



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

“THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM.”

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Volume I.

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Number 19.

Principles of Nature.

For the Spiritual Telegraph.

The Spiritual World—What and Where it is.
NO. II.

S. B. BRITTAN:

Dear Sir: In a former communication I stated that the Spiritual World was the ideal world, and that it was not conditioned by the laws of time and space, but appeared externally or before the spiritual vision of its inhabitants, like the gardens, fields and houses seen in our dreams. That consequently it, and the things of it, could not be located, and that the ideal world was the real and immortal world, while this world and the things of it were mutable, transitory and perishable. That man was not man by virtue of his body, which was a mere fleeting type or shadow, but by virtue of his spirit, which was the very man himself, and which alone manhood could be predicated of. That all that was not laid in the tomb was of the spirit, and that we can not imagine any human existence, without a sensitive nature, and all the requisites and conditions of human life, and that, accordingly, they were always involved in our ideal being, and actualized in the Spiritual World—which positions I attempted to illustrate by the phenomena of dreaming and somnambulism.

A little attention to this matter will serve to place it in a clear light. Nothing exists or happens without law. The fright and running off of a horse, the bursting of a steamboat-boiler, the fall of a meteor, the lightening flash rending the “gnarled oak,” or the devastation of the earthquake; each prove immutable and eternal law. Strictly speaking there is no such thing as an accident. So the phenomena of dreaming and somnambulism prove a law which is strictly and grandly human in its import. They prove the ideal and immortal being of man, while his physical body is quiescent, paralyzed, and dead to all earthly things. That all his ideal, and the ideal of his dream-associates, are in vivid imbediments around him, and appear tangibly and actually to his senses. The somnambule, in proportion to the depth of his sleep and the rigid paralysis of his body, sees clearly the objects of the ideal world; while stiff in his seat he walks and runs, talks, hopes, and fears, admires and wonders, in a life as actual and vivid to him as any earthly experiences, and if we would make way with his body here, we would only cut off his return. The ideal is the real; the natural or material world is only the phenomenal, as the actions, buildings, machinery, paintings, and all works of mechanism and art of man are but the phenomenon of his genius. It is of their very nature to be transitory and perishable, while the spiritual of them forever outlives their brief history. The finest and most beautiful specimens of architecture, sculpture, painting, &c., ever elaborated by Greek genius, have long since returned to the dust, while their ideal still lives in the mind of the modern artist, and with the Greek immortals beyond the tomb. All our conceptions of symmetry, beauty and harmony, in architecture, in music, poetry, painting, in religion and theology, are imported from the world of immortal realities, internal to and above us. Their true sphere of life is the ideal sphere, and we but fix and represent them in earthly forms, only for a brief season. They

come through the mind of man, and are incarnated or rather incarnated in matter, that we may arrest and detain them awhile on earth.

I know very well that philosophers have said that, we get all our ideas from impressions made upon our senses, by the objects around us in the world; that we thus first acquire simple ideas, and then, by the exercise of our imaginative faculties, variously combine them into complex ideas; that we first get the simple idea of gold, and then of a mountain, and by combining them, have the complex idea of a golden mountain, &c., &c. But those philosophers beg the question by implying in their combining process, the influx of a unitary conception, which is a new idea—not to say that a golden mountain is just as simple an idea as a granite mountain. Strictly speaking, we have no simple ideas; all are more or less complex. Studying the anatomy of man, piece-meal, will never give you the unitary conception of the harmony and beauty of the human form. The anatomy of noses, eyes, lips, cheeks, and chins, never gave the artist his conception of the Venus de Medici or the Greek Slave. They were new ideas of beauty and symmetry, taken from no prototype on earth. Neither was Milton's conception of Paradise Lost got from any experience of his in this world. As well might you attempt to get the idea of harmony in music by an analysis of its simple sounds. If there was no influx or inspiration of truth, symmetry, beauty and harmony into the mind and heart of man from the world above, and internal to us, there would be no advance or improvement in the arts and sciences, but the things of earth would be stereotyped, and the law of progress and development at an end. Davis announces it as a law that, the higher flows into the lower, associates with it, purifies and exalts it to its standard. But I have digressed.

While we live on earth, those influent conceptions of truth and beauty are laboriously wrought out and imbedded in natural things, and always imperfectly—our ideal never being fully and perfectly expressed; but in the ideal world, when all our conceptions, though truly subjective, appear external to us, or as tangible outgrowths of our affections and thoughts, we have no sooner the conception than instantly we actualize it, and have a sensational perception of its full and perfect imbediment before or around us; just as when the magnetizer says to his sleeper, “look at that golden mountain,” he instantly sees it before him, can feel it, ascend it, &c. On this subject, hear Davis, and let me emphasize some of his expressions:

“Moreover, I behold here some of the most magnificent creations of Will and Wisdom. It is well to remark that everything created in this sphere, is suggested by Love, and perfected by Wisdom—and is, therefore, a living projection from their minds. Things are created by Will; and these I discover are distributed in a uniform manner throughout the plains, valleys, rivers and groves of the Spirit-home. I discover constructions of the most grand and magnificent character, each having a brilliancy and illumination according to the advanced state of the society in which it is found. The first society have creations which are representatives of their Love and Will and uncultivated Wisdom; and these they behold as representatives of their interior thoughts. The creations of the second society display more uniformity, order, and usefulness, and thus they subserve the purposes of the first society and themselves. The third society have splendid constructions, too vast and elegant to describe, and the most ambitious imagination could not transcend them in its conception,” &c.—*Nat. Div. Rec.* 656.

In the Divine Mind were and are all ideas

and affections, or, in other words, Divine Love and Wisdom, eternally and infinitely; thence they flow mediately and immediately into angel-spirit and man, the created receptacles of them. When they flow into man on earth, through angels and spirits, he laboriously bodies them forth, or represents them in natural forms and constructions on earth, around him. When they flow in from the Divine Mind into angels and spirits, they are forthwith “projected,” or bodied forth, and stand in living reality before and around them, just as the influent thoughts of the magnetizer stand in vivid reality around the somnambule. This is what Swedenborg means when he says, in his homely old way, “Palaces are given to the angels, gratis, by the Lord!”

When John, the Revelator, was “in the spirit on the Lord's-day,” he heard behind him a voice like unto the noise of many waters, and being turned, he saw seven golden candlesticks, and in the midst of them one like unto the Son of Man, &c. Now, while he was “in the spirit,” these things were real and actual to him, and so of all his visions, and all the visions of the prophets, seen while they were “in the spirit.” Yet they were truly subjective to them, and only appearing outwardly, or as “projections” from their thoughts and affections. Is it not, therefore, plain that the Spiritual World is not conditioned by the laws of time and space? And how significant becomes that saying of old, “Behold! the Kingdom of Heaven is within you?”

W. S. COURTNEY.

PITTSBURG, August 18, 1852.

Development of Media.

CINCINNATI, Ohio, Aug. 25, 1852.

ED. SPIRITUAL TELEGRAPH:

The following communication was received through Mrs. T. H. Lowe, clairvoyant, from the spirit of Dr. H. P. Bennet, formerly of New-Hampshire, on the subject of the different stages of development of Mediums.

D. C.

1. The first stage of development, is that in which an individual has reason to be satisfied, of the influx of thoughts and sentiments entirely foreign and external to himself. There are persons now who have been up to the point for years; many attribute this to the direct influence of God, and for the want of proper surrounding circumstances, they can not take the next step.

2. The next stage of development, is where persons feel a dreamy consciousness that they are surrounded by spiritual beings who whisper to them of faith, love, hope and future happiness. In this semi-clairvoyant condition, they are influenced by dreams and frequently see their departed friends hovering around them, while asleep. At times, they will be suddenly aroused by an electric shock from spirits; and see, at the instant of their waking, what they supposed at first to be a human figure before them; but as it passes noiselessly away they quiet the alarm of their feelings, by attributing it to their imaginations, and quietly go to sleep again. This is the present condition of many mediums whom I am now assisting to develop.

3. The third stage of development, is when the individual, by sitting in a circle, comes under the control of spirits, so far as to have the internal senses opened, and sees spiritual forms and converses with them face to face; being able to identify and describe their peculiar forms, features, characters, and previous dispositions. This is a very important point of development; for, having attained this, he is prepared to go speedily and joyously onward and upward, in the path of spiritual progression.

4. The fourth and last stage I will now men-

tion, is the one wherein the individual has the power of opening and closing his spiritual eyes at will; the power of drawing around him the good and holy that are able and willing to influence and assist the medium in researches after truth. This is the condition, or rather an attainment, that can scarcely be appreciated, even by those who possess it. Each step taken, after this, is but an elevation in the same sphere.

Having approached this point, the medium is then enabled to control his or her own progression, because the individual is not restrained by the circumstances of the first stages. Persons passing through these different stages of development need to be strengthened by friends, seeking the same object and governed by the same influences, and to be placed beyond the jar and discord that generally surround them in the daily transactions of the world. It is for this reason that we recommend those who are in harmony with each other, and with the laws of the Universe, to associate together as much as possible, for in so doing, one has the strength of all, and all the strength of each.

Dear Sir: The foregoing was interesting to me and I hope may be useful to the readers of your valuable paper.

Most respectfully yours. DANL. GANO.

Shadows of Coming Events.

STEBEN P. O., August, 26, 1852.

FRIEND BRITTAN: On the fourth page of the last number of the TELEGRAPH, you publish what purports to be a translation of a “Remarkable Prediction” made by a German lady, resident at Ehrenthiel, in Tyrol, before the opening of the French Revolution of 1848, i.e., during the year 1847. In that prediction the sequence and order of events, as they have occurred from the earliest dawn of the Revolution to the present time, have been strikingly portrayed; and the auguries of the times indicate, with a clearness perfectly unmistakable, that much of what that prophecy contains, yet unfulfilled, is destined to a speedy confirmation. I do not intend, at this writing, to make any comments upon the prophecies, above alluded to, but only to offer to the consideration of those readers of the TELEGRAPH who may be disposed to cavil at the pretensions of the German Seers, other testimony, of a similar character which I desire may be considered in connection with a most important and vital truth—viz: That there inheres, generically, in the human mind, a faculty of prevision or foresight, identical in its capabilities, with that power of prophecy, which, while its possession has been claimed in behalf of the Bible-writers, was yet claimed to be a special, or superadded gift, distinguishing those as the especial favorites of an impartial God, and thus leading to the exclusion of others from the noble assembly of councillors and teachers who have presented legitimate claims to such distinction. Revelation, I regard as an efflux of the highest Reason. Prophecy holds her august court in the illuminated Intuition; which last, with seeming caprice and apparent disorder, but yet with the divinest harmony, while it describes the dim-projecting shadows of events in the far-away cycles of the Future; announces to the soul, as from an inward Sinai the inexorable doom to which those are hastening!

Lexicographers have attempted to define the orbit of intuition; and they agree generally, in describing its process (or rather its end, without assigning its means, and thus virtually denying any process) as an “immediate knowledge, attained without the intervention of reason.”

So lamentable a display of stupidity could never have occurred but in an attempt to mechanize the philosophy of the mind so as to render it appreciable—to the commonest understand-

ing;—that being a qualification much in demand, judged by the frequency with which it graces the “commendatory notices” of the critical press! Are these men, then, omnisciently familiar with the processes of reason, that they thus dare to assert her passivity in the process of intuition? Every man who has set himself resolutely and fearlessly to work in the duty of self-inquiry, must speedily become disgusted at the dogmatic platitudes with which those works of Mental Topography, (*soi-disant* “Mental Philosophies”) abound. Assuming the consciousness as the “starting-stake,” they proceed to the “survey” of the realms of Mind. They affix “limits” to the range of the Understanding; “define” the vast “empire of Reason;” and erect imaginary barriers, beyond which they declare the “human imagination unable to penetrate!” The question, certainly, does not admit of any a priori solution. I see no reason why the “Empire of Reason” should be set down as a “limited empire,” unless it be that philosophers (?) gratuitously assume that, because they have carried their investigations to the uttermost bounds of their reason, and found that it was but an indifferently great thing to bound those conclusions with definite lines, therefore, the “Empire of Reason” has limits! But I am already trespassing upon the space I have allotted to other matters, and will, therefore, bring these *ex tempore* suggestions to an end.

What follows is a translation from LACTANTIUS *de Vita Beata*, Lib. vii, c. 16, and may be verified by every scholar for himself. After making certain general predictions, the author goes on to show “the manner in which they are to take place.” I meant to have suggested the application of the Prophecy, but will leave that to the sagacity of your readers: . . . “Then will be sowed the seeds of civil discords, nor will there be any rest or pause of wasteful and ruinous wars, while the soldiery, kept together in immense standing armies, the kings will crash and lay waste at their will;—until at length there will rise up against them a most puissant military chieftain, of low birth, who will have acceded to him a fellowship with other sovereigns of the earth. This man will harass the civilized world with an insupportable Despotism; he will confound and commit all things spiritual and temporal. He will be forever restlessly turning over new schemes in his imagination, in order that he may fix the imperial crown over all in his own name and possessions. He will change the former laws, he will sanction a code of his own, he will contaminate, pillage, lay waste, and massacre. At length, when he has succeeded in the change of names and titles, and in the transfer of the seat of empire, there will follow a perturbation of the human race; and then will there be for a while an era of horror and abomination, during which no man will enjoy his life in quietness!”

I have ventured to italicise the more specific parts of the prophecy, otherwise, I have written it out nearly verbatim.

Yours in the Truth, D. C. STURGES.

Inward Influence of Outward Beauty.

Believe me, there is many a road into our hearts beside our ears and brains; many a sight, and sound, and scent, even of which we have never thought at all, sinks into our memory, and helps to shape our character; and thus children brought up among beautiful sights and sweet sounds will most likely show the fruits of their nursing by thoughtfulness and affection, and nobleness of mind, even by the expression of the countenance. Those who live in towns should carefully remember this, for their own sakes, for their wife's sakes, for their children's sakes. Never lose an opportunity of seeing any thing beautiful.

ALL BEING FREE, EACH MUST ANSWER FOR HIMSELF; AND WHERE NO RESTRICTIONS ARE IMPOSED, NO ACCOUNTABILITY WILL BE ACKNOWLEDGED.

MATERIALISM AND SPIRITUALISM.

We often speak of Spiritualism in contradistinction to the Materialism which now so widely prevails among the most enlightened and christian nations. As some persons have misapprehended the sense in which we are accustomed to employ these terms it may not be unprofitable to illustrate our idea, and their appropriate application, by presenting the Materialism which we disbelieve and reject in contrast with the Spiritualism which we as cordially embrace and cherish.

Materialism, as it exists in the world and the church, exhibits itself under two distinct phases, in both of which it essentially denies the immortality of the soul. Its philosophy may be rational as far as it extends, but it is confined to the nature and relations of external objects and visible phenomena. The universe of invisible principles, forces, and beings, is not comprehended in its idea, because the spiritual universe is not cognizable by the senses. The irreligious world is thus led to doubt and dispute the existence of the future life altogether. Hence, instead of attempting a classification of its occult mysteries, it makes them all—numerous, wonderful and authentic as they really are—the curious creations of an exuberant fancy, or the monstrous progeny of disturbed physical and mental conditions. Nor is the faith of the modern church essentially opposed to this Materialism, so far as we are able to discover. It virtually denies the immortality of the soul, as depending on the nature of its constitution. Not in itself is it indestructible, but through Christ; and after a long and indeterminate period, during which it may exist in heaven, earth, or hell, in a sort of purgatory, or in a state of unconsciousness, it will at length awake, and the elements of the old body, which had mingled with the dust of centuries, will then be re-animated and made immortal.

The Spiritual Philosophy regards the soul as a finite imbedment of the essential attributes of Deity. It makes man indeed the 'child of God,' created in his image, and teaches that spirit is immortal as matter is indestructible. Not on any extrinsic circumstance or subordinate agency—not on any circumstance or agency whatever—does it rest our faith in the fact of the future life. Immortality is determined by the possession of the God-image and man's relation to his Divine Original. Hence, however, the life, ministry and death of Christ, may influence the present or future condition of the soul—its development here and hereafter—these circumstances do not impart to the spirit its imperishable nature, since all souls are immortal from the beginning, and every aspiration is a spontaneous declaration of faith in the deathless nature and immortal inheritance of Man. Light and Life are Divine emanations that can be extinguished no more for ever.

"Darkness and death are but residuum—The grosser portion of all human hopes, Thoughts, struggles, passions labors and desires—Whence the ethereal essence hath burst out—The ashes of the Past;—yet even this Hath made soil for the Future. Not one trace Of life can ever perish. 'Mid all changes Of Mind and Matter, every ray of light, All hope, all faith, all action, and all thought, That has vitality within itself, Lives for a fellowship with purer light—With loftier action, thought, and hope, and faith—Lives with an ever-concentrating power, Which, as it strengthens, reaches centerward."

The theological Materialism supposes that all Inspiration is made to depend on some special and Divine interposition, and that God, having graciously manifested himself for a long time, at length withdrew those special displays of his presence and power, so that men are no more inspired as they were in the days of the Jewish Prophets and Seers, and that the Era of Revelation and Miracle closed forever when the murky shadows of the night of Dark Ages obscured the ancient glory. Thus men are taught to reverence the mere records of the former wonders, and to despise and reject every living evidence of the Spirits' power. This is no new phase of Materialism. Precisely so did the old Hebrews; they revered Moses and the Prophets—their names and books, and even their errors—and denied the living Christ and his inspired Apostles. And thus it occurs that men tax their minds with the remembrance of what was revealed to others, instead of claiming for themselves the real fellowship and intercourse of the immortal world.

Spiritualism, on the contrary, teaches that Inspiration is the gift of all ages, but especially of those periods which are characterized by outward simplicity and inward growth; in other words, that intercourse with the Spirit-world is only restricted by the disposition and capacity

of the soul. Instead of attempting to satisfy the thirsty spirit with the mere descriptions of the living waters, which God gave to his ancient people, it realizes the truth of the promise: "It shall be in you a well of water springing up into everlasting life." It shows us that however divinely exalted and ennobling the communications made to the ancients were, and still may be, we, as immortal beings, have a higher spiritual function than merely quoting the Scriptures. Man's deathless spirit is still the temple of the Most High, and it is the privilege of the living to speak from the life of God in the soul.

In numerous other phases these systems are in striking contrast. At present, however, we have not space to pursue the subject, but may recur to it again.

When will Theologians Decide?

The Christian Freeman is attending to the necessities of Mr. Norris, Editor of the Olive Branch, who is afflicted with a sort of spiritual hydrophobia. We hope Mr. N. will recover under the mild treatment of Bro. Cobb though his madness, at times, seems to present an alarming aspect. The following extract from the editorial columns of the Freeman contains an interesting fact which, we should think, would enable ordinary skeptics to decide:

We were at the house of Mr. Carlisle W. Capron, of Woonsocket, a few weeks ago, where, from Mrs. Capron, we learned the following facts. Her daughter, who was a good writing medium, was sitting with others in a circle, on the 25th of February last, when what purported to be the spirits in communication, announced through Miss Capron that a stranger had appeared among them, and was desirous of communicating. The name of the stranger-spirit was called for, and was given through the medium as "Angeline Juliette Kimball." She stated that she was the daughter of Daniel H. Kimball, Esq., of East Kingston, N. H. She desired that a letter should be written to her father, who was still living in that place, informing him that she lived in the Spirit-world, was happy, &c. That name was utterly unknown to all present at the sitting, nor did any of them know, even, that there was a town of that name in New Hampshire. But a letter was written and addressed as directed, and sent by mail on its mission. Soon a letter was received in answer, dated March 5th, signed by Daniel H. Kimball, of East Kingston, N. H., stating that he had a daughter by the name of Angeline Juliette, who died at the time stated by the mysterious communication.

This is a matter of fact. Mr. Norris may call upon, or write the parties if he pleases. And how will he account for this fact? He can not explain it by Mesmerism, for to him Mesmerism is all a humbug. We can not explain it. To ring changes on the epithets, knavery and delusion, will only testify to the "dupes," if such the Spiritualists are, that we are mere mules, and neither know nor dare to know, the truth of the matter. We almost feel that we are sinfully stubborn, not to admit that Angeline Juliette Kimball, of the Spirit-World did send a message through Ellen Capron, of Woonsocket, to her father, Daniel H. Kimball, of East Kingston. And yet, we must observe and learn more before we decide.

And now, hark! Some spirit proposes a dialogue with us and the Olive Branch.

Spirit.—Mr. Christian Freeman, how do you explain the higher cases, well attested as true, of phenomena which claim to be Spiritual Manifestations?

Christian Freeman.—I can not explain them.—They are wonderful; but I am in doubt. I seek information; I desire the truth.

Spirit.—Mr. Olive Branch, how do you explain those higher manifestations?

Olive Branch.—Monomaniacs, fooleries, dupes, delusion, Bedlamites, charlatans, knaves, lunatics, humbugs, crazy, witches, harpies,—can't think of the rest. Eminent ones.

[The spirit here proposes another dialogue.

SCENE I.—Office of the 'Christian Freeman,' the Editor in his 'sanctum.' A SPIRIT stands invisibly by his side. THE EDITOR, leaning his head on his left hand and resting his elbow on the table, seems buried in meditation.

THE INVISIBLE.—[Speaking through the Editor's consciousness.]—"If you almost feel that you are sinfully stubborn, not to admit that Angeline Juliette Kimball, of the Spirit-world, did send a message through Ellen Capron, of Woonsocket, to her father, Daniel H. Kimball, of East Kingston, N. H. had you not better repent of that sinful stubbornness, admit that fact, and see if you do not feel better?"

THE EDITOR.—[Silently.]—"The time has not come for this admission; the readers of the Freeman would be disturbed and withdraw their patronage. I was always opposed to sudden conversions."

[Here the venerated shade of St. Paul accidentally hit the Editor's elbow, as he was gliding noiselessly through the apartment, causing a vibratory motion of the ulnar nerve. The reverend was slightly disturbed, but the Editor could not discern the Apostolic presence on account of the theological mists which, according to some unexplained law of affinity, hovered around the Editor's chair, obscuring his vision except to grosser objects. But the silence of his soul was here interrupted by a mysterious voice.

THE SHADE.—"I did not believe in sudden conversions until I started, some time since, on a journey to Damascus; but when about noon I was knocked down on the highway, being overwhelmed with a great light which the spirits produced, I found that one might be converted in a short time. The true Christian Freeman will not object to sudden conversions when the evidence comes suddenly, and in a convincing manner."

[Here a strange and startling voice was heard. There was not the slightest vibration of the Editor's

auditory nerve, but the sound entered into his inmost soul. It seemed to proceed from an old Bible which lay on the Editor's table. It was St. Peter giving in his testimony to the reality of sudden conversions.

PETER.—[In a voice of authority.]—"Does not every Christian Freeman know that three thousand people were converted while I was preaching one sermon? And is it not also known that the materialists of that day, who knew nothing of the power of spirits, denied the conversion of all those people, and contended that they were drunk?"

[Peter paused, and the party addressed was silent, seeming to be psychologized for the moment. Before the latter had time to recover his voluntary powers, some irresponsible spirit outside the sanctum—claiming to be able to answer the question at the head of this article—was seized with a propensity to prophesy, which he did as follows:

SPIRIT INCOG.—"For some time to come sudden conversions to Spiritualism will not pay well, but the idea, now so repulsive, will at length be generally received, and then it will be easy to be converted and to acknowledge the whole truth—even without the testimony of 'one risen from the dead.'"

[Here the Editor grasped his pen convulsively, and the scene closed.]

Departed Spirits Speak to Men.

PORTLAND, Aug. 29, 1852.

EDITOR TELEGRAPH: Dear Sir: Although "Spiritual Manifestations" are comparatively of recent date in this section, I am happy to be able to inform you that belief in their reality is rapidly spreading. Indeed, so formidable already is the shape assumed by this doctrine "that turns the world upside down," that the pastor of one of our most respectable churches deemed it necessary to put on his "whole armor," and wrestle with the hydra, two consecutive Sabbaths. As I was not present, I do not know how he succeeded in convincing his hearers that they were soulless, but that his learned exorcism signally failed to "lay" the spirits, is very apparent; for, as though it were intended to evince contempt for these "bulls," the "manifestations" have obviously increased!

But my object in this brief letter was to furnish you with a Spiritual fact, that may interest your readers. This statement you may rely upon as essentially correct, though for the present I prefer withholding names:

Several months since a young lady, the daughter of one of our most respectable citizens, was developed as a "writing medium;" but her parents, who are prominent members of the Presbyterian Church, strongly dissuaded her from the exercise of this new-found faculty. Nevertheless, she persevered against the strong tide of opposition for some time, but at last, receiving what she was compelled to consider as proof of the falsity of the communications, she abandoned them. Some six or eight weeks since she received a communication, purporting to come from her father's aunt, who had long resided in a distant State. Now, as this spirit pretended to have been two years in the Spirit-land, and as it was fully believed by the medium and all the family that said spirit was still resident in the flesh, never having been in any way advised to the contrary, she was forced to the conclusion that she had been deceived, and renounced all faith in Spiritual intercourse as productive of good. But mark the sequel: A few days since a gentleman from the State where it was supposed this aunt was still living, visited the family, and after the customary salutations, the father inquired: "Well, how is Aunt ———?" The visitor seemed surprised, and in turn asked: "Have you not heard that your aunt is dead?" and then proceeded to inform his astonished hearers that Aunt ——— expired suddenly, while sitting at the breakfast table, more than two years before!

It is needless, perhaps, to add that the young lady has resumed her Spiritual investigations, and that her parents no longer object. Verily, truth is mighty and will prevail.

Truly Yours, W.

The Signs Follow.

FRIEND PARTRIDGE:

I have a fact to relate which may be of interest to your readers. The circumstances occurred on the first Saturday in August, at the meeting of the general Circle of Lenawee County, Mich., which assembled, according to previous notice, on the farm of Bro. Allen Chaffer. There being twenty or thirty mediums present, some of whom are advanced and consequently reliable, it was expected that some demonstrations worthy of record might occur.

When the meeting was about to close, Mr. D. Hunt—the strongest medium present—wrote out an invitation for the sick, if there were any on the ground, to "come forward and they could be healed." Accordingly a Mr. Lynd, a resident of the place, inquired if they could cure the rheumatism? I told him to go and take a seat in the Circle. He walked, with some difficulty, into the Circle and took a seat. Mr. Hunt went to him, took him by the hand, and while in that position became spiritualized. For some five minutes he talked of the power of God, of His ability to heal the sick, of our obli-

gations to believe, and urged the promise that if we would believe, the signs would follow.

After the circle closed, I went to the old gentleman and asked him if he felt any better. He replied, in substance, as did the blind man whose sight was restored—"whereas I was exercised with much pain, now I am free." The old man rejoiced at his deliverance, and up to the 31st of August—four weeks and two days—he remained well.

Mr. Lynd is seventy-four years of age, and for the previous eight months was sorely afflicted with rheumatic pains and lameness. So says Mr. Lynd himself, and so say his neighbors. J. MORE.

Spirits at Macon.

An esteemed friend of ours has shown us a letter from a gentleman who resides in Savannah, Ga., in which the writer says, "They have the knockings in Macon: A lady of the highest respectability has become a medium. The spirits communicate with her by sounds and she causes a large table to move around the room, by holding her hands perpendicularly over it at a short distance, and without touching it. Books and other articles jump about at her approach. I have my information from an unquestionable authority."

For the Spiritual Telegraph.

Letter from John O. Wattles to D. Gano.

BELOVED BROTHER GANO:

I received thy good letter on my return from "Mount Celestia." . . . I have spent several days over in that interesting neighborhood. The interest in Spiritualism is still spreading. My brother-in-law related to me a little incident that may be interesting to some. A few days before I was there, he was at work in the grove, chopping wood; a young man rode up and inquired "if his name was Whinery?" He said "Yes." "Wilton Whinery?" "Yes." "Well you are the man for me; my sister has been at the point of death more than six hours, and the Spirits say 'you can cure her.'—" Milton said, "I can't do anything; I never did any such thing in my life—I do not know anything about it." But the young man insisted, and he went—it was nine or ten miles. When he got there he found a house full of people in attendance, expecting every moment that the young woman would breathe her last, and anxiously awaiting his arrival. When he entered the room, he saw the young woman lying in great agony, the blood frothing from the mouth—in a fit, I suppose. At this sight he sickened—as he does at the sight of blood—and fell back into a chair. He then became entranced, and said, "In twenty minutes I will lay my hand on her head and she will recover." He commenced jerking severely—as was related to him afterward—and immediately the young woman was relieved! At the expiration of twenty minutes he aroused, and turning to the young woman, asked her how she felt—at the same time laying his hand on her head. She answered, "I am well"—and immediately set up in the bed! He then went out to supper, and after that, returned to the room, and the young woman was up and clothed, and in her right mind. She had been in a partially-deranged condition more than a week. She now walked about the room with him, and was standing in the door when the physician, who had left her a short time before and had come back not expecting to see her alive—rode up. Being a disbeliever in all the late "Manifestations," he looked astonished—gazed at her a moment, as if disbelieving his own senses, and exclaimed, "Gods!—No more use for doctors!" and rode off.—This can be attested by more than forty persons.

I asked Milton how the young man came to find him? He said they told him—i. e., the people of the house—that at a neighbor's house there was a "rapping medium," and they were trying to find out something to relieve this young woman. The medium was a little boy, who did not know a letter. It was spelled out, "Send for Milton Whinery." No one knowing him, it was asked, "Where does he live?" "At Walnut Grove." The brother of the young woman, as soon as he heard of this, mounted his horse and went directly, and found him as before stated. When Milton was in the clairvoyant state, he said he asked the young woman's mother—who was in attendance on her daughter, and had been in the Spirit-world several years—what she wanted of him? She said "she could not exert power enough to heal her daughter, for want of a good Medium, therefore she sent for him."

In this circumstance there seems to be a connection of events all concurring to produce a given result, and that result was accomplished. Illuminations continue to be made in several families and some are continually wrought upon by spiritual influence. Two young women had to be taken from school; the spirits would magnetize them just as they got seated to study. . . .

I remember to have heard of a little boy once, who had been born in a coal mine. By some auspicious occurrence, the boy had been brought to the surface of the earth in the night. When the morning began to break and the rosy light to streak the chambers of the East, he gazed with most astonished bewilderment, and when the sun began to rise, his amazement gave way to consternation, and he thought somebody had kindled a "big fire" that would burn up "the whole scrape of them." He thought the flowers something to eat, the trees to be climbed to get out of the world, and arrived at other conclusions equally intelligent and philosophical. He is commended to the great mass of "the wise and prudent" of our day.

When the stars are beaming in all their light-splendor over the whole heavens; when the fires of eternal light are bursting from behind the lofty mountain-tops; when the sun in all his glory comes forth from his chamber, and rejoices as a strong man to run a race; when the golden gates of glory are thrown up, and through their lofty portals the crowding hosts of heaven, shouting hallelujah, are pouring from the City of God, and bending their foot-steps to Earth; when the sound of their voices and the melody of their music has drowned for a moment the confusion of war; when a voice from the Throne, louder than ten thousand thunders, is heard, saying, "The Tabernacle of God is with men and He shall dwell among them"; when the heavens are all alight of fire and the earth is glowing as a furnace, and myriads of God's angels are flocking around; when Zion and Eternity, like God and Humanity, are rushing to-

gether, "deep calling unto deep"; when the world is ascending, and the heavens are coming together as a scroll; "when the fig tree puts forth its blossoms"; when the powers that star-like reign sink discolored to the plain—the wonder to me is that the people wonder so little! For God and Humanity, JOHN O. WATTLES.

P. S.—I have just returned from the School location. I set out, while there, 657 trees, and have 299 more to set out as soon as the weather will do. I staid out there all night, slept, for the first time in my life, on Humanity's own ground.

The lumber is there for a house, to be done the first of May. The prospect from that lofty light is most grand. 'Tis to the future of that immense basin what the Pisgah light was to Canaan's hope.

But my work calls, and must be heard. Please write often. Love to all. God and Unity. J. O. W.

* This alludes to a site for a Labor School, on a tract of 500 acres, donated by Mr. John O. Wattles to the cause of Education, Reform and Progress, for which he is a most devoted and indefatigable advocate and laborer. D. GANO. Cincinnati, Ohio.

The Cause in California.

It will be seen by the following notice from the San Francisco Times and Transcript of June 30th, that the rappings have reached the Pacific, and are calling forth investigation in that quarter of the globe:

"Spiritual manifestations are attracting much attention in this city. The class which has held some twenty meetings, at Prof. Pinkham's rooms, are encouraged by the result of their investigations thus far, to pursue the subject with still more zeal. As is generally supposed, a very considerable portion of a California community have not the time and patience necessary for scientific research, yet it is nevertheless true that the applications for membership in the class now organized, greatly exceed the number to which it is limited, and others will be formed forthwith."

The subject seems to have been taken up in quite a philosophical spirit in California, and has not yet called forth the ridicule and denunciation that it has excited here. We hope that the philosophers of San Francisco will be enabled to throw some light on the subject—an achievement which our wise men of the East have not yet accomplished.—Ez.

CINCINNATI, July 25, 1852.

ED. SPIRITUAL TELEGRAPH:

At a circle of twenty-five persons, Mrs. Lovell and Mrs. Lowe mediums, our spirit-friend, Jas. H. Perkins, through Mrs. Lovell, opened the meeting with prayer. Among several others the spirit of the son of Mrs. S. G., who was drowned in a gale at sea, was described as present, and it was said that he was often with, and greatly attached to, his mother; when she exclaimed, "Oh, I should like to have a communication from him." The medium said, "He says he has just written one." M. M., who was then spiritually magnetized, had just finished writing a communication to his mother, in another room before coming into the circle, of which no living person knew anything, except the medium.

A lady in the circle expressed a desire that, as the meeting was opened with prayer, it might be conducted as a religious meeting. The following reply came from the spirit of Mr. Perkins:

"It might, my friend, be pleasant to you, but this is rather a meeting of investigation, and I must say, of some curiosity. The reason I opened the meeting with prayer was, that in seeking news from the Spirit-world, you might not for the moment forget the sacredness of the cause, in which you are engaged. I desired you should have your minds strengthened that you might approach nearer to heavenly things."

Mrs. Lovell, medium, described several spirits that were with us, and named them. Among many, the name of Wesley was given. The same lady said, "Ah, I want to hear from him; I followed him and Swedenborg." Through the same medium, it was said: "You should follow no man, but follow the Lord for truth, knowledge, light and life."

The medium, Mrs. Lovell, gave several interesting descriptions of scenes, also conversations with departed loved ones in the Spirit-world, which were not written down. Mrs. Lowe, also clairvoyant, participated in what was seen, and described the same. They were in perfect harmony, sympathized and enjoyed the same scenes and objects, and realized the communications of the Spirit-world. Mrs. Lowe, however, was not well—laboring under the effect of disturbing influences from sitting in an inharmonious circle a few hours before, in which were scoffers and skeptics.

The following very appropriate and encouraging communication was afterward given her, from the spirit of the eloquent and patriotic JOHN Q. ADAMS:

"Come, cease thy trembling, doubting, fearing, Its destined port, thy ship is nearing; What, though the storm may lash the tide, Safe o'er the waves thy barque shall ride; And thou wilt find each threatening gale Will but unfurl another sail; And when lone darkness fills the air, The lightning's path will still be there, On which the angels will descend, And be thy mariner and friend; And guided by their compass true, Thou'lt shun each rock, and vortex too; Then fear no more, but dry thine eyes, And, clad in faith and hope, arise With strength, to battle for the Right, And 'mid the darkness scatter light."

Most respectfully, yours,

DANIEL GANO.

The friends of Spiritualism hold a weekly Conference meeting on Tuesday eve, at 149 West 10th-st.

SPIRIT-LAND.

"The Spirit giveth life."

THE SPIRIT'S LYRE.

An exchange paper contains the following lines, dictated through a Spiritual Medium. It appears that the Muses visit their favorites in the Land of Souls, though some rapping spirits, it must be conceded, are unskillful artists.

Awake my lute to songs of praise,
No more attuned to mournful lays,
Thy sweet familiar strings;
But sounding now in strains more true,
Cheerful and bright as rainbow-hue
Glancing from angel-wings.

Far, far from every earthly grief,
In thy sweet strains I'll find relief,
And from thee never part.
For when all else was dark and drear,
Thy soothing notes would ever cheer
My bleeding, breaking heart.

Thou wert my best, my truest friend,
Unto me faithful to the end,
Through all my weary strife;
Then thou shalt not neglected lay
In these bright realms of endless day,
But wake again to life.

Often, while lingering in the form,
Crushed to earth beneath the storm
Of earthly griefs and wrongs,
I woke thy chords to mournful strains
Which now, on these celestial plains,
I wake to rapturous songs.

No more shall sound those notes of grief
That sounded often in that brief
Sojourn within the form;
But here, where all is joy and love,
I'll sweep those chords to bliss above,
And music Heaven-born.

Then loud the glorious anthem raise,
Anew the great Creator praise
In strains that never cease;
And while thy friendly chords shall ring
Of Heavenly love, I'll ever sing
Through spheres of endless peace. L. E. L.

Powerful Rappings Eighteen Years Ago.

A friend has sent us a fragment of an old paper—the *Washingtonian*, published at Leesburg, Loudon Co., Va., about eighteen years since—in which we find the following account of what appears to have been a case of palpable Spiritual Manifestations. Such phenomena are not very rare at this day, but those of former years are especially interesting at this time, as indicating the approach of the present era of spiritual quickening, and as furnishing so many corroborative proofs of the truth of more recent statements.—Ed.

A RARE PHENOMENON.—*Tale of Marvel.*—Rumor, with one of her ten thousand tongues, brought us a mysterious story yesterday, of a "mysterious lady," which so far challenged credit, that we were induced to send a competent witness, in the afternoon, to procure more particular information. Our agent, after the fullest opportunity of observation, has returned this morning, and communicates the following facts, which we give without embellishment, as he relates them.

On Monday night of last week, the family of Mr. Joseph Barron, living in the township of Woodbridge, about three miles from Rahway, in this county, were alarmed, after they had retired, by a loud thumping against the house. Mr. B.'s first impression was, that some person was attempting to break in, but further observation soon undeceived him. The thumping, however, continued at short intervals, until the family became so alarmed, that Mr. B. called in some of his neighbors who remained up with the family until daylight, when the thumping ceased. The next evening, after nightfall, the noise recommenced, when it was ascertained to be mysteriously connected with the movement of a servant girl in the family, a white girl, about fourteen years of age. When passing a window on the stairs, for example, a sudden jar, accompanied with an explosive sound, broke a pane of glass; the girl at the same moment being seized with a violent spasm. This, of course, very much alarmed her, and the physician, (Dr. Drake) was sent for, came; and bled her. The bleeding, however, produced no apparent effect; the noise still continued as before, at intervals, wherever the girl went, each sound producing more or less of a spasm, and the physician, with the family, remained up during the night. At daylight the thumping ceased again. On the third evening the same thing was repeated, commencing a little earlier than before, and so every evening since, continuing each night until morning, and commencing every evening a little earlier than before, until yesterday, when the thumping began about twelve o'clock at noon.

The circumstances were soon generally spread through the neighborhood, and have produced so much excitement, that the house has been filled and surrounded, from sunset to sunrise, every night for nearly a week. Every imaginable means have been resorted to in order to unravel the phenomenon. At one time the girl would be removed from one apartment to another, without effect. Wherever she was placed, at uncertain intervals, the sudden thumping noise would be heard in the room. She was taken to a neighbor's house; the same result followed. When carried out of doors, however, no noise is heard. Dr. Drake, who has been

constant in his attentions during the whole period, occasionally aided by other scientific observers, was with us last evening for two hours, when we were politely allowed to make a variety of experiments with the girl, in addition to those heretofore tried, to satisfy ourselves that there is no imposition in the case, and, if possible, to discover the secret agent of the mystery.

The girl was in an upper room with a part of the family when we reached the house. The noise then resembled that which would be produced by a person violently thumping the upper floor with the head of an axe, five or six times in quick succession, jarring the house, ceasing a few minutes, and then resuming as before. We were soon introduced into the apartment, and permitted to observe for ourselves. The girl appeared to be in a perfect health, cheerful and free from the spasms felt at first, and entirely relieved from everything like the fear or apprehension which she manifested for some days. The invisible noise, however, continued to occur as before, though somewhat diminished in frequency and sound while we were in the room. In order to ascertain more satisfactory that she did not produce it voluntarily, among other experiments we placed her on a chair on a blanket in the center of the room; bandaged the chair with cloth, fastening her feet on the front round, and confining her hands together on her lap. No change, however, was produced; the thumping continued as before, except that it was not quite so loud; the noise resembling that which would be produced by stamping on the floor with a heavy heel. Yet she did not move a limb nor a muscle that we could discover. She remained in this position long enough to satisfy all in the room that the girl exercised voluntarily no sort of agency in producing the noise. It was observed that the noise became greater the farther she was removed from any other person. We placed her in the door-way of a closet in the room, the door being ajar to allow her to stand in the passage. In less than a minute the door flew open, as if violently struck with a mallet, accompanied with precisely such a noise as such a thump would produce. This was repeated several times with the same effect. In short, in whatever position she was placed, whether in or out of the room, similar results, varied a little, perhaps, by circumstances were produced. There is certainly no deception in the case. And now for conjecture. For ourselves we offer none, but among other conjectures which have been suggested by Dr. D. and others is that the phenomenon is electrical.

This conjecture is supposed to be supported by the fact that the noise is prevented by the intervention of substances that are non-conductors; as, for instance, when a pillow was placed between her person and the door in which she stood, no noise or effect whatever was discoverable.—*Newark Advertiser*, 1834

Messages from the Spirits.

NEW YORK, Aug. 25, 1852.

FRIEND BRITTON: I was at the house of Mrs. Fish, No. 78 West Twenty-sixth street, on the 10th of June, when the following was communicated by a spirit, through the rappings:

"Dear Friend: My experience has not made me capable of teaching you more than has already been taught. Still with your kind indulgence, I will relate some things which may serve to lighten the cares of life, and soften the pains of death.

"I saw my dissolution was at hand; my fears overwhelmed me. I struggled hard to overcome my terror. My spirit was enveloped in darkness, and I called upon God to have mercy upon my soul.

"My hearing left me, and there was no hope, until I beheld in the distance, afar off, a pure and delicate cloud, which suddenly lightened my soul. And I heard sweet sounds, which soon awoke me, and attuned my spirit to harmony; and my dear friends sounded the news that another child was born into the kingdom. I had already received a new garment and joined in the heavenly song—not knowing that I had put on immortality.

"Your cousin, ABIGAIL."

I submit this to the friends of truth. It is a history of the transition, from the mortal to the immortal condition, from a pure spirit which departed the earthly tenement in February or March last. Its own truthful beauty must carry conviction to the candid mind.

I will here give you another short communication received, at the same place and in the same manner, on the 19th instant. It is from a little girl about seven years of age, who left the body last Spring. The father inquired: "Will you send a message to your mother?"

Answer. "Tell her I am very near her every hour. Tell her the veil that hides my face from her natural sight, is almost transparent, and the spirit-light which is brightening her mind, will soon reveal many bright and smiling faces which were once familiar to her."

"YOUR SPIRIT DAUGHTER."

The father being about to leave, said to the spirit: "Good bye," when the reply came, "I do not want to bid you 'good bye,' my dear

father, since that makes you feel that I am absent, when I am present."

These things are daily increasing throughout the county. Yours in sincerity,

F. F. CART.

For the Spiritual Telegraph. DREAMS AND REVELATIONS.

BEAVER, Pa., August 25, 1852.

DEAR SIR: Since my return home, I have been so occupied that I have not before found leisure to relate a few particulars respecting my experience in Spiritual matters, as I promised, for the TELEGRAPH.

Looking back upon the past, I find that my mind, very early in life, rejected the system of Theology as taught by the Churches, and adopted views but little at variance from those of the recent philosophy. In the teachings of Christ a simple and beautiful religion is unfolded, conforming to Man's reason, and adapted to his nature. But, unfortunately, from the days of the Apostles, the Doctors of Divinity have been busy in marring and disfiguring it, by their Procrustean operations, and have made it so monstrous and distorted—so inconsistent with all rational ideas of a wise and just and good God, the Father of all, whose "mercy endureth forever"—that the real marvel is, how so many sane persons still profess to believe their system, and to reject, without examination, that which professes to come direct from Heaven itself, and which furnishes the only clue by which the Testament of Jesus can be fully understood.

Looking back, I am now also fully persuaded that I have been the subject of Spiritual impressions, not only in dreams but in the waking state, for a long period of time. I was assured of this communion of spirit, in a communication by the sounds, more than a year since, purporting to come—and I believe it did—from a brother, James W. Barker, who died in 1827. I was thus addressed, the medium being wholly ignorant of his having existed:

"Brother, I often visit you in the dead hour of the night, in dreams, and in your daily avocations, I frequently give you impressions, and often you are not fully satisfied of the source they arise from. I am your daily adviser and will never leave nor forsake you."

I have many proofs—convincing proofs—of the truth of this communication, one of which I will relate.

In the winter of 1840, I was obliged to leave home on business for a few days, and was stopping at the house of a relative of my wife. While sleeping there, one night I dreamed I was at home and entered a front chamber where my wife was. She approached me silently with our infant, then ten months old, in her arms, and extended it toward me. I looked—and what was my agony to behold that our child was dying!—that it was past hope—past recovery. I saw the anxious and imploring look—the horrid breathing—the leaden lips of laryngitis. I saw even the particular dress it had on and the spot we stood on. In anguish, and with a crowd of painful memories pressing on my brain, I mentally exclaimed—"My God! must we pass through this scene again!—and instantly awake."

The impression made by the dream was so distressing that I could not divest myself of it, though I tried to do so. At breakfast I related it circumstantially to my kind host and hostess (who are still living) and they kindly urged—that it was "only a dream."

The day following I reached home, and as I drove up, found my oldest daughter waiting for me at the door. Her greeting was "Hurry up to me, for Frank is very ill." I flew to the chamber, and there came my wife, sorrowfully advancing as I entered, with the child in her arms, dressed precisely as I had seen it—and dying, too, of that fatal laryngitis. In four hours after, its agony was over, though ours had just begun.

Occurrences such as this—the world terms them coincidences—many of which I might relate, forced me long ago to acknowledge a mysterious connection with the World of Spirits. Very truly, yours, &c.,

R. B. BARKER.

The Spiritual Experience of Dr. Barker has been highly interesting, and the reader may anticipate other important facts from the same source.

Spirits in Maryland.

WESTMINSTER, Md., August 12, 1852.

MR. BRITTON: Dear Sir: While writing on business, I may as well drop you a note about the state of the "Manifestations" in this neighborhood, as it may be of interest to you. The few stray copies of your paper which I have seen, make me solicitous to see each and every number.

Having removed to this section last Spring, I heard that a "Circle" had been formed in the upper part of this County, and manifestations received. I supposed that it was necessary to have books to instruct us before forming the "Circle." While waiting until we might procure instruction, I learned that no instruction was needed. I went around and selected five or six persons, in whom I had the most implicit confidence. We met on two occasions, and prolonged our sittings at least two hours each evening, but without the least "manifestation." On the day previous to the third meeting, I visited the circle spoken of above, and got the promise, of what professed to be a spirit, to meet us that night, at thirteen minutes after taking our seats. After waiting half a minute beyond the time specified, we asked the usual question, and sure enough, the table was raised!

Since that time, which has been near three months, we have been operating as often as four or five times each week, and always with marked success. Indeed, we have been completely astonished at the results of our investigations. Some "hard heads" could give an account of the whole *modus operandi* without seeing it, while others were too respectable (?) to examine a thing so absurd! Some three of our ministers have shown their ignorance and maliciousness by using the sacred desk to slander all those who investigate the phenomenon, or are pronounced mediums.

If time and space would admit, I would be pleased to relate many of the experiments made. The many correct answers to mental questions has awakened an interest on the subject, which calls loudly for investigation. The circle here has been slandered, insulted, cursed, belied, and every indignity shown them, but be assured they are not to be intimidated by such conduct. They commenced to gain knowledge, and they intend to pursue it to that end, fearless of consequences.

L. JEWETT GROVE.

THE LAW AND THE TESTIMONY.

MY DEAR SIR: The law of progress is written upon every thing human and divine! God did not reveal Himself in the full splendor of His own innate and eternal glory at once! In all His revelations we recognize the same immutable principles of progression. In the Decalogue we have the elements and principles of all revealed truth, which has been opening and unfolding in every remarkable epoch of the world's history. And in the opening of every dispensation—in the unfolding of every glorious manifestation of the great Deity, the vast majority of the learned—the *savans*—the Philosophers and Doctors, whether D. D.'s or L. L. D.'s, have been opposed! Nay, they have waged an uncompromising war—a war of extermination against these manifestations and their advocates, and often against those who, conscientiously seeking truth, investigate these opening developments. And this opposition comes from those who acknowledge *they have not investigated* the subject, and they will not investigate it; to such I recommend Prov. xviii. 13. Preceding every great event, enlarging the sphere of man's obligation and happiness, just previous to the opening of every dispensation, two facts may be noted as way-marks for the honest inquirer after truth. The first is that *arts and sciences have greatly advanced*, and far outstripped their former progress, and the second is, that religion seems to have *retrograded* and fallen far behind in the great race of progression—and I use the term religion here as comprised in a proper and scriptural belief in God, and the *immortality of the soul*. These interesting subjects may be treated at large in some future number. But now we must confine ourselves to the great fact, that "the Bible contains no passage condemnatory of these manifestations, but many which predict and are fulfilled by them." It is undoubtedly very sincerely believed by many that the Bible is strong in its condemnation of these things. They understand Deut. xviii, 10, 11, as prohibiting all intercourse with the dead. At least, I have seen it in the public prints so quoted. And I am willing to grant all that can be legitimately claimed for it, viz: That it did forbid the Jews from seeking unto those that had familiar spirits or unto the dead; and what then? Will it follow that it is wrong for us to receive communications from glorified spirits if God pleases to grant them? But God would not grant what he has forbidden; and, therefore, these things can not be a grant from heaven; if there is anything superhuman in them, they must be from the evil one. This is sound logic, and I think the following equally sound; if God has permitted glorified spirits to communicate with their friends on earth, he has not forbidden it, and those who apply this passage to these things misapprehend its original design. . . . But let us look a little more closely into the bearing of this passage upon spiritual manifestations. The question is not, did it forbid the Jews from seeking unto the dead; but does it forbid us from receiving communications from disembodied spirits? I am not one of those who suppose, simply because a precept was given to the Jews, that therefore it is not binding upon us; for that would do away with the greater part of the Old Testament. Nor do I believe, because a precept is found in their Law, that, therefore, it is binding upon us. For then I should not dare to eat swine's flesh, nor leavened bread on certain days, nor to do many other things which I, in common with all Christians, am in the daily habit of doing. We are to look into the moral reasons of those laws, and if they are now the same as then, they are binding upon us. If not, they have passed away as 'contrary to us,' and are of no more force. The bulk of the Jewish Law has ceased to be of force, not by direct repeal, but by the cessation of the reasons for its enactment. The question then recurs, What were the reasons of this command? And are these reasons existing with us? If not, the law has passed away. We may not be able to develop all the reasons of that law, but we think the following are plain: 1. The age in which this command was given, was an age of revelations; and the people to whom it was given, the people chosen to be its depositaries; during the continuance of this age God dwelt sensibly among them; and could be directly appealed to on all questions, and answers received by Urim, and Thummim, and Prophets. There was, therefore, no need of communications from the disembodied, yet finite. The Infinite was there, speaking through the mouths of the Prophets, the breast-plate of the High Priest, and from between the wings of the cherubim. 2. The people had an almost unconquerable tendency to idolatry. This is written upon almost every page of their history. And notwithstanding all the demonstrations of the supreme Godhead and power of Jehovah, how often did they forsake him, and go in pursuit of other gods? This tendency was so strong that God even hid the body of Moses, lest his bones should be deified by them. Is it likely that, in a people so given to this crime all the wonders of Jehovah wrought among them could not restrain them from it, they could have been restrained from paying supreme homage to glorified spirits, had they been sent to communicate among them? It seems to me the character of that people was such, as we gather it from their history, that such manifestations would have completely defeated their object, and instead of leading them to God would have led them farther away from him. God fully understood this, and therefore, 3. Would not allow good spirits to communicate with them. And hence if they had any spiritual communications, they would be from wicked, lying spirits, styled in Scripture 'familiar spirits.' How forcible then, the reasons for this command upon them, and how evident that it is wholly inapplicable to us. The case of Saul I Sam. xxv. which is, I believe, always, or at least generally, referred to in connection with this, as it involves the same principles as the command, falls with it. There are a number of other reasons which clearly disprove the applicability of these Scriptures to the case in hand, but I waive them. For all of them can not equal the following. That that command—unlike most of the Jewish statutes, which a Christian minister would blush to insinuate were still in force, has been formally repealed. I suppose it will be conceded that the teaching of Christ's actions, is as forcible and binding as the teaching of his words; and that it is right to 'walk as he walked' and to 'follow in his steps'; and that so much of that law as was disregarded in his actions was repealed, and of no more binding force. Now it is a fact recorded by three of the Evangelists, that Christ did hold intercourse with the righteous and glorified dead. See Matt. xvii, 3; Mark ix, 4; Luke ix, 30. This I must regard as decisive. And I am by no means sure, but that our Savior had his eye upon these latter-day manifestations, and to take this obsolete law out of the mouths

of gainsayers, summoned Moses and Elijah from heaven, and displayed them to his disciples conversing with him. And should I go further, and claim for that display a special reference to these things, I should fail to rival many, both of the ancients and moderns in spiritualizing the Scriptures. For why were they conversing with Christ? Surely not to give him information or encouragement, for this he received from a higher source. Why then were they there? May it not have been to type the privilege of his church in the latter days, and the assistance that they should have in their efforts to evangelize the world? O let me entreat you, Brother Minister! to bathe your heart thoroughly and deeply in the glories of Tabor ere your pulpit resounds with denunciations against these things, or your people are treated with a homily on Saul and the witch of Endor, and the obsolete and repealed statute of Deut. xviii, 10, 11.

Luke xvi, 31. 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead,' is quoted by some with a triumphant air, as though perfectly conclusive against Spiritual manifestations. I shall consider the passage only in its supposed bearing against these things; and I think a little reflection will convince any candid mind that they are not condemned by it. Attend to the following considerations: 1. The passage taken with its connection, clearly shows the possibility of glorified spirits communicating with the living. . . . For, the second petition was that Abraham would send Lazarus to his father's house to warn his five brethren. This is denied, and but one reason given for it: 'They have Moses and the prophets; let them hear them.' He does not say—as in verse 26—he 'cannot,' which clearly shows that it was possible for Lazarus to return to earth and warn those persons. 2. The clause, 'will not be persuaded though one rose from the dead,' supposed to be condemnatory of Spiritual manifestations, is predicated of *five individuals only*, not of the race universally. The rich man does not pray that Lazarus might be sent to warn the world—sinners in general—but simply to his father's house to warn his five brethren; clearly showing that the prayer was not prompted by a benevolent concern for them, but a selfish interest for himself.

3. The passage relates to quite another thing than Spiritual manifestations. It relates to a literal resurrection of the body. 'Though one rose from the dead'—a specific miracle for a specific object; and the most that can be claimed for it, even constructively, is that a specific miracle for the conversion of every five persons would be useless; which I doubt not is true. The passage has no reference to communications made from glorified spirits in their disembodied state—but to the return of the spirit to its forsaken body, and its living in and preaching through it. I have heard it said, to be sure, that it is the same thing; but this can not be, any more than Christ's going in spirit to preach to the antediluvians in the days of Noah (1 Pet. iii, 10, 20) was the same thing, as his resurrection at Jerusalem twenty four hundred years afterward. But,

4. If the passage proves anything against Spiritual manifestations, it proves quite too much for those who avail themselves of it. For if no other means than those mentioned in this passage as adequate to effect the salvation of those five persons, can be successfully used for the salvation of others, the whole New Testament is superfluous! If they hear not Moses and the prophets. By Moses and the prophets, the Old Testament and that only, is meant. Of course, then, if the argument is good, we have no use for the New. It will avail nothing to say in avoidance of this conclusion that 'Christ had already come.' For 1. This can not be proved. Christ relates it as past. But how far back in the past it transpired, no man can tell, for he has not. All we know in regard to the time of the occurrence—for the time of its relation is of no avail in the argument—is, that it was posterior to the closing up of the Old Testament revelation, and anterior to the present in which it was told, covering a space of four hundred years, in any part of which it might have taken place. 2. It is, I think, more than probable that the date of the transaction is anterior to the advent of Christ. For if Christ had already come, it seems quite unaccountable that Abraham should have overlooked the fact, and referred to Moses and the prophets, as the exponents of the way of life, when their authority had been already superseded and set aside by the appearance of the 'greater than they.' Why did not Abraham say they have Christ instead of Moses and the prophets? I presume it was because they had no Christ, as yet, except as he was to be found in types and prophecies. But 3. Even if Christ had come and Abraham, from some unaccountable reason, had been held in ignorance of it, or failed to mention it, still not a syllable of the New Testament had been written. The Crucifixion, and the resurrection and the ascension, and the subsequent advocacy of the Lamb of God, had not taken place. Were these unnecessary? The astounding revelations of Paul, and Peter, and Jude, and sublime visions of John on Patmos, were yet undisclosed; were these unnecessary? It is surprising to see how thoughtlessly some men, and even divines will quote and apply Scripture!

These comprise all the Scriptures, as far as I know to which the adversaries of Spiritual manifestations attach any importance, that are considered as containing the sentence of their condemnation. They are all that I have seen or heard arrayed against them. And to what do they amount? Simply to this—such manifestations are possible, and have actually been, and, of course, may be again, and completely sweep away the plea, by which some attempt to justify themselves in denouncing them, and believers in them, without investigating their claims to credulity, that the Bible is against them! And as these are swept away, the command rolls down upon them with deafening peal, 'Judge not,' but 'prove all things, hold fast that which is good.' Examine, and then decide.

In my next I shall continue the same subject and give the reader what the Bible says "on the other side" of this grave question, when I think it will be clearly seen that it not only does not condemn these things, but that there are many passages "which predict and are fulfilled by" them.

Wrong may try a good man, but can not imprint on him a false stamp. And a man in earnest finds means; or, if he can not find, creates them.

More than a quarter of a century ago, when a wild boy among the mountain-streams of New-England, we were familiar with some of the more respectable members of the *Fish family*; but we are less intimate of late—rather, it is proper to say, from the force of circumstances, than from any disposition, on our part, to discontinue the acquaintance. One whose early life is thus lawless with reminiscences of "fish and fishing" is naturally more or less susceptible to impressions in that direction, in every subsequent period of his life. We had not finished reading the first hundred pages of a splendid volume which lay open before us, when a strange, yet delightful, frame of mind succeeded. We still have a semi-consciousness of what occurred. Almost in a moment, and without any sensible effort, we were transported to the beach woods of Vermont, where we

"wandered by the brook-side."

In search of our old favorites. As usual, they seemed disposed to slip from our presence, thinking, it may be, that in our efforts to elevate them in the scale of being, we were a little too officious. At length we became completely absorbed—were in what may be called the *fishological* state—when, immediately, a slight drawing sensation was perceptible along the extensors of the arms; then followed a sudden spasmodic action of the *flectors*—we pulled with great energy, and the violence of the effort induced a mental impression that we were not by a trout stream in New-England, but in an *armed chair*, in the Editor's sanctum; and instead of holding in our hands the rod of the angler, we found ourselves grasping a goose-quill and Mr. Herbert's book—

"FISH AND FISHING!"

The present edition of this work is beautifully printed on fine paper, and illustrated with remarkable precision and elegance by the author of "Field Sports" himself. If your boyhood was spent in the country, among green hills and flowing waters, you will follow Mr. Herbert with intense pleasure, as he leads the way along winding streams, and points out the identical places under the shaded banks, and in the eddies among the rocks, where the most esteemed citizens of the watery world are supposed to reside. Mr. H. is particular to give you a special introduction, to all the more aristocratic members of the great family, whose names and habits of life he has recorded in this volume. Notwithstanding you have been assured, often, and on good authority, that they are all *scaly fellows*, you soon discover that each has peculiar affinities for the transparent world in which they all live. Though a stranger to the whole tribe, the author's description will prompt you to regard cordially, and perhaps you may be moved to open a correspondence at once—by dropping a line to some of the principal inhabitants.

The author of "Fish and Fishing" has reduced science to a sport, thus making it attractive to those who seek amusement rather than instruction; and here, also, sporting is elevated to the dignity of science; and all this is comprehended in the same treatise. Mr. Herbert is certainly an artist in his way, and his books indicate careful reading and scientific attainments. The volume before us is not less valuable to the student of Natural History than it is interesting to the sportsman, containing, as it does, much valuable information concerning the habits of fishes, and especially those which abound along the coast and in the inland streams and lakes of the American continent. All who are either fond of this kind of sport, or are interested in this department of animated nature, should study this work; and while they are acquiring the art and mystery of piscation, they will "fish up" many valuable facts and ideas which they may not be able to hook out of any other author.

We award the highest credit to Messrs. STRINGER & TOWNSEND, Publishers, for the artistic style and mechanical execution of the work, which is certainly not surpassed by any book we have seen.

THE CONSUMPTIVE'S GUIDE TO HEALTH; Or, the Invalid's Five Questions, and the Doctor's Five Answers, &c., &c. By J. HAMILTON POTTER, M. D. Second Edition. New-York: J. S. Redfield, Clinton Hall.

We think that most medical writers fail in not unfolding the laws on which the physiological changes of the human system depend, and also in leaving the principles which govern the effects of their remedies unexplained. Their judgment of disease too often rests entirely on its phenomenal aspects, rather than on a scientific analysis of the agents of vital motion, and their peculiar *modus operandi*. Medical authors tell us that iron operates as a tonic, the tartrate of antimony and potash as an emetic, and certain saline substances as cathartics, and that these are facts confirmed by frequent experiment. But what has medical science, so-called, done to develop the laws which govern these phenomena. Has it furnished a solution of the problems involved in the specific action of these substances on the functions of the body? If not, we are left to take the facts and must be content to remain in ignorance of their causes. It appears to us that something more than a mere record and classification of functional appearances is demanded to place medicine on a truly scientific basis. To constitute a science we must discover the laws on which such physical phenomena depend; and until this is done, medicine must continue to be a system of *empiricism* which may lead the practitioner aright, or, perhaps, involve him in fatal error.

The author of the work before us has much to say against *quackery*, but leaves his readers to infer that the quacks are those who practice without the sanction of himself and his brethren of "the regular profession." Now we understand a quack to be an ignorant pretender, and our observation warrants us in saying that there are many such who practice with, as well as without, a license from the school to which Dr. Potter belongs. We remember that, on one occasion, during the delivery of a course of public lectures on the philosophy of health and disease, we were attacked by a "regular" of the main army—he was a graduate of the medical college in New-Haven, and had experimented on his patients for some ten or twelve years under the sanction of that Institution. This Doctor boldly contended that "the osseous system is a dead frame-work of the body, having no connection whatever with the vital forces and fluids of the man!" We expressed incredulity, and invited him to explain, agreeably to this view of the subject,

the phenomenon of its growth; whereupon this "regular," holding a commission from the general government in *Physio*, did not answer, and the scene closed. *Exeunt omnes*; the physician to consult his books.

Some people profess to have discovered great *potency* in parchment, but, honestly, we would not give six cents for any pen-and-ink evidence of a man's capacity to practice medicine. The best proof of medical skill is the success of the practitioner. Sick people, while they retain their senses at least, generally wish to get well, and a dose of catnip tea will do more to realize this desire than a basket-full of diplomas. With all we know of licensed quackery, we have no particular relish for the dippant injustice which characterizes the regular mode of treating the subject. Dr. Potter may be a very scientific physician—we presume he is—but talking of quackery in a manner to induce, in the uneducated mind, the conclusion that the quacks all belong to other schools in medicine is not calculated, in our humble opinion, to illustrate either the modesty or justice of his personal claims.

While this book does not, as it appears to us, unfold any new principles which may serve to give us a deeper insight into the mysteries of our being, or the nature of the multifarious "ills which flesh is heir to," it certainly does contain many valuable suggestions, and much wholesome advice, which may be read with interest and practiced with advantage.

"AN EXPOSITION OF VIEWS respecting the principal Facts, Causes, and Peculiarities involved in SPIRIT MANIFESTATIONS, together with interesting Phenomenal Statements and Communications, by Adin Ballou. Boston: Published by Bela Marsh, 25 Cornhill."

This work is somewhat miscellaneous in its character but exceedingly well adapted to promote rational views of the interesting subject of which it treats. Those who are profoundly versed in the philosophy of the Spiritual Universe—if any such there are—may not find it to possess the highest interest for them; but it was not the object of the author to write for that class; he has addressed the great audience of the common people, and his words are fitly spoken. All whose spiritualism assumes a rational form will find pleasure in the perusal, while those who are seeking to be spiritual at the *expense* of their reason, should on no account neglect to read this book, and to imbibe the spirit of its wholesome suggestions. It affords us high satisfaction to commend it to our readers, and our pleasure is not qualified by the slightest apprehension excited by any portion of its contents. It contains nothing that can make any one mad or melancholy, unless it may be those who scorn the truth and trample on the rights of humanity. These classes have never been particularly well pleased with Bro. Ballou's labors. Old errors have learned to expect no quarter in that direction, and their advocates are wont to seek sympathy from more temporizing souls.

The author records, in this work, numerous remarkable facts illustrative of the presence and power of spirits as at present exhibited within the sphere of earthly relations and conditions. His passing observations, concerning the laws that regulate the intercourse of man with spirits, are always sensible, and he anticipates the current objections against the spiritual origin of the phenomena—at the same time exposing the ignorance and vulgarity in which they chiefly originate—by the most pertinent and pungent replies. He never covers the sword of the Spirit with a velvet wrapper, but the enemies of Truth see the naked blade, wherever they turn, gleaming in the sunlight.

The Editor of the *Practical Christian* has certainly rendered the cause a service, and we hope that the readers of the TELEGRAPH will evince their appreciation of his labors by purchasing the book. We deem it the best thing to circulate among opposers which we have yet seen. The work is for sale at this office. See the published list on the last page of this paper.

"The Spirit Messenger."

We are gratified in being able to inform our readers that the publication of this work was resumed on the 15th of August, under the editorial management of Bro. AMBLER, whose functions as editor were suspended some months since, by the invisible power which has made him the subject of a singular discipline. Bro. Ambler formerly conducted the Messenger with honor to himself, and in a manner acceptable to its patrons, and we entertain no doubt of its success now that it is once more subject to his direct control.

Those who think that Bro. Ambler has especially desired to yield himself, the government of the Messenger, and his affairs generally, to foreign and unknown masters, are doubtless mistaken, as people usually are when they render a judgment without a knowledge of the facts in the case. The powers who have exercised a seemingly arbitrary control over the functions of his body and mind, often subjecting him against his will, profess to have in view certain ulterior objects of a beneficent character. We shall wait with patience to witness the sequel, desiring that the promises of these invisible teachers may be ultimately realized.

The experience of our friend has been remarkable, and in some respects peculiar. Although many may, and probably will, question the wisdom of his spiritual guides, we are quite sure that those who know him personally as we have known him, will never do him the gross injustice to question the integrity of his motives. Our acquaintance with the editor of the Messenger dates as far back as his *fourteenth year*, since which we have known him familiarly. He possesses a deeply religious nature, and from his childhood has been characterized by the gravity of his deportment, the amiability of his disposition, and the conscientiousness which has regulated the voluntary actions of his whole life. We know of no man whose character can be more successfully vindicated against every imputation of conscious wrong. We are prompted to bear this testimony to his moral worth that strangers, who only know him as the proprietor of the Messenger or in his capacity of Medium, may know in what manner he is esteemed by those who have long and carefully studied his disposition and character, as revealed in the various relations of private life.

Our friend, in the normal exercise of his mind, treats every subject that may engross his attention, with great calmness, and always in a candid, rational spirit. He is never impetuous or excitable, and seems altogether too cool, deliberate, and well balanced to be led far away by any species of fanaticism. That he may possibly be deceived in the nature of his experience, we may not deny; that he could be made to knowingly practice a deception, will not be conceded for a moment by those who know him.

We wish the *Messenger* abundant success. We solicit a careful examination of its merits. The reader will find that its contents are conceived in a loving spirit, and its ideas clothed in flowing and beautiful language. May it long continue to perform a ministry of consolation and hope and be to thousands, in a high and holy sense, a SPIRIT MESSENGER.

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New-York Conference.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA.
[WEEKLY REPORT.]

FRIDAY, August 27, 1852.

Present: Mr. Chas. Partridge and lady, Miss C. Fox, Julia Taylor, W. W. Woodruff, Hon. J. W. Edmonds, Benj. Ellis, Paul Hammond, Geo. Freeman, M. Perkins, O. Johnson, H. E. Schoonmaker, W. P. Taylor, T. O. Cutter, Sarah Martin, O. H. Wellington, Jno. Sutton, (Peoria, Ill.), Mrs. C. A. Paul, do., Dr. John F. Gray, A. C. Hoffman, John T. S. Smith, R. T. Hallock, and ten others.

Judge Edmonds read a very interesting correspondence, which took place between an inquirer residing in a distant state, and himself, on the subject of Spiritual facts. His correspondent had been skeptical as to immortality, but his replies had produced a happy change of opinion upon that point.

Dr. Hallock stated that a Mr. Rouse had called on him during the day, informing him that he was a rapping medium, and that the spirit of his mother had communicated through him, and had prescribed for his sister, who has been out of health for some time. The mode of treatment advised is botanic, and directions for preparing and administering the medicine are given through the raps. In one case an external application was directed by the spirit, and the identical page in a botanic treatise on medicine was pointed out, where a recipe for its preparation was to be found.

Mr. Partridge read the following note, from a lady, acknowledging the fulfillment of a communication made to her by the spirits, nearly a year prior to its accomplishment:

"Mrs. PARTRIDGE: About eleven months ago I was at your house, at a circle. Mr. Fowler was the medium. It was communicated to me that, during the next session of Congress—meaning the one now in session—my son would get an appointment in the U. S. Navy. During last week he received an appointment in the Navy. You will excuse the liberty I have taken in addressing a stranger, but I wanted to inform you that spirits do sometimes foretell future events; perhaps you remember the time, if not, your husband will."

M. C. B.

Mr. Ellis supposed that much of alleged spiritual foresight belonged to the sphere of Clairvoyance.

Dr. Hallock said, the remark of Mr. Ellis had prompted him to offer a few observations on that point. It was often said, "O, this can be explained by clairvoyance." It reminded him of the fashionable custom of physicians who, when a cure is effected by inexplicable means, invariably refer it to the imagination—just as if that explained anything. Now, what is Clairvoyance? Will those, who tell us that Spiritualism is nothing but a peculiar phase of Clairvoyance, tell us what it is? To his mind, Clairvoyance is neither more nor less than spiritual seeing. It is in itself a spiritual manifestation. It is emphatically a phase of Spiritualism, and instead of offering a satisfactory solution of the varied facts of Spiritual Manifestations, Spiritualism includes the only rational explanation of it. Clairvoyance is the spirit looking out of its earthly organization, independently of its external senses. It shows how superior to those senses the

Spirit can be; for, in its far-reaching flights of vision, it leaves its body in utter unconsciousness of its whereabouts, and sees, and knows, and reasons, while the organs of the external senses are steeped in forgetfulness. It is a manifestation of the spirit in its rudimentary state, essaying its mighty powers, and giving earnest of the still higher sweep of its adolescence.

Mr. Ellis said he was under the impression that clairvoyants had not revealed any spiritual facts prior to Mr. Davis' revelations, nor had they, to his knowledge, spoken of seeing spirits.

Dr. Wellington related a case which occurred, under his observation, in New Hampshire, in 1842, going to show that Mr. Ellis was mistaken in his impression on that point. He also read a letter, in answer to one from Professor Gregory, of Edinburgh, inquiring into the facts alleged to be transpiring in America; which answer contained many things showing that clairvoyants had given ample proof of their consciousness of the presence of spirits.

Dr. Hallock said he had often heard them speak on that subject, prior to any intimation of the kind by Davis. He had heard them speak, in raptures, of seeing the beautiful angels who hovered about the couch of the dying, waiting to conduct the departing spirit to heaven. In one case a pious woman—a member of the Baptist church—became clairvoyant, in the course of medical treatment, and when in that state, if not watched with the greatest care, would pass into a rigid trance-like condition, wholly beyond his control for a time. The first time this occurred, he asked what it meant, and where she had been? (feeling rather impatient and much exhausted from a half hour's active exercise of his will to get her back to the ordinary place of clairvoyance.) She answered, "I have been talking with my mother." "Where is your mother?" "She is in Heaven." "Have you been there?" "Yes; to be sure, and I did not want to come away either." Being at the time wholly skeptical as to the possibility of such a fact, and doubtful of the existence of spirits, either in or out of the body, he ascribed the whole thing to her religious prejudices reflecting their shadows upon her mental state; and endeavored to repress all such flights of the imagination, as he supposed them to be. Still, they recurred several times, always with the same rigidity of muscle, the same difficulty of restoring her, and the same aversion as to where she had been and what she had been doing. It gave him great annoyance at the time, as well as much physical exertion. Subsequent experience has convinced him that what she said was literally true.

Dr. Gray said that, some years since, while conversing with a clairvoyant, she said, "Stop! There is another person present—a lady. She is one to whom you have been very kind." He objected to conversing on that subject. "But," she said, "I will describe her to you." She did so, and the description was perfect. The person described had been a patient of his, who had died some two years before, and was never known to the clairvoyant. She remarked, "She has been with you before; she comes when she sees you inculcating a useful truth." He was very much surprised at the time, but is satisfied it was a clear case of spiritual sight. He thinks clairvoyants have often seen departed spirits but have generally kept it to themselves, in consequence of the ignorance and prejudice so often manifested by our own conceited wisdom.

Adjourned.
R. T. HALLOCK, Sec'y.

SPIRITUAL KNOWLEDGE.—We often amuse ourselves by picturing the astonishment the ancients would express were they to revisit earth and view our "Wonderful Improvements." We think them particularly verdant. But may we not, in this, be displaying only our ignorance? Does progress belong only to the earth? We are inclined to think the spirits are by no means behind the times. Perhaps, from their bright abodes, they look down with pitying eye upon our puny struggles for advancement toward universal truth, the whole of which they take in at a single glance.

Matter has no power to move itself; the motive forces of the Universe are integral in Mind.

THE SHEKINAH.

VOLUME II.

THIS Magazine is devoted chiefly to an inquiry into the Laws of the Spiritual Universe, and a discussion of those momentous questions which are deemed auxiliary to the Progress of Man. It treats especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and presents, as far as possible, a classification of the various Psychological Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctively the prominent features of the work.

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