

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. II.—NO. 41.

NEW YORK, SATURDAY, FEBRUARY 11, 1854.

WHOLE NO., 93.

## The Principles of Nature.

### HARMONIAL CONVENTION.

Sunday, 15th January, 1854, the delegates from different circles met, pursuant to notice, at the Stanford Hall, in the city of Auburn. At ten o'clock, A. M., Mr. Jarvis arose and moved that Mr. Ira Hitchcock, of Oneida, act as President of this Convention; which was carried unanimously.

Mr. HITCHCOCK came forward to the stand, and in a brief speech of twenty minutes thanked the Convention for their confidence; recited some of the principles conducive to harmony, the incentives to progression, and concluded by elucidating the necessity for conventions, and asking the united effort of all to maintain uninterrupted harmony.

On motion, Messrs. Wm. Plank, of Lenox, Madison Co.; Nathaniel Draper, Rochester, Monroe Co., and Miss Francis O. Danforth, Springfield, Conn., were elected Vice-Presidents.

Mr. S. B. TUCKER, Auburn, Cayuga Co., and Mrs. L. N. COLEMAN, Rochester, Monroe Co., were elected Secretaries. Messrs. A. J. DAVIS, Hartford, Conn.; P. B. RANDOLPH, Utica, N. Y.; Milo CADDINO, and J. L. H. JARVIS, Rochester, Monroe Co.; G. M. FRISBY, Scott, Onondaga Co.; Mrs. SARAH H. TUCKER, Mrs. ELIZA BUSH, and Mrs. HIBBARD, Auburn, N. Y., and Mrs. H. C. BARBER, Scott, Onondaga Co., were elected a Committee to draft resolutions and prepare business for the action of the Convention.

Messrs. Joseph Scalleburg, Oswego; Samuel Brown, Lansing, L. J. Hibbard, and G. W. Hyatt, Auburn, N. Y., were elected a Committee on Finance.

The President, Mr. Hitchcock, then read the call for the Convention, and remarked that we live in an age in which progress is a distinctive character. That as soon as man discovers an idea in advance of that previously entertained, he lets go of those formerly accepted and received and grasps at the new. The public mind seizes upon it, and, enlarging the same, endeavors to keep pace with the march of improvement. That this Convention had met to discuss those principles which are broad enough to include the great brotherhood of mankind. That all should think and feel for themselves with respect to the great principles of the age.

Mr. N. DRAPER said, that where there had been the least of external views and principles mixed with the intelligence and communications received, there the inspiration has been the most pure and harmonious. That he hoped, during the sitting of this Convention, all will become so affected with pure unanimity, and so far harmonized, as to advance to the beatitudes of the harmonious circles in realms ethereal.

The Committee on Business entered the hall and reported through their chairman, Mr. A. J. Davis, the following resolutions:

1st. Resolved—That it is the constitutional prerogative of the human mind freely and dispassionately to examine and investigate each and every thing to be found in the Bible, as well as out of it; that the soul should freely and fearlessly prove all things, and hold fast that which is good; that any theory, hypothesis, philosophy, sect, creed, or institution which fears investigation, openly manifests its own weakness and implies its own error.

2d. Resolved—That every form of theologic sectarianism is both anti-progressive and anti-religious, and practically retards the development of the principles of eternal justice; and that henceforward all sectarian distinctions should be abandoned by every friend of individual elevation and social harmony.

3d. Resolved—That, in accordance with repeated demonstrations, and the experience of thousands in these United States, we believe in the nearness of the spiritual world to the natural world; in the possibility of spiritual intercourse between the two worlds; in the special providences and ministrations of the so-called departed Spirits; and that we believe in their earnest endeavors to assist mankind to a practical realization and manifestation of the kingdom of harmony on earth, in the form of a higher social state, wherein each individual, male and female, without competition, distinctions and differences, will enjoy an equal right to life, liberty, equality, and the pursuits of happiness.

4th. Resolved—That the Mosaic dispensation was an age of force; that the Christian dispensation was an age of love; that the Harmonical dispensation is an age of wisdom. And that, in accordance with the experience of all men and all nations, wisdom (which embraces reason, or understanding, in accordance with nature's immutable laws) is necessary, in the opinion of this Convention, in order to harmonize the elements of force and love—the lion and the lamb—and bring them practically to bear on the physical, political, and spiritual interests of the great brotherhood of mankind.

5th. Resolved—That the human mind, while it is the master of one set of circumstances, is no less the subject of another. That man is formed favorably and unfavorably, in equal correspondences, and in exact ratio with the nature of the influence which surrounds and acts upon him before and after birth; and that, therefore, individual reform, or redemption from inward imperfections, is impossible in the opinion of this Convention, except through the instrumentality of a new social organization, which shall destroy existing antagonisms between producer and consumer, between labor and machinery, between interest and duty, and which shall provide with equal justice for the elevation and development of every son and daughter of humanity.

6th. Resolved—That the warring elements which now shake the fabric of society, such as war, human slavery, intemperance, profligacy, and every other perversion and inversion of the love principle, every negative of good, are the legitimate effects of causes lying within our sphere of existence; and that it is man's highest interest to remove all these unseemly excesses from the body of humanity. To do which we must leave the sphere

of effects, and search diligently for the producing causes, which, when found and removed, will permit the normal growth of humanity—will renovate society, and establish the kingdom of harmony, which is heaven on earth.

7th. Resolved—That these causes are to be found in the principles of self-love. That the pure development and exercise of every faculty produces harmony or bliss, while an improper exercise thereof produces discord and all the fortuitous events called evil. That it is, therefore, the right, as well as the duty, of every individual member of society to begin and prosecute the work of reform at home, in their hearts; thence working outward, exert an influence on the world; using all lawful means for the extirpation of discord from the page of human life; elevating, as a standard, the eternal laws of nature and the immutable teachings of justice and reason.

After reading, the resolutions were adopted as the basis for discussion in this Convention.

The first resolution was called and read, and

Mr. DAVIS remarked, that the human is the only faculty in the universe endowed with reason. That this great faculty is the only species of right which has the power to measure any fact within its vision. Seraphs are endowed with reason; but their reason is the same as the reason of any human creature, except being increased in capacity. My reason is just as good to ascertain that trees grow, winds blow, and waters run, as the reason of an archangel. We have come to the height of reason in man, in which his constitutional prerogative is to think, to analyze the Bible, and to fix the right and wrong within its contents.

Reason is a faculty which is ever true to itself. You say the Bible is inspired, because the writers say so; yet this is not reason. Suppose you say the book addresses itself to our reason, which comprehends it. Then reason says: If you comprehend the Bible, the power comprehending is greater than the thing comprehended. Therefore the book can not be greater than the mind comprehending it, and, therefore, your minds are as much inspired as that of the mind which wrote that book. Why did Paul say, "Prove all things, and hold fast that which is good," unless the faculty with which we prove it is a higher inspiration than the thing contemplated? Paul was sectarian, and sometimes showed that disposition in his writings contradicting something which he had previously said. If he was not sectarian, why preach that if any person preach another gospel let him be accursed. These are dogmas, and the churches hold the same doctrines at present.

Reason is that God-given faculty which elevates man above nature.

Mr. MILO CADDINO said it was his misfortune to be on the unpopular side. We should consider the Bible in the value of the past, and receive new light. That Spirits now, and those who communicated in olden times by inspiration, did communicate a falsity. Consequently the Bible is somewhat questionable. The angel of wisdom, in the ages past, found that in order to impress mankind it was necessary to stop direct communication and resort to actual demonstrations.

Mr. P. B. RANDOLPH, of Utica, N. Y., became clairvoyant and said, that he did not believe in evil, or a principle of evil; that it was a negative principle, and could not be operative or maintain an existence. That no negative currents in nature possess the powers of permeation or resolution. Ergo, evil being negative can not change the most minute particle of goodness by analysis, supplantation, abrasion, or resolution, because its principle is destitute of any principle of vitality. That those Spirits who wrote the Bible were those who gave it from the plane or stand-point on which they were elevated. The Bible does not contain the sum-total of all truths; for we see new truths dug up daily from the depths of immensity. That the Spirits which wrote the Bible were truthful and incapable of duplicity. That any power which attempts to act, think, or speak for another, is usurping its rights. If mankind have brains, it is their duty to exercise the faculties embodied in those brains. All have a principle sitting enthroned in the temple of reason, which smiles approbation at that which addresses itself to his reason.

Man has not been allowed to exercise his reason, but has been trammelled. The Harmonical Philosophy teaches that a door of progress has been opened through which man can advance on the planes of truth. Man can not build a pyramid beginning at the top, but must commence at the base, lay deep the foundations, and then erect thereon the superstructure.

On motion, the Convention adjourned to meet at two o'clock, P. M.

January 15th, two o'clock, P. M., the President called the Convention to order, when

Mr. RANDOLPH resumed his remarks, and said: In this land of liberty and age of free inquiry it is the prerogative of the mind to examine all the laws of nature and their emanation from the First Cause. We must look into the science of universal nature, and teach the world the language written by the mighty fiat of Omnipotence on its breathing pages. The language of the human mind should not be restricted to free inquiry, or be left in fear of anything. It is the prerogative of all to dare investigation; and man can look into the laws of his being. Man should be examined in all his bearings, and the relation he bears to the mission which brought him to earth; also, the history of his prospects for the future.

We have had various systems of theology, but have been unable to satisfy the human mind. We seek truth, and the truth shall make us free. We seek instructions from Nature's great book; we peruse its pages with awe, for it is the book of God. His image is traced in unmistakable characters on its ponderous pages, and can not lead astray.

Mr. J. L. H. JARVIS, of Rochester, followed in a very fine vein of thought—rich in language and happy in identity—which, it is regretted, we were unable to report.

Mr. JARVIS remarked, that Paul, in all his teachings, failed not to enjoin that, if women "would learn any thing, let them learn of their husbands at home; for I suffer not a woman to speak in an assembly." This, as designed, called to the stand

Mrs. L. M. COLEMAN, who remarked, that she was happy to learn that woman was privileged to stand on this platform, being acknowledged an associate with the lords of creation; here to advocate the great truths of universal harmony. That she had not come prepared to display a talent for oratory, or to persuade the world by logical arguments; but that it gave her inexpressible delight that the Harmonicalist acknowledged the independence and equality of women, physically, morally, and intellectually. That if any thing tended to increase the enjoyment of women, it is that they are privileged, in common with the sterner sex, to investigate truth, and promote the cause of human happiness, which she held to be one strong feature in the doctrine of Women's Rights.

Mrs. H. C. BARBER spoke some time while in the trance state, but which was not reported.

Mr. A. J. DAVIS read the second and third resolutions, and remarked, that the Mosaic age was one of force; the Christian age was one of silver; and the age now dawning on the world is one of gold. That the Mosaic age was one in which an eye was required for an eye, and a tooth for a tooth, and "that in the day thou eatest thereof thou shalt die." Every matter was accomplished by power or stern justice.

All sectarians, or dogmatics, do unavoidably, from the nature of their creeds, fall into the iron or force age. The Methodist, the Baptist, and the Presbyterian have got into the force or iron age; and the silvery tone of peace has given place to currents as positive as an avalanche from the top of the Alps. Mr. D. trusted that the silvery tone of peace on earth, good-will to men, would soon give place to the golden symbol of progress; that in its onward march it might embrace all of every class, sex, color, sect, religion, or cast, where intellectuality may be found.

Mr. IRA HITCHCOCK, of Oneida, spoke to the second resolution in a powerful and logical manner. Having torn the cowl and toga from the ermined head of old theology, he, with the utmost decorum, placed the miter on the brow of young harmony.

He said the doctrine of Luther advocated the exercise of individual sovereignty. That if we judge the Catholics by their fruits and their engines of torture, we shall be found to conclude that they are the descendants of Judas, and not of Peter.

That there are highly developed Spirits in another world is no kind of benefit to me, only as they aid me in progressing and advancing myself.

Mr. DAVIS remarked that this stand is open to all persons who may wish to discuss the Harmonical doctrine, whether they think with us or not; and all persons are invited to advocate their own principles, whether they are in accordance with ours or opposed. Human society should always be consistent with itself. The Bible should be consistent with itself. But it is not any more consistent with itself than the Koran or the Sanscrit are to themselves. Much of the Bible is a type or shadow. But he found no shadows of the past, except those which forestall future events. You all understand that alchemy is the parent of chemistry; mythology of theology; the Mosaic of the Christian dispensation. But the Mosaic dispensation was one of a peculiar character; it was one of force or iron; its constitution was of iron. The Christian is the silvery age of love. The future will be the golden age of mildness, peace, and harmony. In using the word gold he had not the slightest reference to the idol of that shining mass.

The present is man's transition state. All transition ages stand related to that which precedes and that which succeeds. The present is also an Ishmael age, in which every man's hand is against his neighbor, forcing him indirectly into the progressive current. Therefore we have those great changes which occur almost daily around us.

But the doctrines of the Christian dispensation are peace on earth and good-will toward all men. How illy are these doctrines adapted to the teaching of the clergy of the past and the present ages! In the North the cold, calculating hand of avarice is preaching peace on earth and good-will to your purse-strings; and in the South, the same class of clergymen are preaching obedience to masters and submission to those who have covered their backs with crimsoned gore under the lash. Peace on earth and good-will to men!

The lawyer is disposed to create peace on earth by promoting discords, disaffection, and quarrels at the corners of

every street. He encourages the pouring spirits down in order to raise such spirits as will insure the largest fee.

The physician feels a lively interest in accelerating the motion of the public pulse, that as the amount of human misery and wretchedness increases, he may the more stoutly cry, Peace on earth and good-will to men.

The clergyman, also, cries, Peace on earth and good-will to men, and carries war to the knife against all denominations, sects, and creeds who do not believe with his own. If solicitous to insure peace, why not create concord and harmony among those who think with himself, and allay all dissensions between other castes or denominations. But the Catholic groups all into one fold, and what with wheedling and the thunders of the Vatican, he gives a through ticket, and hurries all on board the emigrant train.

Spirits are disgusting man as well as enlightening him. Man is but a little lower than the angels; reverse this, and read—the angels are but a little higher than man.

Shepherds, as well as all truths, are born in a stall and cradled in a manger. Every savior of the world is an outbirth of the lower grades of society. The angels familiarize themselves with all—the servant-girl in the kitchen and the husbandman at his toil.

All, rich and poor, high and low, are within the sphere of influence. It is the lever of human ambition and human aspirations; it blends all castes, all grades of society, into a comfortable union, and a happy converse with and foretaste of harmonious immortality.

Mr. JARVIS followed in a very happy strain, alluding in glowing colors to the period at which he was decapitated by theological domination, and rejoiced that he was found worthy of so great a sacrifice for the truth.

The Convention then adjourned until half-past six, P. M.

Half-past six o'clock, P. M., the President called the Convention to order.

Mr. A. J. DAVIS said, man is like a horse on a ferry-boat, who backs, and backs, and still as he moves carries himself, and all the willing ones, across the river despite his own retrograde movement. Thus, with the mind of man and old theology, they have motion, and the very opposition which they raise only accelerates their progress, until all will come to the knowledge of the truth.

If you place iron in the earth it is magnetized and demagnetized from day to day; and by the laws of disintegration, the iron is oxidized and corroded, and by laws of affinities it is made at length to pass through a blade of grass, and forms that which gives me the element of thought.

Send your best man into the kingdom of heaven, and if accompanied by his creeds and dogmas to give action, as sure as he exists he would become an orthodox.

Put the same individual in hell, and let him be perfectly at rest, and you change the character of the locality, and hell itself would soon become a convert, and therefore depopulated. Gold, silver, and copper form a trinity which every church member, clergy and laity, do and will worship without discord.

Mankind lives in the first sphere of the spiritual world. They are the prefaces of actual life, which is sometimes better than the book itself. Our existence here is the preface of the book which will be written from page to page through the endless periods of future existence. There is nothing supernatural, but all that occurs in this world is the result of natural laws. This we are not taught by doctors of divinity. Doctor of divinity implies that Divinity is sick and needs a doctor. Who can say that a principle once established is ever abrogated? He who is without a shadow of turning has no change. The principles of his nature are unchangeable.

The sectarian world allows of no change nor alteration, and is, therefore, conservative. Of this class are all the old school of thinkers; while all those schisms which allow all truth, from whatever source, to find access to the soul, and by its adaptation to enlarge intellectuality, promote happiness and peace, is progressive. The progressives say that the first chapter of Genesis is figurative; while the conservative says it is literal. Now a literal idea in this connection can not have a significant expression. The book says, The serpent tempted the woman; and again, the book says, He looked on all things which he had made and beheld they were good. If the serpent was good, whence, then, emanated the evil?

But, Mr. President, I look into the future, and, as a seer, I discover the great Protestant church broken in two; the one part will pass over to the progressives, and the other part to the Catholics. Then the fight must commence, and a most tremendous fight it will be. At the conclusion of which, the balmy wreath of peace on earth and good-will to men shall be woven, and placed on the brow of love and harmony, and universal peace reign throughout the earth.

Mr. DAVIS, with a calm, composed reliance in the merits of the truths and stability of his doctrine, elevates his mentality into the field of thought, at which point he stops, and with the soft hand of Harmonical charity removes the scales which obstruct vision, and with a truly enlightened courtesy bids the world admire and adore that Almighty Power which now unfold treasures to labor, manufacture, arts, and immortality.

Mrs. SARAH H. VANDUSEN, a medium, of Wampsville, Madison Co., becoming clairvoyant, spoke as follows:

God is a Spirit, and they that worship him must worship him in spirit and truth. There are three individuals noticed in this sentence: the father, the spirit, and the truth. Truth will exist forever, for it is a part of God. As a spirit, I do not think all contained in the Bible are truths. The trine circle are present, and will direct. Ignorance is the shadow of superstition. Have Spirits love? Yes, the affectionate regard manifested for friends in the form evinces the exercise of this emotion. That God is a Spirit, is seen in the tiny plant, which, creeping by the wall, elaborates from a husky soil the elements of its being, and those principles which form the germ of human development. The vast universe above and around us shows that God is diffused through the mass of matter.

God is not incarnate. For the Ganges itself could not embody the living god-like principle of the whole earth, to the exclusion of all other waters, as that would constitute him partial, and limit his diffusibility.

The ideality of the spirit is never lost, but undergoes a change. Death does not change the individuality of the soul or the spirit, but only elaborates an infinite spirit from a finite body; and in removing the latter, permits the former to expand to infinity. You receive your ideas of the existence of the soul from the Bible and from reason. Thus they are predicated on two truths immutable in their origin.

God does not step aside to perform miracles to feast the curiosity or the senses of man; but that which is magic to man, is the height of sublimity and wisdom in a God.

Mr. P. B. RANDOLPH made some very appropriate remarks.

The hour of ten P. M. being announced, the Convention then passed the following resolutions:

1st. Resolved—That the thanks of this Convention be tendered to Bro. A. J. Davis for his amiable and gentlemanly bearing; for the efficient and timely aid during the sitting of this Convention, and for those eloquent and placid addresses to which we have listened.

Mr. DAVIS arose and thanked the Convention for the kind notice taken of his humble efforts. He felt proud that that epoch had arrived in which Harmonicalists could meet on one common platform, and embrace with one fond, endearing clasp of brotherly affection the great race of man, without distinction of sex, color, or pecuniary advantages.

2d. Resolved—That this Convention thank Mr. Ira Hitchcock, their president, for the able and efficient manner in which he has conducted the proceedings of this Convention, and for the kind and brotherly attention paid to each member.

Mr. Hitchcock replied that he was happy to have had the honor of rendering himself useful, and should carry through life the sweet reflection that two days of a life had been spent with those whose good works flow out in harmonious care for the body, soul, and spirit; that he had formed associations from which he was loth to part, and trusted that the future would develop an amount of harmony so much increased as their capacity for its enjoyment increased.

The Convention then adjourned sine die, after a session of two days and evenings, in which the most uninterrupted harmony marked its deep impress on the recollection of all in attendance.

IRA HITCHCOCK, President.

WM. PLANK, NATHANIEL DRAPER, MISS FRANCES O. DANFORTH, S. B. TUCKER, Mrs. L. N. COLEMAN, Vice-Presidents. Secretaries.

### ELOQUENCE OF SHADOWS.

GEORGE D. PRENTICE, a man of generous impulses and noble thoughts, and withal a true poet, writes in a mournful strain on occasion of the departure of his editorial associate. Deep shadows hover along his path, while a religious solemnity pervades his chastened spirit and inspires his eloquent words.

"To-morrow the lamented Shreve will be laid in his grave amid the tears and sobs and lamentations of relatives and friends, but his memory, unburied in the earth, will remain a cherished and beautiful and holy thing in the souls of hundreds. When such a man passes away, he leaves the earth lone and desolate to those who knew and loved him, but heaven becomes brighter to those than before. A dark and chilling shadow stretches from his tomb, and seems to envelop the heart and the whole world of nature with its cold gloom; but when the eye of the spirit looks upward and pursues him in his radiant and starry flight, the gloom vanishes, and all is eternal beauty and glory.

"We, the surviving editor of the Journal, feel that the prime of our life is scarcely yet gone; yet as we look back upon our long career in this city, we seem to behold, near and afar, only the graves of the prized and the lost. All the numerous journeymen and apprentices that were in our employ when we first commenced publishing our paper are dead, our first partner, and our second partner, and our third partner are dead, and our first assistant and our last are also dead. When these memories come over us, we feel like one alone at midnight in the midst of a church-yard, with the winds sighing mournfully around him through the broken tombs, and the voices of the ghosts of departed joys sounding dolefully in his ears. Our prayer to God is, that such memories may have a chastening and purifying and elevating influence upon us, and fit us to discharge, better than we have ever yet done, our duties to earth and to heaven."



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, FEBRUARY 11, 1854.

## TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they desire to preserve them, invariably retain a copy, so as to preclude the necessity for our returning them in case they are not published. Among the mass of rejected papers are extremely liable to be lost, and we can not be responsible for the safe keeping of communications which, in our judgment, are of no value.

## A FREE PAPER.

When we affirm that the TELEGRAPH is a free Paper, we do not mean that we exercise no sort of control over its columns, or that we may for a consideration resign its management to any party who may have a private purpose to accomplish. No one is authorized to infer that it may be employed as the vehicle for vulgar or profane ideas or language. It is not a species of safety-valve through which the ignorance and egotism of every scribbler may find vent. By free speech and a free paper we do not intend to imply that every capricious scribe is at liberty to take undisputed possession of our columns, regardless of the legitimate objects of the paper. Nor can any one reasonably expect to appropriate our space to a vain discussion of his personal claims to notice; he can not occupy it with caviling and useless criticisms; with coarse denunciations of the honest views of others, nor yet for the purpose of advertising his hobby, whether that be the last panacea, a patent machine with a new motor, or the most approved mode of saving the world. Such men are not the accredited interpreters of freedom; at least, they are not authorized to interpret for us. The freedom which we prize and desire to exemplify is equally removed from that despotic authority which labors to make its own contracted thought the universal law of the world, and that liberty—falsely so-called—which consists in the absence of all rational and wholesome restraints—in a license as loose as the definition of freedom on which it is sanctioned and defended.

But in claiming that our journal is free, we certainly have a distinct idea of what we desire to convey to others. We mean that it is open to an honest, intelligent, and candid expression of different views on the great questions whereof it treats—that it ever shall be—and that the views of a correspondent are in no case required to conform to those of the editors or proprietors, to entitle the writer to a fair hearing and a dispassionate judgment. Nor shall we stop to controvert the ideas of every writer that does not agree with us. We have too much to do, life is too short, and its responsibilities are too numerous and sacred to warrant such a use of time. We can not think it necessary to repeat in every number of our paper what should be evident to every enlightened mind, viz.: that we are not responsible for the views of our correspondents. We have more than once reminded our numerous readers that they should look to our own articles—nowhere else—for an expression of our views, and that we must not be understood as giving an unqualified indorsement of the articles contributed by others, merely because we permit them to appear without comment. Our prevailing mood is not at all belligerent. We are not disposed to quarrel with any man on account of the views he may be pleased to entertain, and we are happy to know that our readers, with very rare exceptions, have intelligence enough to decide for themselves what to accept and what to reject. At the same time, we trust that every Spiritualist will be generous enough to give as much freedom as he requires.

Occasionally, however, we are complained of for granting so much indulgence to those who inculcate opinions that are not altogether acceptable to the parties aggrieved. "I can not adopt such notions," says one; "The editor himself does not believe a word of it," says another. Now, that we should give place to ideas that neither our readers nor ourselves are able to accept, is regarded by a very limited number of our patrons as a fundamental inconsistency. That the persons who entertain this opinion, and are disposed to complain, are actuated by good motives we have no doubt; at the same time, we do not think that the objection springs from enlarged and humane views, or that it indicates much reflection on the part of the objector. Whenever we can not embrace the views of another, we naturally conclude that of a necessity he can not receive our own. Under these circumstances mutual toleration is required, and will be exercised wherever the claims of justice and humanity are duly respected.

Some months since a subscriber discontinued his paper because we gave place to an article from a Pennsylvania correspondent containing Atheistical sentiments. He "did not subscribe for such a paper." In other words, he did not wish to extend his patronage to a journal that contained, in the course of the year, one article that did not tally with his own peculiar views. He would have all men free to inculcate precisely what he believed. We have as little sympathy with Atheism as any man can have, but we do think that if a man has a God that is in any way superior to the popular divinities of Fashion and Mammon, he can very well afford to allow the man who has none at all to tell the story of his poverty and not take offense. In our humble opinion the great inconsistency consists in claiming freedom for ourselves while we deny the boon to others. This idea of free thought, which only permits a man to think as we do, affords about as much scope as the boy was granted who desired to "go a fishing." "Yes, John," said his maternal guardian, "you may go a fishing when you please, but mind, my son, don't you go near the water." To talk of liberty while we insist on such limitations as are utterly hostile to the most cherished rights of mankind, is attempting in a clumsy manner to hide the petty tyranny which must disguise itself in empty declamation about equality and humanity before it dares to strike at the freedom of the world.

T. L. HARRIS.—Several days since we received a brief note from Bro. H., together with three poems. In the former, which is under date of Jan. 15th, he says: "I expect to be in New Orleans to-morrow morning. It is a glorious, calm night; we are on the Gulf, but land is in sight. All well. Yours, ever—T. L. H."

Mrs. FRENCH, of Pittsburgh, Pa., is now stopping at the Irving House, where she will receive the calls of her friends and those who may desire to investigate the Spiritual phenomena, of which she is a noted medium.

## A LETTER FROM THE JUDGE.

The subjoined letter from Judge Edmonds reached us just as we were about to take up the inside of our paper. We delay the press long enough to enable us to give it to our readers in the present issue:

Thursday, Feb. 2, 1854.

IN THE CARS, WEST OF ROCHESTER.

MESSRS. PARTRIDGE AND BRITTAN.

Dear Sirs: We have had no time to write you as we promised; for, from the moment we arrived at Utica on Monday morning, until we left Syracuse this morning at 4 o'clock, we have been so engaged all the time with the crowds of people who have surrounded us, that we could find no time to write a word, and my only chance of letting you hear from us, prior to our arrival at Cincinnati, will be to avail myself of the delay at the different stations on the route, and use a few minutes at a time with my pencil.

Our lectures have been exceedingly well attended, having crowded houses every night, and our time has been occupied by the throngs of friends till a late hour at night, so that unless we locked ourselves in our rooms, we had no time to prepare a lecture.

I mention these things to show you how deep and earnest is the interest in the subject of Spiritualism, which seems everywhere to be awakened. Our advent at Utica was heralded by a furious assault on the cause from the press and the clergy. They united in a common cry of condemnation, and seemed to aim at inducing people to flee from us as from a walking pestilence. I send you some of their articles, that you may judge with what non-sense and intolerance alike they witness the approach of a cause which is inexpressibly dear to those who understand it, and unpopular only with those who will not investigate it, or investigating, fear its war upon the selfish propensities of their nature.

The effect, however, was not what they anticipated. Their clamor only tended to awaken attention, and that is all we ask, you know—the rest is certain enough, as no honest mind has ever yet investigated without believing.

We were told before we left Utica, that a very great interest was awakened there, and that almost every body was talking of Spiritualism. Some interesting cases came to our own knowledge. One was of a lady of a very clear, intelligent mind, who waited upon us for consultation, and informed us that she, until the previous evening, always looked upon Spiritualism as a delusion, and had attended our first lecture to oblige a friend. She became interested in the view of it presented to her, and wished to investigate. On her return home, she formed a circle with a few friends, and was very soon partially developed as a writing medium, and wrote a sentence, which she said she knew was from some source other than her own will.

We delivered lectures at Utica on Monday and Tuesday evenings, and at Syracuse on Wednesday. The first lecture was devoted to the manifestations, the explanation of them, and their consonance with those of former times, recorded in history, sacred and profane. The second related to the religious principles embraced in the revelations, and the third to their influence on our temporal and social relations.

We have met a number of very excellent mediums already in our route, and they are mediums not merely for the rappings and tipplings, but for the higher and more intellectual class of manifestations. They are of both sexes, and bid fair, with proper culture, to become soon very valuable instruments in the spread of the gospel of truth.

At Utica we were glad to find the subject treated by the believers with great good sense and without the fanaticism which we are frequently compelled to lament. They are not very numerous there yet, but if they conduct their operations with the sound judgment thus far displayed, the cause will make rapid progress among them and be established on a firm basis. Messrs. L. M. Taylor, Wm. Bristol, A. Kissam, Lyman L. Curtis, Wm. Kingsbury, and A. Rogers, who are the leading men among them, are all men of character and discretion, who are not afraid to speak the truth as they find it, nor easily led away by any excitement. In their hands the cause is safe.

We were at Syracuse only a few hours and therefore had very little opportunity to become acquainted with the friends there. Those, however, whom we did converse with interested us much by their good sense and their zeal. Some of them came from quite a distance, thirty and forty miles, to attend the lectures.

Thus far we are very much gratified by our progress, and are not disappointed in finding many, very many, more believers in our faith than the superficial observer has any idea of. Ere long it will not be so terrible a thing to speak out, and then the world will see a moral force, of whose existence and extent it has now very little conception.

Our next stopping-place is Columbus, Ohio, for which city we are now bound.

Yours, truly, J. W. EDMONDS.

## SPIRITUALISM IN WASHINGTON.

SPIRITUAL TELEGRAPHING.

DEAR SIR:

Among the various forms of spiritual manifestations which have been exhibited in this city during the present season, there is one which is new to me, although I am told it has not been uncommon, for some time past, in circles at Philadelphia and some other places. It is called *spiritual telegraphing*. Within the past month, messages from persons in other cities have repeatedly been received by circles convened here in Washington, through the sole instrumentality of Spirits. Neither mail-bags, railway cars, nor telegraph wires were employed in their transmission, and yet they were received as accurately, and more promptly than the dispatches sent daily from various points of the country over the ordinary lines of telegraph! I have been present at the reception of several of these messages thus conveyed by the viewless couriers of the Spirit-world, and can testify to the superiority of the new system in point of celerity of transmission over that of the Government mail service, or even of the magnetic telegraph itself. Truly, we have fallen upon an age of wonders indeed, when

"The light-outspreading telegraph"

is surpassed by a system of communication which transcends in speed the lightning itself. But the age upon which we are entering seems destined to be characterized by mind, and the display of those hitherto occult forces of the human soul which may yet prove themselves to be in their nature closely akin to the more sublimated forms of electricity with which science has already made us acquainted. Every age has had its great characteristics, by which it has been strongly stamped, and is now recognized. The world has passed through its rudimentary and barbarous age; it has the age of war and

physical force—the iron age—which in turn has been succeeded by the age of gold—the era of enlightenment. Do not the wonderful discoveries and inventions of the past twenty years indicate the approach of still greater revelations? What is the great discovery of Morse but the herald of a still grander truth now about to be made plain to all men, and the manifestations of which are seen through lines of action almost parallel with (but above) those of "electricity"? The discovery of the magnetic telegraph seems to be the highest and the final achievement of human invention in that line, and it stands, like the precursor of a new revelation, on a sort of borderland between mankind and another and higher plane of existence, with whose inhabitants and laws we are soon to be made better acquainted. The similarity of agencies and of action between the ordinary telegraph and the "Spirit-rappings" is very significant. The silent lines of the magnetic telegraph, extending through nearly every State, by means of which time and space are almost literally annihilated, and the husband in Boston is enabled to converse with his wife in New Orleans, may, after all, be but so many fingers pointing significantly to the possibility of a system of equally expeditious communication without wires.

The process of receiving these spiritually-telegraphed messages is this: A friend at a circle in New York, for instance, wishes to communicate with a circle in Washington, on an evening when he knows such circle will be in session. Upon ascertaining that a Spirit is present who will take the communication which he wishes to send, he either speaks it aloud or writes it, and the next moment the medium in the circle at Washington is taken with a sudden shaking of the arm, and the fingers are made to drum upon the table with a clear, regular, ticking sound, very similar to that produced by the instruments employed in the offices of Morse's telegraph. This seems to be done to inform the company of the nature of the communication about to be given, for it is a ceremony employed by the Spirits on no other occasion. Soon the message is commenced to be spoken through the medium—slowly, irregularly, and somewhat indistinctly at first, but becoming stronger and clearer in tone as it proceeds. I quote one or two of the communications thus received at a circle in this city:

BALTIMORE, 7 o'clock, 8th Jan.

"Mr. P.'s love to Mr. and Mrs. L. and Miss L. I shall meet the association at 8 o'clock in their new hall. Expect a large meeting, as all of the members have been informed of my arrival. All looks well. My regards to all my friends. Good-night. Henry Clay's Spirit brings the message."

PITTSBURGH, 7 o'clock, Jan. 15.

"——- Spirit brings this message, and I have been here some time trying to impress you, but the Indian chief, Logan, is with you, and I could do nothing with you until now. Mr. P.'s love to Mr. L. and all the family. He is well, and having a good time of it. Everything is going on well. A great place this Pittsburgh. Mrs. French sends much love to your family. She says she knows where you live, and is coming right straight to the house. She hopes to see you soon. Give my love to all at Mrs.—'s, and all the spiritual friends in Washington, not forgetting Mr. D. and Captain P., who I know are with you now."

[The two gentlemen last named were here on a visit from New York, and Mr. P. had been informed of their presence here by his attendant Spirit.]

The accuracy of these messages was proved by the subsequent reception of letters from Baltimore and Pittsburgh, through the mail, in which they were copied, word for word; This arrangement, in the above cases, had been agreed upon before the party sending them had left this city, as a test.

Other messages, from different individuals, were received at various times, and although some of them were very beautiful, and furnished a good test of the reliability of this method of communication, they are withheld from the public on account of their personal and private character.

The allusion to Mrs. French needs an explanation. She has since arrived here, and confirms what we had previously received from an intelligence purporting to be her own Spirit, which was here while her body was in a trance at Pittsburgh. This is a matter which I do not understand fully, but perhaps it can be satisfactorily explained.

## DIGEST OF CORRESPONDENCE.

Mr. S. S. GERMOND, of Dunkirk, N. Y., writes that a new impulse has been given to the cause of Spiritualism in that town, by the opposition. One of the clergymen of the place had been lecturing against it, his special effort being to "use up" Judge Edmonds' book. He denounced the latter as a senseless jargon, and thought that the communications and demonstrations which it related might be accounted for either upon the basis of some law of magnetism, or as an interposition of the devil. We see nothing very strikingly original in these positions, but we learn from our correspondent that the Rev. gentleman promised to explain the whole affair, at some future time, on scientific principles. This has often been done, but the worst of it is, it won't stay explained. If, however, our clerical friend has any new light tending to implicate either magnetism or "auld horn" in the authorship of these modern wonders, we hope he will let it shine forth, that the world may have the benefit of it.

Dr. JOHN AVERY, of Christmasville, Tenn., writes that he is in the habit of traveling over eighteen or twenty counties in that State, Kentucky, and Mississippi, and finds that notwithstanding much existing prejudice against Spiritualism, all that is required in order to have it extensively received, is a fair presentation of its claims and its evidences. He finds that many of those who have most violently opposed it on the grounds of the misrepresentations which are current, immediately become curious to investigate the subject when they are correctly informed of its true nature and claims; and our correspondent has been the means of introducing many such to a full faith in its reality. In another part of his letter Dr. A. expresses regret at seeing discord already springing up among Spiritualists. He thinks there is something wrong in this, and that it must certainly proceed from a bad source, and inquires if something can not be done to arrest this tendency? We agree with our correspondent that discord is to be regretted, and that it is incumbent upon Spiritualists to avoid it as much as possible. But, without apologizing for the evil, we think that its existence may be explained by the fact that Spiritualism was not conventionally originated by the efforts of those who receive it, but that it came from a source entirely above and beyond man; and the superior, and, at best, but poorly comprehended, intelligence now appealing to the world, must necessarily be differently apprehended by people of the vast variety of mental and moral states and educational prejudices which characterize those who now receive it. The uniting power is not, properly speaking, in man, but in that unitary and divine influence to which must be attributed the authorship of the unfolding; and as Spiritualists are spiritually and religiously elevated, they must necessarily converge to a

brotherly unity in the heavens to which such elevation necessarily leads them. This unity will constitute the church of the future.

Mr. HIRAM BLACKMAN, writing from Noble, Ia., states some test questions put to Spirits, and the answers received, which are of a convincing character, but which, however, are of a nature too familiar to our readers to demand publicity. Mr. B. expresses a wish that some of the lecturers on Spiritualism, in passing through that section of the country, would give a call at his place.

## "THE RELIGION OF MANHOOD."\*

Here is a volume which we have read with care and satisfaction. Professedly of spiritual origin (according to the author's introduction, and a preface by A. E. Newton), it bears no particular internal evidence that it might not have been uttered by a clear, comprehensive, and logical mind. Its title indicates its contents. It is a terse and powerful appeal in behalf of reason, science, fact, and human experience against the dogmas and shams of creed-men, since the world began. We are not sufficiently acquainted with Dr. Robinson to judge intelligently whether he is of himself equal to the production of so cogent a book. The solution of this question will decide—in the opinion of the outside world—the intrinsic credibility of its claim to an origin superior to the medium of its utterance.

The volume opens with a bold invocation—and "The Religion of Manhood" is thereafter treated in a series of twenty-three chapters. It is assumed in the introduction, "that if Deity has spoken once to the world, he will, or may speak again." Also that, "if spirits and angels, out of the body, manifested themselves tangibly to humanity in any age, it is good evidence that they can, and may do so again." Says the author, "My friend and neighbor has just as much right to believe that you and I have seen and conversed with an angel, as he has to believe the same thing in regard to Abraham, Isaac, and Jacob. Inspiration must be a fixed fact, to exist as long as the race of mankind, and to admit or less evident as conditions are favorable or unfavorable. He who adds the Bible to a book prepared at different times by spiritual assistance, concedes the point that the same manifestations may occur again." The author finds nothing in his philosophy supernatural, but sees it wholly within the plan of divine order. His belief in the possibility of communicating with Spirits out of the body is founded mainly on his own personal experience. The evidences have been such as he could strictly subject to reason, and he has found them amply satisfactory. His experiences commenced with mechanical movements, and from thence passed to mental phases. He claims to have seen celestial visitants. So much for his introduction.

Passing the "Invocation," the first chapter of the book is devoted to "The Past and the Present." It considers the faculties and powers of man. Man has on earth, for his guide and consolation, a triple inheritance: the past, as a lesson; the present for action; the future for hope, faith, and aspiration. The universe is adapted to inspire him. Inspiration flows into the human soul through the divine mediation of nature. Paper and parchment were never inspired, but men were. The past did not make religion and truth, but these molded the past. Nature and reason would have taught a system of ethics if the river of time had never floated up a single parchment, manuscript, or book. The men of the patriarchal and kingly ages will not compare in knowledge and moral worth with the men of modern times. Solomon falls far below the moral proportions of Washington; David is less than a Howard; Moses has been expelled by later law-givers, and his philosophy overridden, in all that is loving, by Socrates and Plato. Yet Moses was adapted to his time—an iron man for an iron age. Jesus is the green spot in the waste of past ages. Moses represents the age of expediency, but Jesus the age of Manhood. Adam was less perfect than Moses; Moses less perfect than Jesus—so must the ages have been of which they were the representatives. Every person is now in God's Eden, as much as was the first man. The first man was as good as God could make him under the circumstances—Manhood has been rising in the scale ever since. We are punished for the sins of Adam just so far as they reach us in the chain of reciprocal influences—no further! This is the only "original sin." God holds us responsible to the present only.

Chapter second, is devoted to "Transformations." Creation is a series of relative dependencies. Nature flows from lower forms to higher. Only a few of the inferior forms of being perish as is not essential to the life of higher forms. Nothing absolutely perishes; all things save God and truth change. Invisible intelligences eternally preside over the mysterious transformations of nature. Physically, man is transformed in the flesh—he takes on periodically a new body. The soul keeps pace—the transformations are upward, and the last on earth (called death) is the most glorious.

Chapter third, urges that "God is no respecter of persons." The Jews were only the chosen people by their own assumption. God made the earth as much for you and me, as for Abraham and Joshua. One law governs all; one fate awaits and accompanies all. Jehovah is the "God of Abraham, Isaac, and Jacob," but as much so of Mahomet, Socrates, and William Tell—He is the God of all existences. Jesus was, also, no respecter of persons; nor is any truly exalted soul.

Chapter fourth reasons beautifully upon the paternity of God, "Our Father," as evidenced in the whole economy of life and nature.

Chapter fifth, is a talk of "Familiar Words to a Circle." Its spirit is intelligent and reverent.

Chapter sixth, is upon "The Resurrection and the Judgment." The idea of bodily resurrection is discarded. If mankind are raised in their earth-bodies, in which—considering the periodic transformations, and the thousand new forms into which the gross elements of our being pass, when cast from the soul—of our earth-bodies shall we be raised: the young or the old—the healthy or the diseased—the whole and perfect, or the maimed and deformed?

A general Judgment is also discarded. We are being continually judged. The instant we sin, penalty is inflicted. If there was to be a general Judgment, why have Moses and Elias, and all the prophets been admitted to heaven in advance? If not admitted, in what state intermediate have they lain! Can there be a general Judgment, and yet some pass without it! Absurd ideas; God is judging us perpetually. He will exalt us all in due time to a full perception of truth, and the full enjoyment of his presence and love. There is no devil, save of human creation—devils are the necessary consequence of false creeds and false views of God.

Chapter seventh, is on "Expiatory Offerings." Tithes and material offerings to God are cunningly "divided necessities," that churches may have revenues, and priests the fat things of the land. The fatted lambs and kids are laid upon the altar, that they may be drawn behind the altar with the "flesh hooks," for a priestly feast. Christ never declared that his death was to be a propitiatory offering. God asks reform, and not ex-piation.

Chapter eighth, is devoted to "The Bible." The Bible is good and acceptable, so far as it is applicable to our needs. It is to be tried, like all testimony, by our reason. We can believe no more than we are convinced of. To assert a fact is not to establish one, nor can we believe simply because we are commanded to, whatever the presumed or assumed authority. Much of the Bible is a record of current facts, of no more value and of no greater weight than those of any other equally reliable record. They have nothing to do with our physical or moral being. No book can be inspired itself, but only the result of inspiration. Inspiration is felt, its impressions only are recorded. All Scriptures, beyond their palpable and practically good moral or other teachings, have been an immense tax upon the credulity of mankind. Jesus wrote nothing. We have to take all he uttered second-hand. If it commands itself to our reason, we accept it. Was all he uttered recorded? If not, how much of the "Word of God" has been lost! God does not thus lose his revelations. He writes them in and all over a greater and older volume than the Bible, and they are intelligible to all ages and races.

And thus "The Religion of Manhood" is traced onward, through "Re-generation," "Angelic Ministry," "The Manhood of Jesus," "Practical Religion," "The Destiny of Matter, etc." The glimpses we have given of the spirit of the foregoing chapters will enable the reader of this review to judge of the further treatment of the subject. In the main, we have found little to condemn and much to approve. Fault may be found with the boldness of the book, or rather of its utterances but it will be easier to find fault than to refute. To such as wish to see gray errors and time-honored bugbears shaken by the manly power of reason we recommend "The Religion of Manhood." It is a volume of only 250 pages, soon read, and easily understood. It deals in no abstractions, but is, evidently, an earnest home-thrust for the truth—or what the author or inspirer believes to be truth—from beginning to end.

\* Or, the Age of Thought. By Dr. H. Robinson. Boston: Bela Marsh. New York: for sale by Partridge & Brittan.

## FACTS AND REMARKS.

CONFERENCE OF FEB. 20.—The Conference helden at this office on Thursday evening of last week was attended by an unusually full audience. The meeting was opened by Mr. T. G. TAYLOR, who related some facts in spiritual manifestations. Mr. C. PARTRIDGE read and commented upon a letter received from a gentleman in Camden, S. C., stating the fact that Spirits had advised him to dispose of his slaves, forty-two in number, and remove to a free State, with which advice he is about complying. A stranger, who stated that he was a Southern man, then arose and asked sundry questions in relation to the manner of the disposal of those slaves, and whether they were emancipated or sold. Mr. PARTRIDGE stated that no answers to the gentleman's questions were involved in the letter. Mr. BRITTAN related several interesting facts in Spiritualism, and remarked upon the relations of works of genius to the spiritual world, arguing the probability that the happiest efforts of poets, philosophers, etc., occurred in moments of inspiration. The Southern gentleman again arose and asked what were the general teachings of Spirits respecting slavery? Mr. BRITTAN answered to the effect, that their various answers would depend much upon the previous condition and prejudices of each individual Spirit, but that in point of fact he had not yet heard of an instance in which slavery was sanctioned from the spiritual world. A stranger then spoke expressing his opinion that the writer of the letter from South Carolina had been advised by the Spirits to sell his slaves as a matter of worldly policy, and that the Spirits were not abolitionists. Mr. PARTRIDGE thought that upon the subject of slavery, as well as upon all other subjects, we should not allow Spirits to dictate our opinions, irrespective of the light of our own reason, as Spirits, like men in the flesh, are sometimes liable to err. The Southern gentleman then avowed himself an abolitionist, though not a Spiritualist, and expressed a hope that the influence of Spiritualism might be favorable to the rights of the colored man. Dr. YORSE expressed the hope that Spiritualism would be left to pursue its own course with reference to this question, and thought that if Spiritualists sought to clothe it with the insignia of abolitionism, they would shut it out of the Southern States. A disbeliever in Spiritualism then came forward and attempted to show the inadequacy of the facts which had been stated to prove the doctrines of the Spiritualists, and labored to cast ridicule upon the whole subject. Mr. BRITTAN replied in some lucid and pertinent remarks. The gentleman rejoined, though in a rather embarrassed and pointless manner. A running discussion was thus kept up for some time, when our skeptical friend, from some cause not mentioned, deemed it proper to make his exit from the room without listening to the concluding remarks on the other side of the question. Mr. FISKE then offered some general remarks upon the aspects of the whole subject, and the meeting closed.

ECSTASY AT A PROTRACTED MEETING.—Mr. J. W. Killgore, of Como, Tenn., writes us concerning a protracted meeting at that place, held by the Baptists, at which a young lady came under the operation of an invisible influence, was rendered speechless, with her muscles cramped and rigid, and her eyes partly closed, and set in their sockets. After continuing in this state for some half an hour, she returned to her ordinary condition with a feeling of the most perfect happiness. The next night she again passed apparently through similar experiences, but when she returned to her normal state, her mental emotions, her gestures, and her general appearance were totally different from what they had been the evening previous. "She was not now happy as before—was somewhat thrown back in person, much strained and cramped, and retreating in her movement." She apparently labored hard to express her feelings, but a few mournful gutturals were the most that she could utter. If our opinion of this case were asked, we would say that the young lady was decidedly under influences from the spiritual world, though the Spirit which controlled her on the second evening was doubtless of a very inferior character. With such demonstrations, which, by the way, are by no means uncommon at revival meetings, we see not how our orthodox friends can reasonably maintain their generally characteristic skepticism in relation to spiritual manifestations.

PRESENTMENT IN A DREAM.—The *Spiritual Era*, published at Ripley, Ohio, contains the following fact, communicated by A. A. Fuller: The wife of the narrator dreamed, on the night of 2d of December last, that she saw two men badly injured on the railroad—saw one of them carried to an open building and laid on a board (for there was no floor), saw his wife come and kneel down by him and weep, and saw the priest come and pray for him, making the sign of the cross. A few days afterward this scene, to its minutest particulars, was enacted exactly as foreshadowed in the dream. The two men injured were Irishmen, who were blown up by the accidental ignition of a barrel in a rock which they were attempting to extract. The open building to which one of them was carried, and where he was laid on a board, was a temporary smith shop with no floor, and which the dreamer had never seen at the time her vision occurred. Here the dreamer afterward actually witnessed the scene, including the presence of the kneeling and weeping wife, the priest, prayers, etc., which she had several nights before seen in her sleeping hours.

ANOTHER INDEPENDENT CASE.—Rev. John Prince, of Essex, Mass., writing to the Boston *New Era*, states that on the evening of Jan. 17th he was present, with a number of other persons, at a spiritual circle at the house of Mr. J. Synett, of that town, when the hand of the medium, a Mr. Hudson, was moved and wrote, "A stranger is here." The name of the stranger was then asked, when the following was written: "My name is Mary R. Harrington. I died last month in the city of Charleston. I want you to write to my afflicted father, and tell him that I am in the Spirit-land, and am happy." In response to an inquiry, he wrote that the first name of her father was "Thaddeus," and soon afterward she wrote, "My middle name is Roulstone; you had better put that in." Accordingly, Mr. Synett wrote a letter, stating the foregoing facts, and directed it to "Mr. Thaddeus Harrington, Charleston, Mass." After the lapse of a few days he received a letter postmarked "Charlestown, Mass., and signed 'Thaddeus Harrington,' in which the writer stated that his daughter, Mary Roulstone Harrington, died of consumption Dec. 25th, 1853, in Charlestown, at the age of seventeen years and seven months. Mr. Prince states that the medium had no acquaintances in Charlestown, and had never been there but once, and then his stay was only long enough to satisfy his curiosity to see Bunker Hill Monument; and no one in the circle had previously known even of the existence of Mr. Harrington's family.

A STRONG CASE.—Mr. Joshua J. White, of Bellfontaine, writes that while going, on one Sunday morning, to the house of his friend, John H. Rowland, of Washington Township, Logan Co., Ohio, a Spirit whispered to his interior ear that he had a work for him to do that day, and gave his name as "Jasper Williams." This name was totally new to our correspondent, who on entering the house of his friend asked him if he had ever known such a person. He was answered in the negative, when the Spirit moved his hand and wrote a communication to Mr. Rowland stating, among other things, that he had seen him (Mr. R.) for the first time, at Springfield in the year 1846, and at that time heard him play on the violin. Mr. R. still declared his inability to recollect any person of that name, when his wife entered the room, and he asked her if she remembered such a person! She promptly replied "Yes," and by stating circumstances refreshed her husband's memory so that he recalled the person to mind, and distinctly remembered that he had seen him, in the year 1846, on the occasion mentioned by the Spirit. While they were conversing upon the remarkable nature of the test, the facts being such as could not have existed in the mind of the medium who had never before heard of the name that was given, the medium's spiritual sight was opened, and he saw the Spirit standing before him, and proceeded to minutely describe him. Both Mr. and Mrs. Rowland acknowledged that the description corresponded in every particular with the personal appearance of the young man while in the flesh, and that it was better than either of them could have given from unaided memory.

MOVING OF PHYSICAL BODIES.—Mr. J. W. Killgore, writing from Como, Henry County, Tenn., relates a case in which a table was placed on a man's head by Spirits, after which it could not be removed either by himself or others, till the Spirits gave permission. On being requested, the Spirits who placed it on his head gently lowered it again to the floor without contact with any person in the body, except with the tips of the medium's fingers. "On another occasion," says our correspondent, "three small girls (mediums) were seated on a bench some six or eight feet long, when the bench began to move. The girls were then requested to lift their feet from the floor, which they did, when, by request, the bench moved half way round on one end, and then jumped from under them, leaving them seated snugly upon the floor." At a schoolhouse in the neighborhood, a bench made of green wood mysteriously rocked to and fro with the slightest contact of the medium's fingers. Our correspondent deems this latter phenomenon a complete refutation of the philosophy of those who suppose that such movements are owing to the action of electricity, and can not be manifested when green wood, which is a good conducting substance, is made the subject of the operation.



## NEW YORK CONFERENCE OF SPIRITUALISTS.

Reported Photographically by T. J. Ellinwood.

On Tuesday evening, January 31st, a large and respectable audience assembled at Dordrecht's Hall, 806 Broadway.

Mr. P. E. FARNSWORTH was the first who occupied the platform, and addressed the Conference as follows:

When I am asked, as is frequently the case, whether I am a believer in the "spiritual manifestations," I find it very difficult to give a concise, and at the same time, comprehensive answer—one that will express the truth and convey no wrong impression. When you have heard what I have to say on the subject, you may, perhaps, be able to judge for yourselves whether I ought to be classed among the "believers."

That you may be able to understand, in some measure, what was the character of the mind which I brought to the investigation of this subject, I will say, in brief, that I am a descendant of Puritanic ancestors; have been educated, so far as my education in that direction has extended, in the Calvinistic school of theology, and the inculcation of its doctrines and dogmas was blended with the earliest instructions I have any recollection of ever having received. Candor, however, compels me to state, that since I have been in the habit of thinking and reasoning much for myself on religious subjects, my mind has not followed altogether in the old beaten track, to which circumstance you may be indebted, for aught I know, for my appearance on this platform this evening. I have never been so far wedded to any peculiar views of my own, or of any one else, that I have been unwilling to examine whatever has claimed, either in science or theology, to be of importance to the race.

Of the science, which, according to the different phases of its development, takes the names of mesmerism, animal magnetism, pathology, clairvoyance, electro-biology, etc., I had long since seen sufficient to convince me that there was underlying the whole a natural law or principle which might, perhaps, when better understood and more fully evolved, be of some practical benefit to mankind. To that principle I had supposed, until quite recently, were to be referred all the so-called "spiritual phenomena" of the present day. Hence, I was quite willing to leave the investigation of the subject to those who had more time than myself, and could bring to bear upon it a greater amount of scientific knowledge and research. From the investigations of such men as Robert Owen, Prof. Faraday, Prof. Fowler, and a host of others, not even excepting the learned Buffalo Doctors, the public had a right to expect much for the cause of truth; and when I saw all these men come out of the investigation either full believers in the supernatural origin of the manifestations, or else with a lame theory that served only to stultify its author, and to involve still more inexplicably the subject it professed to explain, I must confess that I was led to believe that the subject might be invested with an importance and significance that I, at least, had not accorded to it, and I therefore resolved to embrace the first favorable opportunity of seeing something for myself. Although the result in my case has not yet been altogether satisfactory, I do not regret having given a little time to the subject, especially as it has been taken from my seasons of relaxation, rather than from my hours of labor. The individuals through whom my investigations have been most made, are Mrs. Brown, of Twenty-sixth street, and Mr. Conklin, of Howland street, to whose uniform kindness and attention I am greatly indebted, and desire thus publicly to bear testimony. Now for the evidences received.

My first visit to Mrs. Brown's was made on the evening of the 25th of November last; but as the tests received on that occasion, as well as on the occasion of my first calls on Mr. Conklin, have been made known to you already, through the columns of the "TELEGRAPH," and also, as I am informed, from this platform, I will only allude to them here. They consisted in my receiving, from an intelligence purporting to be the Spirit of my father, correct answers to a large number of mental and written questions, concerning the import of which the medium could have had no knowledge. Among the answers received were the dates of my father's birth and death, neither of which I could then have given correctly myself. Also, in reply to a mental call for the Spirits of my departed sisters, sounds were heard so unlike those before received as to call from Mrs. B. the remark, "That was the rap of a female Spirit!" I also received on this occasion a communication which was referred to and continued the next evening following at Mr. Conklin's, where I was then an entire stranger. I might also mention the selection, by the unseen intelligence of my father's and sisters' names, and that many times, and always with unerring precision, from as many as fourteen different papers, all having precisely the same outward appearance; but such tests are now too common to possess any interest for most of you.

On a late occasion I called on Mr. Conklin in company with a friend of mine who is somewhat advanced in years, and who bears the very respectable title of Deacon. This was his first and, I believe, last interview with the "Spirits." When it came to his turn to ask questions, after ascertaining that the Spirits would converse with him, he was requested to prepare the names in the usual manner for the Spirit to select its own. This I did for him, as his eyesight was poor, writing the names as he whispered them in my ear. When one had been selected, he retained it in his hand, without knowing which one he had got, while the medium asked if the Spirit would write out the name! It assented, and very soon wrote, "Rebecca," in letters that were perfectly legible. The Deacon then opened his paper, and found, to his astonishment, that the names were the same, except that I had spelled it with two c's, and it was written with a k. I pointed out the discrepancy, and asked what it meant, when he remarked, "She always spelled it with a k!" Without giving us any information as to the relationship this person bore to himself, he asked, "Has Rebecca any thing to say to me?" The following was then spelled out, through the alphabet, in answer:

"Such. That which makes life pleasant can be found in the sounding echoes that are starting the old ruins of ecstasies! God, my son, never designed that his works should not expand. The soul that manfully throws off its shackles and breathes the pure essence of mental freedom, will grow in knowledge and wisdom. Look well to your freedom. See if your soul does not yearn for something more tangible than the tautologies of men. That tangible essence can now be found in the Spirit-manifestations!"

The Deacon then remarked, "She was my mother." The question was then asked by him, "Has Rebecca any thing more to say to me?" The answer was given by writing, as follows, "Sarah will try to communicate with you the next time you sit in the circle." To my question, "Who was Sarah?" the Deacon answered, "She was my wife."

On another occasion, at Mr. Conklin's, in answer to my inquiry for some Spirit-friend to converse with me, a sister-spirit responded, and gave her name, from which I learned that it was one who has been but a few months a resident of the celestial spheres. Thinking that she was not sufficiently advanced to be able to communicate freely, I hesitated to question her, whereupon she called for the alphabet and spelled out the following:

"You form a conclusion in your mind too hastily, my dear brother. I am not as far advanced as I could wish, yet I can, without boasting, send a welcome from this happy state of progression. I have longer yet to learn. When you think of your dear sister M., born a beautiful and happy being in your mind—one that loves her dear, dear earthly brothers, and will be one of the first to greet their Spirits home."

The next important test received was from my oldest Spirit-sister—one who departed this life when I was but a child. Sitting in a circle at Mr. C.'s, a communication was written out and signed with the name my sister bore after her marriage, given in full. Now this lady was born, married, and died in New Hampshire, and her name had never before been mentioned in New York, to my knowledge, outside my own family; neither had I thought of her at all during the day on which the communication was received.

On another occasion the following test was received: From several papers prepared in the usual way, containing names of persons of both sexes, one was selected, but allowed to remain on the table unopened to await the fulfillment of the Spirit's promise of writing it out. While waiting, a communication was written addressed to another gentleman, which commenced as follows: "With the lady's permission, I will say a few words to you while you are waiting." This was the first intimation we had of there being a lady in the case, but a communication was soon received, signed "Mary," and the paper on being opened was found to contain the same!

I might multiply instances similar to those already given to a great extent, but it is needless, and I will therefore mention but one more case. While sitting in a circle at Mr. Conklin's one afternoon, two gentlemen came into the room who appeared to be entire strangers to all present. Being in a hurry, they refused to take seats, but stood near the table waiting an opportunity to converse. When it offered, one of them put his hand on the table and the following dialogue ensued:

Question.—Is there any Spirit here that will converse with me?

Answer.—Yes.

Question.—Who are you?

Answer.—I am number six.

Question.—What have you to say to me?

Answer.—I only wish to greet you. (Signed.) S. R.

The gentleman then took a pass-book from his pocket, and remarked, "I am willing now to explain to the circle what this means. I have here my Spirit-friends all numbered. Look at number six." On examination we found that number six was a name of which the letters given by the Spirit as above are the correct initials.

Such are some of the facts in the case that have come within my observation. I am aware that to most of you there is nothing new or unusual about them. They are such as are received by almost every candid investigator; but connected with them are many little circumstances that go far toward convincing the mind which can not from their nature be given to the public.

Now, since I find nothing in the character of the facts themselves, nothing in reason or Scripture to forbid the conclusion, and especially since science has so signally failed to account for the manifestations on natural principles, I am willing to take them at what they profess to be, veritable revelations from the Spirits of departed human beings.

This much granted, the next inquiry (and one to which I confess I have as yet been able to find no satisfactory answer) is, what is the significance of this new revelation, to what does it tend, and what are the practical benefits that those who still tabernacle in the flesh are to derive from it? I can not think that great things have yet been accomplished, and in regard to the future great and beneficent results that are to flow from intercourse with disembodied Spirits, I must say that I am profoundly skeptical—that my faith is extremely weak and wavering. Am I told that the Spirits have already converted multitudes of infidels and skeptics to a belief in spiritual existence and the immortality of the soul? I grant it; but if, at the same time, they have failed to lead in that "straight and narrow way," which alone conducts to eternal life, their mission to them is, perhaps, worse than a failure. How many (allow me to ask, as a believer in the Gospel which it was the mission of our Saviour to proclaim) of all the converted infidels have been led by the Spirits to the exercise of that repentance and faith that are inculcated in the New Testament as the only basis of salvation?

It may be a source of comfort and consolation to the afflicted to be able to hold converse with the dear departed ones; to know from themselves that they are happy—that they still retain their identity and human sympathies. But if this communion tends to lead the soul away from God, the great Source of all consolation, and from Christ, the "Way, the Truth, and the Life," and if it deadens our sympathies with the living, and destroys our interest in the great actualities of this life, then, I submit, it is an evil rather than a benefit.

As teachers of theology and religion, the Spirits are evidently as unreliable as our earthly guides, since their doctrines are as various as the minds of the media through which they come, or as those for whose benefit they are intended. Some are sufficiently dogmatical and rigid to suit even Calvinism itself, while others are so very liberal as to encourage all, of whatever name or character, in the hope of a glorious future! I know it will be said that we are to judge of their teachings by their intrinsic merits; but in forming this judgment every one will bring his own prejudices to bear, so that what to one will bear the internal evidence of being good and true, to another will bear the same evidence of being false and heretical. So, I ask, what have we gained here by the Spirits after all?

But it is said that we need a new revelation—that as an antidote to the great moral and social evils that exist, the Gospel and the Church, have proved a failure. Now, my friends, bear with me, for I must say, that notwithstanding all the invectives and reproaches I have heard heaped upon it by some who claim to be Spiritualists, I still love the Church. My sympathies are all with it, and my confidence in it, or rather in its Great Head, is unshaken. Corrupt and full of antagonisms as it may be, I believe it is yet the hope of the world, and the great conservator of nearly all the vital religion and true goodness that still remains in the world. I admit that it has not yet grappled with and overcome all the giant evils that exist among us. But where its spirit and action have not been aggressive, they have been eminently conservative.

Christ once said to Peter, "On this rock will I build my Church, and the gates of hell shall not prevail against it." Now it is true of the Church of our day, and of our city, that if the gates of hell do not prevail against it, neither does it prevail against the gates of hell, that are everywhere wide open, almost beneath its very shadows! But I am not of those who believe that the mission of the Church is ended, and I think that we have had some indications of late that it is beginning to feel the necessity of being more aggressive in its spirit and action.

I am not here, my friends, to apologize for the faults of the Church. To its city, he said, that while it has some three hundred temples in this city, many of them magnificent and costly in their structure and endowments, humanity is perishing in our very midst, not only for the "Bread of Life" to nourish the soul, but also for bread to prevent starvation, and thus keep soul and body together. Yes, there are evils in society as it exists among us, that not being able to gain the ear of the Church, cry unto Heaven; and if it be the mission of the Spirits to right that which is wrong, I will not oppose them, lest haply I be found contending even against God! If it be their mission to make man love his fellow-man, so that the hungry be fed, the naked clothed, the lost reclaimed, and the poor have the gospel preached unto them, then I say, God grant that it may speedily be accomplished!

ISAAC C. PRAY said that as no one else seemed ready to occupy the present moment, and inasmuch as time is the most valuable gift bestowed on mortals, he would say a few words, although he was not quite sure that he should improve the time of the audience to a good advantage, or do much credit to the use of his own. The observations of the gentleman who preceded him had suggested to his mind a few thoughts which he would present, not so much on account of their intrinsic value, but rather because of the fact that they were thoughts, and thoughts being substances, they must be of some value, for God never created any thing in vain. From the earliest period down to the present hour, mankind have been found struggling to ascertain what is their true relation to the Deity. In the dispensation of Moses we find that man was instructed to make sacrifices unto God, of various kinds—of the fruits of the earth, blood, incense, and other external symbols; and we find that all the promises of God were merely of an external nature, and that he never promised immortality—nothing but wine, crops, cattle, and the like. The whole history of the Old Testament exhibits this truth. The speaker believed it unquestioned that there is not a word in the Old Testament respecting the more glorious promise which is given us in the New Testament. A new revelation has been made through a Being who, in his external appearance, was like unto us, and in his internal created, undoubtedly, in the image of God, as all other human beings are created. Whether his divine character consisted of any divinity which can not exist in us, is a question for each one to solve for himself.

It was not the speaker's wish to establish any new religion, but he desired each individual to judge for himself on this or any other subject. The ideas he threw out he intended as suggestions for the consideration of the audience. He was not aware that Jesus Christ claimed to be any thing more than man. He was the son of God as we are the sons of God. We find that his doctrines were taken up, and churches were formed by his disciples. Constantine, blending the religion of Jesus and of Moses—external and internal promises—combining all the religious elements together, made a church, and sustained his own power. Afterward we find this same power in possession of the Popes, who held dominion in various parts of Europe, and in Great Britain until Henry the Eighth, when the Episcopal Church was established. Owing to the schism between Henry the Eighth and the Pope, there were two churches—the Roman Catholic Church and the Protestant Church.

After much persecution on both sides, we find a band of Pilgrims coming to these shores, afterward to be ripened into a vast confederacy, usually called a republic, where men should be free to choose their own religion; but even in this country, notwithstanding the great struggle to rend Church and State asunder, we find that Church and State do virtually exist, by a hypocritical, joint-stock religion—a plan of assembling together for the purpose of cooperating in business as well as in religion. This is what is called religion! It appeared to the speaker to be a question of vital importance to society, whether it should sanction this kind of convention, and sustain confederations and religious companies for the purpose of carrying on business. Said the speaker, "I speak very plainly, because I think very plainly." He had no objection to any man's finding God in the Church, if he can. He had no doubt that there is much good done in the churches, and that many derive consolation from them. He did not wish to interfere with any benefits which may arise from that institution, but the question is for each one to decide for himself whether the present organizations, in which, in spite of law and the constitution, men are taken, and tried, and convicted by ecclesiastical tribunals, are to be tolerated by the minds of those who understand the true nature of American institutions. These extra-judicial assemblies sustain or destroy character. These things are done in a country professedly free, and where it is claimed religion is not interfered with by government.

Since spiritual manifestations have arisen, we find a sect (the Sweden-

borgians) claiming to have more illumination than any other, standing aloof from all other parties. They claim an inner sense to both the Old and New Testament, and they teach some new and beautiful doctrines, which are, for aught the speaker knew, correct. They claim to be a new church, established in 1757, by Swedenborg. What Swedenborg calls the judgment began then. The speaker thought that there is in Swedenborg's writings much that merits close attention; "but," said he, "shall we surrender all our individuality, our consciences, and our freedom to this new church, without thinking for ourselves? In fact, it comes down to this point, whether or not every man has not a church in himself." The speaker thought that if each one would endeavor to go into the church which is within him, and would attend to the duties which that church imposes on him, he would have no need of any external church to guide him.

These spiritual manifestations are very significant. The speaker had, he thought, seen about as many phases of them as any person, and he had seen a great many strange things; but he did not find that diversity of opinion in the teachings of Spirits that some persons claim to have observed. He had noticed that the most intelligent of the Spirits that communicate are rather inclined to make us think for ourselves, and they do not seem to wish to interfere with our religion, as we call it; but they have to do with our works—our practices—to make us understand ourselves. They wish us to understand the powers and capacities of the human mind, and to understand for what God has given these capacities and powers. Mr. Pray had no doubt that we shall find, as the race advances in intelligence, and in the examination of spiritual manifestations, that man has not as yet dreamed of the one millionth part of his own power, mentally or physically. It seems to us a strange thing that a man should be projected through the air, or that a table should rise up when nobody is touching it. Though it may be said that man can not do these things, we may yet find that he has the power. They are performed in accordance with natural laws; and when men have developed themselves to a certain point, they will be able to move tables; for if it be Spirits that move tables, why should we not, in the body, be able to produce the same effects that Spirits out of the body accomplish?

The speaker argued that some mediums are such without knowing it; and that many resist, from hour to hour, and from day to day, the teaching of the inner light or spirit; and said that if all the men and women who are mediums were true to themselves, the world would not stand gaping at table-moving to-day. Unfortunately, persons are bound and shackled by the opinions of society. They think, as it appears, that it is their duty to stifle all the inspirations of their higher nature. In looking about the audience, he frequently saw persons who are mediums, and who are afraid to speak out—who come here to listen, when they might come to teach, much better than the speaker thought he could. The results assured him that he knew the states of many before him, although he could not describe the process by which he detected the truths. Spirits can read the mind also, even to the very thoughts, and how important it is that people should be aware of this. What must be the regret of those who abuse their gifts—who hide their talent in a napkin, when, in the great hereafter, they reflect on their neglect and want of freedom! What merit can there be in conforming, without reason, to the conventions of a heartless, money-grasping, rotten society? When a superficial view was taken by the speaker, there seemed to be but one God for society—and that one is built, towering to the skies, his eyes formed of brilliants, and his shape of gold. Manum is his name, and he is clothed with unrighteousness!

Dr. YOUNG said—respecting the first speaker's apprehensions that Spiritualism will not be a blessing to mankind, because it has not already reformed society—that it would be as reasonable to say that the teachings of Christ and the Old Testament have no beneficial tendency, for the reason that they have been proclaimed nearly four thousand years, and yet have failed to make men much better, and very few men good, as to say that Spiritual Manifestations are useless, because they have, in the space of two or three years, wrought no very extraordinary change in society for the better. It was his opinion, however, that Spiritualists generally are ready to engage in every progressive work. The speaker compared the manifestations of the present with those recorded in the Bible, and also compared the evidences we have of the occurrence of each, giving it as his opinion that those within our own observation are most reliable. Dr. Young closed after making some allusions to the Church—to its conservatism, and the efforts of its supporters to suppress spiritual manifestations both in the past and present.

Dr. GRAY followed with a few remarks on the subject of the improper conduct of mediums, which was suggested to him by a friend, who considered such conduct the great "stumbling-block" in the way of a strong faith in Spiritualism, and who thought that if this new movement be God-directed, it should be more harmonious with itself.

The speaker also spoke of the motives by which individuals should be impelled while seeking intercourse with Spirits. Experience had satisfactorily proved to his mind that if they are actuated by an earnest desire to arrive at truth, they will be certain to receive it; and he argued that if this proposition be true, its opposite must be equally true, and that if they seek communion with Spirits for unholy purposes, they will be sure to receive untruthful communications.

The speaker closed with a few remarks on the subject of mental independence—a trait which he thought Spiritualists should, first of all, seek to possess.

REV. MR. CALTHROP said that, as a witness to the reality of spiritual manifestations, he had a simple, plain story to relate. Last year he came from England to this country, first stopping in Toronto. During the last four years he had been suffering from severe illness. He was unable to do any thing—could not even walk or read without injury to himself. One day he chanced to be in a book store, when the salesman asked him if he did not wish to purchase a book entitled "The Pilgrimage of Thomas Paine in the Spirit-world." He thought, from its curious title, that it must be a novelty, and bought it. Not being aware that he had purchased an angel in disguise, he offered the book to a friend, telling him that perhaps he might find something interesting in it. His friend replied that he thought he had read the work, and that he considered it a good one. The speaker was induced to read it himself, and, after doing so, his judgment was that it "is to be known by its fruits"—if a book is to be judged by the principles it inculcates—Thomas Paine's work could not have a pernicious tendency. He said to himself—while thinking of the contents of the work—"I wonder whether men do really have such manifestations, and if so, whether these things were written by some invisible agent, as they claim to have been." One evening, while alone in his room, the speaker felt impelled to say that if there were a Spirit near, he wished it would move his hand. Soon some unseen power sent a thrill through his arm. He could feel his fingers contract in a marvellously strange manner, as they had never done before. Before that, he had been accustomed to move his own hand and arm, but then they were carried about, to his great surprise, without any of his help. Soon his hand was moved to write sensible communications, containing good advice. He was, so far as he knew, the only Spiritualist in Toronto.

It was not long before the health of the speaker began to improve, and he felt as if new life had been imparted to him. His hand kept on writing, and in the course of time things were written which he could not indorse. He was frequently commanded to go to some place to see something, and when he would obey, he would find no such thing as he was told he would. These things led him to suspect that he might be deluded, yet his sensations were so wonderful and indescribable, that he could but believe there was something real in his experience. He noticed that when he was actuated by any selfish desire, the communications he received abounded in perfect folly; but when he desired good advice, and something that would benefit mankind, he was sure to get something of an elevating tendency. He agreed with Dr. Gray, that, in our dealings with Spirits, we should always be impelled by worthy motives.

The speaker had been enabled to hold his arm suspended in a horizontal position for an hour at a time. At one time he held the arm of a friend in that position for a considerable length of time when it seemed to be strangely lightened, and when the speaker removed his hand, the arm of his friend fell like lead. After leaving Toronto, the speaker visited the house of a gentleman who had two daughters that were mediums, whose hands were moved in a curious manner, and one of whom was influenced to speak beautiful communications. The speaker has biological powers which enable him to influence most persons, and he attempted to control these young ladies, but without success. The other medium was partially developed as a seeing medium or clairvoyant. One evening, she said, "I see an old lady with a cap on rocking herself in a chair." After describing the Spirit, she asked the speaker if he had known any such person, to which he replied "No." The thought occurred to him that rocking-chairs are not much used in England; but he finally called to mind the fact that he once had a lame aunt, who used a rocking-chair on account of her infirmity. The speaker asked the medium if she saw the Spirit rise, when she said, "She walks lame." He was satisfied that it was his aunt. The speaker had felt touches on his person, produced by an invisible

power, which were evidence to him of the presence of Spirits. He thought these things worth living for. It was through spiritual communications that he received the first rational idea of immortality and the resurrection. In England, almost the entire religious world believe that the material body, that becomes a part of trees, plants, etc., is to rise again at a certain indefinite period, and that the Spirits of departed men are now slumbering in some unknown place, awaiting the time when they shall again inhabit this earth, and occupy those same bodies forever. To the speaker it was a matter of surprise that so large a portion of the inhabitants of the Christian world, can believe a doctrine so contradictory to common sense. He considered this body but the house of the soul, which dies after a season, while the soul itself continues to live and grow through all eternity.

The speaker closed by saying that he considered it the duty of every one who has witnessed the manifestations, and has become convinced of their spiritual origin, to acknowledge it boldly, especially persons occupying positions of influence.

## MEDIUMS AND SPIRITS.

PHILADELPHIA, Jan. 17, 1858.

S. B. BRITTAN:

Dear Brother—As certain writers are claiming that all media for modern spiritual manifestations are "possessed" by "Apocryphal" Spirits, it behooves us all to inquire, "What manner of Spirit we are of?"

It seems to be generally conceded that communications are affected somewhat by the media through whom they are given, but how, to what extent, and by what laws these variations are governed, are still vexed questions. So extended now is our experience—comparatively speaking—is it not possible to institute some investigations which will throw some light upon this point of inquiry? The question is constantly asked by skeptics—honestly as well as dogmatically—"Why is it that the communications given through any one medium—let the communicating Spirits be ever so varied in character—should all partake so largely of the peculiar characteristics of the medium?"

This being still an unanswered question, gives much weight to the arguments of those who claim that one Spirit takes possession of a medium, and keeps that possession to the exclusion of all others, and hence becomes the only communicating Spirit through that medium.

Those of us who have had some acquaintance with spiritual "possession" know this to be an absurd idea, and yet, from the want of a well-defined view of the subject, we are not able to explain it satisfactorily to others who have not had our experience. Therefore, of all media, as such, I would ask, Would it not be well to turn an inquiring thought to this subject, and submit an expression of the result of such inquiry?

Leaving to those who are better qualified all investigations touching "tipping," "rapping," and "acting" phenomena, I will throw out a few hints which have been gathered from my own experience, hoping they may, by calling attention to the subject, open the way to something which shall settle some of the present doubts in the minds of candid investigators.

That I have written from the "impressions" of Spirits, or of some power above and outside of my own mind, I know, having written without conscious effort such matter as was entirely unknown to me at or before the time of such writing, and, indeed, some tests which were of such a nature as to preclude the possibility of their being known by myself or any other human being at the time they were written, and hence they must have originated in something super-human.

That I have written under the influence of many Spirits I believe, and why? While influenced by some I feel my whole soul elevated and inspired until I seem to reach a plane as far above my ordinary plane of thought as it is possible to conceive, where I can drink in purity and truth in free, delicious draughts. Under another influence, although the matter given is such as was entirely absent from my own knowledge, yet it is of an order not above my own thoughts; and although I thus receive and transmit to others facts of which I had no knowledge previous to the impression, still these facts are of a common character. And again, at other times, I have been influenced by those who seem to have the greatest possible desire to rise to my own plane of thought, but were unable to do so; and any one who knows aught of intuitive impressions, knows that either of these three conditions is not by any possibility to be mistaken for either of the others, and it seems to me impossible that one Spirit should present these three classes of impressions.

That the language of communications written by me is always my own, in many particulars, I fully admit. This has been a great stumbling-block in the way of many honest investigators.

I have written many communications of a personal character, containing many severe tests in matter; telling things which the recipients felt that they knew to be their own secrets, and which they could not imagine how I came in possession of, and yet they dared not trust that it was spiritual, because they found words and expressions peculiarly my own, and entirely different from those the communicating Spirit had formerly used, and thus half doubting and fearing deception, and half convinced by the revealed facts, they feel more puzzled than before.

This seems to result from a want of power to appreciate that there is no arbitrary language in sentiment. My impressions are almost entirely sentiments, ideas, thoughts, or whatever term may be used to designate mental emotions, and I am left to express those emotions as best I can, and how am I to do it save in my own language, stimulated as much as may be by the impression. If, for instance, I am under the influence of a Spirit-mother who wishes to express her love for a darling child, my whole spirit is inspired for the time with the most intense yearning affection for that child, and a desire to make the child know that love. Were my organs of speech controlled—as is the case with some speaking media—or were my impressions of language only, this would constitute another order of manifestation; but there is nothing in an emotion which indicates whether it shall be spoken in German, French, or English, or in any peculiar form in either language, but it merely seeks an expression. This expression must, therefore, be made in my own language, modified by my own power to appreciate that emotion, more or less perfectly, for how could I express any emotion in a degree beyond my power to appreciate it.

I will try to illustrate by relating a little circumstance which occurred a few days ago, although it is connected with a phase of manifestations differing somewhat from the impressions of which I am speaking:

I received a letter from a friend—a Spiritualist—giving an account of a delightful interview he had had with one of his own Spirit loved ones, under whose influence I have often written communications for him. In this letter he wished her again to write for him. Before I had finished reading the letter, I was made conscious of the presence of the Spirit from whom he wished a communication. Taking my pencil I sat to learn what she would say. After a few moments,

and while I was expecting her to impress me to write, she stood revealed to my sight (as she has often done), holding in her hand a wreathed crown of flowers of the most beautiful form and tints, which she bade me read for him. Now many who would find it very difficult to understand how an emotion could be presented to the mind undressed, as it were, can readily see how much the reading of this "wreath-crown" must depend upon my power to appreciate the beauty of flowers—my knowledge of their names and symbolical language. Indeed, when gazing upon its matchless blending, my spirit shrunk from the task imposed upon it; it seemed sacrilegious to mar it with my poor powers of description. So completely did I feel my own inability to do it justice, that instead of complying with her request I simply wrote out the names of the flowers with their combinations, hoping his mind would read it better than mine; but this would not do; she returned to me again and again, until I had read them for him according to the best of my ability.

Who will fail to see in this, that although the vision was unexpected and unsought, and therefore my mind had nothing to do with the combination of those flowers, yet that the communication, when written out, must necessarily partake largely of my knowledge of those flowers and my powers to describe them.

Again, I often hear music suddenly, unexpectedly. It is different from any thing I ever heard before, and hence I know it from all other, and yet when I would describe it to another I am compelled to compare it with something of which I have a knowledge. I think of singing; this it is not like; then I think of all the instruments with which I am acquainted, and finally decide it to approach more nearly to a number of flutes and clarionets mingling in perfect harmony, than any thing with which I have power to compare it; and yet no one would suppose I intended by this to say that the Spirits actually played to me upon those instruments, but that this was the nearest approach my knowledge of music allowed me to make in describing what I heard (perhaps if all had heard Mr. Kendall play they would not think me so far out of the way), neither would they disbelieve that I actually heard Spirit-music because I was obliged to compare it with earthly music in describing it. Let us be rational, then, and trust that an elevated thought from a pure, bright angel may come to us in a homely garb.

That a similarity in language in two communications proves that it is hence necessarily the same Spirit which makes both, I deny. While the language of the two may in many respects be similar, the matter—the sentiment—may be entirely different, founded legitimately upon the different degrees of progress attained by the communicating Spirits, thus proving the ideas—the real impressions—to be from different minds, appreciating different degrees of truth, although both are compelled to use the same instrument, and hence the same language.

Even allowing for the argument that one Spirit only can control any one medium, where is the evidence that that Spirit must necessarily be a false one? Echo answers, where?

How are we to decide between the good and the bad if not by applying our own reason, judgment, and knowledge to the matter given? If we are not to judge for ourselves, who are to be our arbiters?

Have the good less power to come to us than the bad? if so, from whence have they this power?

Yours, in the search for truth,  
MARINDA B. RANDALL.

## FLOWERS.

BY S. M. PETERS.

The subjoined note and poem are from an esteemed correspondent, whose welcome contributions have already often graced our columns. The present examples will speak for themselves. We think they are not unworthy of their reputed source.—ED.

FRIEND BRITTAN:

The poetry that I send to you was written by my hand, but with little or no mental effort on my part. The whole of a poem is before my mind at once, and if a person speaks to me while I am writing, it vanishes, and is present again on a subsequent occasion. That this is a spiritual gift, I have no doubt, for I have no control over it. The name of the Spirit-author is sometimes given, and at other times it is withheld. I am impressed that the following is from the Spirit of Mrs. Hemans.

Mark not the winter's chilly beam,  
Nor count the weary whistling hours;  
Soon spring will breathe by hill and stream  
Its song of flowers.

Flowers are the purest offering  
Of earth to heaven, supremely blest,  
And whosoever flowers spring,  
There blessings rest.

'Tis not alone where stubborn toil  
Has felled the forest, broke the ground,  
And gained dominion of the soil,  
That flowers are found.

'Tis not alone where man presumes  
To rear the symbols of his power;  
Not there alone, in beauty blooms  
The gentle flower.

But in the forest, wild, and lone,  
Where human foot has seldom trod,  
Sweet flowers with lavish hand are strewn,  
That tell of God.

And on the craggy mountain peaks—  
Companion of the hardy pine—  
The clustering honeysuckle speaks  
Of Power Divine.

And high among the Arctic snows,  
Where reigns the silence of the tomb,  
While summer's short-lived sunlight glows,  
The flowers bloom.

West Troy, Jan. 18, 1854.

## NEW MUSIC.

We are indebted to Mr. Horace Waters, 333 Broadway, for the following named pieces of original music, which, with a large variety of popular musical compositions and musical instruments—from the most celebrated manufacturers in the country—will be found at his establishment:

1. Pop Goes the Weasel (Gallops). Price 25 cents.
2. Buena Vista. Grand march composed and arranged for the piano by Miss Phoebe S. Van Schoonhoven. Price 25 cents.
3. Little Katy's Voice, as sung by little Cordelia Howard; words and music by her father, G. C. Howard. Price 25 cents.
4. The Hot Corn Girl, as sung in the moral drama of Little Katy; arranged by Prof. Van Der Weyde. Price 25 cents.
5. Uncle Tom's Religion, as sung in the moral drama of Uncle Tom's Cabin; words and music by G. C. Howard. Price 25 cents.
6. Oh! I'm so Wicked, as sung by Mrs. G. C. Howard, in her original character of Topsy; words and music by G. C. Howard



## Interesting Miscellany.

### AN ANGEL BOY TO HIS PARENTS.

The following lines were written by Lucinda C. Merrill, Spirit-medium, aged 13 years, of South Royalton, Vermont.

Mourn not for me, for I have gone  
With saints above to dwell;  
Mourn not for me, nor breathe a sigh,  
For God is love, and all is well.

Mourn not for me, I was laid low  
By the rude hand of death;  
Mourn not for me, but smile the same,  
And tread the path of mirth.

Mourn not for me, nor dim one eye  
With sad affliction's tears;  
Mourn not for me, for grief will come  
In future, coming years.

Mourn not for me, nor solemn grow,  
Nor clothe your house with gloom;  
Mourn not for me, nor chain your thoughts  
Within the dismal tomb.

Mourn not for me, because life's morn  
So quickly passed away;  
Mourn not for me, so early borne  
To bloom in endless day.

Mourn not for me, because I passed  
From a tender parent's care;  
Mourn not for me, for you I watch,  
And all your sorrow share.

Mourn not for me, because I won  
So soon my earthly race;  
Mourn not for me, I passed away  
Ere sin had left a trace.

Mourn not for me, nor o'er the spot  
Where'er my body lies;  
Mourn not for me, for I have found  
A home above the skies.

Mourn not for me, as in the tomb  
Where all is drear and sad;  
Mourn not for me, I've joined my hand  
With all the fair and glad.

Mourn not for me, but watch the rose  
You've placed upon my breast;  
Mourn not for me, for like that plant,  
I slowly sank to rest.

Mourn not for me, I passed away  
From earthly parents' side;  
Mourn not for me, I took my flight  
Beyond man's mortal stride.

Mourn not for me, but weep for those  
Who loving were and kind—  
Mourn not for me—for those dear ones  
Whom God hath left behind.

Your happy boy,  
MORTIMER.

### WHOSE TEACHINGS ARE VAIN?

BIOLEW'S MILLS, INDIANA, Jan. 10, 1854.

MESSRS. PARTRIDGE AND BRITTON:

Dear Sirs—It is a glorious privilege to follow one's holiest aspirations, to search for truth in the works of God, rather than in a theology whose way is so narrow that few only can be saved.

I was once a believer in that "patron saint" of the orthodox, the devil, but his name has long since gone far below par in my estimation. How little can be enjoyed when one suspects his best thoughts originate from the pit, and believes all revelations from departed friends dictated by "seducing Spirits?"

Often have I been told, after exerting every energy for the elevation of my brother, that I preached "doctrines of devils," and called upon "Spirits that peep and mutter." How easy to select from the Bible passages to weigh down the rising soul! They accuse me of advocating a "vain philosophy." For centuries they have told of the future world, heaping curses upon those who doubted mere assertion. When we come to prove its reality, they cry "vain philosophy," "devil," "devil."

Let us see where the vanity lies. A believer in Spiritualism lay wasting with consumption; he had thought himself too young to die; a few days before his death his wife sat watching him; his eyes were raised as if he saw a long absent friend; a smile came and lighted up his cheek; his wife thought, "I wonder if he sees Spirits?" he replied, "Yes." She did not know but that his mind was wandering. The next day she asked him why he said yes. "You asked me if I saw Spirits. I did see them." A holy calm was in that chamber as his life flowed into the bosom of angels. An only child, two years of age, looked up as if his father was near it. To the weeping mother there was the hope of a world in that look; her tears were dried. As she toils all day she thinks, "he is very near me." A soldier of the Revolution wrestled with death; his dim eye strove to penetrate the mists of orthodoxy had thrown around him. "Twas fearful to enter the unknown, with no guide, no star shining beneath the cloud. All at once there was a light; his companion who had 'gone on before' stood with open arms to receive him. There was a victory in that last strife more glorious than any he had known in the wars; his ear caught music in that last hour sweeter than any of the 'songs of yore.' The aged man passed on. A father and mother stood by two little earth-heaps; children, only children, had just been laid there. They thought, 'Shall we ever hear their voices, gaze in their faces lit with love-lamps, or draw them to our bosoms once more?' There came a rapping upon the tombstone, and 'twas said, 'Dear father and dear mother, do not weep for us, we are very happy.'

A family—all save two—were gathered around the old hearth; the bright fire was blazing, and its glow was upon the wall and upon the cheek, but there were hearts there that yearned for the lost; they sang, but 'twas a sad song; as the last strain died away they heard sweet voices, ay, could it be the voices of dear ones gone? There was something of heaven there as they sang again, "Once more that little group has met Within the walls of home."

A skeptic, with his deep sea-line of philosophy, strove to faithom the future, and he cried bravely, "Soundings at last," there is "no more beyond;" but there came "mysterious raps," a moving of tables, and shaking of hands, and, withal, a shaking of his old ideas, and he saw life come out of death, and went his way with a hope of eternal bliss deep within him.

The preacher cries, "Vanity, all is vanity!" Think you the wife, the soldier, the parents, the family, the skeptic will echo his cry? Will they give up their reality for his "mystical"?

tery of godliness?" He tells of a devil, a fall, a hell, and makes up a fearful compound of all the theological errors of past ages, which he deals out for "that wisdom which the world can not give nor take away," and strives to make us swallow it by holding up the fiery penalty for getting "wise above what is written," or being a "vain philosopher."

Is it vanity to know our destiny, to encircle earth with the light and love of the Spirit-home, to bring heaven among us? Then am I vain.

Yours, truly,  
SANFORD NILES.

### THE THEORY OF VEGETATION.

BY PROF. MAPES.

My subject is a difficult one to meet before a mixed audience, so as to make it neither too practical nor too general. I will state principles and illustrate them by some anecdotes. The crops of one year furnish the raw material for the creation of those of the next. No particle of matter can ever be annihilated. For example: Ninety-eight per cent. of the dry material of every vegetable is carbon; though the vegetable be decomposed the carbon is not lost, but pervades the atmosphere as carbonic acid gas. We may look at the atmosphere as Nature's great storehouse. Let us trace back this carbon into the vegetable. The remaining two per cent. contain several constituents, most of them mineral. There are in nature sixty-three simple elements, so far as we know; of these fourteen only are to be found in organic nature. For instance, a piece of wood has two classes of ingredients: 1st, the organic, which once existed in organized nature; they may be said to be carbon, hydrogen, oxygen, and nitrogen. When we burn the wood all the carbon passes into the air. The hydrogen is found in water, and the same quantity now exists that existed on the first day of creation, and has always existed, either as water, steam, or gas. Burn the wood and the organic portion passes up the chimney; but when the carbon dissolved in oxygen loses its heat it becomes heavier than air and sinks to the earth. The inorganic portion remains in the grate pan, as lime, soda, potash, magnesia, silica, oxide of iron, oxide of manganese, alumina, etc. Without these the plant could not be created; therefore the part of the farmer consists not only in supplying the organic, but in allowing the plant to call on Nature's great storehouse for the inorganic constituents. On the outside of every ratoon or corn-stalk a glazed surface is observed; this exposed to heat will become glass, being silica. Glass with an alkali is soluble; if too much alkali be added in making it, it soon becomes dull. No truly practical farmer will allow his corn to lodge; he will apply (if needed) an alkali which will sufficiently dissolve the silica to enable the stalk to take enough of this glassy matter to strengthen it and prevent it from lodging. If he wants to strengthen an apple tree he will take silica of lime, because lime is good for apples; but for a pear tree he will use silicate of potash. The bones of animals contain phosphate of lime. In the Mohawk and Genesee valleys, where thirty bushels of wheat were reaped per acre thirty years ago, there are now only twelve and a half. Why? Because wheat requires phosphate of lime; but the cows feed there require it also to make their bones, and the phosphate required for the wheat is carried away in every animal and pile of milk that is brought to this market. The farmers now begin to use bone-dust dissolved in sulphuric acid; it must be dissolved, because a plant can not take a hard particle and bite it as we would biscuit. The organic portion, it is true, must be received from the atmosphere, but generally the cultivator can assist; thus: there is in the atmosphere ammonia, a composition of nitrogen and hydrogen; the rain water washes it out of the atmosphere to the ground; the muscles of animals contain nitrogen; when decayed they go to make ammonia; but the clay (or alumina) and the carbon in the soil most readily receive the ammonia. For example: bury a fishy duck in the earth, take it out and it has no fishy smell remaining. Water will not take out ammonia, but the root of a growing plant will. After a shower a garden will look brighter than if you pour as much well water on it, because the shower brought down ammonia; but if you put a little sulphate of ammonia in the well water it will do as well. Now the way the good farmer will help the process is by disintegrating his soil, so as to present as much as possible of the clay and carbon to the ammonia, and have the greatest quantity of it received by the soil. Where did the soil come from? We may regard the whole earth as originally a mass of rocks, crumbled away by the action of water, sun, and air, to form the soil. The first growth would be a moss containing carbon, taken from the atmosphere; the moss decays, and the carbon becomes part of the soil; higher classes of plants succeed, and are added to the soil in turn. What the farmer has to do is to supply the soil with what it wants, as cheaply as possible. The more plants decay in a soil the more carbon it receives, and therefore the more easily it retains the gases presented to it. As to a seed, it contains a large amount of matter ready to supply the organic part of the plant; so the young plant finds all its food in the seed; but, when grown enough, it calls for inorganic food, and that it gets from the soil. It is a mistake among farmers to suppose that these manures filter down through the soil so as to be in a great part lost; they decompose and become gases. Then the deeper they are placed the more roots they will manage in rising. Passing up through twelve inches they will do four times as much good as through three. There is never any drought where the soil is well disintegrated, because a cold surface is there presented, on which the atmosphere necessarily deposits water—as you will see water collect, under the sun, on the outside of a cold pitcher. This water in the soil dissolves the inorganic matter and thus fructifies the plant. We may analyze a plant; but let us try to reconstruct it of the same materials and we will find there is a material requisite, which has neither weight nor measure, which we call the principle of life, and which we can not control. It is an error to suppose that the sap runs down a tree—it always runs up. The moisture is carried off from a tree by the blasts over it; but the carbon, etc., which it holds, remain. Twelve gallons per minute of air are rendered by each person breathing incapable of sustaining life, carbon being exhaled, which makes it carbonic acid gas; but the gas passes away through openings small enough to contain common air. It will pass through cast iron, granite, etc. Sap never falls, except a small portion between the wood and the bark; on this principle a farmer puts a stake upside down (according to growth) to prevent rotting. Place one end of a rafter in water, move the other end to and fro, and the water flies off by centrifugal force. The wind produces the same result in a tree. Fruits may be improved by removal.

The peach was originally poisonous, until removals have made it a fine fruit. The pollen from a red ear of corn will blow over all the field and hybridize all the rest. I have examined pollen and found it to consist of small balloons filled with hydrogen so formed that they travel through the air till they meet one of their kind. A thousand apple pits of the same tree will all give different fruits; to have the same fruit a graft must be used. After giving a good deal of information such as the above, the lecturer concluded with an encomium on agriculture and its importance to the nation. He continued thus: We in large cities think we are wielding the destinies of the nation, but we are wrong; we are no more than brokers to the agriculturists; three-quarters of the country's capital is embarked in agriculture. All the activity in our large cities is only for the purpose of supplying our farmers with the commodities they require from abroad. One half of a per cent. added to the agricultural products of our country would be a better mine of wealth than California. The stupid son is generally kept on the farm, and the bright ones sent to college; but they come back in time, to feed on the stupid one. The map of the United States is not on the Battery. We see the successful adventures in our city, but not the large majority who fail. The corn of the United States will this year to 700,000,000 of bushels; this, at fifty cents a bushel, is worth \$350,000,000 of dollars; and the corn crop will not compare with the hay. The cotton crop will not compare with the oat crop; the dead hogs packed into barrels are worth more than all the cotton crop; but the quantity of the latter is registered in the custom-house, and thus we think much of it. The horse-shoe nails used by the farmers of our country are worth more than any bank in New York; and the discoverer of a plow that would plow one inch deeper would do more good than all the discoveries in political economy since the days of Bacon.

SWEARING.—Profit or pleasure there is none in swearing, nor any thing in men's natural tempers to incite them to it. Though some men pour out oaths so freely as if they came naturally from them, yet surely no man was born of a swearing constitution.

THE RAT AND THE WEASEL.—My informant states that a farmer in the State of Maine of his acquaintance had noticed at different times for the period of two weeks, combats between a large rat and a weasel in his barn, from which encounters the latter invariably came off second-best. One day, being at work near his barn, his attention was attracted to the weasel very busily engaged in digging a hole in a dung heap. He watched the weasel until he had "tunneled" the heap, and made a hole of considerable size at the entrance and about half way through the heap; the rest of the hole was tapered off, so that at the place of egress it was barely of sufficient size for the slim little body of the weasel to pass through. When the plotter had finished his hole, he went into the barn and engaged his antagonist ratship. Beaten, of course, again in the encounter, the weasel ran, pursued by the rat, into the hole in the dung heap, the grain-eater little suspicious of the snare laid for him. Like many unfortunate human beings, the poor rat was "stuck," and halted sadly between the two extremes, while his cunning little foe emerged from the small end, and whipping round briskly in the large entrance, "brought up the rear," and that was soon a dead rat. Here now was a regular plan laid, a shrewd design carried out successfully on the part of the weasel for destroying a foe which was too much for him in a fair fight. It showed foresight and contrivance, and these are very strong symptoms of something more than instinct—reason.—Connecticut Valley Farmer.

### THE SACRED CIRCLE.

EDITED BY

HON. J. W. EDMONDS, GEO. T. DEXTER, M.D., AND OWEN G. WARREN.

PARTRIDGE AND BRITTON,  
300 BROADWAY,

Are about to commence the publication of a Monthly Periodical bearing the above title, and devoted to the cause of SPIRITUALISM.

It will be the purpose of this work to advance Truth in every form and shape; to discuss Radical Moral Reform. Radical Intellectual Reform—the Reform of the times—in their political, mercantile, agricultural, and mechanical relations; to advocate Liberty, positively and unhesitatingly, in the full and in the abstract; to examine the condition of our country in every part, as a whole, and in the several States, Counties, Cities, and Towns; to elevate the existing relations of Society; to form new relations, based on the principles of Spiritual Philosophy; and to develop those means which shall harmonize every element and instrumentality of Society one with another.

From time to time THE SACRED CIRCLE will contain such well-authenticated facts as serve to illustrate the laws of the Natural and Spiritual Worlds, and also such communications from Spirits as may be intrinsically valuable.

The terms of the New Monthly will be \$2 per annum, STRICTLY IN ADVANCE. Subscriptions for six months will be received. All orders for the Monthly should be forwarded to Partridge & Britton. Communications intended for the pages of the Magazine should be addressed to the Editors, care of P. & B., office of the SPIRITUAL TELEGRAPH.

### LADIES' INSTITUTE

OF THE

PENNSYLVANIA MEDICAL UNIVERSITY OF PHILADELPHIA.

The Spring Session commences on the 1st Monday in March. The order of instruction in this University embraces a cycle of twenty-four branches, taught by twelve Professors, in four distinct courses, comprised in two years' study. Two Sessions, each of four months' duration, will be held in each year.

The entire expenses of the Session will not exceed \$100.

For particulars and announcements, address,

Jos. S. LONGSHORE, M.D., Dean,  
Box 1083, Philadelphia Post-office.

### MEETINGS OF SPIRITUALISTS IN PHILADELPHIA.

Public Meetings are held by the Harmonical Association every Sabbath at Franklin Hall, 6th Street, below Arch, west side. Lectures at half-past ten A.M., and a Conference at 7 P.M.

### MISS ANNETTE BISHOP,

MINIATURE PAINTER,

No. 93 WEST SIXTEENTH STREET.

Specimens of Miss Bishop's pictures may be seen by applying to the Editor of the TELEGRAPH, 300 Broadway, or at Miss B.'s rooms.

### DR. G. T. DEXTER,

80 EAST THIRTY-FIRST STREET,

Between Lexington and Third Avenues,

NEW YORK.

### WINCHESTER BRITTON,

ATTORNEY AND COUNSELLOR AT LAW,

37 WALL STREET (JAUNCEY COURT).

Special attention given to collecting, and to commercial and marine law.

### SURGEON AND MECHANICAL DENTIST.

DR. JAMES ROSS respectfully informs his friends and the public that he will hereafter devote his time to the several branches of his art at No. 23 Smith Street, Newark, N. J., where those requiring such professional services are cordially invited to call and examine specimens of his mechanical and artistic skill, especially his ONE-BLOCK SETS OF TEETH, which are believed to be superior to any now in use, either in America or Europe. Dr. R. will be happy to refer persons who may apply to him to those who, under numerous unsuccessful experiments with other dentists, have found his one-block set to answer all the purposes of the natural teeth, while the imitation of nature is confessedly so perfect as to challenge the closest examination.

Dr. Ross will still continue to manufacture his INCORRUPTIBLE TEETH for a limited number of skillful operative dentists. Only such need apply.

### DEPOT FOR SPIRITUAL PUBLICATIONS IN BOSTON.

FEDERHEN & CO.,

(LATE HORTON & CO.),

9 AND 13 COURT STREET, BOSTON.

Are agents for New England, and have constantly on hand all the Spiritual Publications of Partridge & Britton, New York. These works will be supplied to the trade in any quantity at publishers' prices. Dealers in New England will find it a great saving of freight and time to order from F. & Co.

### HARMONY HALL READING ROOM.

The undersigned, having just opened a Reading Room for the especial benefit of those interested in the Spirit-movement, cordially invites all friends and inquirers after the truth—especially those from a distance—to call at Harmony Hall, 103 Court Street (near the head of Hanover Street and avail themselves of the opportunity thus offered them.

HERMAN SNOW.

Boston, Sept. 25, 1853.

### THE GREAT PIANO AND MUSIC ESTABLISHMENT.

HORACE WATERS, 333 BROADWAY.

THE BEST PIANOS IN THE WORLD.

T. Gilbert & Co.'s celebrated Pianos with iron frames and circulars are acknowledged by artists and the public to be the best square Pianos in the world; the beauty of tone and solidity of construction has been the theme of general admiration; they defy competition in tone, quality, and price. THE LEO PATENT.

T. Gilbert & Co. are the owners of the much admired Leoian which gives to the Piano the beautiful tones of the Organ, Harp, and Flute. T. G. & Co. being the owners, it is needless to add, they supply the public with Leoian Pianos at prices less than any other house.

With respect to this modern Piano improvement, it is necessary to state, that it is entirely independent of the Piano, that either the Leoian or Piano may be out of tune without injuring the other—it is necessary to state this, as many parties have understood it to be the contrary.

H. WATERS (Sole Agent).

MELODEONS.

S. D. & H. W. Smith's Melodeons are tuned in the equal temperament; the harmony is as good in the remote keys as it is in the common—the only Melodeons so tuned, and unquestionably the best. In corroboration of which statement, please see Musical Review for October, Editor's Notice.

Boudoir Pianos—admirably adapted for small rooms.

Second-hand Pianos at great bargains, from \$40 to \$150.

Martin's Guitars, and all kinds of Musical Instruments.

New Music published daily.

HORACE WATERS,  
333 Broadway.

## Partridge & Britton's Spiritual Library.

### OUR LIST OF BOOKS

Embraces all the principal works devoted to SPIRITUALISM, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the Office of THE SPIRITUAL TELEGRAPH. The reader will perceive that the price of each book in the list, and the amount of postage, if forwarded by mail, are annexed.

#### The Shokinah, Vol. I.

By S. R. Britton, Editor, and other writers, is devoted chiefly to an inquiry into the Spiritual Nature and Relations of MAN. It treats especially of the Philosophy of Vital, Mental, and Spiritual Phenomena, and contains interesting Facts and profound Expositions of the Physical Conditions and Manifestations now attracting attention in Europe and America. This volume contains, in part, the Editor's Philosophy of the Soul; the interesting Visions of Hon. J. W. Edmonds; Lives and Portraits of Seers and Eminent Spiritualists; Fac-similes of Mystical Writings, in Foreign and Dead Languages, through E. P. Fowler, etc. Published by Partridge and Britton. Bound in muslin, price \$2 50; elegantly bound in morocco, lettered and gilt in a style suitable for a gift book, price \$3 00; postage 34 cents.

#### Shokinah, Vols. II. and III.

Edited by S. R. Britton. Plain bound in muslin, \$1 75 each; extra bound in morocco, handsomely gilt, \$2 25 each; postage 24 cents each.

#### Nature's Divine Revelations, etc.

By A. J. Davis, the Clairvoyant. Price, \$2 00; postage, 43 cents.

#### The Great Harmonia, Vol. I.

The Physician. By A. J. Davis. Price, \$1 25; postage, 20 cents.

#### The Great Harmonia, Vol. II.

The Teacher. By A. J. Davis. Price, \$1 00; postage, 19 cents.

#### The Great Harmonia, Vol. III.

The Seer. By A. J. Davis. Price, \$1 00; postage, 19 cents.

#### The Philosophy of Spiritual Intercourse.

By A. J. Davis. Price, 50 cents; postage, 9 cents.

#### The Philosophy of Special Providences.

A Vision. By A. J. Davis. Price, 15 cents; postage, 3 cents.

#### The Celestial Telegraph.

Or, secrets of the life to come, revealed through Magnetism; wherein the Existence, the Form, and the Occupation of the Soul after its Separation from the Body are proved by many year's Experiments, by the means of eight ecstatic Seers—Mansueta, who had eighty perceptions of Thirty-six Deceased Persons of various Conditions; a Description of them, their Conversation, etc., with proofs of their Existence in the Spiritual World. By L. A. Cahanet. Published by Partridge & Britton. Price, \$1 00; postage, 19 cents.

#### Familiar Spirits.

And Spiritual Manifestations; being a Series of Articles by Dr. Enoch Pond, Professor in the Bangor Theological Seminary. With a Reply, by A. Bingham, Esq., of Boston. Price 35 cents; postage 3 cents.

#### Night Side of Nature.

Ghosts and Ghost Seers. By Catharine Crowe. Price, \$1 25; postage 20 cents.

#### The Macrocosm and Microcosm.

Or, the Universe Without and the Universe Within. By William Fishburne. This volume comprehends only the first part, or the Universe Without. Paper, bound, price, 50 cents; muslin, 75 cents; postage, 12 cents.

#### Arrest, Trial, and Acquittal of Abby Warner.

For Spirit-Hopping. By Dr. A. Underhill. Price, 12 cents; postage, 2 cents.

#### Physico-Physiological Researches

In the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemistry, in their relations to Vital Forces. By Baron Charles Von Reichenbach. Complete from the German second edition; with the addition of a Preface and Critical Notes, by John Ashburner, M.D.; third American Edition. Published by Partridge & Britton at the reduced price of \$1 00; postage, 20 cents.

#### Spiritual Experience of Mrs. Lorin L. Platt.

Medium. Price, 30 cents; postage, 3 cents.

#### Spirit-Manifestations.

Being an Exposition of Facts, Principles, etc. By Rev. A. J. Ballou. Price, 75 cents; postage, 11 cents.

#### Spiritual Instructor.

Containing Facts and the Philosophy of Spiritual Intercourse. Price, 38 cents; postage, 6 cents.

#### The Spiritual Teacher.

By Spirits of the Sixth Circle. R. P. Ambler, Medium. Price, 50 cents; postage, 7 cents.

#### Light from The Spirit-World.

Being written by the control of Spirits. Rev. Charles Hammond, Medium. Price, 75 cents; postage, 10 cents.

#### The Pilgrimage of Thomas Paine.

Written by the Spirit of Thomas Paine, through C. Hammond, Medium. Published by Partridge and Britton. Paper, price, 50 cents; muslin, 75 cents; postage, 12 cents.

#### Elements of Spiritual Philosophy.

R. P. Ambler, Medium. Price, 25 cents; postage, 4 cents.

#### Stilling's Pneumatology.

Being a Reply to the Question, What Ought and Ought Not to be Believed or Disbelieved concerning Presentiments, Visions, and Apparitions according to Nature, Reason, and Scripture. Translated from the German; edited by Prof. George Bush. Published by Partridge & Britton. Price, 75 cents; postage, 16 cents.

#### Voices from the Spirit-World.

Isaac Post, Medium. Price, 50 cents; postage, 10 cents.

#### Dr. Esdaile's Natural and Mesmeric Clairvoyances.

With the Practical Application of Mesmerism in Surgery and Medicine. (English edition.) Price, \$1 25; postage, 10 cents.

#### Also, Mesmerism in India.

By the same Author. Price, 75 cents; postage, 13 cents.

#### Fascination.

Or, the Philosophy of Charmings. By John B. Newman, M.D. Price 40 cents; postage, 10 cents.

#### Shadow-Land.

Or, the Seer. By Mrs. E. Oakes Smith. Price, 55 cents; postage 5 cents.

#### Messages from the Superior State.

Communicated by John Murray, through J. M. Spear. Price, 50 cents; postage 8 cents.

#### Seances of Provost.