

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 112.

The Principles of Nature.

THE "DOUBLE-MIND" THEORY.

FRIEND BRITTAN:

Among the few remaining hypotheses which are still resorted to by those who seem desirous of explaining the spiritual phenomena by any means other than the obvious philosophy always offered by the unseen operators themselves, that of a *double action of the human mind* holds a conspicuous place. The noteworthy feature of this so-called explanation is, that one part of this dual system of mental operations is constantly carried on *without the knowledge of its possessor*. In other words, every man is engaged in thinking thoughts of which he is profoundly unconscious! He carries in his own brain a separate world of mind, endowed with the power of sustaining masterly arguments, imparting various and astounding information before wholly unknown, and answering with readiness many difficult questions—without his own knowledge of the fact! It would seem that any attempt to prove the falsity of such an idea would be a work of supererogation—that the simple statement of a proposition so utterly absurd would be its best refutation. Its egregious folly and error are

"Gross as a mountain—open, palpable."

and no candid person can fail to see this. Yet, strange as the statement may appear, there are hundreds of people, many of them respectable and intelligent men, holding positions of mark and influence in society, who attempt to explain the spiritual manifestations by this hypothesis.

In conversation with Mr. J. Bovee Dods, about a year since, I was surprised to hear him assert his belief, or rather his assumed knowledge, that this double property of the mind was a fact, and that in his opinion it was adequate to account for all the evidences of intelligence claimed to have been given through the manifestations! The physical manifestations he disposed of by a process equally summary and convenient—to wit, that they were merely psychological effects. That is to say, that although I and a dozen others give our concurrent testimony that we saw, each and severally, and at the same instant, a heavy dining-table rise from the floor, without visible means, in broad daylight, and when no person was near enough to touch it, yet we were, nevertheless, totally mistaken; that we saw in reality no such thing, but were merely acting under the will of some psychological power, which made us seem to see the table rise, when in fact it did not stir!

It would be an unnecessary use of my time and your space, Mr. Editor, to enumerate the reasons why neither of these attempted explanations of Dr. Dods can be true. Those reasons must be apparent to every one whose mental vision has not acquired a hopeless obliquity from long and extreme educational prejudice. It is enough to say, in reference to the first-mentioned theory, that it involves a greater "miracle" than the doctrine which it is designed to overthrow. The hitherto unsuspected possession by mankind of a mental faculty which can, in the natural or wide-awake condition of the individual, tell not only a thousand long-forgotten things in his own experience, but also impart a variety of correct information of which he has never had any previous knowledge, is, if it be a fact, a more stupendous marvel than the asserted agency of disembodied Spirits in the matter. That this is accomplished unconsciously to the wide-awake possessor of the mind himself, only adds another and a yet more enormous improbability to the crazy superstructure of bare assertions which it is attempted to oppose, like a wall, to the onward march of Spiritualism, but which, being radically deficient at the base, and rendered top-heavy by this addition, is already tottering to its fall, and will soon exist only as a ruined monument of the folly of its originators. And yet we find our "learned men"—the men of science, the physicians, and the expounders of theology—still offering this strange theory in explanation of the intelligence manifested in the spiritual phenomena of our time. It is substantially the reasoning of Dr. Dods in his recent book against Spiritualism—so far as he offers any reasons; and it would seem to constitute the principal argument yet left to the opposers of the new dispensation. Not only Dr. Dods, but a large number of the clergy, have adopted this poor fallacy. It has its advocates here in Washington; and it is for the reason that so large a number still profess to believe in it, that I devote a few words to the subject in the hope of exhibiting in a brief manner the irrationality of the theory.

Among the prominent advocates of the "double-memory" theory is the Rev. Mr. Reese, pastor of the Methodist Church on Ninth Street, in this city. This gentleman has once or twice spoken at the meetings of the Spiritualists' Conference in opposition to the idea of a spiritual agency in the production of the phenomena, and in advocacy of *double-memory* and *somnambulism* (!) as competent to account for all the facts. The papers report him thus:

Last Friday night, the Rev. Dr. Reese, who, according to his own acknowledgment, has for a year past been a "seeker after truth," and has attended "private circles," frankly pronounced the "spiritual" scheme a gross humbug, and, in practice, sheer delusion, saying it is now the duty of its advocates to establish the contrary, if they can!

I will not be so uncharitable as to believe that the Rev. gentleman is correctly reported by the papers, for he is still an attendant at "private circles" as an inquirer after truth, which would not be the case if he believed the whole subject "a gross humbug," and all its practices "sheer delusion." But I have been permitted, by a highly intelligent and respectable gentleman of this city, who is a writing medium, to copy the following extracts from a MS. volume of Spirit-writings made through the instrumentality of his hand, but without his own volition; and I call upon the Rev. Mr. Reese to show that they are not in reality Spirit-writing, if he can. The gentleman from whom these extracts are obtained is well known in Washington. He is a man of truth, and incapable of "humbugging" or deceiving; yet his hand is frequently moved to write most astonishing statements, conveying information of which he was before wholly ignorant, and often writes out doctrines to which he is himself opposed, but which he is, nevertheless, directed by this mysterious power to examine into and receive! How will the advocates of *double-memory* explain this? These brief extracts are hurriedly taken, for want of time, at random from a large-sized volume filled with writing equally remarkable. This medium's hand is used with readiness by the Spirits, and the writing is produced with great ease, freedom, and rapidity; while the character of the things written (which relate wholly to himself) often overwhelm him with astonishment. Many of the prophecies made by his invisible attendants have been fulfilled in a most remarkable manner; others, it is due to add, have not. But how is the theory of Dr. Dods and the Rev. Mr. Reese to account for the obvious intelligence which wrote the following statements? One of them, it will be seen, is in direct opposition to the gentleman's own ideas of the institution of slavery, as it now exists in the United States. Did he deceive himself by writing this out of his own brain? No, for he was as wide-awake as you are, and knew not a word of what was coming until it was written; and the statement, addressed to himself, was at variance with all his educational ideas and present belief.

CORRESPONDENCE WITH THE SPIRITS.

May 19th.—SPIRIT. We have seen your struggles with the world, and have tried to relieve you, but we have not been able. You will soon be placed at liberty. We now speak with knowledge. Your troubles will have an end by the removal of your evil Spirits, who have had power over you through life. You must not give way to despondency, but stand firm on your platform of correct principles.

May 23d.—MEX. How is this that by Spiritualism I am thrown into such uncongenial society as —, etc.? I believe, by reading the Bible, that my views of social government and obedience (to existing laws and institutions of our country) are in accordance with the laws of God!

Answer by the SPIRIT. You are not in the right path. God did not intend any of his creatures to be slaves of another class. He has permitted it for wise purposes, but he has always placed a counteracting power in the way, and made the institution of slavery always uneasy and uncertain. The time has come when this stain on humanity must be wiped out, and that, too, by the world; the world has been the aggressor in this thing, and they must expiate the wrong. You have had no part in it, and therefore you will not lose any thing by the change which is to be wrought: you must not, however, retard the work, but stand still and let those work who have been the cause of the evil.

May 28th.—SPIRIT. We know what we promised the other day, and the means will be furnished you in time. You need not take any heed as to the manner how; but it will be such as to convince you that you have been provided for by what the world calls a miracle, yet it will be by natural means, such as God provides for the accomplishment of his wise purposes.

Now here is a fact which I would be glad to have accounted for by Dr. Dods, the Rev. Mr. Reese, the Rev. Mr. Butler, or "Professor" Mattison, that Goliath of the anti-Spiritualists. Let them explain it "if they can."

The theory set up by Dr. Dods (and adopted as a last resort by many gentlemen here in Washington, including Rev. Mr. Reese) to account for the physical manifestations, viz., that *all human testimony*, as well as the unmistakable evidence of the senses, should be rejected whenever it interferes with a particular creed, is too fanatically foolish to require any comment, and it will receive none at my hands. To say that every body who testifies to the plain facts of table-moving, bell-ringing, guitar-playing, etc., is *deceived* or "psychologized," is as silly a defense as can be set up. I might, with equal propriety, coolly inform Dr. Dods that although he firmly believed his wig to be properly adjusted on the top of his head, yet he was only laboring under a delusion in that respect; that the aforesaid useful appendage was, in point of fact, plainly attached to the end of his nose; although he couldn't see it in that light, being under the all-pervading "psychological influence." As well might I tell the Rev. Mr. Reese, that he, too, was deluded in supposing that he delivered a sermon to his congregation last Sunday forenoon, that he was in reality only *dreaming* that he was preaching, being actually as comfortably asleep in his own study at the time, as some of his congregation appeared to be at church.

It is apparent that no rational mind can for a moment entertain such grossly absurd propositions when subjected to the analysis even of a minute's reflection; and I allude to them thus, only to exhibit the ridiculous extremes to which the opponents of the spiritual philosophy are driven, in their unaccountable efforts to stay its progress. The opposition mani-

fest by the clergy and others to this great and mighty truth, with all its wisdom, its principles of love, and its holy and sublime faith, is certainly a most extraordinary spectacle, whether contemplated in its general character and extent, or in its multifarious and inconsistent phases. But of all the singular forms and methods of this opposition, that which relies upon the "double-memory" and "psychological" theories seems to be the most strange and unaccountable.

F. L. BURR.

WASHINGTON, June 5, 1854.

THE ASCENDED POET.

THOMAS L. HARRIS.

"Temples not made with hands,
In heaven's far, golden lands,
Rise, thronged with angel bands
Of the Ascended.
Stars of the Soul, that shine
O'er the dim cope of Time,
Be your calm life with mine
Deathlessly blended.

"Souls of great Poets gone,
Whom God hath breathed upon,
Speeding in glory on,
Upward forever,
Bidding the world adieu,
Breathless I fly to you;
Shine on my longing view,
Aid my endeavor."

Thus in his turret dim,
Watching the bright stars swim,
Chanting his vesper hymn,
Fair as a maiden,
Death found a Poet young,
Whose life-song paused unsung,
Like music on the tongue
By love o'erladen.

Gently he soared away,
Led by a winged ray,
Into Life's inner day,
Angels before him.
Space, like a morning mist,
By the swift Sunrise kissed
To cloudless amethyst,
Vanished from o'er him.

Bathed in celestial balms,
Tranced in untroubled calms,
As saints who pray with palms
Crossed in sweet slumbers,
Found they the Poet dead,
And, full of awe, they said,
Came from the stars o'erhead
Mystical numbers.

"Joy! for a Soul of Fire
Joins our angelic choir.
Sweep, sweep the mighty lyre,
Haste to receive him;
Free him from Earth's alarms,
Greet him with fairest charms,
In Love's immortal arms
Deathlessly wreath him."

May, 1854.

DIGEST OF CORRESPONDENCE.

A WARNING VOICE.—Under this head, Mr. JOSEPH D. STILES, of Weymouth, Mass., sends us a foreboding and somewhat terrific communication, purporting to be dictated by the Spirit of Daniel Webster. After descending faithfully on other questions, and portraying "the iniquities" of recent legislative enactments, as tending greatly to hasten a final and terrible political crisis, the Spirit proceeded as follows:

"Foreigners are now watching with intense interest and anxiety the moment they can strike, and thus get the States under Popish and Catholic rule. Ship after ship brings over hundreds of them, to help work out American destruction. Honor and principle will be laid aside. They are studying their lessons well. Their priests are their teachers. They are wending their way into your national councils, filling important trusts in your navies and arsenals—thus furnishing them with facilities for a speedy outbreak and bloody revolution. The simple fact of their having charge of the American arms will better enable them to succeed in their nefarious purposes. The monuments erected to the memory of America's noble sons will crumble to atoms before the invasion of a foreign foe, and ought to be left to tell of their former greatness. The principle of Jefferson, 'Beware of foreign influence,' is forgotten. Stealthily is Catholicism pursuing its way into the very vitals of the nation. While your rulers are striving to perpetuate human oppression, there is a party who, taking advantage of the excitement consequent upon such agitation, are studying the ruin and downfall of the country. O my country! canst thou be so blind to thy interests as not to see the portentous storm that is brewing over thee, destined, sooner or later, to fall on thy devoted head! I would strive, with all the power I can command, to avert such a calamity, if thou wouldst but hearken to the voice of wisdom. DANIEL WEBSTER."

After the above communication was written, I felt violently the pres-

ence of another Spirit, who influenced my hand to write the following sentence:

"I indorse all that friend Webster has said."

"GEORGE WASHINGTON."

Many of our readers will remember a communication of similar import with the above, which we published several months ago, as professedly emanating from the Spirit of Washington, and we have learned that the same gloomy prophecy, in all its essential features, has been given in numerous instances, through different mediums and by different Spirits. We are no alarmists, nor would we cry "peace and safety" while our country may be slumbering upon the brink of a volcano; and we lay these facts before our readers in the hope of exciting a more careful and active vigilance in respect to the preservation of our civil and religious rights.

MARY L. PEASE, of Cincinnati, writes us a communication on the general matters of spiritualism, in which she states some curious particulars in her own experience as a medium. We condense that portion of her remarks as follows, not having room for her somewhat lengthy communication entire. She says that when she has heretofore been entranced, her Spirit would leave her body, which latter would immediately be taken possession of by another Spirit, generally that of her mother. She would then find herself, as it were, in a vast extent of space, surrounded by a bluish-gray atmosphere, and by other Spirits, whom she distinguished from persons in the body by their peculiar celestial aspect. In one or two instances, after her mother's Spirit had entered her form, she was prompted to return to it with another Spirit, in order to see what could be done in the way of tipping a table. She found her mother, who occupied her body, sitting with hands extended, but the table on which they rested was *invisible* to herself and the Spirit who accompanied her, as with their spiritual eyes they could only see spiritual things. She took hold of one arm and the Spirit accompanying her took hold of the other, and drew them back quickly three times, when the concussions of the tipping table were heard by them, though the table was not yet seen. Her spirit companion did not know what produced the noise until she explained the matter, and she learned that there were many in the spirit world who do not know how such sounds are produced, but entertain various and conflicting opinions about them. This is among the numerous facts which go to prove that spirits can not see material things, unless they are entranced in a *reverse manner*, so to speak, and thus brought back to the earthly plane of perception.

Mr. A. M. WHITE, of Springfield, Mass., writes us, suggesting the propriety of instituting some measures for the publication and circulation of tracts on the spiritual phenomena and their philosophy. A measure of that kind, judiciously instituted and vigorously carried out, would doubtless be efficient in procuring for the new developments the attention of many who would otherwise pass them by comparatively unnoticed; but the practicability at this present time of the measure suggested by our correspondent, can of course only be determined by such spontaneous movements of the friends of spiritualism as this suggestion may call forth.

Mr. M. S. PITTIT, of Fredonia, N. Y., criticising the position of Dr. Dods, who argues that the so-called spiritual manifestations are the result of the action of the involuntary powers of the mind, says: "I have found greater difficulty in controlling the movements of a light stand, with the hands of two small girls as mediums simply laid on it, than I would in rolling a barrel of flour up an inclined plane of thirty degrees' elevation. I have seen a stand suspended in the air with only the tips of the fingers of one hand of a small girl as medium laid upon the edge of the top. Powerful involuntary action, that!"

THE CONVENTION IN BOSTON.

We learn from the *New Era* that the Spiritualists of Massachusetts assembled, agreeably to previous announcement, in Convention at the Melodeon, on Friday, the second instant, and organized by appointing Dr. H. F. Gardner President, and other officers; after which the Business Committee, consisting of John M. Spear, Rufus Elmer, A. J. Davis, Mrs. B. L. Corbin, and Mrs. S. B. Butler, presented, FIRST, a series of propositions designed to regulate the proceedings of the Convention, which were accepted and adopted. SECOND, a number of questions were submitted, designed to elicit important information respecting the past progress and present condition of the cause. We extract the several interrogatories, which were as follows:

FIRST. During the past year has the new Spiritual movement advanced—if so, in what respects?
SECOND. Can this Convention give media instructions, so that they can be more harmoniously unfolded?
THIRD. Are associations formed in the Spirit-world? If so, what are the evidences thereof, and what relation have they to the condition and needs of the inhabitants of the earth on which this convention is now assembled?
FOURTH. Does this Convention deem it expedient to hold a National Convocation? If so, will it designate a place, and will it select persons to represent it, and will it defray the traveling expenses of its delegation?

FIFTH. Will this Convention adopt a plan for hospitably entertaining strangers who have come to attend its sessions, and whose circumstances are such that it is inconvenient to be at heavy expense while it continues its meetings?

SIXTH. What relation does the now opening era bear to the Christian era?

SEVENTH. What measures, in general, can this Convention adopt for the more perfect unfolding of the new era?

During the subsequent deliberations of the body, the subjoined resolutions were presented, discussed, and adopted as the sense of the Convention. They are rational and liberal in their spirit and language, and, so far as they go, will be very generally accepted as an expression of the views of Spiritualists elsewhere:

1. Resolved—That in the opinion of this Convention, Spirits who once lived in the flesh do communicate with mortals.
2. Resolved—That, while at certain great epochs of the world's history especially, as also more or less at intermediate periods, similar communication has been enjoyed by the human world, yet that no age has ever witnessed so scientific, so philosophic, and so comprehensive a method of Spirit-manifestation, as the present age.
3. Resolved—That while we recognize in Spirit-phenomena a mixed character of the true and the false, yet in the opinion of this Convention the former, by a vast majority, constitute the rule, and the latter the exception.
4. Resolved—That the great, leading object of the Spiritual Movement is not amusement or excitement, but rather the radical reform and permanent well-being of the whole human race.
5. Resolved—That the Spiritual Movement is not sectarian, but world-wide in its aims and purposes; that one of its great objects is the complete overthrow of all sects, all parties, all mere clanship—the utter demolition of all perverted human selfishness, whether embodied in individuals, in collective bodies of men or institutions.
6. Resolved—That while the practical operations of Spirit-phenomena are necessarily destructive, as all truly radical and worthy movements must necessarily be, especially in their incipient stages, and while any vice remains to be eradicated, yet that the constructive element of Spiritualism far outweighs its opposite, and teaches us that while it may be necessary to tear down the old, our great work is, after all, to build up—to construct a new world of thought, of feeling, and of life.
7. Resolved—That the only standard which the human race has ever had, or now has, by which to test the divineness or value of inspired or spiritual communications is its own intuitive perceptions as to what is worthy of God and useful to man.
8. Resolved—That we recognize the Bible as a valuable repository of the historical and inspired writings of past ages, and that while we devoutly accept ALL TRUTH that can be found in its pages, we hold it to be not only our right, but our duty, to exercise our "private judgments" (according to the cardinal principle of Protestantism) in determining the value of its several parts and the source of their inspiration.
9. Resolved—That the legitimate authority of the Bible can lose nothing by the severest scrutiny; while many of the obscure portions of that volume are beautifully illustrated, and many of its difficult portions are fully corroborated by the modern Spirit-phenomena.
10. Resolved—That in questions of morals and of faith, we acknowledge no authority but that of perceived truth, and we regard ALL TRUTH as DIVINELY AUTHENTICATIVE.
11. Resolved—That we warmly sympathize with all the great leading features of the Reform Movements of the age—such as the abolition of American Slavery, the Temperance Cause, the abolition of Capital Punishment, Prison Reform, the removal of Licentiousness and Gambling, the Woman's Rights Movement, Peace, and Social Reorganization; and we now proclaim it unreservedly to the world, that in our opinion, all these reforms, as well as all others which bleeding humanity needs, come legitimately within the range of the Spiritual Movement, are embraced in the objects it has in view, and will be finally most effectually accomplished by its instrumentalities.

12. Resolved—That while we recognize the necessity and usefulness of the common Spiritual Phenomena in arresting the attention of the skeptical and indifferent, and producing conviction of the truth of Spiritualism in their minds, we at the same time most devoutly believe that the time has come for work; for wise and earnest cooperation with the powers above in their beneficent labors, for the harmonization of individual character, the removal of physiological vices, and the positive establishment of health and true bodily vigor, whereby in the individual, as well as society, may be laid the foundation of a true, comprehensive, and permanent spiritual salvation; and we hereby pledge ourselves to use our time, our talents, and our means, to all reasonable extent, in thus introducing and building up the Kingdom of Heaven among mankind.

13. Resolved—That the only hope for humanity is in the thorough exposition and practical exemplification of Harmonical principles.

14. Resolved—That this Convention deems it expedient to hold a National Convocation at such time and place as the State Central Committee may think best, and in unison with the views of friends in different parts of the Union.

15. Resolved—That the State Central Committee be directed to correspond with leading Spiritualists in the United States as to the place of the gathering.

16. Resolved—That the State Committee be directed to prepare all matters of business for the next Convention, and publish the programme in their call for said Convention.

The following named persons were chosen by the Convention as a State Central Committee for the year ensuing:

J. S. Loveland, Charlestown.	Mrs. S. B. Butler, Boston.
Albert Bingham, Boston.	W. S. Hayward, Hopedale.
John M. Spear, Boston.	Mrs. R. Bassett, —
Rufus Elmer, Springfield.	Mrs. B. L. Corbin, Milford.
Miss Eliza J. Kenny, Salem.	Charles Buffum, Lynn.
Dr. H. F. Gardner, Boston.	W. R. Hayden, Boston.
S. C. Hewitt, Boston.	

The Convention also nominated and elected twenty-three persons to represent that body and the interests of Spiritualism in Massachusetts, in a National Convention, to be called hereafter, as proposed in the fourteenth resolution.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, JUNE 24, 1854.

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

CHAPTER IV.

In the discourse under review, there are some points assumed that are either so trifling or so inconsistent as to require no comment. These I may venture to pass over in silence, that particular attention may be given to those things which are supposed to wear at least the semblance of plausibility.

Dr. Butler cites the parable of the Rich Man and Lazarus (Luke xvi. 19-31) to prove that the Spirits of the departed can not revisit the earth and hold intercourse with men. We extract the following, *verbatim*, from the fifth page of his discourse:

"It is not allowed them, even for a brief period and a blessed and benevolent object, to depart. The rich man, in torment, desired that Abraham might be sent to his brethren on earth, to warn them lest they should come to the same wretched end. It was not permitted. It was expressly said that they had Moses and the prophets, and that these were the only influences and aids which would be granted to deter them from sin and hell. It was added that these were sufficient; and that if not convinced by them, neither would they be persuaded, though one went to them from the dead. This is testimony directly to the point, and, if Scripture is to decide the point, perfectly conclusive."

Even the ordinary reader will be quite likely to detect, in the preceding quotation, Dr. Butler's loose and careless manner of treating his subject. He represents that the rich man "desired that ABRAHAM might be sent to his brethren on earth, to warn them lest they should come to the same wretched end;" whereas, the request was that Lazarus might be permitted to go on this benevolent mission. This might be deemed excusable in a gentleman of some other profession. Had Dr. Butler received his degree at a medical instead of a divinity school, we might permit this egregious mistake to pass without particular notice; but it is otherwise. Our author claims an acquaintance with Biblical theology; he undertakes to teach with authority, and yet here is *prima facie* evidence that his reading of the Scriptures has been so careless and superficial that he confounds Abraham with Lazarus, and then prints his blunders in a book to confound other people, who are wont to receive their divinity very much as they do the mild form of small-pox, namely, by inoculation from the doctors. We respectfully suggest that Dr. Butler would do well to embrace an early opportunity to give the New Testament, and especially the parable of the rich man and Lazarus, a careful reading, for the attempt to "walk by faith and not by sight," in this region, may not be altogether safe. The theological traveler should have his eyes open, or he may possibly stumble into the "great gulf" which is well known to exist—in this parable.

It should be observed that what is said of the rich man, his brethren, and the beggar, including the interview between the former and father Abraham, is not a relation of actual occurrences, but merely a parable which is a fabulous or allegorical representation from which some important moral or useful instruction is to be derived. The parable is, therefore, to be understood, world or habitation of departed Spirits. It is worthy of observation, that the whole description accords with the heathen idea of that world. The Greeks and Romans divided that invisible realm into *Bylium*, the abode of good Spirits, and *Tartarus*, the dwelling-place of impure souls, and these were separated by an impassable river or "gulf," across which the inhabitants could distinguish one another, and hold oral intercourse. The Jews had imbibed substantially the same views, and it is manifest that the author of the parable borrows this mythological imagery to illustrate the moral and personal bearings of his subject.† The rich man who "was clothed in purple and fine linen, and fared sumptuously," is presumed by eminent Biblical critics to represent the Jews and their hierarchy, and the "beggar named Lazarus," is supposed to denote the Gentile nations, whom the Jews literally treated as beggars and outcasts, unworthy of their sympathy or of the Divine regard. The Pharisees were present on the occasion, and the Teacher took the opportunity to expose their self-righteousness and inhumanity, as well as to indicate their utter hostility to the highest and holiest imbeculations. They were ready to reject the truth when it was spoken by one whom they did not love; they bore false witness against him, while, at the same time, they pretended to respect the Law and the Prophets, which forbade these things. That they might feel the force of the rebuke contained in the parable, Abraham, whom they professed to love and reverence as their father, is introduced and made to administer the reproof, and to say, respecting the "five brethren" of the rich man—the Pharisees themselves—"They have Moses and the prophets; let them hear them."

But we are not called upon to explain the parable. It will suffice for our present purpose, if it shall appear that it is not the record of an actual occurrence, and that, if it were so, it can not be made to countenance the views of Dr. Butler, as expressed in his discourse on "Modern Necromancy." Now we hold that all this is distinctly implied in the language of the parable itself. But admitting the whole to be a literal narrative, does it authorize what Dr. Butler assumes? Most certainly not. On the contrary, it obviously contradicts his assumption. The rich man evidently entertained the opinion

* This view has been entertained by the most distinguished commentators, as will be perceived from the following opinions:

1. LIOURZOT. "Whoever believes this not to be a parable, but a true story, let him believe also those little fairs, whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the rich glutton stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one too, that never had any being, but merely in parable."

"The man who, though they had Moses and the prophets, did not believe them, may, would not believe, though one (even Jesus) arose from the dead."

2. WARRY. "That this is only a parable, and not a real history of what was actually done, is evident, because we find this parable in the *Gemma Byzantinum*, whence it is cited by Mr. Sheringham in the preface to his *Joma*."

See also Hammond, Wakefield, Dr. Gill, Theophylact, Bate, and others, who support the same general view, and show with sufficient clearness that this allegorical representation can no more settle a controverted question of fact and philosophy, than a passage from the "Pilgrims Progress," or from "Salander and the Dragon."

† Dr. Campbell, a distinguished theologian of the Church of Scotland, who was, in the latter part of his earthly life, at the head of the College at Aberdeen, says, that although the Jews did not so far adopt the heathen fables as to generally employ the same names and forms of expression, yet that "their general train of thinking came pretty much to coincide." This statement is supported by other Biblical expositors, and by the undeniable facts of history. Hence, in borrowing his imagery from the pagan mythological philosophy, Jesus did not render his discourses unintelligible to the Jews.

that Lazarus could go back to the earth, or he would not have been likely to prefer such a request. It certainly does not appear that any insuperable obstacles were visible to the petitioner, or that it once entered his mind that any such existed. Hence he appears to have urged the request as though compliance involved no serious difficulties. Was the rich man laboring under a mistake in supposing that Lazarus could go back? If so, why did not father Abraham correct his error, and at the same time decide the present controversy, or furnish the direct testimony which Dr. Butler now finds in his own imagination instead of in the parable. Is not this silence on the part of the patriarch, touching the main issue, deeply significant. He refused to comply merely on the ground that the proposed mission would be unavailing. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." What, then, does the parable teach respecting intercourse between Spirits, and men? It can not be difficult to answer this question. The rich man entertained the idea that departed Spirits had power to return to earth, and to communicate with mortals, and therefore requested that Lazarus might be sent on such a mission to his brethren. Now, inasmuch as Abraham did not contradict this idea, nor so much as imply that there were any obstacles growing out of the mode of that existence to prevent the proposed return, the only natural inference is, that the parable plainly indicates the doctrine of such spiritual visitations and intercourse. Our author affirms that "this is testimony directly to the point, and perfectly conclusive." If it be so, we certainly have no occasion to offer counter testimony, for Dr. Butler's assumptions are already exploded by his own witness.

The following extract from the fifth and sixth pages of the Doctor's discourse, for the bold dogmatic spirit and utter recklessness of statement which it exhibits, is not likely to be transcended:

"It is to be remarked, moreover, that among all the strange and marvellous events of both dispensations, there is not one instance on record of the manifestation of a disembodied human Spirit to the minds of men. Samuel appeared to Saul under the incantations of the witch of Endor, as much to the surprise of the sorceress as to the terror of the impious king. But it was not the disembodied Spirit of the prophet which manifested itself to Saul. It was his body, or a visible representation of his body, which God miraculously summoned for his own wise purposes. Moses and Elias appeared in visible forms, talking with Jesus on the mount of transfiguration. At the time of the Saviour's crucifixion, it was not the disembodied Spirit of the saints that revisited the earth, and peeped, and muttered, and rapped through floors and tables at Jerusalem; but it was "the bodies of the saints that arose and appeared unto many." There is not, amid all the marvellous appearances of angels, and of men temporarily summoned from the regions of the dead, which are recorded in the Old and New Testaments, a single instance of a disembodied human Spirit manifesting itself on earth and communicating with men."

Here the author positively affirms that neither the Jewish nor Christian dispensation has furnished a single instance of the return of a departed human spirit, or the manifestation of such a presence to the minds of men. Speaking of the case of Samuel, Dr. Butler says, it was not the "spirit of the prophet"—i. e., the prophet himself—which appeared to Saul; but we are told that God performed a special miracle, either reconstructing the decomposed body of Samuel or otherwise producing a visible image of the prophet's form. Thus the Divine Being is represented as directly cooperating with the Witch of Endor by a most unusual and marvelous display of his power, and for what purpose? What, but to give the most signal indorsement of witchcraft and to deceive the Hebrew king by causing him to believe that the Spirit—Samuel himself—was really there, when it was only an automaton figure that arrested his attention. Our author and his brethren are shocked with the profane nonsense of Spiritualists, who maintain that departed human beings come back and make their presence felt among men, by revealing their forms, or otherwise, but he evidently presumes that it altogether comports with the dignity of the Divine nature to do the same thing, even to produce a mere puppet to support the pretensions of an old woman, who, according to our author's notions, was in league with the devil. Is not this straining at the gnat and swallowing something larger? Moses and Elias are disposed of in the same manner. It is all the work of an instant. Their immortal natures are exercised by a single dash of Dr. Butler's pen, and behold they are nowhere.

Jesus doubtless thought that he was honored by a Spiritual visitation "on the Mount of Transfiguration." Moses and Elias verily appeared to be there, with all the imperishable elements and faculties of their spiritual being. But according to Dr. Butler, they were not there at all; Jesus merely saw and conversed with "visible forms," composed of common earth and air. In like manner all the saints who are said to have appeared at the time of the crucifixion are promptly dismissed or forbidden to show themselves, while their mortal remains, disorganized, corrupt, and corrupting, are made to crawl through six feet of kindred earth, and to stalk abroad on its green surface. It was not the departed saints who "appeared unto many," according to Dr. Butler, but only a number of soulless bodies, which very much resembled the saints themselves! To such unmitigated absurdity modern theologians are driven to get rid of the Spirits. Like children frightened at a ghost, they rush headlong and blindly away, not pausing to consider whether, in order to escape the phantoms, it be better to dive into a ditch or stumble over a wall.

But Dr. Butler's ideas on this point are so far removed from the realm of daylight probabilities, that they will not be likely to find many intelligent advocates. Persons of refined tastes and cultivated minds will hesitate to embrace a theory which must hereafter appear as a mere exercise on the palsied and dying body of popular Theology.

THE INVESTIGATOR AGAIN.

It will be recollected that our first remarks respecting the *Investigator* were called forth some three weeks since by an article which appeared in that journal, and we have now to say, they were graciously received and responded to in the spirit which dictated their expression. The editor was pleased to refer to our article as affording a "remarkable instance of candor, courtesy, and kind feeling in a Christian opponent," all of which graces, it is just to say, our cotemporary cordially reciprocates without so much as claiming to be a Christian, even by profession. We are sorry that such examples are "remarkable" in these days; for the honor of the church and our common humanity, they should be more frequent.

It will be perceived from the following paragraph, which we extract from the *Investigator*, that our explanation of the statement to which the editor took exception was rather satisfactory than otherwise:

"After so many 'good words for the *Investigator*,' we don't feel very belligerent toward our Christian friend; and will add further, that his explanation of the remark to which we took exception, looks very reasonable, and requires of us the taking back of the 'general imprec-

ment.' We accordingly recant. The Spiritualists, or perhaps we should say, S. B. BRITTAN, editor of the *TELEGRAPH*, does not abuse or misrepresent infidels; to his credit as a Christian we record it, though we do not agree with him that deists and atheists do not belong to infidels. We regard all men as infidels who disbelieve the Divine origin of the Bible and the Christian religion; and of course the deists and atheists are included—all of whom, so far as we know, 'faithfully follow their honest convictions, whatever they may be.'"

We are quite well aware that the words *infidelity*, etc., are popularly used in the sense in which they are regarded by Mr. Seaver, and that this is sanctioned by the lexicographers; at the same time, we think that this use of *infidelity*, or *infidels*, which seems to have been authorized by popular sectarian usage rather than by the real import of the word, should not be countenanced by civil people and reformers, especially since it has become a term of reproach.

FATHER WOOLSEY AND NECROMANCY.

Several of our orthodox brethren have occasionally resorted to the Spirits of departed human beings for information relative to their mundane affairs. This has occurred when there appeared to be a possibility of making it pay. The subjoined paragraph from the *Cleveland Plain Dealer* furnishes an illustration of this kind. Father Woolsey, it would seem, thought it very wicked to consult a Spirit—it might be the "Evil One" who would answer—but then his pocket-book and contents were valuable, and so it might be excusable for a devout man to meddle with the "abomination" a little, having, at the same time, a sincere desire to make it profitable. There may be several pious people equally ready to go to the source of the manifestations for one hundred dollars or less.

But here is the account of Father Woolsey's first experiment in necromancy, as given by the *Plain Dealer's* correspondent, and if a large majority of the skeptics are not converted by it, we may be allowed to infer that it is because they do not feel the weight of the argument precisely where Father Woolsey did, i. e., in the region of the pocket:

ONE GOOD THING THE SPIRITS HAVE DONE.

WILLOWSBY, April 19th, 1853.

Eds. Plain Dealer—A few days since, B. Woolsey, Esq., of this place, a very distinguished Methodist, whom many of your readers know by the name of Father Woolsey, lost his pocket-book, containing nearly \$100 in bank notes. After long and anxious searching for days, no trace could be found of it. Now Uncle Ben is a God-fearing man, and, without was afraid to tempt God by consulting familiar spirits. Yet the bare possibility of finding his money induced him to consult them. The Spirit said he accidentally dropped his pocket-book in his own yard, that an individual (describing him) picked it up, and fearing to pass the money, gave it to another individual, an Irishman, who exchanged it in Cleveland for gold, that the Irishman kept half, and the man who picked it up half. On this information the Irishman was charged with it, and all the circumstances, place, where found, and kind of money exchanged for, and what exchanged for, made known just as the Spirit detailed it, whereupon the Irishman and his friend owned up and refunded the money, greatly to the joy of Father Woolsey, who thinks there must be something in it.

SIEGE OF TROY BY THE SPIRITS.

The Spiritual cause seems to flourish in Troy, notwithstanding the efforts to betray and crucify its fair and unoffending disciples. It will probably survive the present guardians of popular education in that city, and shed immortal light and blessing on those who sit under the shadow of that "Board." We make a brief extract from a letter just received from an old friend who bears our name, from which it appears that the Sunday meetings of the Spiritualists are highly interesting and very numerously attended. There are some rough boards left in Troy, but Spiritualism will plane them down in a short time.

The Spiritual cause is onward in Troy. On Sunday, the 28th May, a young lady (I am not at liberty to give her name), who attended our Conference, was entranced, and spoke to us for one hour, taking a text and delivering a regular sermon; then a prayer was offered up through her, which in chasteness and beauty I have never heard excelled; after which she closed by singing, which enraptured the entire audience. During the services many persons were melted to tears. The sermon purported to come from the Rev. Dr. W. E. Channing, and the style and subject were such as to justify the claim respecting their origin.

On Sunday, the 3d June, the same medium paid us another visit, and was on the floor in the afternoon, delivering a sermon, praying and singing, one hour and a half. Finding the hall would be too small for the congregation in the evening, Harmony Hall, one much larger, was obtained, and the lady medium entertained us for one hour and thirty-five minutes, in services of the same general kind as before. The sermon was on the subject of the *Trinity*, as understood in the Spiritual world. It purported to emanate from the renowned Emanuel Swedenborg, and was admitted by all to be the most masterly production that any present ever heard delivered. The singing was said to be from Mozart. The audience was very large, respectable, and attentive, and I think all left wiser than they came. It was the greatest day for the glorious cause of Spiritualism in this city I ever saw. You may rest assured we are not asleep in Troy.

Fraternally and affectionately yours, S. B. BRITTAN.

EPISTLE FROM A FRIEND.

Troy, June 4, 1854.

DEAR BRITTAN:

If you could walk out here and inhale the balmy atmosphere, hear the music of the birds, and repose your optic nerve on the soft, green mantle strewn over classic Mount Ida, you would not wonder that blessed Spirits willingly visit this pleasant city. We have most harmonious circles at Mr. White's Room, which is elegantly and tastefully fitted up here in the Museum building; and the Sunday-afternoon Conferences, held over Mr. Waters' store, are well attended by refined and intellectual people, whose earnest, thoughtful manner, and absorbed attention is a refreshing contrast to the violent efforts made in some of our fashionable churches to resist the drowsy influence of the god Somnus.

Nor is it strange; the teachings they receive from their sleek parsons,

Though well arranged with taste and art,
Play round the ear, but come not near the heart.

Miss Jay, of Albany, an intelligent and lady-like medium, has been here for two Sabbaths. She is the most extraordinary speaking and singing medium I have ever heard. Last Sunday evening I had the pleasure of listening to a discourse from her lips, when in the entranced state, upon the immortality of the soul, which for sound logic, correct reasoning, classic and refined imagery I have never heard equaled by any other medium. After this discourse, which flowed in a continuous stream of beauty, pathos, and power for upward of one hour, she rested, and was again entranced, and the Spirit of Catalini, the Italian cantatrice, took possession of her, and sang of her land of love and "poetry—classic Italy." It could scarcely be called singing—it was a Niagara of gushing melody, and the lady's usual power is limited. Here is a psychological case for Dr. Dods to investigate.

The circle, as I said, is harmonious, and the manifestations of the highest order. To me, 'tis an oasis in my work-in-day existence, refreshing my soul, soothing and strengthening it for the battle of life.

I send you some trifling lines I placed on the little stone

that marks the resting-place of my child's ashes—not for any merit they possess, but to show how natural to the human heart are the aspirations for immortality. They were placed there eight years ago, before the great truth of the nineteenth century had burst upon the world:

Thy little form is 'neath the sod,
Thy soul hath joined the angel-band
That worship 'round the throne of God
In the eternal Spirit-land.
God will take what he hath given,
'Twas writ by an inspired hand;
Weep not, earthly ties are risen;
We'll meet our child in Spirit-land.

A. W. FENNO.

DEAR FENNO:

Our heart leaps to inhale that mountain air and to listen to the music from which you derive so much of the inspiration of health and joy. But our life is not all spent in the great city, where man and his works are so openly revealed and God and Nature so much obscured. At the close of the week we are wont to steal away from this modern Babel to repose for a day in our quiet home at Bridgeport, Conn., where the fresh breezes fan our throbbing temples and revive our wasted energies. The birds sing to us on "Goden Hill" as they sing to you at "Mount Ida"; the influence of bright Spirits is around us like the sunbeams; the smiles of those we love gild the hours; the music of their speech falls on the ear like a sweet melody, and we feel inspired—not, it is true, with the burning inspiration of genius, but with a serene love of life, and truth, and beauty, and with emotions of grateful joy.

My friend, there is a kind of inspiration even in "ashes," when we reflect that they were once cherished in plastic and radiant forms, animated with vital fire. The rude, cold earth may chill and blast those tender forms which once nestled in our arms, and the rough winds may scatter the ashes, but, thank Heaven, their memory remains with us, like a beautiful benediction, while their spirits are immortal in the home of the angels.

EDITORIAL CORRESPONDENCE.

CLIFTON HOUSE, NIAGARA FALLS, CANADA;
Side, Wednesday, June 8th, 1854.

BROTHER BRITTAN:

Mr. and Mrs. Chapin, myself, wife, and son, Henry Dyer, arrived here this morning. The scenery along our route has been delightful; the trees are putting forth their leaves and blossoms; corn, rye, wheat, oats, etc., are springing up and approaching their maturity. The whole earth appears to be filled with life and animation. On the Mohawk Flats, as they are called, I observed that for many miles the country is comparatively level, with gentle slopes. The soil is very rich, and produces abundantly. Some of the fields of wheat and corn extend back from the road as far as the eye can distinguish, and it delights me much to find the farmers taking measures for a bountiful harvest; especially am I gratified to find that seed has been very liberally sown this year, because I think we shall find markets for breadstuffs abroad. While Europe is at war, let us keep peace at home and be prepared to feed her people. The prospect of increased demands for provisions of all kinds, growing out of the commotions in the old world, should not be lost sight of by the farmers.

Farming interests in many sections of our country have been most shamefully abused, and the lands suffered to run out—to become unproductive and worthless. This is all unnecessary, and wrong. In my estimation, no man has a right to own lands who does not continually improve them, and make them more and more productive, and no man can own them long who suffers them to degenerate.

Lands in this country are comparatively new, and have been generally productive; hence the farmers have prepared the ground in the old-fashioned easy way, and sowed seed without knowing, and frequently without trying to know, whether the ground contained the elements necessary to compose the grain which they desired to produce. They have not generally known what the constituent parts of the different soils and grains are, and therefore could not judge of the adaptiveness of the land to the production of the crop sought to be produced. The seed has generally been sown broadcast by guess, or at hap-hazard; and the consequences have been frequent disappointments in the return for the labors of the husbandman, discouragement and abandonment of farming.

We see (more at the South and East) miles of territory laying waste and barren, while the people, huddled round such streams as are capable of driving machinery, are giving their attention to mechanical pursuits. I don't think I hazard much in saying, there is no mechanical business carried on in the interior and rural districts that can be made to pay so large a per centage on the capital invested as would farming carried on in a scientific manner. The agriculturist must know what are the constituent elements in different vegetable products, and the capability of the soil to furnish those elements in due proportions. Knowing the substances which are lacking in the soil, it is no difficult thing to supply them.

Sixty acres cultivated understandingly is worth more than two hundred acres managed blindly or by guess. Farmers should get their soils analyzed so as to ascertain what is needed to produce certain results, and by this means they may know when the seed is sown what the return in ordinary seasons must be.

If there is any one thing more than another which it pains me to observe as I pass through the country, it is the smoke of fires consuming wood and timber to get them out of the way. It seems to me that those who thus burn their wood and timber are blind to their best interests and the interests of society, and know not what they do. Travel where you will in this region, and along the line of railroad, on both sides, as far as the eye can reach, you will see but here and there a grove remaining, and these have been spared more for shade-trees than anything else. The whole line is studded and fenced with stumps cut so high that one or two feet of the best timber is wasted in the first place, and then valuable logs and immense quantities of wood are thrown together in piles and burned on the ground. This practice, in view of the scarcity of wood and timber, and the time required for their growth, is at least extremely reprehensible.

It would be no less interesting than alarming to know the actual quantity of wood and timber used in the New England States during the last fifty years, the quantity burned on the fields, and the quantity yet standing. A fair examination would show that man has recklessly deprived himself of these essential articles, and that he will soon be driven to the almost exclusive use of coal and iron to supply their place. But I have run off the track on which I intended to travel when I commenced this letter. My excuse, if any be required, must be sought for in the sympathy I feel for the farming interests of the country, and in the power of these rural scenes to awaken reminiscences of my early life, which was spent on a farm in the old Bay State.

CHARLES PARTRIDGE.

Washington and the South.

FROM OUR LOCAL CORRESPONDENT.

WASHINGTON CONFERENCE.—On Friday evening, June 9th, the President (Dr. CRAIG) announced that it would hereafter be expected of gentlemen who attended the meetings of the Conference, that they will conform strictly to the design proposed and stated at the formation of the Society, to wit, to confine their remarks to the narration of facts, the statement of ideas tending to elucidate the subject under consideration, the friendly interchange of sentiment and experience, etc. There had been too much discussion and debate. It was not the design of the friends who organized this Conference, that it should grow into a debating lyceum, wherein the grounds of a faith felt by many to be sacred, were to be discussed by a promiscuous assemblage of opponents, and not always in the kindest spirit, either. In its proper place, no friend of spiritual truth has any reason to fear or shun discussion and the full examination of facts and doctrines. This, indeed, is what we most desire. But gentlemen come here to declaim, to oppose, to debate, in a style almost as befitting a partisan political meeting as an assemblage of quiet and earnest investigators of a great spiritual truth. It is not our province to dispute about the reality of the manifestations. *Spiritualism claims to be a fact*; its friends maintain that it is supported by tangible, positive evidences in every section of the land. If this testimony can be invalidated, let it be shown, and we will hold ourselves ready to hear, to candidly weigh, and, if possible, to meet all objections that may be brought to our facts and our faith. If the friends wish to discuss particular points concerning the philosophy, there are plenty which might be considered with profit; if calmly and properly treated. The press is as ready as the pulpit, at all times, to denounce the phenomena and the philosophy. Take, for instance, the charges brought against both, in the *Star of this evening*—first, that it is "blasphemous" to seek or to receive pretended communications from the world of Spirits; second, that "nothing reliable or truthful" is ever received by those who investigate; third, that the "raps" are produced by the toe-joints, enveloped in a certain kind of "stocking." The last charge, however, said Dr. C., is too idle and absurd, at this time, to be worthy of notice.

Mr. Hooter remarked that as gentlemen (meaning the Rev. Mr. Reese, of the Methodist Church) had, on previous occasions, called for facts, he would relate some which happened in the experience of eminent Methodists in this vicinity, and which might serve to shed some light on this subject. [One or two of these statements are briefly given below.]

At the close of Mr. H.'s statement of facts, the Rev. Mr. Reese, of the Methodist Church, arose and replied. He said they were extraordinary; but so were various other things, until they had been explained, and clearly accounted for. In regard to the case which the gentleman had cited, relative to the recovery of a note through supposed spiritual aid [the story is given below], he could narrate a fact as extraordinary. A man had lost a document of the last importance to himself, and for a long time was unable to obtain any trace of it. While traveling on the Mississippi River, however, he accidentally fell overboard, and narrowly escaped drowning. Having sunk for the third time, he lost all consciousness, except the power of memory, which, being quickened to an inconceivable degree, brought all the events of his past life in array before him, and among them was the act of disposing of the document for which he had so long and so vainly searched. His first words, on recovering, were, "I have found it." Here, said the speaker, was a similar case, in which we can trace the operation of this mysterious principle of intelligence to a natural law. He did not dispute the facts of Spiritualism, but stated his conviction that some natural principle would be long developed, which would account for all that the friends now feel compelled to refer to a spiritual agency in these latter-day manifestations. This could never get any manifestations when he was present at a circle, and he thought strange, if they were indeed spiritual.

Capt. DOUGLASS stated some most extraordinary facts which had occurred in his own experience in Washington. They were so numerous, and of a character so remarkable, that it seemed more difficult to account for them on any known physiological or mental law, than to ascribe them to the source which the friends claimed for them. The Rev. Mr. Reese seemed to think so, too, for he left the room without replying.

Dr. CRAIG, Mr. BARTLETT, and Dr. WOOSTER addressed the Conference, which broke up at a late hour.

The friends of the spiritual philosophy in Washington have been favored by the presence, during the past week, of Mrs. French, of Pittsburgh, the Rev. Dr. P. AMBLER, of St. Louis, and others known for their interest and labors in the cause. On Sunday evening of last week, Mr. Ambler spoke before a large audience, in Iron Hall. His subject was "The Ministry of Angelic Powers." The lecture was listened to with interest by the audience. At a meeting of some of the friends of the cause, the next day, it was voted to correspond with all the prominent and well-known Spiritualists of the United States, in reference to the propriety of holding a National Convention in this city, at some future time to be hereafter indicated. The object of the proposed gathering was stated to be, to give weight and character to the movement, by a convention of all those who were publicly known to be connected with it, and who could, by their character and position, command public attention and respect. It seemed to be contemplated that gentlemen of the class indicated should submit to the Convention regularly prepared papers devoted to the different branches of the subject, somewhat after the manner of the American Scientific Association; that the Convention, if decided upon, should be of a character to give strength and moral force to the cause throughout the Union; and that the crude and unprofitable utterances of "mediums," in their various stages of development (which have been felt to be an evil in all Spiritual Conventions at the North), should not be allowed in the proposed meetings. We believe that Dr. CRAIG, who was appointed to correspond on the subject, has already commenced writing to several prominent friends of the cause, in different sections of the country, with reference to the proposed Convention.

AN EVIDENCE OF SPIRIT-PRESENCE.—At the meeting of the Washington Conference, on the night of the 9th inst., Dr. CRAIG related the following case, as an illustration of the truth that our friends who have departed this life can and do communicate with us. A meeting of a few friends of Spiritualism was held in this room on Monday evening last, at the close of which some five or six remained to "form a circle," as there was a gentleman present who was a "tipping medium." The table tipped, or rather lifted, to the letters "B. M. Y." No one in the room being able to recognize these letters as the initials of any name with which they had ever been familiar, the table moved several times in one direction; but the person sitting at the end which pointed in the direction of the movement, was unacquainted with any one who bore a name having these initials. The alphabet was next called for (by the customary free tips), and the name, "B. M. Young," spelled out. Upon the announcement of this name, a lady, who had sat apart from the circle, and who was a total stranger to those present, said that B. M. Young was a particular friend of hers, and that he was now dead. Furthermore, she had not thought of him until the name was announced. It was found, too, that the movement of the table, which the company had not before been able to understand, was directly toward this stranger lady, who sat apart from the circle, and did not imagine that it was intended for her! How, said Dr. C., can such an occurrence as this be accounted for on any known or imaginable principle but that which we claim for it! It was indeed, and most clearly, the friend of that lady who wished to make his presence in the Spirit known to her: the circumstances establish this as far by the most probable solution of the event, especially when considered in connection with the countless other similar facts, now everywhere taking place, and in which the agency of Spirits is uniformly claimed.

Another illustration of this truth is afforded in the experience of Mr. —, an elderly gentleman residing in the First Ward of this city. He was taken dangerously sick, and grew rapidly worse. A consultation of physicians was had, by whom it was decided that he would speedily die. A friend called to see him, a lady, who was a writing medium. Her hand was moved to write a positive assurance that he would not die from this illness, but would so far improve as, before many days, to be about as usual, though he would never entirely recover from the effects of his sickness. To the astonishment of his physicians and friends, he did very rapidly improve, and is now about his business. This gentleman, said Dr. C., is not yet a full believer in the reality of spiritual intercourse; but he tells me that these facts, with others which he has seen, have confounded him, and he can not account for them. The following is one of his experiences: In the presence of the lady above

alluded to, he was witnessing some of the manifestations, and knowing her to an estimable person, who was wholly incapable of deception, he resolved to see what sort of an answer to a difficult question could be obtained from the mysterious intelligence which controlled her hand. The Spirit of one of his former friends, who was a scientific man, claimed to be present, and to him he put the following question:

"Can you inform me of the real cause of the potato disease, known as the 'potato rot'?"

"I can. It is caused by a minute insect, which eats into the vine."

"You were a scientific man when on earth, and I would like it if you would give me the technical or entomological name of this insect, if it has one."

"It is the *Hemipteris-Hemipteros*." [This would appear to be the orthography of the words, as pronounced by Dr. C.]

The above was written instantly by the lady's hand; and now, several months subsequently to the above occurrence, it is announced, by scientific authority, that the cause of the potato-rot is believed to have been recently discovered, and that it is a small insect—the *Hemipteris-Hemipteros*! Whether this discovery was made prior or subsequent to the occurrence above narrated, it is certain that neither the lady nor the gentleman who made the inquiry had ever before heard of the singular name thus written in answer to an inquiry, and they were both disposed at the time to laugh at it as a good joke.

RECOVERY OF A LOST NOTE BY SPIRITUAL DIRECTION.—At the Conference on Friday evening, June 9th, Mr. Hootter related the following fact, as having happened within the personal knowledge of the Rev. Mr. —, a preacher of the Methodist persuasion, and well known to most Methodists of this Conference. A gentleman of his acquaintance had lent a friend \$500, for which he took his note, made payable within a certain length of time. The man who borrowed this sum resided at Annapolis. Some days afterward, the gentleman who had lent him the money, paid him a visit for the purpose of obtaining another note, as he had lost the first one. Upon making known the fact to his friend, and requesting him to draw and sign another note, he was thunderstruck by the cool announcement, on the part of the latter, that he had never borrowed any money—that he owed him nothing—and that he should not execute the note as desired! In despair, and undecided what to do (as there had been no witness of the loan and note), the gentleman, as a last resort, consulted a lawyer in Annapolis, who decided that there was no remedy for him, except in the possible remorse of conscience on the part of his friend. He returned home, and continued for many days in much distress of mind. One day, however, after having for a moment left his wife, and passed into an adjoining room, he returned, exclaiming that he had found the note which he had lost. He declared that he had just seen his father, who had long been dead, but who had suddenly and most unexpectedly appeared to him!—and that he had, moreover, been told by the Spirit, that the note, the loss of which had given him so much trouble, was in a particularly described drawer, in the office of the Clerk of the Court, at Annapolis! So thoroughly was the gentleman convinced of the reality of the vision and the truth of the statement, that although he had never before placed faith in such things, he determined to go to Annapolis, and ascertain the fact in regard to the alleged place of deposit of the missing note. He went, and the clerk found it precisely where it had been pointed out to the gentleman by the Spirit of his father! It had been overlooked, and forgotten where it lay.

SPIRITUALISM IN BALTIMORE.—The friends in Baltimore have been favored with lectures by the Rev. R. P. Ambler, on his return northward from this city. Several well-authenticated cases of Spirit-manifestations have recently occurred in Baltimore, and circles are regularly held in different parts of the city. We shall give one or two of these cases soon, and note other things of interest that may occur there. The interest in Spiritualism is steadily extending in Baltimore, notwithstanding it meets with violent opposition from the press and the pulpit.

THE SUNDAY MEETINGS.

The lecture at Dodworth's Academy last Sunday morning was delivered by J. K. INGALLS. A Conference was held, as usual, at 3 o'clock, P. M., at which Mrs. THOMAS, of Ohio, while under the influence of Spirits, was the principal speaker. Messrs. TOOME and IRA B. DAVIS also took part in the exercises. The evening lecture was delivered by Dr. J. F. GRAY; his subject being "Some of the difficulties attending Spiritual Communications," of which the speaker gave a philosophical explanation. Next Sunday Mr. R. P. AMBLER, of St. Louis, is expected to lecture in the same hall, morning and evening.

GONE TO THE WORLD OF SPIRITS.

"—She was his life,
The ocean to the river of his thoughts,
Which terminated all."

On the 30th of May, 1854, at the residence of her brother, George W. Miller, in Corners, Cayuga Co., N. Y., ANNA, wife of HENRY II. TAYLOR, departed this life, aged 33 years. The funeral was attended on the 1st instant, by a large concourse of sympathizing relatives and friends, and a discourse was delivered by Rev. Mr. Davis, founded on the following words from Amos: "Prepare to meet thy God." The words of the preacher were designed to enforce the reality of another life, and that the future existence will be blissful only in proportion to the perfection of our present life and the development of our spiritual gifts.

Mr. Taylor is our friend, and a gentleman of most amiable disposition and exalted worth. He is characterized by a warm, genial temperament, combined with unusual serenity of mind and purity of life. Indeed, we have seldom met with a young man who, dwelling amid the evils of a corrupt civilization, was so unselfish and so unspotted. His attachment for his wife was marked by equal delicacy and strength, and the consciousness of her sudden and final separation from the sphere of earthly relations falls like a dark shadow athwart his path. In a brief note to the writer of this he says: "Alas! I am left to wander in this lower sphere, for years, perhaps, and alone, except as she may attend me as a guardian angel."

"I feel like one who treads alone
Some banquet-hall deserted,
Whose lights are fled, whose garlands dead,
And all, save me, departed."

Mrs. Taylor was worthy of her husband's devotion. A friend who knew her intimately speaks thus of her in the language of another: "Her character hangs over the body of her life, like a robe of alabaster over an angelic form." The circumstances attending the departure of Mrs. T. were such as to render the event peculiarly saddening. Her illness was brief, and not anticipated at the time. Her husband was absent, and when he returned, the heart that so recently beat in unison with his own was still—she had gone, leaving behind her one living pledge of their mutual love.—Eo.

On the 7th inst., at his residence in Twenty-sixth Street, this city, Mr. CHARLES C. WRIGHT, aged 64 years.

Mr. Wright was a native of Maine, and when thirteen years of age, became connected with the American army under General Scott, and was wounded at the capture of Fort George. After the peace was restored, his native ingenuity speedily developed itself in the acquisition of various arts, among which was the art of watch-making and engraving. He was the first man who established the xylographic mode of printing in this city, and also the first who introduced machinery for the manufacture of steel pens, in America. During the latter years of his life, he was principally occupied in the preparation of dies for medals, and in that art became proficient, perhaps, beyond any man in the United States, and his productions rivaled those of the best European artists. The Congress of the United States, the Legislatures of various States of the Union, and associations of private individuals, have evinced their high appreciation of his artistic skill, by employing him to execute various medals commemorative of national events, or awarded to different individuals for important military and civil services; and among these the medals awarded to General Scott, to General Worth, and that of Henry Clay ordered by his friends in New York, may be instanced as magnificent specimens in this line of art. In addition to his eminent skill as an artist, Mr. W. possessed superior general intellectual powers, and was capable of enlarged thoughts upon the leading subjects of science and philosophy. We may add to this that he was an avowed Spiritualist, and for the last two or three years of his life was a medium, possessing singular powers of clairvoyance.

As a private citizen, Mr. Wright is lamented by a large circle of friends, by whom he was highly esteemed for his uprightness, sound judgment, and the honorable principles which governed his life.

FACTS AND REMARKS.

CONFERENCE OF JUNE 15.—The usual Thursday evening meeting held at this Office on the above date was opened by Mr. CHARLES PARTRIDGE. When the writer entered, Mr. P. was speaking of the necessity of passivity on the part of mediums, and of their susceptibility, in certain states, to impressions from minds in this world as well as from Spirits in the other, from which fact they and others supposed that they were sometimes infested with evil Spirits. He spoke against that kind of ambition which actuates some to pass by the Spirits of their relatives and friends for the purpose of seeking communications with saint and so, Jesus Christ, or God himself, and characterized the communications which such persons generally get, as the most absurd of all others. He spoke of the state of trance, and said that in this condition the Spirit was in the Spirit-world taking note of things which it would remember when it became a permanent inhabitant of that state. Spirits had told him this, and added that during the trance state the deserted body might be taken possession of by another Spirit. Mr. P. having alluded to the mediumship of Sahl, King of Israel, and to his edict suppressing "spiritual communications," Dr. Younko took up this subject, and argued that spiritual communications in Old Testament times were suppressed by tax-jerking priests. When the rigor of that priesthood was somewhat modified by the incursions of the Roman power, Spirits were left free to manifest themselves again, and hence the spiritual phenomena in the days of Christ and his apostles. They were afterward again suppressed by an ambitious priestly power. He then related the fact of a man in Brooklyn having been impressed to go to a medium, on doing which, the medium, who was a stranger to him, was made to write out an appropriate communication and sign it with the name of the Spirit from whom he expected to hear. Dr. Orono expressed surprise that the previous speakers, in alluding to the Spiritualism of Old Testament times, had entirely overlooked and negatived some essential facts in its history. There were never any laws enacted against that kind of spiritual intercourse which Moses, and David, and the prophets enjoyed, and the priests never attempted to suppress it. The laws were simply against necromancy in its heathenish features. There always had been two classes of Spirits—the one conformable to divine order, and the other subversive of it; and with the latter class, and that only, the prophets, Christ, and his apostles were perpetually at war. Dr. O. stated a recent singular spiritual demonstration which we may relate hereafter. Mr. FISHERMAN enlarged upon the ideas thrown out by Dr. O., and related historical facts to show that spiritual communications of a particular kind were always considered legitimate in the Jewish Church down to the days of Christ, and in the Christian Church for several hundred years after, but that the Spirit or Spirits by and through whom the Bible and Christianity were originated, always had the power to vanquish or cast out the opposing Spirits, which they did. Mr. F. thought that these two classes of Spirits existed now. Dr. THOMAS conceived that the remarks of Dr. O. and Mr. F., and related further facts to prove them, and the existence of the two classes of Spirits.

A PICTORIAL PRODIGY.—An occurrence, which for marvelousness almost equals any thing which has yet transpired in the history of modern spiritual wonders, recently took place at the house of Mr. Snyder, at Greenpoint. It should be premised that several members of Mr. Snyder's family are mediums, and that manifestations of various kinds frequently occur in different parts of their house even when no member of the family is immediately present. On the occasion to which we now refer, the servant-girl took a boiler off of the cooking stove and set it down upon a painted sail-cloth which covered the floor under and around the stove. After she had replenished the stove with fuel, she lifted the boiler to its place again, and discovered that where it had rested upon the painted floor-cloth, there was left distinctly impressed the likeness of Rev. Mr. B., with one hand pointing upward, and with a negro kneeling by his side. Considering the impression a great curiosity, the family immediately cut out the part of the floor-cloth which bore it, and as they were showing it to some persons who had come in, it began to fade, and, strange to say, at the end of half an hour from the time it was first discovered, it was completely obliterated, not a trace of it remaining visible. Mrs. Snyder then deplorably remarked, that that was the way the Spirits always served her—whenever they gave her any thing that was valuable they always took it away. A rapping was then heard, and the Spirits spelled a communication to the effect that the picture had faded because they were making an improper use of it in showing it as "a mere matter of curiosity." They were then directed to lay the piece away and await further orders respecting it. Some days afterward the Spirits directed them to bring out the piece again, and on examination the picture was found to be visible in all its previous vividness. Rev. Mr. B., of whom it seemed to be a likeness, subsequently came to the house, and, without telling him of what had occurred, they placed the picture before him and asked him if he understood what it meant. Mr. B. seemed to be impressed in giving the answer, and immediately said that it was a picture of himself with a colored man kneeling by his side, and he was pointing him up to heaven as the only home of the colored man. The picture was subsequently placed in the hands of Mrs. C., a medium, and while she held it, it was observed to become distinctly illuminated. Mr. B. was told by the Spirits that it presented a dim foreshadowing of his future work, and he was requested to hold himself in readiness to act when the time comes.

We have had the privilege of inspecting this curious Spirit-production. It is but a rude sketch, but the likeness of Mr. B. is distinct enough to be discerned by most persons who know him.

THE PLOW A MISSIONARY.—The naturally fertile plains of Palestine, for so many ages given over to comparative barrenness under the rude and savage modes of culture known to the Arabs, have within the few past years been disturbed by American plows. A party of ten Americans, male and female, and two Germans, were sent out on this missionary enterprise by the liberality of some Christians of this city. They first located in the valley of Artois, some miles from Jerusalem, but finding a difficulty in procuring a title to the land, they subsequently removed to the plain of Sharon, where they are now successfully carrying on their operations, strictly on the American plan, and with American implements. Their example, instead of exciting the jealousy of their barbarian neighbors, has impressed them with great astonishment, and the fame of their tilling fields drew to the farm one day twenty-five sheikhs, who inspected their tools, their manner of using them, and the effects produced, and then put their heads together to consult upon the wonders they had witnessed. The conclusion was, that those people must have a very superior religion, or God would not bless them with such abundant crops, and several of them forthwith made applications for their sons to serve as apprentices to learn American farming, not objecting to having them taught at the same time the principles of the American religion. One of these missionary farmers was in the *Tribune* office a few days ago, and from him the editors received the foregoing facts. We mention these facts, not as coming strictly under the head of Spiritualism, but as a material example of spiritualizing influences, and of the best way to convert infidels to Christianity.

SINGULAR AND POWERFUL DEMONSTRATION.—Some two weeks ago, a well-known gentleman of this city, and a personal friend of the writer, passed into the Spirit-world. He was a Spiritualist, and for some two years or more had been a medium, and was possessed of singular powers of clairvoyance. The night after his decease a violent pounding was heard upon the wall by the whole family, and by a gentleman and lady who were staying with them. So violent were the concussions that they frightened the servant girls, who were sleeping in the story above, until one of them was on the point of jumping out of the window, it being the third story of the house. The gentleman tried to account for the noises at first by supposing them to be produced by the next-door neighbors, but the poundings immediately refused that hypothesis by changing their position. The gentleman then held his hand upon the wall where the sounds seemed to occur, and felt the vibrations. The widow, and the lady and gentleman and a young man who were stopping with her during the night, then sat at a table, which was moved violently, and the widow became entranced, exerted great physical power, and spoke as if speaking the words of her deceased husband. The next day a messenger was sent to Rev. Mr. B. to request him to attend the funeral. A young man, a Spirit-seer, who resides with the family of Mr. B., casually entered the room as Mr. B. was conferring with the messenger respecting the funeral. The young man started, and his eyes became fixed upon a certain spot, and he exclaimed, "Why, there's the man now!" He then went on to give a minute description of the deceased man, which was instantly recognized, though the Spirit-seer had never before known that there had been such a man in existence. The widow of our departed friend has informed us that he has since given several other demonstrations and communications, and that in one instance she saw his head and face plainly and distinctly, as with the natural eye.

THE GREAT BOOK OF THE YEAR.

"TYPES OF MANKIND; OR ETHNOLOGICAL RESEARCHES, BASED UPON THE ANCIENT MONUMENTS, PAINTINGS, SCULPTURES, AND CRANIA OF RACES, AND UPON THEIR NATURAL, GEOGRAPHICAL, PHILOLOGICAL, AND BIBLICAL HISTORY. Illustrated by selections from the engraved plates of Saml Geo. Morton, M.D., and by additional contributions from Prof. L. Agassiz, LL.D., W. Usher, M.D., and Prof. H. S. Patterson, M.D. By J. C. Nott, M.D., Mobile, Alabama, and Geo. R. Gliddon; formerly U. S. Consul at Cairo."

"Words are things; and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions, think."

Philadelphia: Lippincott, Grambo & Co., 1854.

PHILADELPHIA, May 12, 1854.

Messrs. PARTRIDGE AND BRITTAN:

I send you a copy of this book, and the accompanying thoughts suggested by its perusal, which I desire to see in your paper. I read every number of your *TELEGRAPH* with great pleasure, being deeply interested in the phenomena and philosophy of Spirit-communication, in which I think I recognize the key to many of the mysteries of human life and thought so faithfully recorded in "Types of Mankind." I am glad to live in an age when free thought may express itself as it does in your columns and in this book—

"Unswayed by hoary error,
Grown holy by tradition's dulness."

Spiritualism, so-called, or, as I should prefer to define it, "the philosophy of a future existence," needs this work as a cool, critical, trenchant weapon, wherewith to mow down the weeds of ignorance and superstition that have overgrown the natural sense of truth in men's minds. The science of the time, so rapidly tending to generalization, as evidenced in the "Cosmos" of Humboldt, and in Aug. Comte's "Universal Science," has been preparing the way for these new developments of eternal intelligence. Investigation has long enough been trammelled by dogmatism. The giant has found his strength, and is shaking off the fetters of the ages. This book, so faithfully, laboriously, and fearlessly written, is such a record of facts, drawn from the study of years, so carefully put together, that there is, as it were, a sea-wall built up on the enduring foundation of nature's truths, against which the waves of superstition and religious arrogance may beat impotently forever. At last we have it inductively demonstrated that that bugbear of all free-thinkers (I like the term free-thinker, though a reproach in the mouth of the more pious), the text of the Old Testament, is no more infallible than any other production of the human mind, and is to be judged by the same standard as all other books. Mr. Gliddon, in his contribution to "Types of Mankind," has shown conclusively, to all minds capable of forming a correct opinion, exactly what the so-called Hebrew Testament is, viz.: a more or less faithful exposition of the spiritual, mental, and corporeal history of the race to which the writer or writers belonged, with incidental references to what they knew of the races around them. He shows, in an ingenious map, that the writer of Genesis x. knew of this planet about as much as is now covered by the State of New York. He told all he knew about that. He was ignorant of the vast multitudes then inhabiting Asia, Africa, and this continent, as we were of the spheres until the spheres deigned to make themselves known to us. No large-minded spiritualist or psychologist should fail to make himself acquainted with the vast stores of learning contained in this book, illustrative of the history of the human race. Spiritualists, as it seems to me, are too prone to trust Spiritualism as a means of self-improvement. But these phenomena do not abrogate, they only illustrate the laws of the human mind. We shall get nothing positive, except we earn it for ourselves in the good old way. The law of compensation governs the whole universe; and there is nothing of any use, except as it is made useful.

Spiritualism is yet too much in the supernatural or theological state. He will do a good service to the cause of philosophy who will reduce it to a positive science. Mr. Gliddon, in "Types of Mankind," has done this work for theology. He has undermined with his critical shovel its whole foundation of facts, and the edifice now rests upon nothing but its supernaturalism, and its tortuous and straining metaphysics.

Perhaps it is well enough to let the ruin stand as it is, lest in its fall it should frighten sundry old women.

"The philosophy of a future existence" must be tried by the standard of such cool, critical, fact-loving minds as Mr. Gliddon's; and I have no fear for it. I believe it to be the foundation of a religion which will answer all the questions which the laboring heart and heart of humanity have so long asked of the universe.

We are the pioneers in the establishment of this philosophy, and must have a way in the wilderness of error for those who follow us. Let me here quote a definition of philosophy, which I find adapted by Mr. Gliddon in his "Archeological Introduction to the Tenth Chapter of Genesis," quoted from G. H. Lewis' "Biographical History of Philosophy," London, 1846: "Philosophy is the explanation of the phenomena of the universe."

"Philosophy is the explanation of the Phenomena of the Universe. By the term explanation, the subject restricts to the main of the intellect, and is thereby demarcated from religion, though not from theology."

"Philosophy is inherent in man's nature. It is not a caprice, it is not a plaything, it is a necessity; for life is a mystery, surrounded by mysteries; we are encompassed by wonder. The myriad aspects of Nature without, the strange fluctuations of feeling within, all demand from us an explanation. Standing upon this ball of earth, so feeble to us, so trivial in the infinitude of the universe, we look forth into nature with reverent awe, with irrepressible curiosity. We must have explanations. And thus it is that Philosophy, in some rude shape, is a visible effort in every condition of man—it is the rudest phase of half-developed capacity, as the highest conditions of culture: it is found among the savage tribes of the West Indies, as the tangled pathos of the Americas. Take man where you will—haunting the buffalo on the prairie, or immovable in meditation on the hot banks of the Ganges, priest or peasant, soldier or student, man never escapes from the pressure of the burden of that mystery which forces him to seek, and readily to accept, some explanation of it. The savage, startled by the muttering of distant thunder, asks, 'What is that?' and is restless till he knows, or fancies he knows. If told it is the voice of a restless demon, that is enough; the explanation is given. If he then be told that, to propitiate the demon, the sacrifice of some human being is necessary, his slave, his enemy, his friend, perhaps even his child, is slain to the crucifixion of the altar. No one can live with children without being struck by their restless questioning, and unquenchable desire to have everything explained; no less than by the facility with which every authoritative assertion is accepted as an explanation. The history of Philosophy is the study of man's successive attempts to explain the phenomena around and within him."

"The first explanations were naturally drawn from analogies, afforded by consciousness. Men saw around them activity, change, force; they felt within them a mysterious power, which made them active, changing, potent; they explained what they saw, by what they felt. Hence the fictions of barbarians, the mythologies of more advanced races. Oracles and symbols, dreams and beneficent powers, moved among the careless activities of Nature. Man knows that in his anger he screams, shouts, denounces. What, then, is thunder but the anger of some invisible being? Moreover, man knows that a present will assuage his anger against an enemy, and it is but natural that he should believe the offended thunder will also be appeased by some offering. As soon as another conception of the nature of thunder has been elaborated by observation and the study of its phenomena, the supposed deity vanishes, and with it, all the false conceptions it originated, till, at last, Science takes a rod, and draws the terrible lightning from the heavens, rendering it so harmless that it will not tear away a spider's web!"

"But long centuries of patient observation and impatient guessing, controlled by logic, were necessary, before such changes could take place. The development of Philosophy, like the development of organic life, has been through the slow additions of thousands upon thousands of years; for humanity is a growth, as our globe is, and the laws of its growth are still to be discovered. . . . One of the great fundamental laws has been discovered by Auguste Comte—viz.: the law of mental evolution. . . . which he has not only discovered, but applied historically. . . . This law may be thus stated: 'Every branch of knowledge passes successively through three stages: 1st, the supernatural, or religious; 2d, the metaphysical, or abstract; 3d, the positive, or scientific. The first is the necessary point of departure taken by human intelligence; the second is merely a stage of transition from the supernatural to the positive; and the third is the fixed and definite condition in which knowledge is alone capable of progressive development.'

"In the attempt made by man to explain the varied phenomena of the universe, history reveals to us, therefore, three distinct and characteristic stages, the *theological*, the *metaphysical*, and the *positive*. In the first, man explains phenomena by some fanciful conception suggested in the analogies of his own consciousness; in the second, he explains phenomena by some *a priori* conception of abstract concepts, or, in other words, suggested in the consistency observable in phenomena, which consistency leads him to suppose that they are not produced by any intervention on the part of an external being, but are owing to the nature of the things themselves; in the third, he explains phenomena by adhering solely to these constancies of succession and co-existence ascertained inductively, and recognized as the laws of Nature."

Consequently, "in the *theological* stage, Nature is regarded as the theater wherein the arbitrary wills and momentary caprices of Superior Powers play their varying and variable parts. . . . In the *metaphysical* stage, the notion of capricious deities is replaced by that of abstract entities, whose mode of action is, however, invariably the same. . . . In the *positive* stage, the invariability of phenomena under similar conditions is recognized as the sum total of human investigation; and, beyond the laws which regulate phenomena, it is considered idle to penetrate. . . . Although every branch of knowledge must pass through these three stages, in obedience to the law of evolution, nevertheless the process is not strictly chronological. Some sciences are more rapid in their evolutions than others; some individuals pass through these evolutions more quickly than others; so also of nations. The present intellectual anarchy results from that difference; some sciences being in the *positive*, some in the *supernatural* [or *theological*], some in the *metaphysical* stage; this is further subdivided into individual differences; for in a science which, on the whole, may be fairly estimated as being positive, there will be found some cultivators still in the metaphysical stage. Astronomy is now in no positive condition, that we need not say; but the laws of dynamics and gravitation explain all celestial phenomena; and this explanation we know to be correct, as far as anything can be known, because we

can predict the return of a comet with the nicest accuracy, or can enable the mariner to discover his latitude, and find his way amid the 'waste of waters.' This is a positive science. But so far is meteorology from such a condition, that prayers for dry or rainy weather are still offered up in churches; whereas if once the laws of these phenomena were traced, there would be no more prayers for rain than for the sun to rise at midnight."

Spiritualism, or the philosophy of a future existence, needs, then, to be reduced to a positive science before it can assume its true position in this planet. That it is rapidly assuming that phase is unquestionable. At first addressing itself to such minds as were accessible to its influences, it is now building up an array of facts which positive scientists can not ignore, and must in the end take note of. Every attempt at reducing them into the perceptions of positive science as it now exists has utterly failed.

Positive science, though it has done much to reduce and put in order the discoveries of metaphysical thought, has not yet compassed all the laws of the universe. It must open its eyes to these laws sooner or later. The Comte's theory of mental evolution is true scientifically, though wanting in the metaphysical perception, that thought always precedes perception, the soul being always ahead of the intellect. Assuming that there is nothing cognizable but the realms of the senses, it is true; but the philosophy of a future existence assures us that there is an infinite world about us, invisible to our senses, but constantly acting upon us. This fact has been supernaturally and metaphysically apprehended in all ages of the world. It remains for this age to reveal it to the senses as well as the soul. Comte's classification is good: Such a law of mental evolution exists, founded upon the triune nature of man's organization—soul, spirit, body. The soul apprehends; the spirit takes note; the body perceives; the intelligence thinks; the intellect weighs; the senses add. This, if I mistake not, will be found to be the true law of mental evolution; and this race follows it as does each individual man. I have first a faint intuition of a thought, all crude and shapeless to my intellectual perception, as it were the block of marble in which my idea resides, and which, my reason is to reduce to expression. The analogy may be yet more boldly followed. All things exist in the thought of the Spirit of all things, and are intellectualized to expression. In comprehending them we must follow the same process. The myth of the Trinity is a spiritual apprehension of this truth; the truth is lost in its expression. Father, Son, and Holy Ghost are but the law of evolution. The assumption of the superiority of positive knowledge is akin to the presumption of science, which is as bigoted as the worst theologian in denying every thing that can not be proven to his consciousness.

Science now denies, for this is the tendency of Comte's teaching, the fact, which can be proven by as much evidence as science can bring to bear upon any one of its statements, that the soul lives and moves and perceives, in a new condition, immediately after the death of the body. It is impermissible to ordinary human souls, yet itself sees all that it saw in the body. I do not wonder that men of science deny this. The fact must be metaphysically apprehended, or else positively perceived. This fact once acknowledged (and I think it can be proven to any mind that will seek the proof), there is opened a realm of perception outside of positive knowledge, where there is an immensity, before which all the discoveries of astronomy sink into the pettiest insignificance.

It will not do to totally ignore these spiritual intuitions of the human soul which have expressed themselves imperfectly in all ages, and of which so many intimations are found in the book before us. These are natural ebullitions; and when looked upon in the light of the philosophy of a future existence they elucidate many of its phenomena. It seems there always has been another existence for every human being that has left this planet by death. Let science take note of this fact, and it will find a means of explaining innumerable phenomena that are now considered beyond its reach.

Of the purely anthropological portion of "Types of Mankind" I have left myself no space to speak, having already taken up as much of your columns as you may care to devote to this purpose.

But this book seems to me to set forth so accurately the position of science in reference to religion, and to indicate so clearly the gap in human perception which Spiritualism is designed to fill up, that I have obeyed the impulse which induced me to write these lines and send them to you. Your own views on the great topics of the times are admirably expressed in your leading article of May 13. I think you will find a perusal of "Types of Mankind" to amply repay you. It has given me a great deal of positive knowledge corroborating my previous spiritual experience. The subject of Comte's "Law of Mental Evolution," which I have here touched upon incidentally, is highly suggestive, and I will pursue it in another article should you desire it.

Original Communications.

MY PALESTINE.

BY S. M. FRISER.

Talk not to me of rules of faith, my soul is unconfin'd,
My thoughts are ever free to roam the universe of mind;
My latest vows are freely paid where beauty's shrine is found,
And every hill and every dale is consecrated ground.

External nature always wears a luster half divine,
The heart of nature always throbs in unison with mine;
My country is my Palestine, on every side I see,
Scenes fairer than the scenes around the lake of Galilee.

Streams clearer than the Jordan's tide its ocean tribute pour,
Where thirl and plenty, side by side, stand smiling on the shore,
Along sloping flower-bespangled lawns, enrobed in richer green,
Than those whose listening thousands thronged around the Nazarene.

Omnipotence has placed its seal upon my native land—
Its mountains, rivers, lakes, and plains are all sublimely grand,
The choicest blessings of our God are lavished far and wide,
One only curse pollutes the soil, that curse is human pride.

Yes, even here the hand of craft has forged a mental chain,
And bigotry has scattered tares among the golden grain;
For lo! among the flowers I see a train of mental slaves,
Who blindly plod along amid an atmosphere of graves.

Though eighteen centuries have passed since he of Bethlehem
Looked from the mount with weeping eyes upon Jerusalem,
Yet all the cruel wrongs that gave his gentle spirit pain,
Even in this highly-favored land are acted o'er again.

The poor and needy wail beside the chariots of the proud,
While meekness on a donkey rides among the glittering crowd,
And while the scribes and pharisees bow down to senseless forms,
The "Son of man," unsheltered still, is wandering through the storms.

Above the lowly hovel frowns the temple reared by pride,
Where once in every week at least our Christ is crucified,
And here and there, o'er all the land, are hills of Calvary,
Where truth, despised and spit upon, hangs bleeding on a tree.

WEST TROY, 1854.

THE REALITIES OF SPIRIT-LIFE.

My Spirit-friends inform me that in the general refinement and progress of the senses, that of sight attains a perfection which enables them to distinguish every fluid which acts upon our physical economy; that the five fluids mentioned in my former communication are distinguishable by their color and quality, the same as liquids are by us. There is also another condition or quality of sight which appears to be philosophical, and is also sustained by correspondences. Yet it is not so readily comprehended.

To explain this, I must refer to what we sometimes call "the mind's eye," that is, our ability to see through memory, or recollection, the objects which were long since presented to our view. If we take up any scene of our past life which was particularly pleasing or exciting, we can so concentrate our mind upon it as to see, very distinctly, the persons and things by which we were then surrounded; yet we can not so concentrate the mind as to carry ourselves back to the period thought of with so much abstractedness as to entirely obliterate time and space; yet a little improvement in this faculty would

enable us to do so. If we suppose this improvement to be acquired, and the mind so engaged in the contemplation of the past as to become entirely absorbed, the past will, for the moment, become the present; and although the eyes may be open, and the sight resting upon some object directly before us, yet the mind will take no cognizance of the act of the external senses, therefore the object will remain unseen, and the external sight will appear to be resting upon the scene which so entirely occupies the mind; and although we may be many thousand miles from the scene contemplated, and half a century may have elapsed, these conditions are disregarded or, in fact, unknown for the time being, and we are not conscious of having lived out of that particular period! This condition of mind would entirely obliterate time and space, as regards the present, and would enable us to become even as a little child, whenever we felt disposed to exercise our powers of abstraction and concentration. If this was the end of progression in that direction, the whole matter might be readily comprehended; but the union of the mind and the external sight in the past is not the only advantage which we are to derive from such a combination, but we are to enjoy the inestimable advantages of this union in the present!

That is, we shall be able to unite the external sight with the present thought, or with the objects and scenes which at any time occupy the mind, the same as we now can the objects and scenes which are recalled by recollection.

This appears to be a spontaneous outgrowth of the senses in the Spirit-spheres, and is thus described by a very dear friend who has been many years an inhabitant of that region: "I had been here twenty days before I saw you; but on that day, as my whole thought was directed to you, in a moment everything here disappeared from before my external vision, and I appeared to myself to be standing near you; I made an effort to throw my arms around you, but I could not do it; I could only approach within three feet of you. So perfect was the scene, that I thought, for the moment, that I had returned to earth, and was again living my former life, and had no expectation that I was still an inhabitant of the Spirit-spheres."

"In a few moments I found myself, as it were, transported back to my Spirit-home. You, together with the scenes of earth which I had just beheld, were entirely shut out from my view, and my eyes opened upon the beautiful scenery of the Spirit-spheres. So sudden, so perfect, and so unexpected was the scene through which I had passed, that it was with difficulty that I could persuade myself that I had not been taken back bodily to my former residence. Yet, to my astonishment, you saw me not, although I made every effort to attract your attention. After my astonishment had somewhat subsided, and I had time to reflect, I recollected that, while standing near you, I did not seem to be standing upon the floor—I appeared to be elevated a foot or more above it. I was fully conscious, too, that this visit must have been made in a very few moments, as I found myself reclining in the same position which I had taken before the objects of sense were so completely shut out. From these facts I became convinced that this apparent journey and visit to you had been effected through the external sight, which had accompanied the thought in the present, the same as the internal sight had heretofore done in the past."

After the above was received, I asked: Could you at any time after that see me whenever you wished to do so?

Answer.—No; it was a long time before I was able to close my vision here and open it there whenever I wished to do so.

Question.—Can you see me now whenever you please?

A.—Yes, if I know where to look for you; but if you should leave your home, and go to some distant place, I should not know where to look for you.

Q.—But if the external sight accompanies the thought, why is it that you can not see me whenever you think of me?

A.—If I should think of you, and direct my thought to the moon, do you think I should see you? It was on the morning of the twentieth day after I left that I first saw you. I thought at the time that you were probably at the house, in company with our children, but I did not know that you were there until I saw you.

Q.—Have you seen me daily from that time to the present?

A.—No; I have lost sight of you, for months together, on three different occasions. (Note.—Here my unseen friend

IF A MAN DIE, "SHALL HE LIVE AGAIN?"
BY MRS. H. D. RIKER.

—*Dr. Johnson.*

1. *Pharmaceutical industry* – The pharmaceutical industry is a major contributor to the economy of the United States. It is a highly competitive industry with a high level of innovation. The industry is characterized by a high level of research and development, which is essential for the development of new drugs. The industry is also characterized by a high level of marketing and sales, which is essential for the success of new drugs. The industry is also characterized by a high level of regulation, which is essential for the safety and efficacy of drugs.

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