

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 125.

The Principles of Nature.

SECTARIANISM—ITS CAUSE AND CURE.

It was the opinion of some of the early writers that the four gospels—viz., Matthew, Mark, Luke, and John—should have been kept separate from the other writings, comprising what is now termed the Bible. These contain all that it is necessary to know of Christ, viz., an account of his pure, unselfish life, and his gospel—"Love God with all your heart, and your neighbor as yourself." Resting upon these, we have an example, which, to emulate, must necessarily benefit mankind, and a rule of action which comprises, in a sentence, all justice. Had the world become truly Christian, republicanism would long since have been the only government; justice and mercy would be the light and life of all law; and mankind one free, peaceful, industrious, and happy brotherhood. How much has man sacrificed upon the blood-stained altar of selfishness? How many have perished by the ruthless hand of war? by famine? by bitter, cruel persecutions? In the destruction of Jerusalem by the Romans, under Titus, it is said 1,100,000 persons perished. Not only men, but women, and even little children, were put to the sword. And the selfish world shouted for joy as this river of human gore was seen rushing from the trenches and drains of that fated city; and until this day, in the famed city of Rome, may be seen the richly carved arch raised to the memory of the hero whose order caused this awful sacrifice. And what say the monuments, triumphal pillars, and almost time-defying fabrics which mark—ghost-like—the ruins of ancient cities? All the work of selfishness to honor those who, by their selfish ingenuity or bravery, contrived the greatest destruction and misery to mankind.

Thus the Jews of old, with "Thou shalt love thy neighbor and hate thine enemy" inscribed upon their banners, deliberately destroyed the weaker nations and tribes, not sparing even camel and ass, so bitter was their hatred, and as deliberately they returned from their work of blood and in their holy temples offered up praises to God for the victory. Then, as now, Providence was made the scapegoat of every folly. So the ignorant and imbecile monks their *Te Deums* over expiring liberty. So the more enlightened Protestant charges upon the same Source all pestilence, famine, disease, and death.

What is the present aspect of the world, now that Christianity—whether real or counterfeit—sways four fifths of it? Christian Russia carries the banner of the Cross against her unoffending neighbor, who, though infidel in name, in fact is tenfold more Christian than herself. Austria hesitates not at any crime—the sword—the torch—gold—every evil passion is bribed to crush liberty and prevent the supremacy of justice. Poor Hungary! Unhappy Poland!! Did God rule, did Providence decree, and not selfish man, you would not be thus humbled in the dust, when all things tell us you deserve freedom and nationality. Italy—yes, she in whose capital sits proudly the head of the Church (!)—Christ's vicar on earth! Christian Italy sings *Te Deums* over dying republicans, and is never more glad than when successful in stifling the very thought of liberty among her half-famishing people. In France we have a religion of corruption from head to foot; and in England, one of gold and pride. If, as it is claimed, it is the office of Christ, in Spirit, to visit those to whom he left so precious a boon, as in the body he knew not where to lay his head, so his lamenting Spirit will search in vain for those who fairly understand and reasonably practice the simple and pure gospel which he taught.

It would be well for the honest advocates of the gospel of Christ to inquire, Why this strange consequence of so pure a beginning? Why from the one pure spring of love and truth issues there so many streams? Are these all counterfeit, while mine is alone genuine? This is the language of intolerance. Thus saith bigotry. All claim this. No; there is something wrong; the error is general; and it becomes the brave and true in faith to meet it boldly—to throw prejudice to the winds, and even retrace their steps in search of the remedy. Truth—truth—be this the passport, and all will be well.

Is truth desirable? Though it should mar the harmony of opinions made sacred by time and association, would it not still be desirable? Though chapter after chapter of our Bible be shorn of its sacred character, and our catechism be proven but the fruit of bigotry, yet, if truth decrees it, let her followers applaud. Had the Jews loved the truth they would not have spit upon it—they would not have crucified it. And it may be that the Christians of to-day, in refusing to meet and freely investigate what many believe to be the opening of the mysteries of Heaven to man, are turning their backs upon God's agents, or crucifying his messengers, in mercy sent to dispel the darkness, of error, and open to us the truth, so long buried in hollow forms and impenetrable mystery. In the triumph of truth mankind has nothing to fear. She may appear terrible in power as she advances, sweeping away the old and proclaiming the new, but, in the end, all will be well, and humanity will reap the benefit.

Whence comes Christianity? Not from the Bible. Not

from the Old Testament, which is clearly the Bible of the Jews, and superstitiously held by them even at present. Nor from its most idolized teacher, who said, "Hate your enemy." If Christ spoke any one thing clearer than the rest, it was a denunciation of the precepts of the Old Testament, to which he referred as the sayings of "them of old time." His sermon on the mount shows that he had little sympathy for the laws as there promulgated. He there repeats a number of them; declares them unwise, and replaces them by others of a directly opposite policy. With the same consistency that orthodox Christians cry infidel at those who do not receive all Scripture as inspiration, might the Jews of old have charged Christ as guilty of grossest sacrilege; for he hesitated not to arraign its most prominent laws and precepts; ordered their revocation to give place to a substitute. And what a substitute! The law of love for that of hate; forgiveness for retaliation; peace for war; reason for superstition; and practice for hollow, unmeaning ceremony.

Nor does Christianity hail from the New Testament. It goes beyond this. Christ never wrote a sentence. He spoke his gospel wherever he went. It was as simple as it was pure; none but perverse bigots could have misunderstood it. It was comprised in four letters—LOVE. The world was before governed by selfishness. From this sprung all the evils with which mankind was cursed. It caused the few to conspire to keep the many in ignorance, knowing that knowledge is power, and the want of it with the masses the great source of oppression. Even now this secret is understood by the wearers of crowns and miters. It is more powerful than the sword, and more indispensable to an uninterrupted reign of injustice than standing armies. Here there is no enemy to bigotry and priestly rule so much feared as our *free school system*. Let it be sacredly preserved. Let it be purified of even the slightest charge of intolerance by any sect, that the light which it sheds abroad may reach, the understanding even of the offspring of error; and soon will be seen all the religious follies of past ages of darkness and superstition replaced by a faith both reasonable and just. Had Christ's policy prevailed—had the spirit of love been regarded—one of the first steps would have been to enlighten the people. Knowledge would have been regarded as of the first importance; and becoming wise, it would not have been long before mankind would have freed themselves from their cruel masters.

When Christ said, "Go into all the world and preach the gospel," to what gospel did he refer? Was it not that of love? "Love your neighbor as yourself." "Do unto others as you would have others do unto you." How simple! How pure and comprehensible! How void of mystery! And yet, strange as the fact, we have to-day as many clashing sects of Christians as verses in the four epistles. Must there not be a cause for this?

After Christ came Paul. When Christ was raised upon the cross, Paul was among his persecutors. It was during his journey to Damascus, twenty-five years afterward, for the purpose of opposing the followers of Jesus, that this distinguished son of learning was converted from his error. No doubt it was the Spirit of that very Christ who, from the cloud, cried, "Saul, Saul, why persecutest thou me?" But little did that zealous proselyte suppose that every word which he wrote in anxiety for the spread of the new faith would, at his death, be placed on a par, and be as sacredly depended upon for doctrine, as the blessed gospel of Him who "spoke as never man spoke." Paul did not claim inspiration. He spoke and wrote as a sincere and earnest follower of Jesus. In the advent of a great principle how prone is man to idolize the instrument through which it is promulgated! We have the church of St. Paul, St. Peter, St. John, and even of the Virgin Mary. Christ never claimed a worship of his person. He came to do good by pronouncing a great principle. How many ridiculously worship his person, his name, his portrait, and how few practice the infinitely valuable principle which he taught.

Here is the secret of sectarianism. When we say that Christianity is not of the New Testament, we speak of it collectively. The four epistles contain the history, or substance of the history, of Christ's life while on the earth. At least it contains all we need to know of him—his gospel. The rest is but a history of the acts, opinions, and final fate of his followers, none of whom should be deemed infallible in their attempt to explain what, during the life of Christ, they were so slow in understanding themselves.

There is no certainty as to the origin of some of these books. Mr. Barnes, in his celebrated notes, acknowledges the want of knowledge in this relation. The Acts of the Apostles, says he, is supposed to have been written by Luke, from the fact that it is the continuation of the history by that evangelist. It is but supposition at best. And yet Mr. Barnes, on the following page, declares this book to be "a divine revelation to show the nature of a genuine revival." Strange that a book of doubtful origin should so deliberately be denominated a *divine revelation*. It is but speculation at best. Thus, also, in reading the literary history of the Old Testament, we will find that many of the books are of doubtful authorship. The last of the five books of Moses is thus doubted, from the fact that it contains an ac-

count of the death of its claimed author. Though, had the Spirits of the departed been so expert with the pen as at present, such might even have been possible. It is thought this portion was written by either Joshua or Ezra. It is the opinion of Josephus that Moses, finding his death approaching, and being willing to prevent an error into which the veneration the people had for him might cause the Jews to fall, wrote this account himself, without which they would probably have supposed that God had taken him away like Enoch.

The same uncertainty is attached to the authorship of the book of Joshua. "There are things in it which did not occur till after the death of Joshua, and which, consequently, could not have been written by him. Some think that the books of Judges and Ruth were written by Samuel; others attribute them to Hezekiah, others to Ezra. It is quite uncertain who were the writers of the third and fourth Kings. They are by some attributed to Jeremiah or Ezra; but no very convincing proofs have been adduced in support of this opinion. It is the generally received opinion that Ezra is the author of the Chronicles. It is not certainly known. It is generally conjectured that Moses wrote the book of Job. Some of the Psalms are ascribed to Moses, Samuel, and Ezra."

We use here the language of orthodox writers—believers in the divinity of these writings. But if the very authorship and origin of these books are shrouded in doubt, on what authority, other than assumption, shall they claim to be divinely inspired? Is it not a mere expression of opinion? Thus we have well-grounded authority, besides the opinion of Christ, that the claim is unjustly asserted. So far as the only existing history of Christ is concerned, we have yet to learn why inspiration is necessary in writing a history of any kind. We have yet to learn, also, that the writers of even the epistles claim such origin or authority. It is more likely that the idea originated with priests, who found it necessary to a complete dominion over the consciences of their deluded followers.

Was the Council of Nice infallible? Why the apocrypha (doubtful)? Does this not imply fallibility? Here it was where the great error originated. The false step was in deifying all the eminent and early followers of Christ, and placing their opinions upon an equal footing with the great gospel teacher. Thus the sixty-six books of the Old and New Testament were consolidated, and sent abroad as a unit—"The Word of God." Hence it is, that, instead of a clear, pure, understandable gospel, we have numerous and conflicting sects, all hating instead of loving each other. We have churches built upon Paul's epistles, others on Peter, and yet others who cling to the Christ-proscribed policy of Moses. All trace their claims to the great seat of authority—the Bible.

Our opinion is not new. "The four gospels were early and constantly received by the primitive Church, and read in Christian assemblies, as appear by the writings of Justin Martyr and Irenaeus, who lived a little more than one hundred years after the origin of Christianity. They declared that neither more nor less than four were received by the Church." "It has sometimes occurred," says an orthodox writer, "to the minds of many well-disposed persons, that it would have been better for Christianity had there been no other record of its origin and doctrines than the writings of Matthew, Mark, Luke, and John."

But the false step has been taken; and so firm is the present hold of error upon the consciences of men, that we question whether any power short of a heavenly interposition could startle the world from its present intellectual and moral lethargy. Let us hope that Heaven has so interposed its friendly aid, and that soon the night of error will disappear to give place to a brighter day for man. As far as we have read of the development of Spirits we know it to be a *reaffirmation of Christ's gospel*. Love God, and evidence your love for him by loving man. This done, and the world will not much longer regret the postponement of a general millennium. A. C. M'C.

PHILADELPHIA, August 2, 1854.

GOD.

REPLY TO WM. J. YOUNG.

If "to deny the existence of God is equivalent to the denial of our own existence," then a basis is laid upon which the inquiries, Who and what is God? may solidly rest; for, as friend Young truly says, "God evidently manifests himself in his works; and therefore all attempts to idealize him—conducted with candor—are not only commendable, but, being spontaneous outbursts of our moral perceptions, are inevitable." The idea, I suppose, is that the existence of God is *self-evident*, because he is exhibited in all the elements of our own existence; and that, therefore, any attempts on our part to idealize God, as the Author of those elements, and superior to them, are just as inevitable as is the effort to idealize the beings—*men* especially—who are the products of those elements. The first is reasoning from the effect—the elements—to the cause—God; the second is reasoning from the cause—the elements—to the effect—animated beings—man.

And, to me, it appears the same thing (in effect) to deny the existence of God *in toto*, as to deny the success of the "inevitable attempt to, in some measure, idealize him correctly."

Again, I should be disposed to claim that, so far as we come short of, or fail in, forming a just and true idea of God from his works, so do we also miss of comprehending or forming a just and true ideal of our own being—*man*.

"Yet," he continues, "there are fatal objections, that God in any one essential feature resembles man, especially as to form, reason, motive, sexuality, appetite, or desires." And then, like a good logician, he adds, that, "if not in all, He (God) can not be like man in any one particular." That is plain, straightforward English, which I can understand, if I can not comprehend God.

The direct conclusion at which our friend arrives is, that all we do, or possibly can, know of God is in and through his works, "the things which he has made."

From this conclusion we learn that God is not like any of his works "in any one" essential particular; and, therefore, is not manifested in them—his works—at all.

This is as good positive proof of a negation as I ever met with; and that negation is, that there is no God.

Man can frame to himself no original idea; every one of his ideas is derived from a prototype—something which God has made. And, inasmuch (according to friend Young) as God is not like man "in any one essential particular," and man is the microcosm of all that exists, it follows that the highest and truest idea of God which any of us can construct is baseless, and therefore false; and the conclusion is logically reached, that no such being as God exists for man to know, believe in, and worship.

"Life, in all its forms, is but a sensational medium, or lens, through which the ultimate, the essential Father of all Spirits can be only sensationally appreciated." If this "lens"—"life in all its forms"—has conveyed even to the mind of friend Young (and that, too, at the very time when he is writing to confute it) the idea of God as the "FATHER of all Spirits," would not a little longer use of the "lens," under more favorable auspices, also convey to the minds of others as distinct a conception of God as a MOTHER "of all Spirits?" And, in truth, does not the first idea necessarily include the second? And when he has defined exactly what he means by "essential Father," I think I shall be prepared to define precisely what I understand by *eternal Mother* in Deity.

Whether friend Young considers "all Spirits," of whom, as he truly says, God is the "essential FATHER," as being themselves Gods, as in another part he thinks they must be, on the ground of "sexual duality in Deity," he will, perhaps, in some future article, inform the numerous readers of the SPIRITUAL TELEGRAPH.

The position, that if God be a Deific Man—"like man in any one particular"—he resembles him in every essential thing, "reason, sexuality," etc., etc., was, precisely the point that both Dr. Richmond and myself urged upon W. S. Courtney as the only legitimate, rational deduction from his own premises. He (Courtney) says, and beautifully too, that "God is man (*homo*); and, when conceived of by the mental eye, is in the ordinary archangelic human figure, and in the archangelic human character;" consequently, according to friend Young, if it be so, He must "inevitably" be like man in every essential particular. And thus, between these two able and courteous writers, my conclusion, that God is an Eternal Heavenly Father and an Eternal Heavenly Mother, is logically and unavoidably arrived at. "This (as friend Courtney expresses it) is consistent now with my reason, and at the same time congenial to my heart. I see no escape from a complete dissolution of the Divine Personality and Character, only into all diffusive and loveless pantheism." "God is a Divine Man, then," he continues, and says (what I had not before observed), "I do not deny the dual nature or sexuality of Deity; nor that the sexuality of the universe and all things in it, flows from, and is the essential correspondent of, the essential male (*vir*) and female (*mulier*) principle of the Divine Being; as it takes both a man (*vir*) and a woman (*mulier*, or womb-man) to make a perfect man (*homo*)."

This is the climax or culminating point of that pyramid of arguments erected by W. S. Courtney in his articles on God; and I think that, if the TELEGRAPH has done no other good than the publication of these articles, it would still deserve well of the American press and public.

Friend Young proceeds: "If God is a Deific Man, or dual sexuality, why is he not daily manifested to us? If God so exists he would so manifest himself, not once or twice in the history of our planet, but as often as would be necessary to fix the definite fact of his existence in that order unmistakably." I admit that this argument is applicable to those who hold that the Deific Man is a *Triune Male God*, so material that he has held several personal conferences, face to face with mortal

men.—["Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel," * * * "and they saw God, and did eat and drink" in his presence, of course.]

But with those of us who believe that "God is Spirit," "dwelling in the light which no man can approach unto, whom no man hath seen, or can see" (Paul), and who is only known to man at all as revealed through his works—the material world—externally, and through the *soul* of man internally; and there may be orders of beings innumerable, ascending from gross man up to the "Father" and Mother "of all spirits," each one more refined or spiritual, and each individual order capable of eternally progressing in refinement and spirituality, that argument has no bearing or application.

Again: while, on the one hand, we indorse the position of friend Young, that "no man can find out the Almighty to perfection," we must beg liberty to also indorse the position of another, though more ancient writer, that it is possible for us to "increase in the knowledge of God, and" also "of our Lord and Saviour Jesus Christ."

If by the statement that "no human brain can ever be the medium through which Omnipotence can be comprehended," he means, that man can absolutely know nothing of God, this is, it appears to me, at the least, *abstract Pantheism*, if not *simple Atheism*. And if he (man) can know something of God, and that with certainty, what, and how much is that something from which, as a starting-point, he can henceforth perpetually "increase in the knowledge of God?"

No intelligent mind can believe in the existence of God without first conceiving some definite idea of him (friend Young not excepted); and that idea must have its origin in the things which are; and there is no one idea so universal, prominent, and "clearly seen" in, and so distinctly derived from, all "the things that are made," as that of *dual sexuality*.

So far as human observation extends, the external pre-creating power of God ever has operated and still does continually operate through these two incomprehensible principles, or facts—*male and female*. If therefore the apostle be right, when he asserts that "the invisible things of God, from the foundation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead," we are encouraged to hope (our author to the contrary, notwithstanding) that, from such good data, the "human brain" can, sufficiently for all practical purposes, comprehend "the things of God;" and that man may with quite as much safety and certainty declare that the Order of the "Godhead" is a Deific Man, who is a *dual sexuality*, as he may at all declare the essential existence of Deity.

To conclude this rather lengthy article—I do not see why W. J. Young may not with equal propriety call upon us to ignore the facts of male and female elements in creation itself, because we do not understand them "to perfection," as to expect, for the very same reason, that we shall for one moment doubt of their existence in the Parental Creator—the "essential Father" and Mother "of all" dual, sexual "spirits."

T. W. EVANS.
SHAKER VILLAGE, NEW LEBANON, N. Y., Sept. 10, 1854.

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PROGRESSION AND UNIVERSALISM.

This is truly a progressive age. That which excited wonder and astonishment yesterday is to-day as familiar as household words. And the problems which to-day seem to defy solution, will, to-morrow, form part of the school-boy's lesson. Such is the onward and upward destiny of the immortal mind. And when we contemplate its past achievements, we can not but feel that eternally alone can fully develop its progressive powers.

Yet there are men among us who are very much troubled lest some of the "good old times" and "good old doctrines" shall become obsolete. They cling with a death-grasp to their nursery tales, and nothing alarms them more than a fear that they shall outgrow their swaddling bands. This appears particularly true of certain Universalists, who seem to think that the early promulgators of the doctrine did not know its not worth knowing. They are of the opinion that the great and immortal truths of Universalism sprang up from the smouldering embers of superstition, ignorance, bigotry, and tyranny in a perfect state; and, unlike all things else, is not a child of growth which age can improve.

Although, from necessity, it started upon the broadest liberty, granting every one the right to think and speak for himself, it has now set up its iron bedstead which all must be made to fit, be the result life or death, who would escape the anathema of the sect. Now they pour all the wrath and vengeance to which they were subjected, during their earlier days, upon the heads of all who dare be honest and speak their honest convictions. Hence, *infidel, heresy, humbug*, etc., for all dissenters who dare question any of their early theological views, are as familiar to the denomination as they ever were to the most persecuting sect of Christians which has ever existed. This class of Universalists, like their orthodox neighbors, seem to think that what they did not receive in a direct lineage from the "Fathers" is not worthy of their investigation or credence;

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SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, SEPTEMBER 23, 1854.

EXTRAORDINARY PSYCHICAL PHENOMENA.

One of the most mysterious phases of the Spiritual phenomena of all ages is illustrated, in an apparently authentic manner, by the facts narrated in the accompanying letter from a gentleman in Toronto. It appears that Mr. E. V. Wilson fell asleep at his desk on the 19th day of last May, and as it appeared to him, was transported forty miles, so suddenly that he seems to have taken no note of his journey. Very unexpectedly he found himself in Hamilton, engaged in the transaction of business, etc. All this might, perhaps, be included in the category of ordinary dreaming but for the single fact that Mr. Wilson was seen at that precise time by at least two individuals in Hamilton, who heard and answered his questions, and by whom— notwithstanding he was wholly unknown to them—he was subsequently identified. By what mysterious process Mr. W. thus visibly appeared to and conversed with persons so far from his corporeal presence, we can not absolutely determine, though we may submit several hypotheses, and leave the reader to draw his own conclusions.

But before introducing the letter of our correspondent, it may be well to remark that many well-authenticated examples of similar phenomena have heretofore been recorded, and that others essentially the same are now of frequent occurrence. "The Night Side of Nature" contains a number of striking facts of this class, several of which we will briefly refer to in this connection. Mrs. Crowe relates the experience of Mr. H—, an artist and a gentleman of scientific attainments. It occurred "on the evening of the 12th March, 1792." He had spent the evening in reading in the "Philosophical Transactions," and was about to retire for the night, with his mind engrossed with a mathematical problem, when his uncle, Mr. R—, suddenly appeared to him in a *strait-jacket*. Some time after he learned that at that very hour R— had attempted to commit suicide, and that a *strait-jacket* had actually been put on him.

One Becker, a professor at Rostock, while engaged in a theological controversy with some friends, had occasion to go to his library to obtain a book, with a view of settling some controverted point. On entering the library, he saw himself seated at the table in the chair he was accustomed to occupy. The mysterious figure appeared to be reading in a book, and, on approaching, he perceived that it was pointing with one finger of the right hand to these words: "Make ready thy house, for thou must die!" It is further stated, that having taken leave of his friends, he expired at six o'clock on the evening of the following day.

We believe it is stilling who relates a similar fact, on the authority of F—, who was at that time sheriff of Frankfort, F— had just sent his secretary away on some business, but the latter soon after returned to the apartment and seized a volume of Linnaeus. His master, surprised at his unexpected reappearance, demanded the cause of his speedy return, whereupon the book fell to the floor and the figure vanished. When the secretary returned at evening, he stated that he had been engaged in a warm discussion of some botanical question with a friend whom he met on the way, and that he had very much wanted to refer to his Linnaeus.

Jung Stilling gives an interesting account of a man of singular and retired habits, who, about the year 1740, lived in the vicinity of Philadelphia, in the United States. This man was reputed to possess a knowledge of the most mysterious things, and to be capable of discovering the profoundest secrets. Among the extraordinary illustrations of his powers, the following appears to have been fully credited by Stilling:

"The wife of a ship captain, whose husband was on a visit to Europe and Africa, and from whom she had long without tidings, overwhelmed with anxiety for his safety, was induced to address herself to this person. Having listened to her story, he begged her to excuse him for a while, when he would bring her the intelligence she required. He then passed into an inner room, and she sat herself down to wait; but his absence continuing longer than she expected, she became impatient, thinking he had forgotten her; and so, softly approaching the door, she peeped through some aperture, and, to her surprise, beheld him lying on a sofa, as motionless as if he were dead. She, of course, did not think it advisable to disturb him, but waited his return, when he told her that her husband had not been able to write to her for such and such reasons; but that he was then in a coffee-house in London, and would very shortly be home again. Accordingly, he arrived, and as the lady learned from him that the causes of his unusual silence had been precisely those alleged by the man, she felt extremely desirous of ascertaining the truth of the rest of the information; and in this she was gratified; for he no sooner set his eyes on the magician, than he said that he had seen him before, on a certain day, in a coffee-house in London; and that he had told him that his wife was extremely uneasy about him; and that he, the captain, had thereon mentioned how he had been prevented writing, adding that he was on the eve of embarking for America. He had then lost sight of the stranger among the throng, and knew nothing more about him."

It is also confidently asserted of a Mr. Stewart, a Spirit-medium, who spends much of his time in New York, that he has repeatedly appeared to his friends in this city, when it was well known that he was in Philadelphia, Baltimore, or Washington. On one occasion at least it is said that he passed a whole evening here; while a number of respectable gentlemen, who were in his company at the time, affirmed, and do still affirm, that he must have been in the city of Washington.

Some four years since, the present writer had a remarkable personal experience of this nature. I had been spending a day or two in Ansonia, a manufacturing village situated in the valley of the Naugatuck, some fifteen miles from Bridgeport. The mysterious phenomenon occurred early one morning while I was at the residence of W. G. Creamer, Esq., whose hospitality on that occasion will long be remembered. The sun had just risen, and I was about to leave my sleeping apartment, when—after having my attention directed for a moment to the opposite side of the room—I suddenly turned toward the door, which was closed, and saw, to my great surprise, the late Joseph T. Bailey, of Philadelphia. He was standing about three feet from the door, and looking earnestly in my face addressed me, when the following brief dialogue ensued:

MR. BAILEY.—I shall call on you to-morrow.

S. B. B.—What is to be done to-morrow?

MR. BAILEY (speaking with increased emphasis).—Remember! I shall call on you to-morrow.

S. B. B.—Friend, will you explain the object of this strange interview, and tell me, what is to occur on the morrow?

[Here the figure moved as though it was about to depart by the door.]

S. B. B.—Stay, friend! Explain the object of this mysterious visit.

My friend made no direct reply, but commenced speaking in a low tone. I listened, and discovered that he was talking of a mutual friend, Mr. —. Much that he said was inaudible, but I distinctly heard his last words, which were these: "A dark cloud has settled down over the earthly destiny of that man."

The figure vanished as the last words were uttered, and I was left to muse alone on this strange experience. By a most singular train of circumstances the writer met Mr. Bailey the next day, in a car on the New York and New Haven Railroad. He had been in Boston the preceding day or two, and was there at the time of his appearance in Ansonia. Mr. Bailey spoke with much feeling respecting the misfortune of the friend above referred to; and strange as it may appear, his last words when about to take leave of the writer were—"A dark cloud has settled down over the earthly destiny of that man."

These are obviously not mere illusions, but actual facts; and it should be observed that there are many others equally extraordinary which we have not now the space to notice. We will, therefore, only add to the examples here cited the recent experience of our correspondent, as detailed in the following letter:

Toronto, August 26th, 1854.

MR. EDITOR: Is the following case of double-appearance worthy of a place in the TELEGRAPH? On Friday, the 19th of May last, I was at my desk writing; all at once I fell asleep, and leaned my head down on the desk, and remained thus for half or three-quarters of an hour. While in this situation, I thought I was in the city of Hamilton, forty miles west of Toronto, and that I called on several parties in Hamilton, collecting money (as I thought). After I had finished the business transactions, I concluded that I would call on a friend who has taken a deep interest in Spiritual Manifestations. At once I thought I was at her house and rang the bell, when a servant came to the door and informed me that Mrs. D—s was out, and would not be in for an hour. I called for a drink of water, which the servant gave me, and I left my compliments for her mistress, and started, as I thought, for Toronto. A few days after, a lady residing at my house in this city, received a communication from Mrs. D—s, of Hamilton, from which I make the following extract:

"Tell Mr. Wilson that he is a fine fellow, and the next time that he calls at my house to leave his address, and not cause me to run to all the hotels in town, and then not find him. Mr. W. called at my house on Friday, asked for a drink of water, left his name and compliments. I think he might have spent the night with us, knowing the interest that I take in spiritual manifestations. I shall give him a good scolding the next time I see him; and then our friends were so disappointed in his not stopping over night with us."

When Mrs. J— (the lady that informed me of the above) gave me this statement, I laughed at her, and observed that Mrs. D—s and her friends must be mistaken or crazy, as I had not been in Hamilton for a month, and that I was asleep at my desk in my shop, at the particular time mentioned by Mrs. D—s. Mrs. J— replied that there must be some mistake somewhere, as Mrs. D—s was a lady that could be relied upon. I, laughing, observed that it must be my spirit. I then requested Mrs. J— to write to Mrs. D—s, that I would be at Hamilton in a few days, that several other persons would accompany me, and that we would call at her house; also that it was my wish that she should not mention to her domestics that she expected me or any company from Toronto, and that when we came, to direct her servants to see if either of the parties in the parlor was Mr. W—, who called on the 19th.

On the 26th of May, I, in company with several others, went to Hamilton. We called first at Mrs. D—s' house; were met at the door by the lady herself, and ushered into the parlor. I said at once to her, Call your servants, and see if they will remember me. Mrs. D—s directed the servants to go and see if either of the gentlemen in the parlor was the one that called for Toronto. Two of the servants identified me as the person who called on the 19th, and gave my name as Mr. Wilson. I never saw either of the servants in my life before. Every word of the above is true, and can be supported by the most reliable testimony. There are many other things taking place at my house in this city equally strong as the above. Will you touch this matter in some of your future editorials, giving your readers your views on this subject.

Yours, in truth, E. V. WILSON.

There are few more difficult questions in this department of spiritual science than the one which relates to the proper solution of these mysteries. Speculative minds may be able to start many different hypotheses, but we shall only suggest such as have the merit of distinguished authority or plausibility. Sir David Brewster supposed that all such appearances were projected from the brain on the retina, and hence were wholly subjective. If it were so, these images would necessarily bear a likeness to the thoughts occupying the mind and exercising the brain at the time of their occurrence. But the form of one's uncle in a *strait-jacket* sustains no possible relation to a mathematical problem. When Becker, in the heat of a theological discussion, went to his library for a book, he evidently did not think of meeting himself; much less that he should be admonished of his approaching dissolution. When the sheriff of Frankfort was sitting quietly in his room with the impression on his mind that his secretary would be absent until evening, the action of his brain certainly could not have produced the sensuous impression of his presence. The sea-captain, in the coffee-house in London, had no reason to expect that he would see an unknown man who was at that time in the United States. Admitting this hypothesis, the friends of Mr. Stewart could never see him in New York so long as they felt assured that he was not in the city. Nor could Mrs. D—s' servants, in Hamilton, who probably never heard of Mr. Wilson, evolve his image from their brains, rendering his form, features, expression, and voice with such surprising fidelity that the real man was instantly recognized, when, ten days after, they were brought into his presence. Indeed, every one of these facts is a separate and complete refutation of Sir David Brewster's theory. And this is about all that the accepted philosophies have done toward a solution of these mysteries. Abercrombie, in his interesting treatise on the intellectual faculties, entertains a similar notion; and all material philosophers, who have written on the phenomena of mind, have adopted, with slight modifications, the theory of spectral illusions. Such men are eminently Sadducean in their bold and unqualified denial of all spiritual facts and beings.

Again, it is maintained by some, that the person who thus mysteriously appears to others at a distance from the scene of his bodily presence must be, mentally or spiritually, *en rapport* with them at the time, and that by the action of his mind they are psychologically impressed; in other words, the nerves of special sensation are presumed to be acted on from within, and by another mind, in such a manner as to reflect the same images at the sensorium that the objects themselves would produce, if perceived externally. This idea is rapidly assuming the place of the ordinary spectral illusion theory, and therefore merits a passing notice. It is certainly far more consistent with the facts, and with the

principles of a rational, spiritual philosophy; nevertheless, there are unanswerable objections to this view of the subject, several of which may be briefly stated.

1. There is no evidence in the majority of cases that the person who really appears to be where—corporeally at least—he is not, has his mind fixed on those who see him, in such a manner as to influence in any possible degree the mental or physical functions. Take the case before us. If our correspondent was thinking of any one at Hamilton, it was surely Mrs. D—s, and not her servants, of whom he had no knowledge or concern.

2. It does not appear from the facts themselves, that those who see the images of absent persons are especially susceptible of psychological impressions, or, indeed, that they can be influenced at all in this manner.

3. It should be observed that, whenever impressions are communicated and received in the manner already described, the subject perceives only such images as are before the mind of the operator, and NOT THE PERSON OF THE OPERATOR HIMSELF. This, to say the least, is very generally the case. Our own experiments in this department number thousands, and in no single instance in which we have attempted to impress any mind at a distance, has our form been rendered visible to the waking subject. On the contrary, in the cases herein referred to, the supposed authors of the impressions alone were visible, and not the forms of the objects which occupied their minds at the time. From all this we may justly conclude that this psychological hypothesis will not enable us to account for the facts in a satisfactory manner, and we must therefore seek a more rational explanation.

The next hypothesis we are called to consider, refers to the phenomena in question to the influence of some guardian spirit, or other superior intelligence, who is supposed to act on the visionary agreeably to existing psychological laws, producing by his volition all the visions and impressions to which the latter is subject. This is by far the most probable theory yet noticed, and a careful analysis of the facts would doubtless show that in many cases it is the true one.

Another, and the only remaining hypothesis that requires our attention, maintains that the spirit, in certain undefined physical and psychical conditions, actually leaves the body, and visits distant persons and places. There is certainly very much in the facts themselves to commend this hypothesis to our serious attention. It should be carefully observed, that in most cases where the forms of persons appear at a distance from their bodies, they are found to have been in some other than a normal, waking state at the time. Hence, sleep, catalepsy, trances induced by the magnetic action of men or spirits, powerful excitements, delirium, and the near approach of death, are among the principal agents and conditions which usually accompany the mysterious manifestations we have attempted to illustrate. The fact that these singular phenomena are most likely to occur under the circumstances just named, so far as it affords any evidence on this point, most certainly supports the last-mentioned hypothesis. For sleep is a partial death—a temporary separation incomplete, to be sure—of the spirit from the body, in which the latter withdraws, in a greater or less degree, from the sphere of its external relations. In some sense the same is true of all the other mental states and physical conditions specified in this article. So long as they continue, the subject appears to occupy a kind of intermediate state between the realms of mortal and immortal existence, and the soul thus, in a measure disenthralled, occasionally performs some of the functions of its spiritual and eternal life. This view of the subject is further confirmed by the fact, that rappings and other physical phenomena have occasionally been produced by what purported to be the spirit of some medium—not present when the exhibition occurred—who was subsequently ascertained to have been in a profound trance at the time.

PROFESSOR HARE AND THE SPIRITS.

The interest of the spiritual Conference at this office on Tuesday evening of last week was intensified by the presence and speech of Professor Hare. It is certainly a brilliant evidence of the value and power of the new spiritual unfolding that it has won to its advocacy this veteran of science, and one who is known to be habitually so wary and cautious in his researches for truth on all subjects which claim his attention. The value of this acquisition to the ranks of Spiritualism appears the greater when it is considered that the Professor commenced the investigation of the new phenomena with a settled skepticism as to the reality of their claims, having previously adopted the theory of Faraday in their explanation, and having, indeed, but little if any faith in spiritual existences. With these views and feelings he would of course commence the investigation of this subject with no other than a disposition to resolve its phenomena to their natural or material causes, if such they could be shown to possess; and under his keen scrutiny and torturing experiments it can scarcely be supposed that any lurking secrets of their mundane origin would have escaped detection and exposure. The Spirits, however, drove him from the closely-contested ground inch by inch, and finally obliged him, in honesty, to acknowledge their real existence and agency in producing the phenomena observed. This fact alone should put to the blush that superficial sciolism which confidently pronounces the whole matter a humbug, or attributes it to some undiscovered law of physical being, without having spent the first hour in the observance of its facts.

The Professor related his course of experiment and investigation in a simple, matter-of-fact style, and was listened to with deep interest throughout. The first phenomenon observed that was not provided for in Faraday's exegesis, was the simple knockings, and which the Professor found himself unable to explain. He thence proceeded to apply the *experimentum crucis* to the table-movings by means of apparatus consisting of a disk with alphabet and revolving index, so disposed that the medium could not see the letters to which the index pointed—also of an arrangement of billiard balls under a board on the table, on which the hands of the medium were made to rest, the whole being so exceedingly mobile as to indicate the slightest pressure exerted by the medium. Of these experiments our readers have already had some account, and we need only here say, they proved that intelligible and appropriate sentences were spelled out without the knowledge of the medium that any thing was being spelled, and that the table would move without the slightest pressure from the hands.

A board was afterward poised on a fulcrum, and its heavier end was supported on a spring-balance which precisely indicated its weight. The hands of the boy medium, less than 12 years old, were made to rest on the other end, so that any force that could possibly be exerted would only tend to lighten the end hanging upon the scale. It was found, however, that

the end thus suspended, would, by request, be made heavier by several pounds.

On one occasion the hands of the medium were placed in a basin of water on the table without touching the bottom or sides of it. The table still moved, just as it did when he placed his hands on its solid surface. Of course he could in this case have exerted no pressure unless he had some means of first rendering the water solid.

At one time a succession of numerals was written by the involuntary motion of the medium's hand. No one understood their import until they were directed by the purported Spirits to associate them with the letters of the alphabet which they indicated. They did so, and the result was an intelligible and appropriate communication. On another occasion, Latin was translated into English, when the medium was ignorant of the former language.

These and similar tests which the Professor mentioned, had constrained him to admit a spiritual agency in the affair, and he acknowledges that it has greatly increased his happiness. He had now arrived at the age of seventy-three, and he looked forward with satisfaction to the period of his second birth, of the prospect of which he had by these manifestations obtained the first substantial assurance.

THE NEW SPIRITUAL POEM.

"A LYRIC OF THE MORNING LAND."

That the Spiritual World is the World of Causes, and that the works of Genius have at least their source and fountain-head in the serene abode of the immortals, can not be doubted either by the student of a profound Philosophy or the disciple of a pure Religion. True Genius is essentially devout, and the loftiest minds confess that their best and most honored works are not their own; that they are but the instruments of a diviner power. The invocation to the Muses, with which the Ancient Poets were accustomed to begin their labors, was a recognition of the truth of Spiritual Intercourse. The eldest poems were lyrical; they were sung to the accompaniment of the lyre, when the Minstrel was in a state of interior illumination.

The Spiritual Era, now dawning upon the world, inaugurates a new literary status or condition. Books which for ages have been for the most part constructed by minds laboriously working on the material plane, are again beginning to be evolved by a new method, a process of inspiration. "The Epic of the Starry Heaven" is, as far as we know, the first modern poem of any considerable length produced through the spontaneous operation of the human faculties exalted to the spiritual plane, and subjected to a direct influx from the Spiritual Spheres. That remarkable production is, however, eclipsed in beauty by the last new-comer from the same interior source.

In the work whose pages now lie before us, we discover a lyrical sweetness, a splendor and warmth of imagination, and a strength of statement that amply vindicate its claim to origination in the World of Spirits. It is pervaded by an element of joy, a winged, soaring, buoyant spirit of happiness, foreign to all works of an external origin. The whole volume is penetrated by an aroma of celestial pleasure. We are led delighted through heavenly landscapes, whose otherwise unapproachable glories are humanized and made familiar to us by the presence and conversation of Celestial Spirits, risen from earthly thralldom to the joyous freedom of the skies.

The peculiar claims of the poem are stated in the History by which it opens. We are told that

"This Poem is a Love-child of the Skies,
'Twas fed in Heaven with breath like bridal-blooms.
It opened its eyes
Where Iesper's Nuptial-star with Love perfumes
The vault of ether."

The philosophical mind will be interested in the statement which follows, that

"From Heaven down-Jed,
Seven months within a mortal breast was fed,"

as indicating a law whereby spiritual ideas are by degrees unfolded in the internals of the human mind, and angelic thoughts subjected to an internal process of embodiment prior to their external utterance.

The method of its external production is stated with great delicacy and sweetness:

"When the summer came, and when the skies
Bent loving as over Paradise,
When the last rose was breathing life away,
Like beauteous Maiden on her dying day,
It sprang to outward shape, unfurled by Art;
Full fledged it left its nest within the heart,
And sung melodious in external airs."

"'Twas given as one might play
Upon a lute at intervals by day;
Within the time it takes the moon to unfold
Her slender crescent to a disc of gold,
And 'twere not hard to count the time in hours,
Ten full-blown roses, twenty orange flowers."

The inspiring theme of the Poem is Love. It is a vindication throughout of the spirituality and permanence of the heart's affections. It celebrates in chaste and glowing numbers the heavenly betrothals, the bridal of the skies. Its theme is suggested in the Introduction.

"Dear shall it be to maidens; its shall lie
On the chaste altar of their purest bliss."

And dear
To husband and to wife, and unto these
A whisper from the Heart's Eternity,
A holy voice from Eden's nuptial trees."

The Poem is opened by a Prelude, whose airy and delicate character is in keeping with the theme. It introduces the material mind reasoning against love, from the ground of the death of the beautiful.

"Festal Queen to-morrow may
Vanish like our mirth away."

Why should we glad lovers be,
When so soon the winter snows
Cover up the Maiden Rose?"

It draws aside the veil that covers the inward pain which the Worldling suffers. We hear the revelers, weary in their very mirth, singing

"Where is now last Summer's Bride!
Earth most tenderest bosom hide.
Let us dance before our feet
Weary with the summer heat."

Ah, we fade like marriage lights,
Setting from our golden heights."

that all who do their own thinking are "enthusiasts" and "hair-brained fanatics," who are aiming to provoke discord and dissension in the denomination.

Hence some of the denominational papers are teeming with their editors' weekly ebullitions for all free thinkers who have renounced their allegiance to sectarianism, and refuse to go to mill with the grist in one end of the bag and a stone in the other, merely because their "fathers" did. They seem to think that their theological food has all been mumbled for them by their fathers, and that all they have now to do is to recline on sofas of ease and, young-robins-like, swallow whatever happens to have been cherished by their predecessors, though the offspring of superstition cradled in credulity. Hence the preaching and publications of the denomination are little else than a stereotyped edition of the sayings and doings of the fathers. They make their brains, telegraph-wire-like, the passive conductors of others' ideas, while their eloquence is but the dying echo of the original. It is really amusing to hear men of fifty years, professedly literary, pride themselves on the doctrines of their youth. Such men need never fear a second childhood, nor the landmarks of antiquity any encroachment from them, for they will prove true loyalists to ignorance and superstition.

What has the world to hope from such men? Plainly that, like the dog in the manger, they will neither do any thing themselves nor suffer others to if they can prevent it. They make hideous the night of ignorance and superstition with their incessant howlings at the sayings and doings of others. They can see no good in any body but their own darling selves, and nothing but an evil design in all others do or say.

Yet their date not meet the questions at issue in open discussion. They seem to think that, with them, silence and in-undoes are the best part of valor. They fear to have the public see the other side of the questions, lest the good sense and better judgment of the people compel them to enjoy their darling views alone, and pour over the musty creeds and ceremonies of the past for their own edification. The fact is, we want and must have a religion and theology adapted to the age—to free thinking, inquiring minds—something founded on reason and philosophy rather than the superstition of the dark ages.

We complain of skepticism and infidelity, and yet the theology of the past and present has more to do in making men so than any thing else. How can it be otherwise, when our theology makes God not only inconsistent with himself, but at war with the universe which he has made? Or, in other words, the current theology of the day is inconsistent with reason, science, philosophy, known facts, and experience of every enlightened mind. But as light and truth advance, superstition and error will recede; and hence the tottering and crumbling of the religious and political systems of the day. We have yet to learn that Christianity consists in knowing and practicing God's eternal truths, and not in splendid temples and costly domes, which echo with the rites and ceremonies of cringing sycophants and ignorant sincerity.

We believe there are men, good and true, who have been raised up by God for the religious, as well as political, crisis which is upon us, and for the establishment of a religion on the earth that shall honor men and glorify God—men who will stand up for truth and right, whether sanctioned by the past or indorsed by the would-be-wise of the present; who can not be intimidated by threats, nor deterred from duty by the time-serving. They are not to be found among the apologetes for national or individual wrongs, for they enter into no "compromise" with slavery, intemperance, and their kindred evils, which are the offspring of man's baser nature. Their motto is, Open field and fair play. They seek not the darkness of intrigue and subtility, but court investigation. They are not ashamed of truth as they understand it, and hence are ever ready to give a reason for their faith and hope. They will not, for they can not, pander to the whims and caprices of a sophisticated priesthood, who would be the arbiters of men's thoughts and actions. It is possible that somebody knows some things besides popes, priests, and gambling politicians. Now, it seems to us, that all opposers of freedom, in thought, speech, and action, should either meet manfully and fairly the questions at issue, or be forever silent, and not continually bore the readers of our journals with their darling views of "Grace," "Free-agency," "Foreordination," etc., which are interesting only to themselves. Their only valid argument (?) is not to publish in their papers any thing on the other side, as that would expose them; hence the rejection of this article.

H. KNAPP.

DIGEST OF CORRESPONDENCE.

Mrs. N. STUMP, of Claiborne Co., Mississippi, writes us of the following singular circumstance: When a girl of ten years, and residing with her father in Tennessee, about fifteen miles from Nashville, she one day amused herself by digging into a mound of earth which she supposed had been thrown up by a tree root. She had not dug long before she found a human skull with a hole in the top of it, which might have been made by an Indian's battle-axe. She informed her father of the discovery, and the latter proceeded to make further researches in the mound, where he found sixteen human skulls, all bearing apparently the impression of the same axe. That night our correspondent went out to the "place of skulls," and, as she was gazing on the spot, saw something like a ball of fire about the size of a man's head rise from the ground and float to and fro in the air. She then called an old negro man who professed the ability to talk with Spirits, and through him she was told that she would one day know how the skulls came in the rising ground. Our correspondent afterward became acquainted with and married her present husband, who told her that his father killed sixteen Indians with an axe, and buried them in the rising ground, in the State of Tennessee, indicating the very place where she had made the singular discovery above referred to. Since that Mrs. S. has had an interview with a rapping medium, through whom she was told that the ball of fire which she had seen, was the Spirit of Mr. Stump, and that he had killed the Indians in self-defense, they having besieged his dwelling.

SAMUEL BANG, of Philadelphia, sends us a case of a remarkable Spirit-cure performed through the mediumship of Mr. Vanduzee. The account was furnished through the hand of another medium by the purported invisible physician himself, and its material portion is as follows:

A lady was on a visit to Trenton, in the State of New Jersey, from the town of Bordentown, in the same State, when her little son, aged about four years, fell down a flight of stairs, some twenty feet, to the bottom, the fall causing a very severe concussion of the brain. Brother Vanduzee being at Bordentown, I detained him there until she came home. I then sent the medium, through whom I give this, to his place of business. The medium found him when a few doors from the place; brought him to the house of the parents of the child; operated upon him; and in one hour the boy was as well as before the fall.

And then we hear Angel-voices rebuking the worldly mind, and singing—

"Love is wise, walks the skies, Beautifully immortally. Who would not press bridal lips! Heart survives the Earth's eclipse. Who would not taste festive cheer? Joys of heart may never fall. Who would not wipe Sorrow's tear! Tears change thus to roses all."

We are informed that Br. Harris, the external author of the Poem, was in an entranced condition during its entire utterance, and that the general method of its production was similar to that of his former production. We shall in our next issue endeavor to resume our analysis, accompanied by extracts from the work.

LOCKWOOD'S "LAST JUDGMENT."

Such readers of the TELEGRAPH as were readers of the SHERKINAH, will remember an article therein under the title of "Theology of Art," in which a description was given of a painting, then in progress at Newark, New Jersey, descriptive of the "Last Judgment." Though incomplete at the time of that writing, the picture was so far advanced that we ventured a judgment on its merits. Our judgment was one of warm praise. The picture excited our admiration for two reasons: first, for its art-merits—its fine grouping, anatomy, tone, and color; and second, for the purity and acceptableness of the artist's ideal of the scene, as compared with the representations of the old and more famous masters.

The "Last Judgment" has been painted by four conceded masters. Orcagna, an Italian painter, was the first to attempt to embody his own and his church's (Catholic, of course) idea of that great scene. Michael Angelo, copying largely from Orcagna, made it the subject of his greatest work—a fresco in the Sistine Chapel, at Rome. The other two masters are modern and living—Cornelius, a German, and Martin, an Englishman. Orcagna's conception was purer than Angelo's, yet eminently devilish. The terrible and repulsive triumphed. Angelo's grouping and anatomy were, necessarily, grand, but his mingled paganism, mythology, and demonology of the lowest order with the religious conceits of Catholicism. To the enlightened moral sense, his picture is hideous and disgusting, despite its art-grandeur. Cornelius has made his picture a vehicle for the damnation of Protestants and the salvation of Catholics, while Martin has exactly reversed the scale. In the pictures of Orcagna, Angelo, and Cornelius, the Virgin Mary is represented sitting at the right of Christ, sharing the honors of the Judgment. All these artists introduced portraits of individuals against whom they had personal or religious spite—thus degrading the scene from the sublime to the malicious and ridiculous, by a gross display of human passion.

In the "Last Judgment" described by us in the SHERKINAH, mythology, demonology, the Virgin Mary, and sectarianism are alike discarded. The artist has attempted—successfully we think—to embody the more rational Christian theory of our age—the exaltation of the good, by virtue of their deeds, which are weighed in the balance, and the casting down of the evil—under forms typical of murder, hate, revenge, lust, avarice, and other base passions—also by virtue of their deeds. The basis of the scene represents the multitude of the rising and the arisen dead under the types of the five great divisions of the human race. To show that equality will be realized in the day of Judgment, figures representing Liberty and Slavery (a noble idealized figure of Washington typing liberty, and a beautiful female form typing slavery) are beheld awaking simultaneously. Fraternity at the Judgment is represented by the embrace of the highest and lowest types of humanity. First, among the arisen, are a group of the great intellects of the ages—Moses, Socrates, Plato, Bacon, Erasmus, etc.; also a group of early Christian artists. The beautiful doctrine of recognition beyond the grave is represented by a family group. Christ sits central above the resurrected host. On either side of him are the prophets and apostles, and an arching glory of angels and cherubim. Beneath the feet of Christ, as from a cavern of cloud, issues Michael, the Angel of the Judgment, bearing a thunderbolt in his right hand. The figures typical of evil are hurled down to the left, where Satan, represented under the figure of a giant man, a fallen archangel, with not all

"His original brightness lost,"

stands sullen, with one foot resting on a figure of prostrate Ambition, vainly grasping for a shivered crown. The descending figures are grand. On the right are ascending groups, and Raphael, the Angel of Humanity, stoops to bear up the figure of Washington. The figure and countenance of Christ are imposing—mercy, rather than vengeance, is in all his looks. But it is impossible to adequately describe the scene; the eye only can fully realize its beauty and sublimity. The canvas is seventeen and a half by twenty-seven feet—being the largest picture, and we venture to say the noblest art-work, yet produced in this country. The painter, Mr. Rembrandt Lockwood, is a young American. He began this work in Munich, Bavaria, nine years ago, and has only just completed it. It is now on exhibition in this city, at the Court of the Racket Club, just above Metropolitan Hotel. We were present on the night of its opening, when there were gathered to inspect it, a large audience of editors, artists, and clergymen. But one opinion prevailed, which was, that Mr. Lockwood's picture was the crowning triumph of American art. We have no doubt that such will be the general verdict. It entirely surpasses the prevalent surface schools of painting. Others have painted from without, but Mr. Lockwood has painted from within. Hereafter our artists have a higher, native standard before them. We counsel our readers, as they value the beautiful and grand, not to miss seeing this picture—and that soon, lest it be gone from among us.

REVIEW OF DR. DOD'S THEORY.

We published some days since W. S. Courtney's keen and masterly review of Dr. Dod's "Involuntary Theory of the Manifestations." We have not the space for any extended remarks at this time, but will briefly say that Brother Courtney walks in among the Doctor's "notions" only to knock them all over with as much ease as a strong man would upset the contents of a toy-shop. A well-aimed battering-ram in a china store could not be more destructive. The Reviewer states the Doctor's theory with great clearness and fairness only to subject it to the fearful ordeal of his analysis, before which it melts away like the "dissolving views" and is—IS NOT.

The Liberator thus speaks of the merits of Mr. Courtney's performance: "This is a very sharp and caustic review of Dr. Dod's very original, and yet very ridiculous method of accounting for the various 'spiritual

manifestations," i. e., that "the entire passivity of the voluntary powers of the mind, and of the voluntary nerves, is the cause of unduly charging the involuntary powers with too great an electro-nervous force, and the result is those singular manifestations that are so confidently attributed to the agency of Spirits!" Mr. Courtney skins his victim alive, without relenting at any stage of the process. While we think his severity is somewhat disproportionate to the offense, we agree with him in his estimate of the value of Dr. Dod's work, and regard it as any thing rather than scientific dissertation, and not less bigoted than absurd. Those who are fond of spice, and the keenest criticism, or who may have been captivated by Dr. Dod's "involuntary" theory, should read this review.

The Boston Pathfinder of the 16th inst. contains the following notice:

It is saying little in behalf of the so-called spiritual manifestations to remark that the attempted refutation of Dr. Dod's was a most futile effort. Spiritualism, whatever may be its ultimate merits, has an apparent basis of facts and philosophy which the acutest of its opponents have as yet failed to demolish, and the bombast, self-conceit, puerilities, and absurdities of the windy Doctor produced little impression upon it. This reviewer has had an easy though evidently not particularly agreeable task. Those who wish to see the gas skillfully let out of an inflated receptacle, can be gratified to their hearts' content in reading this review.

We expect that this Review will have a very extensive sale. Our friends can not do better than to circulate this work wherever the Doctor's book has found readers. Price, single copies, 25 cents; postage 3 cents; \$4 for 25 copies.

CONVENTION OF SPIRITUALISTS IN BOSTON.

We have just received a note from A. E. Newton, accompanied by a slip from the office of the New Era containing an invitation, addressed to the Friends of Truth and Progress everywhere, to attend the approaching Convention, to be assembled in the Melodeon on the first day of October, ensuing, and to remain in session three days. The first day (Sunday) will be devoted to familiar disquisitions respecting the principles, facts, and objects of the movement, and to appropriate opening exercises under the direction of the Boston Conference.

The Convention will meet for business on Monday, Oct. 2d, at 10 A. M. The following is a condensed statement of the objects of the Convention as embodied in the call:

There is need of more abundant opportunities for the witnessing of Spirit-manifestations available to the public; of more reliable mediums for giving tests and truthful communications; of more highly unfolded and capable mediums for the transmission of elevated philosophy and practical wisdom, and of more highly spiritualized mediums for the more powerful exercise of the gift of healing.

There is need, in order to meet these requirements, of a central institution, where mediums can be scientifically and practically taught how to lie in order to develop the highest exercise of their various gifts, and brought under harmonious physiological and psychological conditions for the promotion of healthful development; where, also, investigating minds of all classes can have full opportunities for personal satisfaction. There is need, also, of a Common Home, or center of social interest, and attractions, where congenial associations can always be enjoyed by mediums; where board can be furnished to individuals and families on economical and physiological principles; and where transient visitors interested in Spiritualism may find agreeable entertainment.

We are requested to say, in this connection, that it has been found necessary to postpone the Ladies' Fair, intended for the promotion of these objects, at least for one month, to afford an opportunity to complete the arrangements in a proper manner.

Albert Bingham, A. E. Newton, Eliza J. Kenny, Sophronia B. Butler, and John Orvis constitute the committee by whose direction the meeting is convoked.

CORRECTION.—We made a strange blunder in our last issue, in announcing the name of the young lady who is engaged in soliciting subscriptions for the TELEGRAPH and SACRED CIRCLE. The person referred to is Miss RUGGLES, and not Miss Cunningham, as we stated last week. At the time of writing the former paragraph, we were thinking that Miss R. very much resembled a Miss Cunningham whom we had formerly known, and that impression being uppermost at the moment, we wrote the name of the latter, and did not discover our mistake until it was too late to correct it. Miss RUGGLES is now in Williamsburg, and we will thank our friends in that place, and wherever she may go, to aid her, as far as they may be able, in her present efforts.

The Rhode Island Freeman says: "That shingle-splitting machine, the idea and plan of which were given by spiritual impression to A. C. Billings, of Palmer, performs its work with astonishing perfection and expedition."

PERSONAL MATTERS.

THE SUNDAY MEETINGS.

Rev. Uriah Clark discoursed at the Spiritual meetings in Dodworth's Academy last Sunday morning and evening. In the morning his subject embraced an answer to the query as to the practical issues of Spiritualism, in which an earnest rebuke was administered those who would judge under the blinding influence of old opinions.

The theme of the evening was, Who shall roll away the stone from the door of the sepulcher? A large audience manifested pathetic interest and attention.

Mr. Clark was assisted in the exercises by Mrs. Clark, whose devotional readings seemed to produce a soothing, harmonious impression. This is a new feature in public religious exercises, and may commend itself as not inappropriate to the spirit and principles of the new movement. Mr. and Mrs. Clark will hereafter usually labor together.

Rev. T. L. HARRIS will preach in Dodworth's Academy, Broadway, opposite 11th street, next Sunday morning and evening at the usual hours. W. S. Courtney, Esq., of Pittsburg, is expected to speak in the same place on the ensuing Sunday.

Mr. W. R. HAYDEN informs us in a recent letter that Mrs. Hayden will hold circles for a few weeks in London, after which—late in the autumn—they will both return to Boston to spend the ensuing year.

CLAIRVOYANCE AND PSYCHOMETRY.—Mr. P. B. Randolph, whose remarkable powers have already been referred to in these columns, has at length formed a partnership with Dr. J. R. Orton, of Brooklyn, who is also well known to our readers. Their rooms, for the present, are at 100 Prince Street, but they will probably change their quarters on or about the first of October, of which due notice will be given. Those who are not beyond the reach of such professional services will, we doubt not, be cordially and successfully treated by Doctors Orton and Randolph.

PERSONAL.—Mrs. E. J. French will be in Fond Du Lac, Wis., from the 20th to 25th, inclusive; in Milwaukee, 26th and 27th; in Chicago, 28th and 29th; in Cleveland for a few days; then home (Pittsburgh) for ten days, and in this city from the 15th to the 20th. She will probably remain in New York two weeks, and one week in Boston.

REV. HENRY J. HUDSON, pastor of the Unitarian Society in Chelsea, Mass., delivered a discourse before his church and congregation on the afternoon of the 3d inst., on Spiritualism; in which he avowed his belief in the subject, and his purpose to advocate and illustrate its teachings. He maintained that the present manifestations are identical with those recorded in the Bible.—Christian Inquirer.

FACTS AND REMARKS.

CONFERENCE OF SEPT. 12.—Dr. YOUNG related a case of interview, through Mr. Conklin, between a Presbyterian skeptic and the purported Spirit of Bishop White, and also a second interview between the same man and a Spirit, in which questions were asked and answered in Latin, with which language the medium was totally unacquainted. Another skeptical friend of the speaker had had an interview in which the name of his brother was spelled, and the place of his birth, the place and manner of his death (which happened aboard of a vessel at sea) the owners of said vessel, etc., were all correctly given. In the course of the interview the name of a certain man was given as connected with the story, whom the Spirit said was now a post-master in a certain town in Massachusetts; and by reference to the post-office list it was found that a man of that name actually is post-master there. Mr. PARTRIDGE had been spending some time in Rockport, Mass., where he said there are about one hundred mediums in the neighborhood. Many of the people had imbibed the erroneous idea that spiritual communications must necessarily be truthful, and as a consequence had been thrown into embarrassment and doubt at the occurrence of a certain false communication. Mr. P. went on to argue that there could not be any more deplorable condition of mind than that of implicit reliance upon the dicta of Spirits, because in that case a man would lose his own rationality in his Spirit-authority. ISAAC C. PRAY spoke in correction of the conceptions which some have, of the offices of the rational faculty. He thought that no one ever, even in the smallest degree, thought or acted from himself, but from a source of intelligence and power above himself. The principal feature of the evening was an address from PROFESSOR HARRIS. He gave a somewhat extended history of his investigations of Spiritualism, relating the course of experiments which had convinced him of its reality, and most of which have heretofore been published in our columns. We shall say a word respecting him and his remarks in another place. After some discussion respecting the nature of God, prayer, sin, etc., in which several persons participated, the meeting closed by some remarks from Mr. EVANS, of the Shaker fraternity. He was glad to see the evidence of progress among Spiritualists of New York, and that order in this movement would grow out of confusion. Confusion there has been, and is still, and probably there will be more of it in future, for this stage of the movement is merely subversive of old errors as preparatory to the new form and organism that will grow out of it. Shakers had been Spiritualists for the last fifty years, and had been classed with all kinds of fanatics; now it seemed that they were in a fair way of becoming orthodox, while the rest of the world were in a fair way of becoming Shakers.

ANOTHER REMARKABLE SPIRIT-CURE.—Mr. Alexander Thompson, of Noblesville, Ind., who called at this office a few days ago, stated to us that Mr. W. W. Connor, of that town, had a son who was subject to fits. Being a widower, Mr. Connor placed his boy under the charge of his (the father's) sister at Farmington, Ind., and made preparations to leave home on a journey. Before he departed, however, he felt prompted to go once more and see his son. Arriving at his sister's house he found that the boy's disease had become so aggravated as to place his life in extreme peril, and the probability is, that had he not received assistance he would have died within a few days. Profoundly afflicted on finding his son in this situation, Mr. Connor retired into solitude and prayed that the boy's life might be spared, and that he himself might be directed in the application of some suitable remedy. As he was praying, a powerful spiritual influence came upon him. About the same time he found a mysterious paper in his pocket on which was written, "Be of good cheer, the child can be saved." He was, in fact, made a medium on the spot. His limbs were moved so as to take him to the woods, where his hands were involuntarily used in collecting certain herbs of the nature and properties of which he was ignorant. These he brought home, and following the mysterious impulse which still acted upon him, he prepared from them decoctions and syrups, which he administered to the boy as the controlling spiritual influence directed. Under this treatment the boy daily improved, and at the end of three weeks appeared to be entirely cured.

A MODERN MIRACLE.—The following was related to us by a young man, a school-teacher in this city, in whose word we have entire confidence, though we are not authorized to disclose his name or the names of the other parties involved. Our informant's father had been troubled with cancer in one of his cheeks. It was gradually growing worse, threatening the future and fatal result which generally attends that loathsome disease, when his father, being a devout Catholic, was impressed that Bishop —, by laying his hands on it and praying and making upon it the sign of the cross, could cure it. He accordingly applied to the bishop who performed the ceremonies, in whose efficacy the man was impressed to have such entire faith. The next morning his informant's mother, as was her custom, took off the bandage to dress the sore, when to her great surprise she found that the cancer had dried up and almost disappeared, while upon the cheek where the bishop had touched it, was left a distinct mark of a cross! So deep was this feeling of surprise upon the mother's mind, that it took effect upon the embryo of an unborn son, and when the latter was ushered "into this breathing world," some three or four months afterward, it had on its cheek the distinct impression of a cross.

A NEW MOVEMENT OF SPIRITUALISTS.—Russell Bradley, Cornelia B. Stephenson, Hiram Stephenson, of Brunswick, Medina Co., Ohio, and Maria L. Ruggles, and Luther L. Ruggles, of Weymouth, Medina Co., Ohio, all Spiritualists, have issued a circular declaring their intention to remove to some unoccupied or sparsely settled locality of the West, and as soon as they get established and able to feel and clothe more than themselves, they intend to collect orphan children of good organizations of both sexes, and with them and their own children, establish a manual labor school. They propose to keep a debt and credit account with each child up to the period of manhood and womanhood, and then to pay over to such balance as may be due. They propose also to encourage such persons to marry and settle with them, and become an integral part of the enterprise, but to leave them free to do otherwise, should they prefer it. The parties issuing this prospectus express a wish that a number of progressive families or individuals would go with them, and buy land enough about them to make an ample neighborhood, and if a sufficient congeniality with themselves on the part of these should become manifest, they would "welcome their assistance in full."

SCRIPTURE PROOF OF SPIRIT-RAPIING. In the twelfth chapter of the Acts of the Apostles, we have an account of the liberation of Peter from prison by an angel, who caused his manacles to fall off, and the massive iron gate of the prison to open "of its own accord." It is then recorded that Peter "came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said, Thou art mad. But he constantly affirmed that it was even so. Then said they, It is his angel;" that is, Peter's guardian angel, that knocked and spoke. The Christian disciples thus not only believed in guardian angels, but believed it was possible for them to knock as well as speak.

EXTRAORDINARY SPIRITUAL FORESIGHT AND WARNING.—We have received the following interesting particulars from our friend, T. L. HARRIS: While our informant was engaged in a course of lectures in a Southern city, he received, one day, a visit from the wife of a professional gentleman. During the interview a spiritual influence came on Mr. H., and he was impressed to say to the lady that her husband would, at no very distant time, be in imminent danger of losing his life by assassination, and that his safety would altogether depend upon his coolness and presence of mind under the assault. That he might, at the time, be in a frame of mind suitable for a successful defence, he advised her to dissuade him, therefore, from all use of intoxicating drinks. As Mr. H. was speaking, he was made to feel a pain in the cheek as if a bullet had passed into it, affecting the nerves connected with the molar teeth, and he involuntarily exclaimed that the pain was "worse than ten thousand toothaches." In Mr. H.'s description of the assassin the lady readily recognized a man whom she knew. She revealed this impression and warning to her husband, without saying how she obtained it, and successfully dissuaded him, for the time, from tampering with intoxicating beverages. Not long since, the lady wrote Mr. H. that, in the early part of the summer, two attempts had actually been made upon the life of her husband, by the man described. In the first, by dint of coolness and self-possession he escaped unhurt. In the second, however, a pistol-ball had passed into his cheek, affecting the nerves of the molar teeth just as the medium had been impressed; and as the surgeon was proceeding to treat the wound, the man actually uttered these very words, "The pain is worse than ten thousand toothaches."

General Correspondence.

A LETTER FROM DR. CRAGIN.

GEORGETOWN, D. C., Aug. 11th, 1854.

FRIEND BRITTON:

I received a letter this morning, asking where the volumes upon "Philosophy of Necessity," by Charles Bray, could be found, the price, etc. The address of the person I can not make out, and I take the opportunity to say to him and others who are interested in this fundamental subject, through your columns, that the only copy of this work I found in the Congressional Library in Washington, and that was an English edition. I do not know whether it has ever been republished here. I know not any book that would more delight all earnest, free minds who are interested in Social Reform. It has only one fault. The introductory portion of the work (the human mind and its faculties) is materialistic, but a Spiritualist is in no danger of being injured by any such views. Our own personal experience is sufficient to annihilate the force of any theory founded upon mere negative belief. When spiritual existence, and identity, and presence have been demonstrated to one by physical, rational, and moral proofs, materialism, or the theory that the mind or the true man is a mere function of corporeal matter, the result of organization, can have no longer any weight. I wish you would be so kind as to make some inquiries about this book in your city, and ascertain whether it has been republished.

I have written those articles upon "Philosophical Necessity," as, if true, they disclose laws and truths that are fundamental to our views of God, the Future, Social Reform, of reform of all kinds; that we may never ever with reference to the truth, to make it a decidedly practical matter. The essence of this doctrine is, that "the law of cause and effect is universal" in heaven above and earth beneath. In physics every body admits it, but in the realm of mind almost all deny it. It teaches that all things that occur, occur from some cause; that there is no such thing as chance in the universe. Chance is a word used when the cause is unknown, and in that sense alone is it philosophical. In that sense, even in physics, many phenomena can only be referred to chance, as their laws are not yet ascertained, such as the direction of the winds for instance; yet who does not know that they blow only as they are made to do by causes? When these causes are manifold, and therefore we can not calculate each one, we are apt to say "it happened," but one must know that nothing has merely "happened" since the world was.

It is a practical matter, for when one is thoroughly persuaded that all things take place as the result of causing agencies, we can then get rid of the evils that are weighing down humanity, and even individuals, by studying those causes that are in operation that create these evils. This doctrine shows us that all evils we can think of, pain, disease, crime, etc., and equally all goods, as happiness, health, virtue, goodness, etc. are the result of causes, and can therefore be cultivated as truly "potatoes or wheat."

We have every remedy in our own hands, and science can tell us where to apply it. If the old theology is correct, if

"In Adam's fall, We sinned all."

and that is the true cause of my neighbor's being poor, and serfous, and imtemperate, and sensual, why, there is no help for us but to go hard to work praying. When the cholera or any epidemic is among us, we must have days set apart by our authorities for "fasting, humiliation, and prayer," and neglect the lanes and hovels reeking with filth. Action, from a knowledge of the relation of cause to effect—that in this world of effects, every thing is the result of some producing cause known or unknown—action from this truth will show us how to prevent disease, crime, and misfortune, and poverty. We shall have physicians, then, not to cure diseases, but to teach the laws of health, and thus prevent them; we shall have legislators to teach the prevention of crime and discord, and not to cure it by prisons and ropes. In the meanwhile, while acting causes still produce criminals, prisons should be converted into scientific hospitals, as we have now for the mentally disordered. This doctrine, in practice, points moralists to the causes that produce evil, and not to Adam. Socialists, or those desiring a true harmonic society of man, will find out the causes that make "every man's hand against his neighbor;" remove that wrong principle upon which present society is founded; substitute the true one, and heaven must descend upon the earth. Let me here most earnestly refer all Spiritualists who wish to know how to be honest, and thus do justice to every man, to Josiah Warren's "Equitable Commerce," and its sequel, "Practical Details," by the same author; and "True Science of Society," by Stephen Pearl Andrews. They are books that are more full of good to humanity than any books I know. Read, and you will see as clearly as you see the sun, the true and simple causes that are in operation that make society as it is, and also the true principles of society to produce justice, peace, plenty, even luxury and a glorified humanity, such as we all so earnestly are longing and praying for. Read, and these books will tell you how to labor scientifically to attain your wishes. All religions are founded upon ignorance of this law of cause and effect. The purest religion the world has hitherto known, sums up all its essential laws and teachings in "Love God and man." Now, as a law of duty, nothing could be more necessary to secure our happy progress. "Tis as true as the physical law," "work." Both are unphilosophical and inefficient unless we can by some means get such views of God and our neighbor as to make us love Him. Tell me to love a person, and can I without any sufficient motive, unless I see that he is lovely? Represent, paint, teach to me such a deity as all religions have and still do, and the human heart can not, and therefore does not love Him. They have painted Him as a demon altogether unlovable to the human heart, but to be feared, and most carefully propitiated by sacrifices of all kinds. We can not love God unless we see that He deserves our love. Parker truly says, that the "bravest word in the whole Bible is 'God is Love.'" We must love and hate just exactly in accordance with the impression made upon us. We can not love and hate at will. Command me to hate one whom I esteem my best friend, and can I, unless you show me or in some way make me believe that he deserves my ill opinion? Command me to love my enemy, and can I, unless you show me reasons that enable me to love him and desire his welfare? The doctrine of necessity furnishes you with such reasons; shows you why he is to be beloved. It teaches you that something makes him injure you; some original bad nature, some misfortune of education or circumstances, some misunderstanding perhaps, and you, as a rational man, tracing effects to causes, no more hate him, no more feel ill-will against the unfortunate, than you would against a stone against which you have hurt your foot. This doctrine makes you charitable to your neighbor; makes you love God as the source of all beauty, joy, happiness, good, truth, and love in you, in the wide universe. When any one gets to know God a little as he is, he must, he can not help love him and aspire toward him as the Supreme and only Good. For all reasons, then, this truth of philosophical necessity, or the physical, organic, moral law of "deeds and their consequences," should be accepted and acted upon, if we ever hope to do better than we have been doing. It does not deny that all can always do as they please (within certain fixed limits), but shows that something or other always makes us please to will as we do. It merely shows that the will, or love, or true inmost nature of man, is just as subject to God's laws of order, as all the rest of his universe is. He who can not admit now the great law of cause and effect throughout the universe, has no certain clue to any thing from God to the least of his works. He sees no way to get rid of any evil but by prisons, ropes, and prayers, and can not begin to advance until he sees what is hindering him, and how to rid himself of it.

Before I conclude, I wish to say a word about that sermon of Dr. Butler. Toward the close, after having earnestly warned all his hearers not to investigate the Spiritual phenomena, he says: "If asked how I account for them, I reply, I do not know. It is not my province to explain them. I leave that to scientific men." Is it possible there is not a single individual in the doctor's congregation, or even in his church, who is interested in scientific pursuits? I should really hope that many, if not most of his regular hearers are not so wedded to ignorance in scientific studies, as his advice from their spiritual teacher would seem on its face to imply. For if most of his hearers are addicted to scientific studies, his advice to them would be rather out of place as their teacher. "I leave that to scientific men," was as much as to say, "None of you, my dear hearers, are guilty of any such infidelity."

Very truly your friend,

CHARLES H. CRAGIN.

MEETINGS IN BROOKLYN.—Mr. Clark has been invited to speak in Brooklyn next Sunday morning and evening, and a conference will be held in the afternoon. We are not able to name the hall.

EXPERIENCE OF A HEALING MEDIUM.

PHILADELPHIA, July 27, 1854.

S. B. BRITTON, Esq.:

Dear Sir: Having observed through the medium of your invaluable paper of the 29th July, an article from Mr. J. G. Atwood, of Lockport, New York, relating his success as a healing medium by the laying on of hands, or manipulation, and that without the aid of medicines, I am induced to relate a little of my own experience, which is of a similar character.

Some two years since I was developed as a writing medium, and being a sufferer at the time with the dyspepsia, I naturally inquired of the Spirit if any thing could be done for my case, and the answer was in the affirmative. I inquired What, and the reply was, "I will rub you with the same power that I write through you," which was done, and the relief was wonderful. I then inquired if the same power could be exercised or extended through me to benefit others; and the reply was, "Yes." The first attempt that was made, was in a case of rheumatism, which was entirely and permanently cured at the first operation. The next case was an affection of the lungs, and the operation was attended with the same success. Subsequently I had a variety of cases, such as rheumatism, neuralgia, severe inflammation of the stomach and bowels, affection of the kidneys, etc., etc. the treatment of all being attended with the same result. Shortly after, I was developed as a speaking-medium, and the writing left me (which I much regretted), without assigning any reason. The Spirit speaks through me all the time to the patient during the performance, in the most affectionate and soothing manner. In no instance have they ever prescribed medicines through me.

I am decidedly of the opinion that the cholera could be cured by the same process or power, (unless the patient is too far gone). I have devoted but little attention to the subject of late, in consequence of the hue and cry of humbug and delusion by the wise ones. I have often been controlled to rub with great power to effect a cure—so great that in the normal state I should have been fearful of the consequences. The Spirit has also ordered the discontinuance of medicines, when in my natural state I would not have taken the responsibility of such an order. I am seldom influenced except for the curing of diseases.

The philosophy of this method of curing is to bring about a reaction in the diseased part of the system, or, in other words, as the Spirit said through me when rubbing a friend for the disease of the kidneys (and who at the time complained of the severity), "It was said when I dwelt upon the earth that fair play was the jewel. Now what we Spirits want is, that the spiritual and vital forces should have fair play through the system." Respectful yours,

MRS. SYLVIA BENNETT.

NEWARK, N. J., Aug. 31, 1854.

BROTHER BRITTON:

I was apprized, through the columns of the last number of the TELEGRAPH, of the birth into the Spirit-land of Mrs. Sylvia Bennett, of Lockport, New York.

She was among the first who became acquainted with the phenomena of Spirit-intercourse, and embracing the truth thereof, found a source of hope and comfort that all the creeds and forms of the world are unable to afford.

Of her it may be truly said, she was one of God's noble women, "in whom there was no guile." With a clear insight into the truths of the Harmonical Philosophy, she exemplified her faith by a life of purity, and earnest devotion to truth and goodness—laboring by words of loving kindness, and deeds of noble self-forgetfulness to alleviate the sufferings and elevate the condition of all who came within the pale of her influence.

While her love and sympathy extended to the whole family of mankind, she was devotedly attached to an affectionate family, who should not mourn her apparent departure as those "without hope," for she is not dead, nay, nor even sleeping. She has found a blissful abode in the bowers of eternal love, where pain, sickness, and sorrow are only known as trials that are past. Yet not even there will her enfranchised Spirit tarry far, newly laden with gifts from our Father's treasury, she will seek her beloved ones 'midst busy life, or in loneliness, to bestow the rich blessings of the Spirit-land, and to comfort them with the love which is still theirs. She will be near them in the silent watches of the midnight hour, to whisper, it may be in their dreams, of an endless union, which, all unconsciously, they are now enjoying. By the strength of that union she draws their souls upward, and will ever influence them to good and worthy works, if they but heed her gentle teachings; by the sacredness and purity of that union she will prompt them to press onward, still upward, and higher, still higher in the divine and harmonious circle of the trinity—truth, beauty, and goodness.

May the mantle of her, who to the external sense seems departed, fall upon us, and may we exercise the same charity, practice the same faith, and enjoy the same hope which so beautifully adorned her character. Yours, for God and humanity,

P. D. M.

WAKING IN THE SPIRIT-WORLD.

MESSES. PARTRIDGE AND BRITTON:

If you think the following narration will be useful to Spiritualists of limited knowledge touching the laws of the Spirit-world, it is at your service for publication in your TELEGRAPH.

On Saturday the 19th ult., at a small circle of Spiritualists, in a private family, in Brooklyn, consisting of a gentleman and his wife (the latter the medium), and an elderly father and his daughter, a Spirit-dogfather of the father controlled the hand of the medium and wrote as follows: "Mother is here and wishes to say a few words." The Spirit-wife and mother then wrote, either by her own controlling power or by that of the Spirit-dogfather:

"My dear husband, Sarah has just awoke to the knowledge that she is in the Spirit-world. She appears like one just out of sleep, and gazes about with wonder and delight upon the beautiful scenery before her. Her mind is full of joy. Memory is busy with the last events of earth."

"We were told by the father and daughter that 'Sarah' had departed from the form on the Wednesday previous, at six o'clock P. M., from which it would appear that it was just three days and two hours after her departure from earth when she recovered her consciousness, as the communication was made at eight o'clock on Saturday evening. In the writings of Swedenborg we are told that it is usually about three days after natural dissolution before the Spirit awakes to a sense of its new state of its existence.

At a previous sitting of this same circle it was written out by the hand of the medium: "'Sarah (who is the daughter-in-law of the 'father') will depart very soon."

An infant daughter of the same father, now in the Spirit-world, and who is twelve or thirteen years old, her natural and Spirit-life inclusive, tipped out by the table, on being requested, after announcing her presence, that she was aged at her departure from time, two years and between eight and nine months, which was acknowledged to be correct.

SPIRITUALLY BORN.

Departed this life for a higher sphere of existence, on the 9th ult., at Hartford Centre, Trumbull Co., Ohio, ELIZABETH, wife of Dr. D. Hulbert, aged fifty-two years.

Mrs. Hulbert had, for some two years previous to her decease, been a firm believer in the new spiritual philosophy, and had learned to consider the dissolution of the physical body as an emancipation of the Spirit from the bonds of clay. To her, death was as an angel opening the prison doors and ushering the Spirit into a higher and brighter sphere of existence. As she entered the "vale" she met no "King of Terrors." She passed through no gloom. She had been aware of the near approach of her dissolution for some time. But her mind was unclouded—her spirit was unbroken—her hopes brightened as the day-dawn of the Spirit-sun broke upon her. She left in this sphere a numerous circle of friends, who mourn their loss while they rejoice in her gain. At her request the funeral services were conducted by the believers in the Harmonical Philosophy—by which we are taught that death is but the door to a more interior and sublime life.

Difficulties are to be persevering like the mist which envelop mountain tops; they appear in the distance like a thick impenetrable wall; but as we approach them they recede; and when we stand before them face to face, they wholly disappear.—Green.

Interesting Miscellany.

BEAUTIFUL POEM.

The following poem, by the late Mrs. Judson, is one of the most touching pieces of heart-melody that we have ever seen.

SWEET MOTHER. The wild south-west monsoon has risen. With broad, gray wings of gloom.

Upon the low thatched roof the rain With ceaseless pattering falls;

Sweet mother, I am here alone, In sorrow and in pain; The sunshine from my heart has flown;

Four laggard months have wheeled their round Since love upon it smiled, And every thing on earth has frowned

I'd watched my loved one night and day, Scarce breathing when he slept, And as my hopes were swept away,

And when they bore him to the ship, I saw the white sails spreading, I kissed his speechless, quivering lip,

When from my gentle sister's tomb, Long since in years, we came, Then said, "How desolate each room!"

Then, mother, little Charley came. Our beautiful, fair boy, With my own father's cherished name;

His little grave I can not see, Though weary months have sped Since pitying lips bent over me,

But for a bright-winged bird like him To hush his joyous song, And pruned in a coffin dim,

Oh, mother, I can scarcely bear To think of this to-day! It was so exquisitely fair,

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Oh, mother, I can scarcely bear To think of this to-day! It was so exquisitely fair,

"Rise up in that bed," said I, and I tell you what, I must a looked at him dreadfully, for up he jumped on clogs, as if he'd just got a streak of govanic.

A SINGULAR SPIRITUAL MANIFESTATION.

It's a well-related anecdote, and though perfectly original, the substance of it, we fancy, has been more than once experienced, in every night, if not in every-day life, by those who have had any experience in Caudle manifestations:

A lady friend who was inclined to believe in spiritual manifestations was awakened one night by her husband coming in, and when he spoke, distinctly heard three raps, apparently upon the wall of the chamber.

EXTRACTS

FROM THE VALIDATORY ADDRESS OF LEWIS G. MORRIS, LATE PRESIDENT OF THE NEW YORK AGRICULTURAL SOCIETY.

FARMER'S SONS.—"It was an old, common saying in a family, if one of the boys was not quite as bright and intelligent as the others, 'We must make a farmer of him, as that is all he is good for.'"

"How often is it that a farmer embarks one of (as he thinks) his smartest sons in trade or speculation; it becomes necessary at the outset, or at some future period, to lend him his name on paper, or to in-

"The difference in value of a crop produced by seed properly selected, well-matured, and kept free from other varieties, would, in most cases, doubly repay the additional cost of procuring good seed, instead of sowing the kind they have in hand of their own growing."

"It is by comparison with others that we judge of our own, and without the society meetings to be able to draw the comparison, and without the editors to give us the information as to the doings of the agricultural world, we would have been an eighth of a century behind."

"Let farmers keep their best educated sons at home, and above all not doom their offspring to become tillers of the soil in this enlightened age, without first preparing them by proper education to understand nature's laws, and so much of the adjunct sciences as will assist them in profiting by experience, by enabling them to deduce true causes for effects, instead of believing in vulgar legends, moon doctrines, and witchcrafts."

"Any young man of fair intellect who can read, may learn enough of natural philosophy, chemistry, and geology, during the evenings of a single winter, to enable him at least to comprehend the writings of others, and to understand what are the requirements of a soil when its analysis is presented to him."

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We have information from undoubted authority that the mail carriers to Utah are accustomed to throw away much of the paper mail after getting away up the Platte, and that there was a number of bags thrown away or abandoned, or thrown into a cave just above Fort Kearney, and in other places along the route.

LAVATER had the temerity to declare that "A great woman not imperious, a fair woman not vain, a woman of talent not jealous, an accomplished woman who seems to shine, are four wonders great enough to be divided among the four quarters of the globe."

SPECIAL NOTICES.

DR. G. T. DEXTER, 89 EAST THIRTY-FIRST STREET, Between Lexington and Third Avenues, NEW YORK.

J. B. COXLEY, the well-known Test Medium, has taken rooms at 512 Broadway The Manifestations through Mr. C. consist chiefly of Tapping, Tipping, and Writing Hours from 10 to 12 Morning; 3 to 5 and 7 to 10 P.M.

MRS. COAN, Tapping and Writing Medium, will hold public circles daily at her rooms, 227 Broadway. Hours from 10 to 12 A.M., 3 to 5 and half-past 7 to 9 P.M.

Public Meetings are held by the Harmonical Association every Sabbath at Franklin Hall, 6th Street, below Arch, Philadelphia, west side. Lectures at half-past 10 A.M., and a Conference at 7 P.M.

CLAIRVOYANCE—PSYCHOMETRY. Dr. J. R. ORTON has employed the distinguished Clairvoyant and Psychometrist, P. H. EASTMAN, who is one of the best Seers in America, and who will be consulted daily during September, at 100 Prince Street.

PEISE'S DIAL ALPHABET. A large number of these Dials are now in use, and are highly appreciated. With this beautiful instrument conversation with Spirits is greatly facilitated.

MRS. METTLER'S RESTORATIVE SYRUP: Not a universal panacea, but a remedy for the impure state of the blood, a corrector of the secretory organs, and efficacious generally, Sick and Nervous Headache, and all those difficulties connected with a deranged circulation, bad state of the Liver, Coughs, and Irritation of the Mucous Membrane so often sympathetically induced.

MRS. METTLER'S ELIXIR, So celebrated for severe Bilious Colic, Pains and Cramps of the Stomach and Bowels, Bilious Derangement, Rheumatism, Neuralgia, Pains, Internal Injuries, etc.

THE UNION CIRCLES. For the development of media, occupy rooms at No. 51 Catherine Street, New York, and hold their meetings on Monday, Tuesday, Thursday, and Friday evenings at eight o'clock.

THE BOSTON INVESTIGATOR, A FREE, LIBERAL, OR IMPARTIAL PAPER, Devoted to the development and promotion of Universal Moral Liberty, is published at 25 Cornhill, Boston, Mass., every Wednesday, at \$2 a year.

OUR LIST OF BOOKS. Embraces all the principal works devoted to SPIRITUALISM, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter.

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

Dr. Esdaile's Natural and Mesmeric Clairvoyance. With the Practical Application of Mesmerism in Surgery and Medicine. (English Edition.) Price, \$1.25; postage, 10 cents.

Shadow-Land; Or, the Secret. By Mrs. E. Oakes Smith. Price, 25 cents; postage, 5 cents. Messages from the Superior State. Communicated by John Murray, through J. M. Spear. Price, 50 cents; postage, 8 cents.

Secrecy of Preceptor. A Book of Facts and Revelations concerning the Inner Life of Man and a World of Spirits. By Justina Kerner. New Edition; published by Partridge & Britton. Price, 38 cents; postage, 6 cents.

Philosophy of Mysterious Agents. Human and Humane; or, The Dynamic Laws and Relations of Man. By E. C. Sprague. Bound; price, \$1.00; postage, 25 cents. The Science of the Soul. By Halliack. Price, 25 cents; postage, 5 cents.

Sorcery and Magic. By Wright. Price, \$1.25; postage, 10 cents. The Clairvoyant Family Physician. By Mrs. Tuttle. Price, 75 cents; music, \$1.00; postage, 10 cents.

Answers to Seventeen Objections Against Spiritual Intercourse. By John S. Adams. Published by Partridge & Britton. Paper, price 25 cents; music, 38 cents; postage, 7 cents.

The Approaching Crisis. Being a Review of Dr. Bushnell's recent Lectures on Superstitionism. By A. J. Davis. Published by Partridge & Britton. Price, 50 cents; postage, 13 cents.

Spirit-Ministril. A Collection of Ninety familiar Tunes and Hymns, appropriate to Meetings for Spiritual Intercourse. Paper, 25 cents; music, 38 cents; postage, 6 cents.

Spirit-Voices—Odes. Directed by Spirits, for the use of Circles. By E. C. Henck, Medium. Price, music, 38 cents; postage 6 cents. Philosophy of the Spirit-World. Rev. Charles Hammond, Medium. Published by Partridge & Britton. Price, 63 cents; postage, 12 cents.

Becher's Report on the Spiritual Manifestations, To the Congressional Association of New York and Brooklyn. Price, paper 25 cents; music, 38 cents; postage, 3 and 6 cents.

The Present Age and the Inner Life. Being a sequel to Spiritual Intercourse. By A. J. Davis. This is an elegant book of near 300 pages octavo, illustrated; just published by Partridge & Britton. Price, \$1.00; postage, 25 cents.

Reply to a Discourse. Of Rev. S. W. Lind, D. D., President Western Baptist Theological Institute, Covington, Kentucky, by P. E. Bond, A. M., St. Louis. Price, 15 cents; postage, 2 cents.

The Harmonical Man; Or, Thoughts for the Age. By Andrew Jackson Davis. Price, 30 cents; postage 6 cents. The Ministry of Angels Realized. By A. E. Newton, Boston. Price, 12 cents; postage, 1 cent.

Review of Becher's Report. Review of Rev. Charles Becher's opinion of the Spirit Manifestations, by John S. Adams. Price, 6 cents; postage, 1 cent. Amaranth Blooms. A Collection of Esoteric Poetical Thoughts, by Mrs. S. S. Smith. Price, 72 cents; postage, 8 cents.

Biography of Mrs. Samantha Matlier. An account of the Wonderful Cures performed by her. By Francis H. Green. Harmonical Association, Publishers. Price, paper, 25 cents; music, 38 cents; postage, 6 cents.

The Spiritual Telegraph. Volume I., a few copies complete, bound in a substantial manner—contains the fullest record of the facts, etc., of the Spiritual movement that has been published, Partridge and Britton. Price \$3.

A Chart. Exhibiting an Outline of the Progressive History and Approaching Destiny of the Race. Bound, or on rollers. By A. J. Davis. Partridge and Britton, Publishers. Price \$2.75.

Discourses from the Spirit-World. Dictated by Stephen Olin, through Rev. R. P. Wilson, writing medium. To do good is the golden rule of the universe. New York: Partridge and Britton. This is an interesting volume of some 200 pages, just published. Price 63 cents. Postage, 10 cents.

Spirit-Works Real, but not Miraculous. A Lecture, read at the City Hall, in Roxbury, Mass., by Allan Patnam. Price, 25 cents; postage, 3 cents. Britton's Review of Becher's Report. Wherein the conclusions of the latter are carefully examined and tested by a comparison with his premises, with reason, and with the facts. Price, 25 cents paper bound, and 28 cents in muslin; postage 3 and 6 cents.

Britton and Richardson's Discussion. 400 pages octavo. This work contains twenty-four letters from each of the parties above named, embodying a great number of facts and arguments, pro and con, designed to illustrate the Spiritual phenomena of all ages, but especially the modern Manifestations. To insure a wide circulation, the work is offered at the low price of \$1. Postage, 25 cents. Published by Partridge and Britton.

Spirit-Intercourse; Containing incidents of Personal Experience while investigating the new phenomena of Spirit-thought and action; with various Spirit communications through himself as medium. By Herman Snow, late Unitarian minister at Montague, Massachusetts. Price, 60 cents; postage, 10 cents.

Spiritualism. By Judge Edmonds and Dr. G. T. Dexter, with an Appendix by Hon. N. P. Tallmadge, and others. Price \$1.25; postage, 20 cents. A Compendium of the Theological and Spiritual Writings of Emanuel Swedenborg; Being a Systematic and Orderly Epitome of all his Religious Works; selected from more than Thirty Volumes, and embracing all his Fundamental Principles, with Copious Illustrations and Teachings. With an appropriate Introduction, Prefaced by a full Life of the Author; with a brief View of all his Works on Science, Philosophy, and Theology. Partridge and Britton, General Agents, New York, \$2 Postage, 45 cents.

Proceedings of the Hartford Bible Convention. Reported photographically by Andrew J. Graham. Published for the Committee. 283 pages, 8vo. Price, 75 cents; postage, 17 cents.

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