

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 116.

## The Principles of Nature.

### DOCTRINE OF NECESSITY.

FRIEND BRITTAN:

I did not expect that the views which I imperfectly presented to your readers, some weeks since, would be approved by all. They are so opposed to appearance, and therefore to the common superficial judgment founded thereon, that I expected replies. Now appearances are never realities, and therefore it is no proof, or even presumption of proof, that any doctrine is erroneous that it contradicts the appearance. The replies from friends Evans and Barry do not attempt to show the fallacy either of my bases or of the conclusions therefrom; but evidently have arisen from an entire and fundamental misapprehension of my argument, and then they argue against the supposed evil tendencies of the doctrine, still misapprehending the whole philosophy. Both their articles were prepared before my second number was published, which I venture to hope may have cleared up these obscurities a little, as I attempted to show how God, by the law of cause and effect, and using motives as the moving power, ever leads man to accomplish his own divine end or purpose, and to secure his eternal progress upward and onward from the lowest beginnings by gradual steps to an inconceivably glorious destiny both here on earth, and then in the spiritual and celestial worlds. I did not attempt to fortify my bases of argument, for I did not presume any one would dispute them. But brother Evans seems to deny them, and so let us see how far we agree. Well, in the first place, we all agree that God is the Creator. If any thing or person can be found which He did not create, it must then have been self-created or created by another God, both of which are absurd if we feel the necessity for any creator or Great First Cause at all. We agree that He created all things for some end; that this divine end or purpose originated in infinite love, was designed and manifested with infinite wisdom, and that what His love thus forever desires and His wisdom plans out, He has power always to accomplish. In short, we agree that the universe of matter and spirit is but a manifestation of the divine, a thought of God realized, that He is the only reality and all things else but appearances, phenomena, shadows of the only Being, substance, the only "I Am," the true and only "Jehovah." We agree that He is forever and daily and every moment afresh the Creator and forever the Ruler. Now what does He rule for unless to accomplish His end? Well, we agree that He is the ruler over the whole, and now do you not clearly see that if His hand guides and conducts the great whole and complex to His own divine end, and that His hand must guide and control each atom and minutest particle of the great whole to its share of use and end? There is no possible escape from this conclusion, that not one single atom can have crept in by chance, or in any manner unessential and uncontrolled and so left out of this whole either of the material or spiritual universes if His hand is ever guiding this whole to its sure and divine end. Principles are the same in least as in greatest, in atoms as in worlds. We must agree that each and every atom of the great complex is just as much and necessarily guided and controlled by His power as that the universe is so guided and controlled, and that each atom must as necessarily arrive at and accomplish its end and purpose as that the great whole will. Application: Well, you and I are atoms in this great whole; are each of us worlds, microcosms by ourselves. We were created for some end in the great end, for some destiny in helping to make up and complete the great destiny, and we are certain to accomplish that end and destiny. Thus we set out together, have traveled along the same sure path together and must arrive together at the same terminus. That was my first argument.

Now as to matters of fact. Is the child free to be born of what parentage he will, or is he a child of necessity, "a mere creature of Fate," in that quite frequent fact? Then is he free in being born with what moral and mental constitution he chooses, or is he in that, too, "a mere creature of Fate?" Well, then, is he free in choosing the circumstances, conditions, time etc., in which to be born or is he still the mere child of stern necessity? Then is he free as to the thousand-fold influences that flow in upon him from the material, infernal, and celestial worlds, that change, mold, and educate thus from before birth and thence to eternity his nature, or is he always and forever a mere child of Fate in all these? There is no middle ground possible. He is either free to choose in all these respects for himself, or he is a mere creature of a higher Power, of a Father in heaven. What do you say, brothers? Speak out distinctly.

But, again, to come to the very center of this matter. God is the only Being that is of itself, self-existent—the "I Am," the Jehovah. All things and persons else, great and small, derived existences, are effects of causes, which is merely saying He made or caused them. Do you not agree that every effect must have its necessary preceding cause? Look at this closely, for here is precisely where you, and all assertors of moral freedom, have stumbled. Choice or volition is the act of choosing; it is something done by the man. Now, this act is either caused,

and therefore necessary; or uncaused, and therefore free. If uncaused, behold! something takes place, happens, without any producing cause. It happens by chance; nothing made the man to choose; an effect without a cause; and if one clear case of pure chance, or of an act uncaused, can be found, we can get along without any First Cause at all. For if one act happens without any necessary producing cause, thousands of acts can thus happen. But if nothing ever did or can merely happen without its necessary preceding cause in this universe of God, then choice or volition can not take place without a cause sufficient to compel that choice in preference to any other. Now, motives acting upon our moral natures are what make us choose, and in every choice one or many motives have made us choose as we have done; different motives would have made us act or choose differently, or the same motives acting upon a different moral constitution would have made that different nature choose differently. Animals as well as men have wills which are moved by motives as our wills are, only their motives are of a lower kind than ours. Their wills are moved by their instinctive appetites, so with men in infancy. Animals can perceive appearances alone; man can not only perceive appearances or things, but also, what the animal can never do, the relations between himself and other beings, and above all, the relation subsisting between himself and God, who is always his ideal of perfection. Man sees something above him, better in all respects, and by instinctive aspiration after that greater and higher good, he progresses; and with each upward step higher and ever higher views and motives draw him ever upward and onward. Now, we are all free to do just as we please or choose. We are never prevented from obeying our volition except by external violence; when we are not thus forcibly prevented from obeying our volitions, we are free, or, rather, we can not help doing as we have willed—we are absolutely and by necessity compelled to do as we choose. It is necessity in the guise of freedom. Now, do not confound volition with desire. I may desire to visit London, and still not do so, but when I will it, that moment I start. What a man absolutely wills to do, he does if not prevented. God's chain, by which He has bound the omega to the alpha inevitably, is thus invisible to the superficial eye. He does not prevent us from obeying our wills, but acts upon those wills by the law of cause and effect; in other words, by thousand-fold motives acting through all the various faculties of our nature, such as amativeness, combativeness, acquisitiveness, self-esteem, benevolence, veneration, hope, conscientiousness, ideality, caution, etc., etc., and thus moves all wills to accomplish His purpose. We thus accomplish the end for which we were created as inevitably as the great destiny of the whole is sure to be accomplished. Take a thorough miser. I can tell you how to make him will to give the dollar to his begging brother. I can point out the motive power which will be sufficient and sure to make him will to do what otherwise would be a very disagreeable thing to him; secure to him the certainty of gaining two dollars from you in return for the one he gives away, and you have wrought the miracle. Here is the whole secret of free will, which is but necessity in disguise. We are free to choose as motives influence us, and thus made to choose, but do not feel the chain that thus acts irresistibly upon our will and conducts us inevitably to our destined end. We are apparently free, but really creatures of the Creator. Thus brother Barry will see that we have not only the power of choice, but are made to choose as we do in every case; and we could not have chosen differently with precisely the same moral and intellectual nature, and influenced or acted upon by precisely the same motives.

Both the brothers think I contradict myself. It is because they do not see clearly my position. If I say, "evils exist, causes produce them; search after, discover, and remove those acting causes, and then their effects, the evils we suffer from and are thus conscious of, will cease," does not God make us by these motives, the pain and desire to get rid of this pain, do all this? Does friend Barry say, "this language implies, admits the power of volition," and do I say it does not? Rather do I not say and show that you are thus compelled to exercise your volition? Take this present writing as an illustration of necessity and free will, and apply it to all cases whatever; am I choosing now to write this merely by chance, without any compelling motive, or does something make me will to do this? There is the whole question in a nut-shell. Having a given moral nature, and that moral nature being acted upon by sundry motives, some weeks since I chose, and therefore was made to choose, to give you my views upon this greatly misapprehended doctrine of necessity. Those views were not the result of chance, but of efficient causes; various motives made me will to send them to the TELEGRAPH; various motives made you, Mr. Editor, will to publish them; and then motives made friends Barry and others peruse them. Thus causes have been at work, from first to last, producing their necessary effects, and these effects have become in their turn causes to other actions, and so the views in those articles by no mere chance have acted upon the minds of the thousands of your readers, and in every mind have produced some effect. Whether they were sufficient to change the previous opinions of your readers has depended upon many things, as the clearness and strength of my arguments, the per-

ceptive faculties of your readers, the attention and reflection bestowed upon each point etc., etc., and each of these again has depended upon innumerable circumstances. In the case of my friends, these views, acting upon their moral natures, made them choose or please to write your objections, which again, with other motives, has made me will to try to make the matter clearer to their minds, and thus remove their doubts and enable them to see and rejoice in a great fundamental truth. If we were a little wiser, and knew truly the moral nature of any man, we could with absolute certainty predict how he would choose to do or act upon certain motives being brought to bear upon him in any given case. One who knows absolutely the moral nature of any man, can predict how that man will choose to act when moved by any given motive, as certainly as the astronomer who knows the physical nature and forces acting upon the earth and moon, can predict the time of an eclipse. Take a man who wishes to live. He is ill. If he has confidence in his physician, and that physician tells him he must take some disagreeable medicine or he must die, can not you and I predict what he will choose to do? Take another, who really wishes to die. He has no confidence in the ability of any drug ever to remove disease, and no confidence in the physician either who is called to him, and who tells him he thinks a large dose of castor oil and turpentine might possibly do him some good; can not we predict the result in this case too? This twenty-seventh of May, the Nebraska bill is in the hands of the President. Who is not willing to stake his sagacity as to what he will choose to do with it? Suppose friend Giddings in his place, would the result be the same? Given a benevolent man with means and an opportunity to relieve distress, do we not know how he would choose to do? Given a Jesus and a Jewish people and priesthood, and could not the angelic hosts have foretold the crown of thorns and the martyr's cross to the child disputing with the priests? They are all as inevitable as the sunrise to-morrow morning.

But you say this makes God unjust. He makes the wicked man suffer for doing what he was made to do. This seems truly an objection, but let us examine it a little. Has the child, born of parents tainted with the poison of syphilis, any free will in being born of such parents? No; friend Barry will admit that it is a mere creature of necessity in being born tainted with this horrible malady. Is God unjust then to that poor child who is suffering for what he is made to be? On the other hand, is not the law general, that no one can do wrong without necessarily in some way making the whole body of humanity sympathize in this suffering, and thus act upon the will of all to interest all in each, and thus remove the evil? Is not this a wise and good law, to teach us that no one, however low and fallen, is isolated from the whole; to make us seek our happiness in looking after and promoting the happiness of every one around, to make us true Christians? I will not enlarge upon this, for I attempted to make it clear in my second article. One old objection I must now notice. If we are creatures of necessity, and believe this doctrine, why, we can sit down, fold our arms, and wait for our destiny to accomplish itself. He who should act in this manner would illustrate his very feeble development both of reason and love, and would doubtless show that he was destined to a very low and imperfect use in the economy of the great whole; but he would be sure thus to fulfill that use, and in time would be moved by higher motives as his views became higher, and thus he would in his destined time do better, fill a wider field of usefulness, and occupy a correspondingly higher heaven: He who sees the true mode in which the Creator rules His universe by motive-forces, and thus is conducting it from feeble, imperfect infancy, through impulsive youth up to true manhood, which he wishes to make divine, and a glory and joy even in his celestial heavens, will not be moved by these truths to less earnest aspiration and struggle by these high motives to a closer union and communion with the source of all joy and beauty and truth and love, with his own Father in heaven. If we are free, and not bound as to our volition by any law, why can not the sensualist will and become in a moment, of himself, without any influence from God and His angels, a self-denying missionary? Why can not I, by willing it, write like Bacon or Milton? Why can not I, if my will is free, become a Napoleon, a Mozart, a Raphael, a Webster, a Laplace, and a Humboldt, one or all in succession? Why am I always obliged to act out my own nature and destiny and be now and forever a mere Cragin, with my own individualities, and nobody else? Think of this, friends, and tell me why, if my will is free, and I am not a child of necessity, of destiny, of Him who is Law and Order; if I am not, in other words, a creature of the Creator?

I firmly believe that "whatever is, is right," right for this moment and state of things; but that does not imply it will be right next week or next year. That which is right, perfectly as it should be, best and necessary in one stage of growth and development, is wrong, imperfect, when viewed or applied to a higher and more developed stage or degree of growth. Take the development of a tree, for example, the hitherto most perfected apple. When that tree was a feeble shoot from the seed, and altogether in the earth, not yet having come up into the joyous air and vitalizing sunlight, still for that plane

of development it is right, just as it should be, best as it is. Really it is as perfect for that degree of growth as the completed apple is in its degree, though it can possibly form no truthful idea, while in air and sunlight, of its future and celestial life. So, step by step, year by year, it grows, bursts up through the clouds and its earth-life into the upper air, each stage advancing above its preceding, and all right for that stage, each stage of growth really perfect and best for that stage, and each stage absolutely necessary in its place and time, until, in lapse of years, it blossoms; still more advanced in development as it fills the air around with its perfumes, delights the eye with its tints of beauty; right and good and perfect, and altogether as it should be for that degree of growth, but yet imperfect when you think of the useful apple and seed. Then come the green apples, right and good and necessary as green and unripened apples, but sour, bitter, bad, evil, imperfect, when tasted as the ripe fruit is destined to be. Finally comes the far-off autumn. The feeble radicle has progressed and been brought by its Maker's hand through waiting summers and winters, through its dark, cold earth-life, and through its sun-spheres of light and heat, through storm and tempest, through frosts and blooming summers, through body, branches, leaves, buds, blossoms and green, repellant fruit, up to its final destiny and use, the ripened delicious fruit, hiding and protecting in its bosom the germs of future use and good to man. Apply this, step by step, to man in his growth from animal and earth-life through waiting ages, during all of which His Father's kind hand is leading him steadily onward and upward. His condition and state in each of these planes of growth was, is, and ever will be right, best for that state; perfect for that state or degree, and necessary because it is the best step to higher degrees. But, as he develops, conditions and states are developed also to a correspondingly higher degree. In each degree of development man is perfectly as God would have him in that degree, and that degree, considered in itself, is just as perfect as God Himself is in His infinite degree or state. Mankind has not yet reached the ripened-apple-stage by many ages. When there is perfect harmony between conscience and the wisdom faculties—when man always invariably loves to do what his enlightened conscience tells him is right and just and good, from pure love of it, then he will have reached the ripened-apple-stage. Hitherto history has only given us one specimen of this perfected humanity. I believe Jesus of Nazareth was such a man, and thus the model man—the type of the future humanity, the promise of what man is destined to be yet on earth. But when man has reached this perfected state of harmony, does he then no longer progress? Your best pippin now will be left far behind the pippins of the next century, with its improved views and culture, with its improved conditions. The race of perfected pippins is ever advancing with improving conditions, and you never can say, "we never shall taste an apple of more excellent flavor than this which I show you;" so man, when in the lapse of long ages he shall have reached the golden-age of perfected harmony, and he leads a celestial life on earth, here on earth an angel of the love and wisdom and strength of the common Father above to every needing brother-man, he does not stop advancing, though now a perfect man, as the apple is a ripened and completed apple. His wisdom or guiding faculties are ever ascending fresh heights and catching fresher and higher and truer gleams of Him who is truth, and so he ever through eternity becomes more divine, more God-like, more like his Father in heaven. In Jesus I do not think the wisdom faculties were unfolded much more than characterized the age in which he lived; I do not doubt he had less truthful views of God and many other things than many men have now. But he lived up to the light he had—what he thought right and true and good, that I believe he always did. I believe there was perfect harmony between his conscience, which told him to do what was right and his Reason which told him in each and every case what was right; summed up in the general law "right is, love thy neighbor wisely," "seek thy happiness in promoting thy neighbor's happiness." If God can wait years for the apple to complete its use, or even unknown centuries, when we go back from the pippin to the wild crab in the forest, and all is "good in His sight," so, too, all is good in His pure sight, all just as He designs through all the unknown centuries during which His hand has led humanity from the mere animal state up to his present incomplete state. Time is a mere illusion of sense; to God and all developed Spirits there is only one eternal Now. Ages are as moments, and do not really have any true existence. Man to Him is now as much the completed, perfected humanity, such as He designs him when the divine idea of him is realized, as he will be when he arrives at that state. And thus "whatever is, is right." In the infancy of the race, man's moral nature was so low, and allied to the animal, that he required the dispensation of force, as the animal does, to make him will to do right. He had no conception of immortal joys, but by threatenings of terrible punishments and promises of earthly prosperity God secured his upward but slow course. He required a Demon for his God, and he saw Him as such. He listened to His thunders and trembled. In the times of Christ, and even now,

He was and still is viewed by almost all as a merely moral God, who hates the sinner, but may be induced to forgive on certain conditions. He certainly is not thought to be as good as His creature man is taught by Jesus to be, whose command is, "Love your enemies, bless those who hate you." They do not imagine He is good enough for any thing like that. Such has been and is now generally man's moral nature, that it was necessary and best that man should have such views of God, and thence of responsibility and a future accountability, of future rewards and punishments, of merit and blame, as motives to influence their imperfectly developed natures, and thus make them do right. Here and there a mind is perhaps so far developed now that it can conceive of God as something above a mere moral Being, and can catch a few feeble gleams of the celestial light, which still hides but reveals the Infinite Love. "God, in His representative material character, or as the author and upholder of the laws of matter, governs and controls infallibly all the material universe, from the falling sparrow to the comet's whirl. In His civil character, or as the originator and conservator of civil society, by His agents, the legislators and police officers, He is intent upon overhauling the burglar, punishing the culprit, and restraining and punishing the sallies and aberrations of self-love. So in His moral character, or as a merely moral God, very truly He is a God of praise and blame, watching the delinquencies and praiseworthiness of His moral subjects, and, through His appointed means of remorse and peace of mind, punishing and rewarding their default or their merit. But in His divine character, He is a God neither of condemnation or praise, neither of guilt or innocence, but a God of infinite and unconditional Love, making man in His final character the thrilling subject of it forever." "The churches of Christendom know God only as a moral Being. They have no idea of Him, despite their pretensions, in His divine or celestial character. They see Him only as a God of prayer, praise, adulation, and atonement; who rewards and punishes according to desert; who inflicts penalty and awards praise; who condemns and who redeems. The very attributes they ascribe to Him testify that they regard Him only as a moral Being, namely, justice, mercy, pity, sympathy, commiseration, grace, etc. etc., which relate only to His moral character. Hence He smiles approbation and frowns condemnation; is angry, is pleased, is glorified and exalted. And He has all the necessary imperfections and virtues of a moral being. They see and know Him not in His divine character, before which all these distinctions are as nothing. They are only the censors of public and private morality, loud and vehement in their denunciations and adulations. This, and the crudity of their morality, is the origin of the dogma of the essential and total depravity of man, the very opposite of the truth, and a gross libel upon God—the fall of man, eternal hell, etc. If man fell at all, it was when he conceived these diabolical notions; the whole machinery of the current Christian church displays God only as a moral governor and ruler of the universe. It is, or was, as Swedenborg says, a spiritual church, a church in which the love of the neighbor (the moral element) was supreme. But even that life has departed from it, and were it deeply analyzed, the "love of self and the world" would be found its only life. When, therefore, it undertakes to pronounce upon my moral worth, I legitimately fall under its condemnation, just as I am obnoxious to the civil law for my social behavior. But when it preposterously assumes to interpose its verdict between my God and me, as a final judgment that fixes forever my future destiny, it meets only my unmingled scorn and contempt; I reply that I have within me a celestial heaven, unpolluted with evil, where I am white and clean before God—a city of refuge in my inmost, where the waylaid and hunted culprit of moral and civil life is forever secure from their pains and penalties, and, though once covered with guilt, yet there I am as white as snow. In the celestial church, that church which will raise upon the earth when the celestial degree of the mind is opened, and in which the love of the Lord is supreme and all sufficient, there will be no creed, no tariff of penalties and rewards, no judgments pronounced, no final audit and adjustment of accounts, but only the measureless delight of God's love, including all outward and imperfect systems of life."

In conclusion, let me refer all who wish to see this fundamental question discussed in all its bearings, and the objections that spring up in their minds discussed and fairly examined, to the well-known work of "Edwards on the Will," and, better still, to two volumes by Charles Bray, of England, entitled the "Philosophy of Necessity." If this doctrine can be exploded, and has explosive material in it I join with friend Barry in requesting somebody who has or may find out its explosibility to do me and the world this good service.

GEORGETOWN, D. C., May 27th, 1854.

W. S. Courtney.

GIVING AND TAKING ADVICE.—Lord Shaftesbury, in his Soliloquy, says, "No one was ever the better for advice; in general, what we called giving advice was properly taking an occasion to show our own wisdom at another's expense; and to receive advice was little better than tamely to afford another the occasion of raising himself a character at our defects."



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, JULY 22, 1854.

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

Our author admits that in the first century departed Spirits "were permitted to possess the bodies and souls of men," but strenuously insists that this was a special indulgence granted to evil Spirits in that age, that the miraculous power of Christ and his apostles "might be magnified in their overthrow." It is also boldly asserted, without qualification and without proof, that Spirits are not now permitted to influence men in any similar manner. But why not? Chiefly—Dr. Butler being a principal witness—because "a power of exorcism" no longer exists in the Church. That the Church has lost its primitive powers is quite too obvious to admit of controversy. On this point, therefore, we cordially agree with the Rector of Trinity Church, who certainly knows as well as any other man that the modern clergy are wholly wanting in the ancient "demonstration of the spirit and of power." This fact, however, does not warrant the preceding assertion, that the powers of the Spirit-world have been correspondingly circumscribed. For aught we know to the contrary, the divine energies of the Church may be paralyzed, and the whole body spiritually dead, but we are quite sure that palsy is not yet epidemic among Spirits, nor have they any occasion for coroner's juries and post-mortem examinations in the other world. The point assumed by Dr. Butler is utterly opposed to a rational philosophy, to history, and to the present daily experience of mankind; and to disregard all these evidently requires a supereminent egoism, and that peculiar temerity which a dogmatic theology alone inspires.

We will next proceed to consider briefly our author's reasons for rejecting "the communications which profess to come from the Spirit-world."

1. "Almost all which have been published to the world plainly contradict the most precious truths of the Bible."

We might furnish an appropriate answer to this absurd statement in barely three lines. Dr. Butler is not only lamentably ignorant of the real facts in the case, but he is misled by the author of "Spirit Rappings Unveiled," and his own prejudices. The writer of this Review has probably devoted more time to the investigation than any one hundred clergymen who denounce the subject, and he has yet to meet with one Spirit who denies "the most precious truths of the Bible." The general views which they uniformly, or with rare exceptions, inculcate, may be summarily set forth.

The Spirits teach the existence of one SUPREME DIVINITY—the uncreated intelligent First Cause of all subordinate existences, and the only proper object of man's highest reverence. They assure us that man is immortal, and the fact of that immortality is variously demonstrated to the senses and the soul by the visible presence of our departed friends, and by every means whereby the identity of a rational being may be established. They teach, moreover, that virtue and happiness, and vice and misery, sustain intimate, natural, and eternal relations as cause and effect; that good and truth should be sought after and practiced for their own sake, and not that we may escape punishment, secure "the chief seats in the synagogue," or gain the applause of the world. They maintain that the Creator has not left himself without eloquent witnesses among all nations; that his power and wisdom are revealed in Nature, so that even "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made;" that he has also put his laws in the human heart where they are recorded so distinctly, that even the heathen who have not the written law may be "a law unto themselves." They affirm that the ancient prophets and seers were really inspired, and point to the great spiritual teachers and moral heroes of all ages and countries as most worthy of our respect and imitation. They admonish us to instruct the ignorant, to protect the weak, and to forgive the erring; that the common Father of us all is no respecter of persons; that high-sounding names, titles, and professions are utterly worthless in his sight, while they add nothing to our importance. They dissipate our fears and strengthen our hopes; they labor to reconcile us to the ills of this mortal life, or help us to overcome them; and they withdraw the veil that obscures the immortal sense, that we may behold the "many mansions" in the Father's house. Such are the general inculcations of Spirits; and if these things are not comprehended among "the most precious truths of the Bible," we have certainly read that Book to no purpose, and would thank Dr. Butler to tell us what it contains that entitles it to the profound reverence of the whole world.

2. Our reverend friend is determined to reject all modern communications from the Spirit-world, because the Spirits do not substantially agree. For the same reason, and with equal propriety, we might resolve at once to reject all human teachers, ancient and modern, including even Dr. Butler himself. Why should any man believe in Christianity so long as the saints continue to differ? Even the apostles did not agree. Paul says, that on a certain occasion, "when Peter was come to Antioch," he "withstood him to the face, because he was to be blamed;" and when Paul and Barnabas were about leaving that place together to revisit the cities where they had preached, they had a fierce "contention" respecting a mere matter of expediency, and separated, each going his own way. Christian teachers have never from that time to the present day ceased to differ in their essential doctrines, forms of worship, and modes of evangelizing the world. Dr. Butler has thirty-nine articles in his creed; others have a less number; others, still, have no creed at all. May we not, therefore, reject all Christian teachers, and leave the clergy to get a living by cultivating the soil? Surely, if there is any validity in the Doctor's argument, it applies with equal force to all human teachers, and he will hardly be able to resist the force of his own logic. Agreeably to our author's reasoning, the members of Trinity Church and the public should promptly reject his teachings, unless Dr. Butler can show that there is a substantial agreement between his views and those of all other Christian teachers. Were we to borrow his own language, we should say, "Until they agree among themselves, we may be excused in believing none of them."

3. The next reason for rejecting the communications from Spirits which we are called to consider in this connection, con-

sists in the likeness they are said to bear to the mental characteristics of the medium. Here is what the Doctor confidently asserts respecting these communications: "They express his feelings and opinions, and rise no higher in their tone than the mind of the medium, or of the person in communication with him." This is acknowledged to be true in many cases, and the reasons why it is so not only enter into our philosophy, but they may be clearly apprehended by any man of respectable abilities. Indeed, in some instances, the communications are below the plane of the medium's own development; and even this circumstance may enable us to determine their spiritual or foreign origin. But innumerable examples occur in which the facts and Dr. Butler's statement are at irreconcilable difference. Whole volumes have been written of the contents of which the medium had no previous conception, and which did not at all "express his feelings and opinions." Grave divines have thus been employed—very profitably, no doubt—to refute their own dogmas. More than one conservative religious teacher has been led to fear that the "evil one" was in him, because his hand wrote progressive and reform sermons, which tended to subvert his old faith. Some of these Spirit-writings have been given to the public, and have contributed, in a good degree, to dissipate the clouds arising from the great deep of mythological theology.\* We shall not multiply words respecting the assumption that the communications never transcend the mental capacity of the medium. It may suffice that every one who is qualified to express an opinion knows very well that it is not true.

"It is a reason for rejecting these communications, that they are very often erroneous. They fail to tell the truth. It has occurred in hundreds of instances, that from what professed to be departed Spirits there have been a great number of erroneous answers. They have not known when they died, and many other facts of a similar kind, which they must have known had they been the Spirits of the departed."

But if the fact that a portion of the communications from the Spirit-world are erroneous is a valid reason why all should be rejected, then we should also reject all that men are pleased to communicate. It is well known that there are many persons of questionable veracity, in the world, and others who attempt to instruct us are frequently wanting in the necessary information. Hence their utterances "are very often erroneous;" and this, according to the logic of our clerical friend, "is a reason for rejecting these communications." Should Dr. Butler make a consistent application of his logic, he would at once stop reading the papers, because they do not always contain the truth. Happily, however, we have no perfectly reliable source of information among men. We are probably not exposed to such a calamity. If we had an infallible oracle we should soon accept its utterances with unquestioning faith; men would cease to examine, to reason, and to judge. An oracular authority would at once supersede the necessity for mental effort; the noblest faculties of the human mind would thus be rendered useless, and the growth of the soul be speedily arrested. That some Spirits may not be able to fix the precise day and hour of their departure from the body, does not strike the present writer as either improbable or unphilosophical. Spirits often resign their corporeal relations, and leave the earth, after long days and nights of physical insensibility and delirium, during which they are utterly oblivious to all outward objects and events. At length they awake in Paradise, as from a troubled dream, and probably retain only dim and disjointed impressions of the last days of mortal life. Moreover, in the other world time is not measured as it is here, by days, hours, and minutes. A modern poet thus expresses a far better idea of the nature of our spiritual life:

"We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial."

\* A book, entitled "Spirit Discourses," by Stephen Olin, may be mentioned as a work of this class. The medium, Rev. P. P. Wilson, was a Methodist clergyman, but the theology of the Discourses referred to accords with the views of the Rationalistic School of Spiritualists.

† Dr. Butler's pamphlet, page 17.

## A PREMATURE DISCHARGE.

Some time since we published a brief paragraph respecting Rev. Uriah Clark, which seems to have disturbed two Universalist editors, who have descended on us in the genuine spirit of the old dogmatism, without so much as warning us to "stand under." The Christian Freeman charges us with "inexcusable imposture;" the Trumpet signals the occasion by that "certain sound" which need not be described, because it is so well known; and unaccountable as the fact may appear, viewed in a philosophical light, the combustible elements in Rev. Thomas Whittemore's Magazine are ignited by Greenwood for the purpose of blowing us up. The following will give the reader some idea of the explosion that ensued, which, we are happy to say, has done us no harm:

MR. URIAH CLARK.

We have received two or three communications in regard to Mr. Uriah Clark, formerly a Universalist clergyman. Mr. Clark's connection with the denomination was dissolved some time since by the Union Association. If he had been content to have left the matter without making it notorious, the Universalists would probably have been willing to have left it so. But when attempts are made to deceive the public, we feel it our duty to speak.

We received the first article we give below, some time since, from Dr. Greenwood, of Dover, N. H.

Rev. Uriah Clark, formerly for a number of years associated with the Universalist denomination in the capacity of a public religious teacher, has at length virtually dissolved his former connection, by adopting a more sublime, living, and spiritual faith.

The above is taken from the "SPIRITUAL TELEGRAPH," and deserves a passing notice. With the "Telegraph" we have no controversy; nor would we seek, in the least, to harm the individual to whom it alludes. But it is really surprising that, of one who was ejected from the Universalist denomination by reason of charges of immoral and unministerial conduct, it should be claimed that "he has at length virtually dissolved his former connection, by adopting a more sublime, living, and spiritual faith." We must be permitted to say, however, that it is but a sorry compliment to "the new spiritual faith," that its propagators attempt to sustain it, at the expense of truth and justice, in giving utterance to what they know to be false, and what from its barefacedness is as foolish as it is false.

Our old friend is altogether too fast, and in his impatient zeal jumps at conclusions in a reckless manner, that is alike incompatible with reason and charity. By what authority does he presume to affirm that we have a disposition to sustain "the new Spiritual faith" regardless of "truth and justice, in giving utterance to what they [we] know to be false, and what from its barefacedness is as foolish as it is false." These are noisy and ill-tempered words which inflict no injury on us, though they defile the man from whom they proceed. Now it so happens that at the time of writing the objectionable paragraph, we had no knowledge whatever of the implied fact, that the party referred to had ever been tried for alleged unministerial and immoral conduct, and deposed from the Christian ministry by the decision of an ecclesiastical council. On the contrary, we had been

expressly assured that no such action had ever transpired. Even now we need better evidence than is afforded by the testimony of men who explode with childish passion when no one has thrown a firebrand among them. Those who unrighteously accuse us of "inexcusable imposture, barefaced injustice and falsehood, because we civilly state what we honestly believe, may also, without adequate cause, bring a railing accusation against another man. We do not speak as the apologist of Mr. Clark; he is able to speak for himself, and we leave him to attend to his own affairs. That we were wanting in reliable information regarding his case is altogether possible, and this may have been owing to our careless reading of the papers, or, perhaps, to their indefinite statement of the facts. The opinion widely prevails, that Messrs. Whittemore and Cobb are not accustomed to dilate on the cases of moral declension in the ministry of their denomination, probably because it affords aid and comfort to those who insist that the tendency of Universalism is irreligious and immoral.

But it not infrequently occurs that those who have left the ministry of the sect, have been subsequently accused or suspected of "imbecility," "knavery," "immorality," etc., while such suspicions and charges were wholly unfounded. We do not profess to be acquainted with the actual facts in Mr. Clark's case; but no man who feels the force of moral obligation should permit such witnesses to seal his condemnation. We should hesitate to convict a crowd of pulling up corn on such spasmodic testimony. The common instincts of humanity might forbid the deed. It is only on the best evidence, and when the public interest imperiously demands the sacrifice, that we should condemn any man, and especially one who has refined sensibilities and noble aspirations. He who unnecessarily plants a thorn in his brother's path, blasts a single flower that blooms in his presence, or darkens the least of all the hopes that gild the horizon of life, incurs a fearful responsibility.

We had been accustomed to regard T. J. Greenwood as unusually polite, tolerant, and fraternal in his whole manner and spirit; but we have evidently made a palpable mistake in our estimate of his character. He is as rough as the Russian bear. He asserts in about so many words that we published what we "know to be false," when the truth is, we have done nothing of the kind. Besides, no one through these columns, or elsewhere, with our approbation, has ever falsely accused any man; nor have we personally refused, in any single instance during our editorial life, to correct an error when it has been made apparent to ourselves, or to the satisfaction of unbiased minds. In arrogantly asserting the contrary, our reverend accuser may behave himself in a very "ministerial" way; but his conduct is neither tempered by the spirit of Christianity, nor the grace of good manners.

We shall take a convenient opportunity to act on the Freeman's suggestion, and "make a distinct statement of the new faith wherein, in our judgment, it is more sublime, living, and spiritual than Universalism," relying on the promise of our cotemporary to present the picture to his readers.

## OUR PRISONS.

There is, perhaps, no field in which Spiritualists can labor more profitably at the present time than in prison reform. Sooner or later the great humanitarian principles and fraternal relations inculcated and disclosed by Spirits must become prominent features in all our laws, especially in our criminal code and in the treatment of convicts. Prison discipline must become less vindictive and more reformatory in its character. We should seek rather to develop and educate the man, than to crush and brand him. Society never comprehended the capabilities, the relations, and value of an individual soul, or how far the present and future well-being of every other soul is involved in its existing condition, its natural growth, and future development.

Is it not manifest that no two persons in the wide world are organized precisely alike, or equally exposed to temptation by the same circumstances and conditions in life? Is it not also manifest that there is a mutual obligation and dependence one upon another, for what we are and are to be. If our brother falls before a temptation which does not entice us from the path of rectitude, we should lend him our aid and support, that he in turn may help us wherein we are weak and he is strong. We should have less law. Men should be led to consider what is right, rather than what is law; in this way the principles of right will become developed within, and man will become a law unto himself.

All special legislation, in my opinion, should be abrogated, and we should have no laws except to restrain aggression. When it becomes necessary for public safety to restrain a man, he should be placed in the most favorable condition for individual moral improvement and harmonious development.

A great variety of mechanical pursuits adapted to every capacity should be carried on in our prisons, and managed with strict economy. The cost of keeping an individual per week or month should be ascertained, and an account should be opened with every convict. The work, so far as practicable, should be done by the piece, and the regular price outside the prison paid for such labor should be credited to the convict, thus keeping a debit and credit account. All who are able to labor enough to pay the expense of their keeping should be required to do so, and allowed to do as much more as they choose for the benefit of their family or friends, to be paid over on their order, or deposited to their credit until the close of their term. Thus, instead of violating all human affections, which can only degrade the man, we should strive to cultivate those sacred ties which harmonize and elevate the soul.

On my journey West, in June last, I visited Auburn State Prison. The buildings are of stone, and cover some acres of ground. The cells and workshops are clean, airy, and in good condition. The convicts were at work at their several occupations, which seemed to embrace the manufacture of almost every thing, from jews-harps to steam-engines, and all their work appeared to be executed in the best manner.

I was pleased to learn that all punishments had been dispensed with, except the shower, which is seldom used. We visited the cooking department, and partook of the bread, which was made of flour and Indian meal. It was very good—better than is usually made by our bakers—much better than is found in boarding-houses in New York. Their meat was sweet, but the quality was only tolerable. They had immense kettles of bean soup in course of preparation, but as they stirred it up, I could not help thinking that only an expert diver could hope to catch a bean in that pond.

The most melancholy sight, after all, was to see three convicts leave the prison. Two of them had served out their time, the other one had been there four years, having one year longer to remain, but had been pardoned. These men were brought to the office, and a gentleman, whom I took to be the keeper,

gave them excellent advice, urging them to be honest and industrious, and to keep out of bad company, etc., etc., which they religiously promised and solemnly resolved to do. It was a trying scene to any man of ordinary human sympathies to witness the emotions of the one who had been pardoned, when the keeper handed him a pocket-book with money, some of his mother's hair, and several other trinkets and keepsakes which were taken from him when he entered the prison four years ago. He grasped them with tremulous hand and convulsed heart, and burst into tears. He said he was innocent, and for four years had been incarcerated in that prison for no crime whatever; he had been deprived of liberty, society, friends—all, and henceforth could not be any thing but a convict. (He was a young man about thirty years of age, and tolerably good-looking.) The keeper told me he did not suppose he was guilty. Indeed, events had proved him innocent, and that he only chanced to be passing where a burglary was committed.

After the three had been clothed in a very common but new suit of clothes, and received the things taken from them when they entered, they individually received three cents per mile as traveling expenses to the place where they were respectively arrested, and three dollars each besides, and were discharged. When outside, they stopped in front of the ponderous gate and looked around as if exploring a new country; then turned and walked a few rods toward the east, and halted; turned round and again passed the prison gate toward the west, signifying that they knew not where to go or what to do.

Here is a spectacle for human hearts to bleed over! Three young men, with human sensibilities and necessities, turned out of prison with the convict's mark as the only capital by which to obtain an honest livelihood in an uncharitable and prejudiced world; with no friend to go to, for assistance or advice, and no recommendation but a convict's. Who will house them, or who will employ them? Will not society oblige them to lie and deceive, before it will do either? Thus, their sacred promises and holy resolutions must be broken, or, perchance, they must starve. The convict finds less of true human sympathy outside of the prison walls than he does within.

The keeper of the prison told me he met a man in New York city, not long since, who had once been a convict at Auburn, but had been out many years; he asked him how he was getting along. "Oh," said he, "poorly." "What is the matter, can't you get work?" "Oh, yes, I can get work; I have had several places where I expected to have done well and get forwaded; but I can't stay anywhere but a short time before somebody comes along and recognizes me, and informs my employers that I am 'a State-prison bird, and I am turned off. I have traveled nearly all over the United States and had a great many good places, but it seems as if the mark of a convict is upon me, and every body is hunting me down and exposing my crime. I can not much longer live outside of a prison, for nobody will give me work."

The undersigned, having been a member of the executive committee of the New York Prison Association for several years, has had abundant opportunity to know that this is the almost universal testimony of discharged convicts against our outside Christian communities.

I know it is popular for people to prate about their sympathies for the unfortunate ones, and their desire to aid such as are striving to reform; but I have had equal opportunity to know that nineteen twentieths of it all is hollow pretense. They not only deceive others, but themselves, while they roll a popular sentiment as a choice morsel under their tongue, and trample the poor convict under foot as a worthless thing. They are flippant to talk, and ready to commit themselves to the cause of reform, and here it all ends. When any practical work is to be done in that direction, they are not there, but anxiously inquire afterward, How did you get along?

These unfortunates are not fed, housed, or clothed by lip-service alone. They want not your money, but generous hearts to second their good endeavors and give them work and protection from the sneers and slanders of those whom they meet in the shop, and the market-place, and in all the highways and lanes of this cold world.

The reader may ask what I am doing to this end. I answer that I have employed many discharged convicts, and have not been without them for many years. I can not employ all of them, but wish I could. I give them equal positions with other workmen in my establishment, and the same price for their work, and have generally found them to be steady, sober, honest, and faithful persons. It is a reproach to the discipline of our prisons, that men can not as readily find employment after they come from our prisons as they could before. They should be improved in morals and in skill.

It is a mistaken supposition that the worst men are found in prisons. Try them; open your hearts and your workshops to them, and help them to get an honest living by their labors, and to this act, if no other, will you be enabled to point with satisfaction, not only in time but eternity.

I recommend auxiliaries to the New York Prison Association to be formed in every city and town throughout the State; and especially in those places where there are prisons. The object of these associations will be, first to see that no person is sentenced without a fair trial, and all his evidence heard—secondly, to aid the discharged convict to get a place to work and a fair chance to obtain an honest living. Here is an opportunity for Spiritualists to show that deeper human sympathies have been awakened in their hearts, and ultimated in good works. If you do not succeed in organizing auxiliary societies, you can at least send to me or to the agent of the Prison Association, New York, the names and residences of those willing to employ convicts, signifying always what kind of work there is to be done, and we will send the man or woman, as the case may require, to do it.

CHARLES PARTRIDGE.

## FREEDOM AND OPPRESSION.

Freedom is the language of nature; oppression the language of art. Freedom speaks to us with a thousand glorious and tender voices: in the earth, the air, the ocean, the wave of trees, the flow of streams, the flight of birds, the tramp of the storm-driven surge, and the clouds that float between us and the soul-clarifying light of the star-flecked heavens. Morning and evening, sunshine and shadow, music, beauty, and joy, thrilling the heart with high and holy emotions—and humanity, at the altars of which the patriot and philanthropist are inspired with sacred heroisms, are the offspring of nature, the language of freedom. In all natures, from the tiniest life that has identity in its element, but highest and noblest in man, freedom is the first and supreme aspiration. It is the voice of God animating the universe into innumerable harmonies, whose diapason is only broken by the discords of oppression.

Oppression is the language of art. It speaks with a thousand harsh voices of human conceit—in fraud, violence, disorder, and deceit. It is the language of fear, which darkens the soul,

and shuts from it the teachings of nature, which everywhere speaks the goodness and glory of God, and the godliness of untrammelled, unperverted man. It is the language of weakness, which forgets all but the flesh-stinging lash and fetter, and bows down to baseness and wrong. It is the language, too, of the strong trampling on the weak, with creeds, and whips, and chains. Patriots, martyrs, and republics are the progeny of freedom; robbers, hangmen, and tyrants are the children of oppression. Freedom transforms all things to its likeness—the beautiful. Oppression deforms whatever it touches.

To enjoy the air, the earth, the sea; light, darkness, thought, and speech, in the purity of nature, is the mortal heaven of man, into which the immortal descends, to inspire still more noble aspirations. To love, and share only the good, the beautiful, and the true, is to cooperate with God, "Our Father," in the perfect liberty which is the language of His nature, and the instinct of ours. Liberty is a principle, unalterable and eternal. Oppression is an invention, interposed but for a time, like darkness in the absence of light, to show how transcendent are all things co-existent with God.

## THE NEW ORGANIZATION.

A CORRECTION.—In giving publicity to the transactions which recently occurred at 553 Broadway, in this city, the minutes of the proceedings, including the address to the people of the United States, were directly prefaced by what some have supposed were editorial remarks of our own. As several persons have written us respecting the apparent discrepancy which they involve, viewed in connection with our leader on the New Organization—published in the same number of the TELEGRAPH—it seems necessary to state, by way of explanation, that the introductory remarks referred to as preceding the minutes of the aforesaid meeting, were not our own; nor did we design either to adopt them, or to rob the editor of the Christian Spirituality—who is the responsible party—of his labors. The mistake occurred on this wise: A part of the article, at least, was set up from the columns of the Spiritualist, and our compositor did not distinguish between the minutes of the meeting proper and the observations of the editor. The proof was read by another, and so the error escaped our observation.

## CLAIRVOYANCE AND PSYCHOMETRY.

Mr. Randolph, the Clairvoyant and Psychometer, is now in this city, and intends to devote himself to the examination of disease, and to giving delineations of character. Mr. R. is now magnetized by Dr. Bergevin, of Paris, one of the most skillful and scientific physicians in the country; being a graduate of the Medical School of Paris, Member of the Philosophical Institute of France, Director of the Société Magnétique, and assistant of the Baron Dupoté and M. Cahagnet. At a recent trial of Mr. R.'s powers, Prof. Toutain, of France, expressed his belief that as a seer Mr. R. is superior to Alexis, of Paris, the world-renowned somnambulist. This is a high recommendation, coming as it does, from such a source. Their office at present is at 467 Broome Street, corner of Greene, where letters should be addressed.

DEAD AND BURIED.—The Shepherd of the Valley, a journal published in St. Louis, and devoted to the interests of the Catholic religion, has given up the ghost. It was offensive to the community, on account of its rank intolerance, and its unreasoning opposition to Christian and republican freedom. We think the flock out West can very well dispense with that shepherd, and hope he may be permitted to sleep until Gabriel calls for him.

The editor of this paper visits Saratoga this week in pursuit of his health, which has been considerably impaired by protracted and close application to his duties. He will probably remain at the Springs some two weeks, and may lecture in the vicinity during this absence from his post.

## FACTS AND REMARKS.

CONFERENCE OF JULY 11.—The Conference of Tuesday evening, July 11th, held at this office, was entertained by speeches from Mr. Partridge, Mr. Farnsworth, Dr. Hallock, P. B. Randolph, Dr. J. R. Orin, and Mr. Levy. Mr. Partridge related incidents connected with the first public debut of Spiritualism at Corinthian Hall, Rochester, which illustrated the necessity of our following the dictates of reason, and regarding the spiritual phenomena and their claims with a due amount of skepticism until they are demonstratively established. Dr. Hallock spoke of the light which the modern spiritual manifestations throw upon the revelations of past ages. He compared the old revelations in the present age of the world, to the old and worn-out lands of Virginia which had become unproductive by unscientific tillage; and the superintention of the new dispensation he regarded as analogous to the advent of the enterprising and scientific Yankee, with subsoil plow and chemical composts, upon those worn-out lands, reconvert them into teeming and fruitful fields. In a second speech Dr. H. administered a somewhat caustic rebuke to those gassy and fugacious Spiritualists who are perpetually flying to the clouds on the wings of their own spiritually intoxicated fancy, and who suppose themselves specially set apart as leaders and teachers of others from simply having been made the receptacles of certain highly-pretending messages from the spiritual world. Most of the evening was occupied in the relation of facts, but as these could not be embodied in this paragraph consistently with its designed brevity, we proceed to give them, *seriatim*, in the paragraphs which follow.

A VISION OF GLORY.—A passage from the life of Lady Elizabeth Hastings, who died in 1740, was read by Mr. Partridge, at the Conference. It was to the effect that a short time before her departure to the Spirit-world she fell into an ecstasy and exclaimed, "Lord, what do I see! Oh, the greatness of the glory that is revealed to me—that is before me!" She described a vision of the opening glories of the Spirit-world to which she was about to depart; and the passage was now read as corroborative of the spiritual verity of many occurrences which are happening in the present times, and which are exactly analogous to this, but yet which can not be supposed to be copied from it.

OTHER VISIONS BEFORE DEATH.—Mr. Farnsworth related two cases similar to the first one reported above, as read by Mr. Partridge. Mr. F. had just attended the funeral of the wife of one of his friends who had died on the previous evening. On the Sunday previous, while in the full possession of all her rational faculties, she had a distinct vision of the Spirit of her deceased mother in her room, and was heard to exclaim, "Mother! mother!" when the apparition vanished. She was in the perfect possession of her senses at the time. Mr. F. also said that a his own sister, who departed the earthly life some months ago, was, a day or two before her death, granted a vision of, and communion with, her deceased husband and children. They came to conduct her into the spiritual world, and seemed anxious, and almost impatient, for the hour of her departure to arrive. She conversed with them, calling them by name, and told them to await the Lord's time, and she would joyfully go with them.

The speaker also related that on going to the room of Mr. Conklin, a medium, the hand of the latter was controlled to write a message which was signed, "Your friend, W." No one present knew or suspected from whom it came, but on further inquiry being made, the whole name of the person was written, and it proved to be a particular friend of Mr. F. who had died some weeks ago with cholera, and with whom the medium had not had the slightest acquaintance.



## Philadelphia and the South.

## FROM OUR LOCAL CORRESPONDENT.

CONFERENCE AT FRANKLIN HALL, SUNDAY, JUNE 25.—This Conference met at 10 o'clock A.M. Mr. Nevins said all who believed, or pretended to believe, in a world of Spirits, and of their power to react on this, were asking for facts. But when they get facts, they despise them, because these stubborn facts will not accommodate themselves to their opinions. The Spirits, he thought, were doing their best to convince all, while the skeptics were doing their best not to be convinced. It was impossible to do any thing with this stupid stolidity but to treat it with contempt. This mysterious subject transcended the law of our material experience. No one would learn the existence of the phenomena without looking for them, nor, having found them, will he be convinced of their exquisite relation to the truths they are calculated to convey, without the careful examination which is necessary to establish all truths. Study the laws of evidence in any law book, then read all the facts published in the *SPIRITUAL TELEGRAPH*, weigh what you have learned, and if you are not convinced you must be content to die in ignorance, to find it dispelled when you wake up in another sphere. For his part, he said, he had facts enough. He liked to indulge in the glorious speculations and anticipations to which these facts lead. He thought the facts related by Prof. Hare in that hall, and related with great circumstantiality and scientific accuracy, were enough to convince reasoning men. He paid a high compliment to the scientific accomplishments of Prof. Hare.

He did not look upon death as the awful and gloomy form in which it has so often been painted. He thought that when we learned how near we were to the gods, we learn how sublime a gift from the greatest of them is Death! It gives a new meaning to life. It invests the familiar, the trite, and the common-place with the loftiest significance, while it adds a spiritual glow to that beauty which is all that makes this life worth remembering. He said that we met marvels, turn which way we would, and one marvel was no more marvelous than another.

If asked why Spirits don't do this or don't do that, he had but one answer—Either they can not, or will not. "If they would only communicate with me, I would believe in them," says some majestic individual. If they thought the belief of this majestic individual worth having, they would, probably, take pains to obtain it—if they could.

The speaker thought that Spiritualism was calculated to make us look within as well as without, to question our souls as well as our bodies.

We could not, without publishing the whole of this gentleman's speech, convey any idea of its originality, beauty, and the common-sense view he takes of Spiritualism. He certainly shows no signs of the fanaticism that characterizes many of the believers in the new "philosophy." He thinks the only essential thing to be learned from Spirits of modern times is the fact of immortality, which he considers settled by the new manifestations as they never were before.

After he closed, a gentleman arose and asked what the objects of the meetings were! He had come three miles and wanted to hear some of the "mediums" speak—wanted the facts and proofs of Spiritualism.

Mr. West objected to the rhapsodies often indulged in by mediums who spoke under the influence of Spirits. For his part, he never heard one that said any thing very sensible. They never stated facts, but spoke under excitement, and their rhapsodies did no good. People, he said, wanted facts, and he wanted to give them facts. He then proceeded to state that he was very skeptical formerly, and wrote an *expose* of table-tipping. He thought he had found the *rationale* of table-tipping. But as he pursued his investigation he became convinced from incontestable facts of the truth of Spiritualism. He declared his conviction that Christianity did not rest on half the foundation that Spiritualism does. He never had, during his connection with the church, for years, evidence that convinced him of immortality; but this had made the evidence perfect.

Mr. West announced that Rev. Mr. Ambler, a "speaking medium," was present, and that the gentleman who had come three miles to hear a "medium" probably wanted to hear him. Mr. Ambler did not speak at that time.

Mr. Thomas related his experience in visiting a medium in New York, where he received communications from several of his relatives, whose names were given in the most astonishing manner, although he was a total stranger to all present. The Conference then adjourned to meet at the evening.

At the evening meeting there was a very interesting discussion on several subjects. Among the queries was one as to whether the investigations of the spiritual phenomena had elicited any facts as to the continued existence of the mind or soul of animals below man in intelligence. Prof. Hare interested the audience for some time in a scientific view of Spiritualism. Probably there has been no convert to the Haremonial Philosophy who has brought so much scientific research of the most practical kind with him as Prof. Hare. Of a mind unprejudiced by old theological dogmas, having, in the study of nature, proved its entire fallacy, naturally skeptical and demanding facts, proofs, and reason for any statement, as he would require chemical tests for any pretended new discovery in that science, he at first accepted the explanations of Faraday, because it was a statement of facts and occurrences which explained all that took place under that gentleman's observation. But he had then never examined for himself. He was induced to attend a circle, and at once saw that there was more in it than Faraday had explained. He instituted a series of experiments, at once more ingenious and less complicated than the eminent Frenchman, and after patient investigation he became entirely satisfied that the cause of the different phenomena was not only aside from the medium, but that it displayed a superior intelligence, and finally, that it was the Spirits of those who had passed beyond our present sphere. He had the most convincing proof from the Spirit of his father and other relatives and friends, and he was fearless enough to avow this result of his investigations. If we mistake not, Prof. Hare adds another to the list of those who have rejected all former proof of a future existence as insufficient. He is, of course, put down among "crazy" ones by some of our much more ignorant citizens. His skepticism still leads him to contest every inch of ground when he is told of any new phase of the manifestations.

The Conference continue to be well attended, even in this excessively hot weather. It is about the largest Sunday morning congregation in the city, and possesses by far the most abundant supply of spiritual and intellectual food.

LECTURER.—Brother R. P. Ambler, of St. Louis, and Mrs. French recently made us a short visit. Brother Ambler delivered two lectures to large audiences. They were received with very general satisfaction, and his stay was a very pleasant and profitable one to the friends of spiritual philosophy. The time of Mrs. French was taken up mostly in fulfilling, what now appears to be her peculiar mission, viz., that of healing the sick.

SPIRITUAL PIC-NIC.—On Wednesday, June 28, a large number of the Spiritualists and their friends held a picnic. They left the city on the cars at 8 o'clock in the morning, and proceeded to a pleasant wood near Columbia Bridge, on the Schuylkill River. The day was a very fine one, although one of the very warm ones for which the last month will be long remembered. After the arrival on the ground and gathering of the audience, a very fine and spirited address was delivered by Mr. Nevins, who always has something pleasant to say on all occasions. After the address each of the party enjoyed themselves as best suited their inclination, whether to walk, sit, converse, or dance.

There was other speaking in the afternoon, after which the excursionists returned to the city, well pleased with the day passed in social and intellectual enjoyment.

THE CIRCLES.—The unusually warm weather has had the effect to adjourn most of the circles for the present, and very little is doing in the way of regular meetings during the week. The Sunday meetings comprise the larger portion of the spiritual investigations at the present time.

In the article entitled "The Rights of Majorities," published in our issue of July 8th, several slight errors occurred, the most important of which was in the seventh line of the second paragraph on the fifth column—first word in the line—please read assail instead of admit.

Will Bro. Hanson furnish us with the proposed circumstantial account of that remarkable experience?

## NEW PUBLICATIONS.

**The Rappers;** or, the Mysteries, Fallacies, and Absurdities of Spirit Rapping, Table-Tipping, and Entrancement. By a Searcher after Truth. Pp. 232. New York: H. Long & Brother.

This work, as its title imports, is professedly designed to overthrow the pretensions of the current phenomena claiming a spiritual origin. We have, however, been somewhat agreeably disappointed in its perusal. Contrary to the usual practice of antispiritualistic writers, the author took some pains to acquaint himself with the facts of the subject before he undertook to write against it; and his investigations, though limited, appear to have been candidly conducted, and the facts and phenomena which he observed are, to all appearance, faithfully reported. The work is divided into two parts, the first being a record of the author's observations and experiences at various spiritual circles, etc., and the second consisting of various quoted and original remarks upon the general question of spiritual intercourse, and upon particular points in the author's experience. The first chapter commences with the following statistical statement, which Spiritualists may appropriate to themselves as a somewhat forcible *argumentum ad verecundiam* in favor of a universal and respectful consideration of the grounds of their distinctive faith:

"In the city of New York, to which circle our personal investigations have been confined, there are, at the last calculation, forty thousand sincere believers in spiritual rappings. We can not pretend to give the number of the disciples of this new spiritual doctrine scattered throughout all parts of the United States. It is sufficient to say that it is immense, and far greater than the public generally imagine. These believers are to be found in every class of society, from the highest to the lowest, and among minds of every degree of capacity and cultivation, from the most accomplished scholar to the most ignorant of the ignorant."

Our author's representations of the credulities and incredulities, and the strong and weak points in the characters of the investigators whom he met at spiritual circles, seem to be given in a spirit of candor. While those who, without stopping to reason or think for a moment, greedily gulp down the spiritual theory upon its own pretensions, receive the share of ridicule from which we, by no means, feel disposed to defend them—the "gentleman in the fog," and the "gentleman with the long coat and long head," and many others whom he met in his nightly excursions, are represented as "knowing a thing or two," and as proof against any efforts which might have been made to "draw the wool over their eyes," although these very persons are generally represented as being compelled, by the strength of the evidence developed, to yield assent to the spiritual claims of the phenomena. Moreover, while the author comments in a manner of which we have no right to complain upon trivial fancies and inconsistencies which sometimes occur at spiritual circles, he also records, with apparent faithfulness, many astounding, and as he himself confesses, unaccountable facts, upon the origin and philosophy of which his readers will doubtless form their own opinion.

The long quotations from the English journals, which are embraced in the second part of the work, evince a rather too strong desire to make a good-sized book, and we do not see that they amount to much in the way of deciding the question at issue. The author, on scriptural grounds, acknowledges the doctrine of guardian Spirits as extremely plausible; but he objects to the spiritualism of these new phenomena simply on the ground that they are not sufficiently grand, awful, and reverence-inspiring to be worthy of departed Spirits. He thinks that if they had really an origin in the land of souls, the very atmosphere of that invisible state would sensibly fill the room where they occur, and every head would be bowed in reverence and awe! But, instead of these "awful" features generally attaching to the "manifestations," they seldom, if ever, exhibit a dignity above the human plane of mind, and are often "low, vulgar, ludicrous, and at times revolting." Strange that our author, reasonably shrewd in other respects, should be so obtuse upon this point as not to see that these very varieties in the characters of the "manifestations" must necessarily constitute one feature of any evidence to prove that they are made by the identical human beings who have passed from this world into the spiritual state, in all their various grades of moral and intellectual development, and which probably can not be changed, even in the spiritual world, except by a gradual and slow progression!

Our author, however, frankly acknowledges that he has witnessed some things in connection with these developments which he "can not pretend wholly to fathom," and that the "raps and tips which he heard and saw in the presence of mediums were not produced by trick (pp. 268, 269). He thinks, however, that the whole subject will yet find a solution in the undiscovered laws of electricity, magnetism, and sympathetic reflection of thought. Of course he does not pretend to say what these undiscovered laws are, nor how they will explain the mystery when discovered; but then it *must* be so, because the thing can't be spiritual any how, because it lacks certain ingredients of his warped and distorted conceptions of spiritual existence! We may well trust this "lame and impotent conclusion" before the public without a reply; and we congratulate our spiritualistic readers in the evidence we have here before us, that a book can not be *candidly* written even with the intention of *opposing* Spiritualism, without being, upon the whole, favorable to its claims. We shall be glad to learn that this book is extensively circulated and read, because we believe it will do much more good than harm.

**An Outline of Universal Government;** being a General Exposition of the Plan of the Universe—by a Society of the Sixth Circle. To which is added a *Letter*, purporting to emanate from the Spirit of Benjamin Franklin, on the Philosophy of Spiritual Intercourse, and the Reasons why Spirits Disregard in their Communications. THROUGH J. H. TUCKER.

This is a pamphlet of seventy-one pages of closely printed matter, treating upon a variety of subjects which come within the scope of its general title as given above. From the hasty examination which our limited time has permitted us to bestow upon it, we should say that it compares favorably with other Spirit productions of its class. It exhibits some adventurous flights into the heights and depths of realms unknown and unknown to mortals, and abounds with bold, unproved, and unprovable speculations upon cosmological, theological, and spiritual subjects. Its perusal will at least tend to expand the reader's ideas and furnish him with many themes for reflection, whether he can receive the philosophy and theology of the work or not. The basis and governing principle of these we give in the following extract. Speaking of the primal condition of all things, the wisdom of the "society of the sixth circle" says:

"A great, boundless ocean of liquid fire occupied all space. It was without form, for there was but one form. Without dimensions, for there was but one dimension. Great, incomprehensible, and all-pervasive ocean of primitive matter, without limits, without bounds, without control. From out this outer condition of matter was developed the inner condition, or spirit. The inner condition thus developed was a Law. Hence matter became the object acted upon, and Law became the actor, by which it was governed. We may say that Law is the spirit of Matter, as it performs the same office as the spirit of man performs to his body."

It is not our purpose for the present to inquire into the soundness or unsoundness of a philosophy which makes spirit, God, law, and an "inner condition," all synonymous and makes them all a primal development from "this outer condition of matter," but it is just to say that a philosophy in some respects diametrically opposite has come through some other channels, from the spiritual world. The work, besides the introduction and appendix, consists of seven chapters treating upon as many different laws, conditions, dynamic agencies, and other branches of the general theme. For sale at this office. Price, twenty-five cents.

**Practical Moral Justice in the Union of Labor and Capital.** Printed for the Association of the Friends of Progress, Cincinnati, and published by F. H. B. 119, Vine Street, Cincinnati.

This is a small pamphlet of fifteen pages, aiming, as its title imports, to meet the practical wants of a large portion of the human brotherhood who have hitherto been oppressed by undue exactions from the hand of wealth. It is a publication of the statement and remarks originally given in the *New York Tribune* and in this paper, concerning the plan which Mr. Chas. Partridge has adopted to enhance the income and harmonize with his own the interests of the operatives of his manufactory, by dividing among them, in the ratio of their other earnings, ten per cent. of the annual profits of his establishment—thus affording each one a pecuniary inducement to the exercise of greater diligence, industry, and economy, in making the business as productive as possible. This, being the principal portion of the pamphlet, is introduced by a commendatory preface by the editor, and is followed by a letter from S. B. Brittan, and with an extract from Dickens' "Household Words," concerning the "Preston Strike" in England. The compiler and publishers of this little work deserve the thanks of the classes whose interests they have so wisely labored to subserve, and we shall be glad to hear that it is extensively circulated and perused. For sale at this office. Price, 5 cts. single; or \$2 per hundred.

## Original Communications.

## REV. URIAH CLARK TO THE PUBLIC.

We cheerfully give place to the following communication. The writer is entitled to a fair hearing in his own defense, and we are happy to extend to him as a friendly courtesy what we understand he has elsewhere claimed as a right, and been denied.—Ed.

I hereby solemnly protest against all ecclesiastical doings and sectarian newspaper reports reflecting on my moral and professional position, and I pronounce them wholly unjust. Certain committees and associations have voted, without any possible opportunity for me to be present, to participate in their *ex parte* proceedings. Their action has been informal and unprecedented, except in Jesuitical councils, and of no moral force, unless eternal right and equity are ignored.

More than two years since, I expressed a design to turn my clerical labors into a broader field. Had not certain parties sought to *drive* me, I should have sooner carried out my purpose in open advocacy of Spiritual Philosophy. But I hesitated, lest my motives might be impugned and my new friends suffer the consequences. Had I not taken open ground on a free and progressive Gospel, I should have escaped subsequent persecutions, aiming to destroy the holiest boons of existence. *I write what I know to be true.* I neither judge nor condemn my misdirected pursuers. The Lord is merciful! May they never unjustly suffer all they have endeavored to inflict on me and mine. If over their path should lower some darkening clouds, and the world pour its storms, they will remember their course with bitterness and sorrow.

Wherever I go, I find it the pious policy of some of my old sectarian friends, who are still in 'the gall of bitterness and the bonds of bigotry,' to take every possible advantage of every infamous rumor with which I have ever been assailed. And several of their religious periodicals have taken occasion to thrust at me, either editorially or through correspondents, and endeavored to make me responsible for the doings of certain of their committees and associations, *acting in my absence, without giving me any due notice, and under circumstances rendering it utterly impossible for me to participate.* The Lord have mercy on any sect that seeks to oppose progress, by attempting to crush persons who have progressed beyond all sectarian harm!

I rejoice that all who have held intimate relations with Mrs. Clark and myself still maintain an unwavering confidence that no act of dishonor has stained my private or public life; that I am sustained by guardian influences which impart surpassing peace and power; and that all I have borne has been in sympathy with the unoffending and the wronged, on whose heads were poured storms of bitterness and abuse. The consciousness of having obeyed the better instincts of a free manhood, sustained by the heroism of a conjugal soul in oneness with mine, to me is a glorious compensation over all I have endured, and causes me to sorrow for those who have suffered any painful misapprehensions in regard to my motives.

At present, I offer no more. If my life and labors afford not a sufficient defense of my reputation, I am prepared, with facts and evidences, to meet any open, honorable accusations. I shall pass heedless of all flying rumors. By the living God and his body of angels, I adjure all men and women to heed their own hearts and lives, and flee the scourge of slander and detraction.

URIAH CLARK.

Boston, July 5th.

## HOMER, AND THE SIEGE OF TROY.

GIVEN, WHILE IN THE CLAIRVOYANT CONDITION, BY MISS JANE B. The period of time in which Homer lived—his birthplace—the situation of Troy, and the siege of that city, have been considered as very uncertain, many persons even doubting whether indeed any such city had an existence, and some even question if Homer ever lived. Looking into the past, I discover that not only did Troy exist, but that Homer's account of the siege was in many particulars founded on facts which were landed down by tradition to his time.

Homer was the son of a Greek father and Syrian mother. He was born on the banks of the Nile, in Egypt, a little above where Memphis once stood.

More than seven hundred years B. C. the Egyptian monarchy was in a divided and necessarily a disturbed state, and Greek mercenaries were employed in upholding the pretensions of some of the aspirants to the throne.

Many of these Greeks (from Asia Minor) settled in Egypt, and from this source sprung *Homer*, whose birth took place about seven centuries before the Christian era.

Homer was of small stature, of a light complexion, and a very nervous and excitable temperament. He was at times prophetic, but was more *fearful* than loved by his countrymen. Before his death he became partially insane.

He died near the sea-shore, between Tyre and Egypt, and, being wrapped in a black robe, was thrown into the sea (this being the usual method of persons dying insane at that time).

In composing the *Iliad* and *Odyssey* he borrowed from previous authors, but not to the extent that most of his successors have done in that kind of poetry. The siege of Troy took place about 2100 B. C., and originated in the way related by Homer, viz., the rape of Helen by Paris.

Ulysses was a *raider*, and, moreover, a *wise man*. The siege lasted one year and three months, when it was taken and destroyed by the European Greeks. It was not a large city, never numbering over fifty thousand inhabitants. It was situated on the left bank of a small river, which empties into the Gulf of Adramytha, near a city of that name. The island of *Mitylene* lies opposite the mouth of this river, and was the station of the Greek fleet.

The actual location of Troy was about forty-seven miles southwesterly from the place generally supposed. The ruins are yet sufficiently large to establish the location of the city, and the works of art abundant. The ruins are now more than a mile from the river, it having changed its course.

At the time Troy flourished, the river was navigable to the city for such vessels and boats as were then in use. The city was well situated for trade, and had a rapid growth in numbers, wealth, and power. It was the seat of luxury, licentiousness, and superstition. The inhabitants, being steeped in vice and indolence, could not withstand the attacks of the Greeks, who at that time were the most warlike race in that part of the world. Although the tradition of Troy and its celebrated siege were still in remembrance, its location was forgotten, and Homer himself was ignorant of its situation.

Amherst Circle, 1854.

Friend Brittan—The above interesting history was given by a lady clairvoyant, at present one of the Amherst Circle, but previous to joining us. We have, through her, been favored with very many communications on historical and scientific subjects, and I regret much that a record of them has not been kept, as they would be curious and of interest to the scientific world. Of course the Spirits alone are responsible for this history. Truly yours, H. S. OLCOTT.

## BROTHER ALLABEN'S DEFENSE.

We give place with pleasure to the following letter, from an intelligent correspondent, whose calmness in defense of his views affords a good example for general imitation. It should have appeared before.

OSTEND P. O., MICHIGAN CO., ILL., May 15th, 1854.

MESSES. PARTRIDGE AND BRITTAN:

Dear Sirs—I forwarded a communication to Judge Edmonds, through you, which you did me the courtesy to publish in Vol. II., No. 52 of the *SPIRITUAL TELEGRAPH*. I feel a delicacy in making reference to the subject of that communication, lest it should be construed into a desire to place myself in a hostile position to the doctrines of the spiritual philosophy. And, indeed, to relieve myself of any such imputation, and to assume my true position in reference to that subject, is one of the objects of this communication. I certainly must have been misapprehended in that communication, or certainly you would not have prefaced its introduction in your paper as the "Spirit of Skepticism." It is well to reflect that all have not equal advantages for investigation. Morning does not break at once upon all parts of the world. The noonday sun at one point gives but the feeble twilight at another. Skepticism is unbelief in despite of reasonable and conclusive evidence. Instead of refusing evidence, I ask for it. With limited means, and perhaps ability, I am endeavoring to investigate. I am seeking after truth and light, not to condemn it when found, not to cavil at it when manifested. But I am situated like thousands of others in rural districts, remote from central positions, and afar from the focus of "light from the Spirit-world." In this vicinity there are no circles, nor believers enough to form them. There is no reliable medium. There is no clairvoyant. I have never witnessed those manifestations which form so conspicuous a feature in Spiritualism, and which have been so convincing to others.

Under similar circumstances would Judge Edmonds have been a Spiritualist? According to his own statements, the most careful and vigilant scrutiny and the most rigid tests were necessary to make him believe. The same thing should be expected of others, except it be thought that some are of more easy credulity than others. And why should I be charged with skepticism because I ask an evidence that would be conclusive to me, and doubtless to thousands of others, who now can only say that they "have heard by the hearing of the ear." I almost stand alone here in connection with this subject; Mr. Lillie, your subscriber here, and one other family I might mention, are seeking the light, and believing as far as they can find substantial evidence for belief. It is not altogether consoling nor sustaining when the feeble and the few stand breasting the popular prejudices of the day, to be wounded in the house of their friends.

I wish now to offer a few thoughts upon the reply of Judge Edmonds to my letter, and also your additional suggestion that objections could be raised by the unbelieving by referring the manifestation that I propose to clairvoyance. I can not recognize the validity of this objection, so long as other communications of the same character and import are given and relied upon and published to the world, although just as obnoxious to this objection as my proposition. I would instance one, in the *SPIRITUAL TELEGRAPH*, Vol. II., No. 50, headed "Black Hawk against Morse and Baine," or those communications in reference to Judge Edmonds when on his tour to South America. And perhaps a majority of those spiritual communications, involving place, time, and circumstance, could with as much plausibility be attributed to clairvoyance as my proposition. And suppose some did cavil, all would not. And suppose clairvoyance be sustained, it is a corner-stone in the temple of Spiritualism. I will now refer to Judge Edmonds' reply to my letter—not doubting in the least but I may be in error in many things, but wishing to profit by the light and truth of others, and candidly to express my own views that, if wrong, they may be corrected. The Judge, in reference to myself, says, "Our correspondent seems to think that spiritual communications are under our control." My thought on the subject was, that Judge Edmonds was a medium and a member of a circle. That he or some other one in their intercourse with Spirits would inquire of them if they would not, from time to time, give information on the subjects suggested, or on something of a similar character, in the manner indicated in my proposition. If none would assume to do it, of course the matter would rest.

But the Judge says he differs from me in his estimate of the value of any such demonstration. In this we might differ; I should estimate that manner of communication very highly, more so than rappings, table tipplings, or any of those physical demonstrations that I have heard of. I think I could offer many substantial reasons for this conclusion, but as I wish to be brief I must leave much unsaid that will be suggested to every investigating mind. He also says that things far more extraordinary have been acted in our midst for the last five or six years, and in the presence of hundreds of thousands. And yet, the Judge says, "See the skepticism that prevails." And why? to me it appears that they are made in that desultory manner that they fail to win the credence that their intrinsic merits deserve; this is the point at which my proposition is directed. Extraordinary manifestations are made, but the great body of the people do not believe. It appears to me that they are made so local, and personal, and so much individualized, that, although to the actors, and, perhaps, to a majority of those who are personal witnesses to those things, belief is positive and confirmation is sure, yet they do not and can not apply with the same force to those who have not the same opportunity of personal observation. And it was from these considerations that I was led to suggest the mode of manifestation that I did. Again, the Judge says, "The truth is, a miracle, a marvel, a wonder, never converted any one." I apprehend that no such thing is required in my proposition, except an ordinary spiritual communication be considered such. As to myself, I do not suppose that the laws of nature are violated or superseded by spiritual communications. But that those superior manifestations and lofty demonstrations of intelligence and power never had the effect to arrest the mind of man, and lead him upon a higher plane of thought and belief, is a doctrine new to me. Why are books written and papers published setting forth those very things, if it is not to convince men of the truth of Spiritualism, and those things given as evidence for the mind to rest upon in its belief. And how, indeed, came Judge Edmonds to be a Spiritualist. He commenced his investigations a skeptic. But things wonderful, we might say marvelous, soon transpired. He was overwhelmed by manifestations that were strange and inexplicable, and which he could not measure by any rule, nor fathom by any law or principle with which he was acquainted. He could neither gainsay nor resist, and the spiritual doctrine afforded the only solution, consequently he became a Spiritualist. Again, he says, "But even if it should, to what would they be converted?" To the belief in an intercourse between mortals and the Spirits of the departed? Yes, and that is the great belief. The whole of Spiritualism is involved in it.

Of what avail is a spiritual communication to the man who does not believe that spirits can communicate? It involves the doctrine of the soul's immortality, of individual identity after death, and the great doctrines of Progression.

The Judge says, "the great question is still left, to what end is it?" This may be a great question, but I do not perceive it to be the greatest nor the first. And it has no application or force to those who do not believe in spiritual communication at all, and this class embraces the great mass of unbelievers. I should be glad to pursue the subject farther, as to the practical effects that it would produce, but I fear I am trespassing upon privilege. I will only add that under my present views and impression I can not withdraw my proposition, neither will I press it in any particular direction, but will leave it open to the consideration of Spiritualists. Willing to bide the time, and "wait with patience" for the disclosure of light on the subject, and for the development of favorable conditions and circumstances,

With fraternal regard, I remain yours, etc.,

W. S. ALLABEN.

## TO A SICK FRIEND.

The following lines, from a contributor whose favors are always highly esteemed, breathe forth a quiet but a strong spirit. To a "sick friend," we doubt not, they will prove a consolatory utterance. The authoress is a true poet, as many walls scattered through the pages of the *TELEGRAPH* and the *SHEKINAH* abundantly demonstrate. We are always glad to hear from her.—Ed.

BY MRS. L. A. MILLINGTON.

We have come down from Life's fresh, breezy hills  
To the bare sadness of its farther shore,  
And now look back upon that sea whose waves  
Are circling round our feet with solemn roar.  
As through the gladness of Life's purple morn  
Angels unseen have walked with us away,  
So have they helped us gently down its slope,  
Through all the painful changes of decay.

I have been here before, and I have seen  
Friend after friend sail forth upon that main,  
Who passed within its gloom, and nevermore  
To mortal vision hath returned again.

Yet, undismayed, we gaze upon the waves  
That wash our footprints from the shifting sand;  
Our thoughts are wailing upon Life's morning hill,  
Or the still, waiting point on which we stand.

Beyond the waves, beyond the rail of gloom,  
Our trembling mortal vision may not see,  
But the strong spirit drawn toward its home  
Is yearning to behold Eternity.

We know Death is not darkness, and we smile  
Upon its terrors, for an unseen hand  
Is holding ours, and will not let us go,  
Until it bring us to that better land.

## A THOUGHT BY THE GROVE.

BY J. G. BLANCHARD.

Methinks 'tis sad, the breezy tale  
The Night is telling to the leaves;  
I hear a sound like human wail,  
And sob, as from a heart that grieves.  
Yet though amid the chill, dark night  
Sighs every leaf upon its stem,  
They all shall smile in morning's light,  
Each holding up its sparkling gem.

Cheer, soul of man! though life's long night  
Is often dreary, dark, and chill,  
Where sorrow's humid air is light,  
The particles of truth distill.  
With courage face the cheerless skies,  
Let all the winds blow through thy tresses;  
Thou, too, shalt smile to morn's uprise,  
Truth's jewels crystallized on thy brows!

## A GOOD FACT.

The gentleman who sends us the following letter is the editor of the *Kane Co. Democrat*, and a strictly reliable witness. The writer gives an interesting illustration of spiritual agency which occurred in his presence. The materialists must keep all such on hand until they can dispose of them without depreciating their value:

MESSES. EDITORS:

Permit me to inform you of a beautiful manifestation of Spirit power that took place at the room of J. B. Conklin, medium, 642 Broadway, on yesterday, in my presence.

A letter was handed in addressed to Mr. Whitney, who happened to be absent from the city. Several persons besides myself were present at the time, and among them a Mr. Randolph, who is a very impressive medium. He casually took up the letter, it being enclosed and sealed in an envelop in the usual manner, placed it to his forehead, and proceeded to give a psychometrical delineation of the character of the writer, the subject of the correspondence, and the initials of his name—declaring that he was not impressed with the full name.

Immediately Mr. Conklin, who is an excellent test medium, was moved to write what purported to be a letter addressed to the same person, Mr. Whitney, and the initials were the same as stated by Mr. Randolph, the psychometrical medium.

These circumstances induced all present to desire to have the letter opened, and this desire was so intense, that the responsibility was taken by a friend of Mr. Whitney to open it, when, to the admiration of us all, it was found to be word for word, as written by the writing medium, and to the same effect as described by the psychometrist. Circumstances were such as to leave no suspicion of collusion or deception on the part of the mediums.

This phase of spiritual manifestation is no more wonderful than many others, yet to many, myself included, it is new.

Yours, very respectfully, S. A. JONES.

## THE SPRINGS AND THE CHOLERA.

Hudson, June 23d, 1854.

MESSES. PARTRIDGE AND BRITTAN:

Gentlemen—En route from New Orleans I visited the Spiritual Springs for three days; I drank freely of the negative water until the morning of the third day, when the water became to my taste like alum. The positive water I did not fancy, and the "apportion water" on the lowest plane was very flat to my taste. I arrived in New York 29th of May, and on the morning of 1st of June I was taken sick with what proved to be quite a severe attack of cholera. Fortunately I had both the positive and negative powder with me, procured from Mr. Chase at the Springs. I took a portion of the negative powder immediately, and at nine o'clock started for the depot of the Hudson Railroad cars; but before getting there, I commenced vomiting and purging very freely, which continued all the way to Hudson. After arriving, I still continued very ill, and then began taking the positive powder freely; by four o'clock P.M. I felt a decided change for the better. I had previously resolved to call a doctor at dark, if I did not find a change by that time. I lost three pounds in weight in one day.

I reported my case and cure to Mr. John Chase, the owner of the Spiritual Springs, and this morning I received a letter from him stating his spiritual guides wished me to report the same to the editors of the *TELEGRAPH*. You will therefore excuse me for troubling you with this communication; as I did not think it of sufficient consequence to appear in your glorious print.

Yours truly, N. C. FOLEY, of New Orleans.



## Interesting Miscellany.

### THE DARK RIVER—A SONG OF DEATH.

BY R. C. CRANE.

The stream of death is rushing by,  
Its dark waves heave tumultuously,  
And on their crests, beneath the storm,  
I see a young and lovely form  
Writhing in agony!

And darker yet the death-clouds roll  
Around that young and struggling soul,  
And fiercer blows the awful gale—  
Oh, will those charnel waves prevail  
And swallow immortality?

Al, no! dost mark that glittering eye,  
That seems to pierce immensity?  
Its glance has reached the farther shore,  
Where Spirits sit and weep no more,  
Through all eternity.

CHORUS OF SPIRITS SINGING.  
"Lo, the breath of heaven's morning  
Rolling back the mists of earth,  
Wreaths of light the brow adorning  
Mark the Spirit's glorious birth;  
To our fair and radiant home,  
Youthful sister come, oh, come!

"See those mighty valleys glowing  
In their paradise bloom;  
Listen to the music flowing  
From the land beyond the tomb;  
To our fair and happy home,  
Youthful sister come, oh, come!

"Close that dark and glorious eye,  
Tease shall dim its light no more,  
Lay the soul's fair garment by;  
Now the pains of death are o'er;  
To our pure and holy home,  
Youthful sister come, oh, come!"

## Farmer's Department.

### HARROWS AND HARROWING.

BY J. J. MAPES.

The term harrowing has almost become synonymous with disturbing the surface of the soil, and therefore is often used to suggest such disturbance, where tools other than harrows should be the implements selected to bring it about. We have before had occasion to refer to the faults of the harrow, but from the number of articles which meet us throughout the agricultural press, we feel inclined to enter more fully into a description of the imperfections of this implement.

It will be remembered that the harrow tooth is an inverted cone, and can not be used without compacting certain portions of the soil, from this cone entering the soil point downward, assisted by the weight of the frame, often multiplied by its velocity when bouncing or jumping over the surface of the soil. No implement could be more incorrectly shaped than the harrow tooth for the purposes for which it is intended; and every practical gardener knows that he may harrow soil until he renders it so hard as to be unfit for culture; whereas, if a cultivator be used, the teeth of which are broad at the bottom and small at the top, then the disturbance of the soil continually assists to mellow it. Let those who doubt this fact go into a snuff factory and observe the manner in which bladders of Scotch snuff are packed. They will find that the tool used is the same shape as a harrow tooth, and by means of its use ten or twelve times the bulk of the bladder of Scotch snuff is compressed within it. Every time such a cone enters the mass, it forces the previously confined particles outward, leaving an opening for new quantities, and this is repeated until the bulk becomes so hard that it can not be entered by the harrow tooth itself.

This principle is active in degree with every tooth of every harrow when in motion. Rollers and cultivators will bring about a better state of the soil than harrows. The latter should never be used, except as a comb or rake for scraping off loose materials from the surface of the soil which are intended to be removed, and then the harrow, if used at all, should be extremely light. There are many other tools, such as various kinds of horse rakes, which might be used with much greater propriety.

We wish that some of our implement makers would prepare a proper tool to take the place of the harrow. It could readily be done by forming curved teeth, with the points enlarged, flattened toward the line of travel, and the necessary amount of strength secured in the upper part of the teeth by greater depth and less width. Such a tool would clean the surface equally well, and at the same time act as a cultivator, and not as a harrow to the soil.

### MUCK AND ITS USES.

BY H. C. VAIL.

One would imagine from the manner in which the manures of the farm are treated, that farmers do not understand their full value, and the importance of providing an amount equal to what is required to cause every acre under cultivation to yield maximum crops. There is a general recklessness in this respect which is almost entirely American in its character, and which has, in part, arisen from the fact that new lands did not require manures to be applied to render them productive, and hence the habit of wasting manures, and of even carting them to some river or lake in order to dispose of them. At the present time, however, it would be quite difficult to find many farms so fertile as to be materially injured by their application, hence we conclude that ignorance of the nature and uses of manure, coupled with a singular display of enmity to knowledge on the subject, is the cause of so much negligence.

The casual observer can not fail to notice the decrease in bulk, by the constant escape of gases into the atmosphere, and the washing by rains, of fermenting manures, and the necessity of ascertaining some mode of preventing such losses. The process of whitening which takes place when manures are exposed in masses, is termed *fire-fanging*, and results in reducing it to about 25 per cent. of its original value. To prevent these evils it is necessary to provide some substance which shall absorb ammonia and other gaseous compounds as soon as formed, and also divide the manure in such a manner as to allow its even and regular decomposition. Inert vegetable matters, such as muck, or peat, bogs, soda, etc., when properly prepared, are suitable for such use.

It is well known that the soil possesses the property of abstracting odors from effluvia; thus it is very common to bury clothing which has been worn by persons attacked by small-pox, plague, and other contagious diseases, for the purpose of disinfecting it. A fishy duck buried in the soil for a few hours will lose all its unpleasant flavor.

Clay has this property to a greater extent than ordinary soils, and charcoal in a still higher degree. Porous wood charcoal absorbs 95 times its own bulk of ammonia, 55 times its bulk of sulphuretted hydrogen, 9 times its bulk of oxygen, while aqueous vapor increases its weight from 10 to 20 per cent. Other gases are absorbed in different proportions. Wherever charcoal can be cheaply obtained in the form of dust, or waste coal from dealers, charcoal briars, or bottom of oil pits, or cinders from the locomotives, it will answer an excellent purpose for a divisor of manures and absorbent of gases; but as there are many localities where these can not be obtained, but where there is a great abundance of muck, the latter may and should be so treated as to answer the same purpose.

We know that the term muck is generally applied to deposits of vegetable matter usually occupying a low position, and to be found on almost every farm. This is in a partial state of decay, having been arrested by the presence of water and of organic acids, formed by the decay of vegetable matter, without the presence of a sufficient quantity of air to complete its decomposition. These acids preserve the mass in its present state in very much the same manner as the process of tanning preserves a hide. Remove the water, and decompose the acids, and decay will again go on. Sometimes a single winter's exposure will effect such a change. We know many farmers who do nothing more than throw out the muck on a dry knoll and allow it to remain a year or more before use. In this manner most of the noxious acids are destroyed, and the constant freezing and thawing of the mass renders it light and pulverulent.

Wood charcoal is formed by burning wood when but a limited amount of air is supplied; the mass of carbon is left after the process of slow combustion is completed. Carbon or charcoal may be formed from muck, or such portions as may contain woody fiber or carbonaceous compounds capable of being converted into charcoal. This may be effected by using some means of decomposing the mass without full admission of atmosphere. Lime and ashes have been frequently employed for such purposes, but they are both slow in their operation. The "salt and lime mixture" affords ample means for thorough decomposition, resulting in the formation of carbon just as surely as if the mass had been submitted to the action of fire, for decay is but a slow combustion. By using the salt and lime for decomposing muck, the elements of these substances are added to the manure heap and soil, thus insuring a more general supply of substances required by plants. A description of the best method of making the salt and lime mixture is given below.

Having satisfied ourselves as to the necessity and economy of using a divisor with manures, and that muck, which is to be found on every farm, will answer an excellent purpose as such, let us now proceed to dig out and prepare it for use.

The first step will be to select the driest season, which is generally in July and August. If the object be to reclaim the low meadows from which the muck is to be removed, it would be well to cut deep, broad ditches through or around such portions as require a ditch of this character. The muck removed from these should be carted to some dry upland near by, and deposited in ridges or heaps, and allowed to remain until dry; or should it be already dry enough, it may be carted to the manure sheds, or to the spot designated as the position for the future compost heap. As deposited in regular layers, strew on the "salt and lime mixture" at the rate of four or six bushels to the cubic cord, or one hundred and twenty-eight cubic feet. The mass should be kept moist, not wet, and should be turned once before use. It will require about thirty or forty days in summer, and twice that length of time in winter, to effect its decomposition. It must be remembered that this process corrects the acidity of the mass, and produces charcoal to the extent that it is supplied with carbonaceous compounds capable of producing such results.

To form a compost heap in such a manner as to avail of the full advantages of the muck, make a layer of the prepared material of the length and width of the proposed heap. Upon this place from one

fifteenth to one fifth the quantity of stable manures; then place another layer of muck—distributing the whole evenly, and in such a manner as to insure its even decomposition—then another of manure, continuing in this manner until the heap is not more than six feet high. Some persons object to the amount of muck used, stating that the expense of handling is too great; but where too small a quantity is used, the heap will decrease in size in consequence of the escape of gases, and it will also be subject to *fire-fanging*. A properly formed compost will never lessen in bulk while undergoing decomposition, for as rapidly as one portion is separated into gaseous elements, the other or inert portion absorbs and retains them until carried to the soil, and there abstracted by the roots of plants. To further the decomposition of the mass, it is necessary that moisture should be present. The best plan of insuring a regular supply is to sink a hoghead or cistern at the lowest point of the heap, so that the drainage shall run into it. If there should be none from the heap, the brown liquor of the farm-yard, spent lyes of the soap boilers, or other liquid wastes, should be poured over it. In the absence of these, water may be employed. This should be repeated two or three times each week. The constant passage of water through the mass will wash out the soluble substances in one portion of the heap and convey them to all other parts, thus rendering it of equal value throughout. It will admit new quantities of atmosphere to further the progress of decay. The necessity of turning frequently is entirely avoided, as the whole will become as fine as an equal amount not so treated would if handled twenty times with a fork.

In the absence of muck, soda, headlands, rich earth from hedgerows and fences, woods-mold, and other inert vegetable matters may be treated in the same manner, and thus rendered available. One load of a compost formed in this manner is equal in its effects to a load of the best well-rotted barn-yard manure, as ordinarily prepared, and which has decreased from one half to two thirds of its former bulk, consequently requiring at least two or three loads of fresh manure to have formed the one load of fine dung, thus proving the muck to be clear gain.

How to MAKE THE "SALT AND LIME MIXTURE."—Salt is composed of chloride and soda, and as such is poisonous to plants when it comes in contact with their roots. When lime in a caustic state is slaked by salt dissolved in water, the latter is decomposed by the former, the lime uniting with the chlorine of the salt forming chloride of lime, while the soda is set free, and taking up carbonic acid, forms carbonate of soda. Thus beginning with salt and lime, we end with chloride of lime and carbonate of soda, which forms a compound remarkable for its power in decomposing vegetable substances.

The salt may best be dissolved by standing a block upright in a large barrel from which one head has been removed; upon this place a basket containing salt; fill the barrel with water. The upper strata will dissolve all it is capable of, and being rendered specifically heavier after saturation will sink to the bottom and give place to a new quantity of water. The saturated portions may be drawn off by means of a stop cock, and used for slacking lime. The lime made from oyster shells is the best, as it contains less impurities and more phosphoric acid than ordinary limestone. It should be fresh from the kiln, and the proportions: one of salt to three of lime. It sometimes happens that the lime will not take up all the salt water. When this is the case, the mass should be turned a few days afterward and the remainder added, then allowed to lie a few days, receive another turning, after which it will be ready for use. This compound is soluble, and should not be exposed to the weather before use.

Grief for the calamity of another is pity; and arising from the imagination that the like calamity may befall himself; and therefore is called also *compassion*, and, in the phrase of this present time, a fellow-feeling; and therefore for calamity arising from great wickedness the best men have the least pity; and for the same calamity, those hate pity that think themselves least obnoxious to the same.

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