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 and 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 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 our philanthropy we hesitate 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 is accountable to each the world over.

"The cause and cure of evil," then, is the true Reformer's uppermost theme. To overcome evil "with good" is his noblest work. How angel-worthy! But one thing is certain: no human being can wisely work without wisdom, nor grow angel-like, unless animated with heavenly motives. This theme and this work, and such motives, are to be the pith and marrow of the Utica Convention.

The human world is undisputably diseased in its several parts—socially, politically, religiously. In view of the symptoms thereof, I observe that the wisest judges shake their heads, as if saying, "We can not cure," and when feeling the patient's pulse, I also remark that the noblest divinity "doctors disagree." Answer me, my friend! What is to be done? The patient hath a thousand millions of parts, and he rolls and tumbles feverishly throughout Europe, Asia, Africa and America. "He is getting no better very fast." So say the wisest in the modern pulpit. What I think of the patient is not now in order to express. What is to be done? I repeat. Come! let's have a deliberate consultation. Let's meet at ten o'clock A. M., on the tenth day of September next, in Utica, at the Mechanic Hall, capable of seating sixteen hundred people,

then and there publicly to examine the actual condition of this universal patient. If the opposing faculty can but once be brought into hand-shaking familiarity, and then be induced to "talk" over the "cause" 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-de-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 *Herald* 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 Mind. 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 persuasion—prepare a discourse, either mentally or else in writing, suitable to the occasion and the theme. Spiritualists, materialists, Jews, Gentiles, Shakers, skeptics—all, will you remember, and tell your neighbors, that the platform of the Philanthropic Convention at Utica will be free to any one capable of shedding some clear light upon the "cause and cure of Evil." Yours, etc., A. J. DAVIS.

EXTRACT FROM UNPUBLISHED TRAVELS

IN SCLAVONIA.

BY J. A. WEISSE, M. D.

In Sclavonia, as in all the old countries of the Greek and Catholic faith, every church is dedicated to some Saint. But the Sclavonians have a custom peculiar to themselves. On the anniversary of the Saint's day they celebrate their village festival, and hold their annual fair. The evening before the inhabitants for miles 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. The same buying and selling, eating and drinking, dancing and singing take place. An interesting peculiarity, however, is, that the stranger hears there the Sclavonian bard singing, or rather chanting, his national songs and legends, sitting in some conspicuous 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 Lanner, with this difference only, that here it is not the music but the words that interest; for the Sclavonian is as proud of his national heroes (Marks Kraljewitch, John Huniad, etc.) as any American can be of Washington and his contemporaries.

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 hearers. Amid this scene my imagination transported me to the time when Homer's poems were sung in a similar manner among the Greeks, particularly when I discovered that Wuck Stephanowitch did for the early lays of Sclavonia and Servia, what Pisistratus did for the poems of Homer. Wuck collected the Sclavonian and Servian songs and legends, and brought them before the public. The subjects are generally taken from the history and mythology of the nation. The style is striking and unlike anything to be found elsewhere at the present day. It has no rhyme; the adventures are simply described without art, and the characters develop themselves by their own words and acts. Imagery and comparison come in sparingly, but when they do occur they are to the purpose, and drawn from the nearest objects of rural life. Narrative alternates with dramatic scenes as the progress of the story requires. The diction is natural, and like the whole, simple and satisfactory.

To give the reader an idea of the Sclavonian manner of writing, I will translate one of their songs as literally as possible. This one, however, does not, as most of them, relate the adventures

* We use *Sclavonic* and *Servian* as synonymous because the Sclavonians and Servians are of one and the same origin, and their language differs only very slightly. For instance, the Servians write where the Sclavonians have *u*, as *lopo, lipu*, beautiful, etc.

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 aboriginal lays:

ORIGIN OF LAKE BALATON.*

Once the Lord God ordered
Three of his angels:
"Listen, my angels!
Woewods of the heavenly kingdom,
Descend from heaven down,
And make yourselves three violins
Of dry maple wood
Wander then through the world
As the bees through the flowers wander.
Begin at God's window,
At the rising of the day.
Try all creeds 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 canopy of heaven,
And they made themselves violins
Of dry maple wood;
And wandered through the world,
As bees through the flowery field—
Beginning at the window of God,
At the rising of the sun;
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 Sunday:
Here stood the angels
Half a summer's day;
Their feet ached from standing,
And their white hands, also,
From defending themselves against the castle dog.
Until Telena came out—
The proud mistress of this castle.
Waiting-women go before her,
Peacocks are sitting around her head,
To shade her with their wings.
And there brought Telena—
That overbearing woman—
A burnt piece of bread,
Which had been mixed on Friday,
Was put into the oven on Saturday,
And had finished baking on Sunday.
This gave not Telena,
As the Lord likes to see.
But Telena pushed it
With the shoe of her right foot:
"There, take it, thou begging rabble!
What God is your God,
Who can not nourish
His servants near himself,
But sends them even to me?
I have at home a God
Who has made for me
Those castles here of lead,
And furniture of silver,
Many herds, 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 listen!
Give alms to us for God's sake!"
And Stephen speaks to them—
"Beggars! brothers! hear me—
I have nothing that belongs to me
Except one lamb only!
I have served Gavan,
Faithfully served, nine full years,
And he gave me nothing for it
But only this one lamb
I have begged the milk,
And nourished the lamb with it,
And now the lamb belongs to me.
'Tis indeed the finest of the flock.
If the lamb was now here
I would willingly give it to you.
Because the false shepherds
Slyly hint it will be stolen."
Now as Stephen looked behind him,
Behold! there came the lamb;
Jumped leaping through the field,
And rejoiced at seeing Stephen,
As if he was its mother.
And Stephen takes the lamb,
Kneels— it three times,
And then gives it to the beggars.
"Beggars, brothers, take it bones!
A gentle 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 before the throne of God
To give him a faithful account
Of what was done to them on earth
(Which the Lord already well knew),
The Lord God said to them:
"Listen to me, my angels!
Descend down from the canopy of heaven,
And go again unto the castle
Of that overbearing woman.
Make me of that castle
Even in that hour, lake Balaton;
Then take Telena,
That overbearing woman,
Bind stones round her neck,
And to the stones bind demons,
That drag her through hell,
As a ship through the deep sea."
* A lake in the south-west of Hungary

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