



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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Number 21.

Principles of Nature.

For the Spiritual Telegraph.

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

S. B. BRITTAN:

Dear Sir: It is difficult for me to perceive what notion those persons have of spirits who take away from them their sensitive life, when sensation is as indispensable to our idea of a spirit as the human form is, and without it there is no cognizance of external things. In every period of the spirit's history, sensation is a quality of it, and no state of the spirit's being can be conceived without it. Neither can there be conceived a state of its being without the things and objects of sense. Sense alone attests the external world; it is not proved by any intellectual deduction or logical analysis; but its existence is manifested only through our senses. The things of the external world have only a capacity of exciting our sensational perceptions. Sensation belongs not to the corpse, but to the spirit—is the ultimate of spirit and subservient to its intellectual and passionate being. By a life in the material world we get the idea of the various sensitive perceptions and feelings, as we get the idea of times and spaces. But when, by an earth-experience, we get these ideas, they afterward exist as part of our ideal being. When, therefore, we come to live an ideal life, in the ideal or Spiritual World, this sensitive part is actualized, or rather realized, as fully and completely as our intellectual and passionate parts. That is, they are truly subjective, being parts of our spiritual being, but yet represent themselves or appear external to it. For instance, I look at my hat, sitting on the table, six feet distant from me; I now close my eyes and think of the hat and table and their distance from me. To my 'mind's eye,' or thought, the hat and table appear in their usual size and shape and appear six feet distant. The ideal of them is seen by my mind's eye, and it (the ideal of them) appears to that eye six feet distant; but neither the hat nor the table, nor their distance, can be said to be in space, or rather conditioned by it; thus seen they are ideal. It is well to note that they have all their sensitive qualities; the hat is black and its fur soft; the table red, and heavy, &c., &c.

Now suppose that my ideal alone lived, or that my means of coming into material relation with that hat and table were cut off by the dissolution of my corpse, and my consciousness to wholly stop in the ideal, the hat and table would appear external to me, or appear, as it were, "projected" from my thought, and have to me an actual sensitive existence, just as the ideal objects appear to the sensitive perception of the somnambule, while his material relations to them are destroyed by the paralysis of his physical organism. But I wear that hat a year, and afterward think of the length of time I wore it. It is plain that this is ideal, too, and to the spiritual vision, or mind's eye, appears so long a time, just as five minutes appear to the somnambule a year or more according to his ideal. This being the case, what is to hinder a spirit from living a thousand years in a minute, or but one minute in a thousand years, according to his ideal. What is to hinder him from being here or there, in London, in Philadelphia, or Pittsburgh, according to his ideal? Times and spaces are only the outgrowths of material manifestations—the exponents of this, their corresponding ideal. They have no real existence, but only appear—only modes of the ideal world. Swedenborg lays it down as a fundamental law of spiritual being, "that spirits appear in places and times according to the state of their thoughts

and affections;" and all his revelations, and all the books on spiritual subjects I have read; all my experiments in somnambulism and clairvoyance, as well as my own experience, thought and observation, confirm the law as true. Moreover, he announces it as another law, "that thought brings presence, and affection conjoins"—that is, that those who think of each other are spiritually present, and those who love each other are spiritually conjoined or associated—*en rapport*—which, to my mind, I affirmed by an equal amount of experience, thought and observation. That times and spaces in the Spiritual World are appearances according to the state or ideal of the angels and spirits, and that spirits and angels have sensational perceptions of the ideal objects of that world, will be more manifest from some further attention to the phenomena of dreaming and somnambulism.

In dreaming you are transferred from place to place, or so appear; awhile you are conversant with and enjoying the objects and persons of one scene, then all unconsciously you are forthwith many miles distant, as it were, conversant with other scenes and persons! The ideal changes, which changes the external also. You have all your senses entire, and can be pleasantly affected or cruelly tortured. You are the same man; your character, prejudices, predilections, passions, and so forth, are the same. You have the same habits, and even wear the same clothes, because all have a being in your ideal. During incubus you are spell-bound by some terrific monster, worried by dogs, drowning in deep waters, or cut down by a saber and lay bleeding to death! In like manner the somnambule realizes all his ideal; he appears to be in the place where his thoughts are, and when his thought changes to another place, he forthwith appears there. He eats and drinks; hopes and fears; and although gall and wormwood be presented to his lips, he will, in obedience to his ideal, sip honey and nectar. His ideal is omnipotent over him to determine his now-state of being. So spirits in the ideal world have a solid earth to walk on, mountains, rivers and plains, houses, fields and gardens. They have a bright sensational perception of the things around them. In obedience to their ideal they smell, touch, taste, and handle. They grow pale with fright, reddened with anger, and blush with shame. If they are affected with pleasure, they smile or laugh with delight; if they are affected with sorrow, they shed tears, and if they are stabbed, the blood runs down, &c.; all, I say, in obedience to their ideal, which is molded, built up, and individualized, by a life on earth, and which is inseparable from our conceptions of any state or scene of human life.

In dreaming or somnambulism the profounder the sleep, the brighter and more real the spiritual existence and experience, because the further and more completely are we removed from outer life. The more interior the dream, the more vivid, beautiful and truly human are the spheres we visit; as all things increase in perfection, as we pass from outer to inner life, just as the somnambule can be raised from one state of spiritual perception and experience to a still higher and more perfect one. What tongue shall relate the beauties, glories and harmonies of the inner and still interior life of man! And what pencil paint the unimaginable scenes of the spheres man's inner life connects and associates him with! Yours, &c.,

W. S. COURTNEY.

Pittsburg, Sept. 9, 1852.

Preserve us from him who imagines that his way to Heaven is the only true way, and that those who won't believe in him, disbelieve in God.

RANDOM THOUGHTS.

For the Spiritual Telegraph.

We learn incidentally, and from another source, that the lady who writes the following communication has forwarded other articles, designed for the *Telegraph*, which, it is believed, have never reached this office, none having found their way into the Editor's hands, except one from the spirit of N. P. Rodgers, which appeared in our columns four weeks since. Mrs. Randall has long been interested and actively engaged in various reforms. Her thoughts, it will be perceived, are not all "random thoughts," at least in any sense that implies the want of a specific purpose and a just direction. Her earnest spirit has received the new baptism, and she was early at the door of the sepulcher waiting to welcome the Truth in the hour of its resurrection.

WOODSTOCK, Vt., Sept. 9, 1852.

MR. BRITTAN:

Dear Sir: I am so much pleased and instructed by the letter from Mr. Courtney, in No. 18 of the *SPIRITUAL TELEGRAPH*, that I beg the privilege of speaking of it, hoping if any one has read it carelessly, to induce a second reading. It beautifully illustrates the idea which seems so hard for us to grasp, that "Heaven is not a place but a condition of mind;" and also that we have much to do in determining our own heaven. He seems to make the Spirit-world bright, beautiful and pure, in proportion to the capacity, development and purity of him who views it. It may be a wide-spread landscape, glowing in shining beauty, dotted with hills, dales and forests, with sparkling rivulets and fountains, perfumed by the breath of flowers, enlivened by the melody of birds, filled with pure and radiant angels, singing, dancing, playing upon sweet-toned instruments, and conversing in language of friendship, harmony, and love. Or, it may be one vast hall for scientific research, filled with tireless philosophers, poring over their books and other instruments, in search of the hidden wealth of untold Nature; or it may be a field of combat, with opposing warriors ranged on either side engaged in fierce encounter for the mastery; or it may be a great eating-saloon, where many tables groan with rich and rare viands, for the pampered appetite of him whose happiness consists alone in pleasures of the palate. All, to be blessed, must have that which they most desire, be that desire high or low; it is high to him who knows no higher, and when the desire is gratified, he receives the highest happiness, or heaven, which he is capable of enjoying; while, at the same time, his heaven would be the veriest hell to one whose desires were of an opposite nature. One individual may enjoy all these various heavens in turn, or be confined to one; but just so much as he is capable of enjoying—appreciating—just so much is Heaven to him; and in accordance with this condition would he give back his testimony to his fellows in the flesh, were he inquired of concerning his new home. How then can those who claim to have passed to the reasoning and intuitive plains of thought, look through the varying stages of development now existent on the earth, witness the conflicting emotions of the human heart, see and know that each and every individual occupies a sphere of thought peculiar to himself, differing from each and every other, and rationally expect that manifestations from the Land of Spirits, given by individuals from every sphere of thought, and through mediums of as varying shades, should come to us precisely alike? May we not rather rejoice in view of the evidence, afforded by the varying testimony, that all are free—free to enjoy—free to speak their own convictions of Truth.

Instead of wasting our lives in an attempt to

reconcile seemingly contradictory communications, which are supposed to have been given us from the unseen world, were it not better to view them all as mere specimens of their several kinds, and not cast aside as worthless a specimen of granite because we are just now desiring a nice fruit with which to regale the appetite, or scorn a beautiful and fragrant flower, because we prefer, at this moment, the corner stone for some vast edifice which we propose to erect? Rather receive all, trusting that all we have received may be useful to us, and that patient, persevering investigation, may yet reveal to us all we desire?

That there is a Truth connected with these manifestations, has come now to be quite extensively acknowledged. The questions now are, *What is it?* From whence does it come? and, *What are its uses?* Is it natural or supernatural? Is it jugglery? Is it theology? Is it natural science? In short, is it *find-outable*, or is it above and beyond the scope of human comprehension? Who can answer? Dividing the question between *Something* and *Nothing*, many are prepared to answer; very few now dare assert, from their inmost souls, that it is nothing. Let every one, then, who feels sure that it must be *Something*, ask himself—not his neighbor—*What is it?* and then set about answering the question to the satisfaction of his own mind; and there would soon be abroad in the land such a spirit of honest investigation and inquiry as has not yet been witnessed. But so long as there are a few who maintain with bigoted pertinacity that the manifestations confirm the religion of the Bible, another few, just as blindly, that they condemn it; a third, that they are but the infancy of a new science, entirely independent of any religion, and each exhibits all the animosity of a personal encounter for superiority—in supporting his own peculiar theory—just so long there must be the same senseless jargon which has obtained for the last two or three years. It is enough that it is acknowledged to be *something*, to induce candid, honest inquirers after Truth, for Truth's sake, to examine the matter for themselves; but small as this number is, compared with those who are influenced by various other motives, they, too, are divided into two general classes on these questions: Is it from Spirits who have cast off the burden of the body, or is it a new phase of the science of mind in the flesh?

Who can affirm that he *knows* it is either, and yet, who does not hope it is the former? What then is to be done? All who believe it to be either, must feel that it is very important to know and understand, if possible, which it is. Is it then wise, while we acknowledge that not one of us *knows* what it is, that we should all continue to dispute about what it is not? Would it not be wiser that all should immediately go about an investigation, to see how much of *actual, demonstrative truth* it may be in our power to elicit, leaving all our preconceived theories to take care of themselves, and to stand or fall as *truth* shall ultimately decide?

Contradictory results, oft-repeated failures, trials and perplexities, attend the infancy of every thing, and in the *animal world* at least, a tedious, helpless infancy is one evidence of an advanced development. What others has so long and helpless an infancy as Man? Shall we see the child, during its first three, and comparatively helpless, years make himself so far master of the laws of locomotion as to stand upright, skip and play with an agility which the man in vain attempts to imitate, and also make himself master of all the essentials of his native tongue, and yet, in view of all this, despair of

even comprehending "Modern Spiritualism?" Has not long, patient, persevering, scientific research demonstrated to a certainty, that there is scarcely a perceptible step between the Mineral and Vegetable—Vegetable and Animal—and the Animal and Human? And shall we expect to find, between Human and Spiritual, an almost infinite reach? Can we view one kingdom merging so gradually, so harmoniously, into the next higher, until we arrive at Man, and then think it improbable that the same progressive laws should unfold a higher than Man? May we not be allowed to infer from these revelations of science that it is, at least, possible the Spiritual may be so gradually and slowly developed from the Human as to render it difficult to determine where one ends and the other begins? If so, then Human may be almost Spiritual and Spiritual may be almost Human; and hence we should not decide that a manifestation from an unknown source *can not be Spiritual*, simply because it is not an infinite remove from human power. Neither does it seem wise to vacillate to the other extreme, and feel that if we have some evidence that a manifestation transcends human power that hence it *must* be Divine, and be obeyed as such. If we are to have arbitrary authority, for what purpose have we Reason?

Is not the educational bias, which many feel, that if the spirit lives at all after the decay of the body, it necessarily becomes immediately perfect, even as God is perfect, one of the greatest stumbling-blocks in the way of understanding the new manifestations? Many honest inquirers seem to be driven from the investigation upon the first appearance of any thing which can not be reconciled with their ideas of what should proceed from Divinity. Did we fully adopt the idea that all progress comes through a gradual growth, should we not expect less change in those who have newly escaped the thralldom of their clay? If a man was imperfect in his body, how is he to be made immediately perfect by casting off that body, unless it be conceived that it is the body and not the spirit which acts? And who would like to take this position at this time of light and progress?

I have extended these broken remarks quite beyond what was at first intended, for which I hope to be pardoned. The field is so extensive that a gleaner can only cease his labors when he has gathered a full load. If you think it profitable please present this to your readers, if not cast it aside, for, thanks to universal Progression, manuscript costs but little.

Your Co-worker in the Cause of Truth,
MAREnda B. RANDALL.

Immortality.

"It can not be that earth is man's abiding place. It can not be that our life is a bubble, cast up by the Ocean of Eternity, to float a moment on its waves, and sink into nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts, are forever wandering abroad unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars which hold their festivals around the midnight throne, are set above the grasp of limited faculties—forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us—leaving the thousand streams to flow back in an Alpine torrent upon our hearts? We were born to a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings which here pass before us like visions, will stay in our presence for ever."—PRENTICE.

S. B. BRITTON, EDITOR.

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

NEW-YORK, SATURDAY, SEPT. 25.

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

A DISCUSSION.

About the first of June last we received a friendly note from Dr. B. W. Richmond, of Jefferson, Ohio—whose letters in the *New-York Tribune* have attracted very general attention—proposing that we should present our facts and arguments in illustration of the alleged Spiritual origin of the Manifestations, to be reviewed by himself, and the whole to be published in a volume. We were too much occupied at the time to second this proposition, and on this account declined its acceptance. Since that time we have been in correspondence with Dr. Richmond, and the result has been the presentation and acceptance of terms and propositions for a discussion of the facts and philosophy of the Spiritual Manifestations. The correspondence will be commenced in the next number of the *TELEGRAPH*, and will probably terminate in about six months. The propositions mutually agreed upon, as comprehending in general terms the subject to be discussed, are the following:

1. Can the Mysterious Phenomena, now occurring in various parts of the United States and elsewhere, and known as the Spiritual Manifestations, be properly accounted for without admitting the agency of Spirits in their production?

2. Do those who have departed this life still continue to hold intercourse with those who yet remain on the earth?

It is proposed to write twelve letters each, on each of the foregoing propositions, making forty-eight letters in all. Dr. Richmond, having the affirmative of the first question, will lead in the discussion, and we shall follow with our replies, in the same number of the paper in which his letters appear. If any man can account for the Manifestations, on the principles of material science, we presume it will be Dr. Richmond. All other opposing theories, of which we have the slightest knowledge, are childish and absurd, while the one he has suggested certainly demands our serious regard. We have no wish to shun the ordeal it proposes, and accordingly give place to such facts and arguments as our correspondent may be pleased to offer in illustration of his views, asking for the same the respectful attention and dispassionate judgment of our readers.

We are prepared to abandon the Spiritual theory if it can not be successfully vindicated by facts, and a rational appeal to the laws of mind and matter; and we sincerely hope that the strongest reasons, compatible with the nature of the case, will now be brought to bear against the claims of the Spiritual idea. We care not how severe the ordeal, if it be founded in justice and tempered with wisdom, since we have a common interest with other men in the subversion of Error and Wrong, and the reign of Truth and Righteousness in the earth. We indulge the hope that no mere desire for personal distinction, nor vulgar ambition for mastery in logical gymnastics, will be allowed to influence either party in this controversy. We are personally conscious that the legitimate claims of the subject are not to be decided by appeals to hereditary standards, or popular prejudices; not on any assumed ability to present those claims in the strongest possible light, nor yet on the power of mere rhetorical magnetism or logical acumen—not, indeed, on all these, if that were possible—would we venture to depend; but in the invincible nature of the facts, the eternal laws of the Material and Spiritual Universe, and the inspiration of a deep and settled conviction, we rest the issue.

Mr. A. J. Davis has been lecturing in Boston, and elsewhere at the East, to large and intelligent audiences. We are informed, in a private letter just received from Providence, that, on occasion of a lecture recently delivered in that city, the number assembled was so large that some 600 persons were obliged to go away.

We have only space to announce the fact that a Convention of Spiritualists has been called at Worcester, Mass., on Wednesday and Thursday of next week (29th and 30th). We should be happy to attend the meeting at Worcester, and shall try to obtain leave of absence for that purpose.

Mr. William Fishbough has in press a new work entitled "The Macrocosm and Microcosm, or the Universe Without, and the Universe Within; being an unfolding of the plan of Creation, and the correspondence of truths, both in the World of Sense and the World of Soul." The work will be ready for delivery next week, and may be had at this office.

SPARE THE CLERGY.

DEAR BRITTON:

In reading the valuable communications of correspondents, in your paper of the 11th inst., I observed that several of them were severe in their denunciations of the Clergy. Will you allow me through your columns to remonstrate with the friends on this course, and to ask them, Is it wise? Is it best? Nay, Is it right?

It is very natural, I know that the conduct of some of the Clergy should excite emotions of anger in the hearts of the true believers: but still I beg to ask them in all humility, if it is best to allow to be awakened in us the evil passions that we complain of in others? Ought we not rather to remember what was once our own condition of doubt and unbelief; how hard it was for us to yield our faith, and how unreasonable some of us were ourselves in our cavils, our tests, and our demands for proof? And shall we forget the gentleness, the kindness, the forbearance with which our spirit-friends dealt with us until our belief became settled? Shall we not call to mind how much greater are the privileges which we have enjoyed, and rather compassionate, than be angry at those who have been so situated that they could not enjoy the same?

Ought we not to consider how difficult is the position of the clergy? Early education has implanted in their minds certain ideas which they have regarded as truths and have taught as truths. They cannot abandon those ideas without running the hazard of persecution from those who have hitherto looked up to them as their revered teachers. They can not even investigate without putting their position in danger. They have been in the habit of seeing God's revelations given to man, only through the priesthood, and it is as marvelous now to them, as it was to the Jews of old, that he should now pass them by, and again speak to man through the mouth of the ignorant and the lowly. Ought we not now to think of these things, and show more forbearance toward those who have so many more difficulties than we ourselves had?

Ought we not to bear in mind that in our denunciations we are including many who have investigated, and, amid difficulties greater than any we have experienced, have not feared to speak the truth as it has been revealed to them? Ought we not to beware lest we, too, become sectarian, and sectarian like, turn looks of fierce anger upon those who think different from us? Ought we not to cherish more deeply the constant lessons of kindness, of love, of forbearance and charity, which our spirit-friends are daily pouring out upon us? And ought we not rather to keep in mind the bright example of him who died, the just for the unjust, and who, amid his dying agonies, prayed his Father to forgive those who knew not what they did?

I, for one, am not surprised at the vehement anger of some of the clergy, which is beginning to show itself all around. I remember more than six months ago being present at a meeting of the friends in this city, who had assembled to consult upon the measures to be adopted to advance the cause. Those measures were adopted and, as it has turned out, with results almost as astounding to us as to the uninitiated. I very well recollect that one of the persons present foretold the precise state of things which is now upon us. He said "the clergy were slumbering in repose, being misled by the oft-repeated declaration, that this whole thing was a humbug and a deception—which had been often detected and exposed, and was explainable by the knee-joints, and the toe-joints, &c., &c. The friends all knew how idle were all these pretended explanations, and the time was not far distant when the clergy would find out, too, that there was indeed a reality in it." And he warned the friends to prepare for that event. When it should come, then look out! "None would be spared. They would not crucify us by nailing us on the cross, or stoning us in the streets, or throwing us to wild beasts, because the fashion of the times would not allow it, but they would do it by all means which the altered manners of the people would permit. Then Peters and Judases would be found among us, and we betide him who should be regarded as the leader of this new movement."

Whether this was said in the spirit of prophecy, or was prompted by far-seeing sagacity, its realization is upon us: and it becomes us to beware what we do, and put on our armor for the contest.

The conflict will be a fearful one. All the baser passions are arming for it, for they know they are battling for their very existence. The bigotry and superstition which men have attached to our theology, in its passage through the dark ages, which succeeded the irruption of the barbarians on the continent of Europe, are spreading their dark pall over the human mind, and, confident in the might of superior numbers, are moving forward to what they intend shall be our utter extermination. The intolerance which has been engendered, by the fierce conflicts of different sects with each other, will be now, with united force, turned upon us.

And we must prepare for the contest, by putting on the whole armor of God—our shield must be Faith, and our weapon "the sword of

the Spirit, which is the Word of God." As it was said the other day, to one of our circles, "We must beware how, in our excitement, we draw forth Peter's sword and smite off the servant's ear, lest, under similar excitement, we be, like him, induced to deny our Lord and Master."

But I find, in my anxiety, I am wandering from the purpose for which I took up my pen, and instead of allowing the spirit to speak, I am speaking myself. My main object is, to relate to you and the friends the following vision, in the fervent hope that they, with one accord, will hear and heed what the spirit says to the Churches.

Yours,

E.

VISION.

JULY 12, 1852.

I attended this evening a circle at —, at which were present twelve persons, three of whom were mediums.

We sat in darkness for about two hours, and during that time magnetic lights were seen by all of us, nearly two hundred times. They appeared near the mediums, and were about the size of a shilling piece. They had a sort of bronze color—sometimes they twinkled like a lightning-bug—sometimes they floated up and down like an ignis fatuus, and sometimes they remained stationary. No one remained longer than while one could count twenty.

During the evening some of the company made some remarks about the obstinate refusal of the clergy to investigate these phenomena, and some of the remarks were sometimes harsh and severe.

While these remarks were making, and directly afterward, the following allegory was presented to me, which I, at the time, related to the company.

What I first saw was a wide, smooth, and level road, running through a gently undulating country, and bounded on both sides by beautiful rows of trees and shrubbery. It led to a very lovely country in the distance, where hills and dales intermingled; where the foliage was fresh and green, and where a soft and mellow light, 'mid gentle breezes, rested on the scene.

Near where I stood was a small chapel, or church, built by the way-side, as was once common in Roman Catholic countries, where the weary traveler could rest and refresh himself, and at the same time enjoy religious worship, and where he could receive instructions and direction as to his further progress toward the happy land in the distance.

I saw the building was small, and built of brick; I saw its cross in a niche on the side of the building next to the road, and a little belfry arising from one end of it.

I observed that in the road, which had evidently been there a long time, and had been used by foot-passengers many and many a day, an improvement had recently been made, calculated to carry people along in greater numbers, and with more ease and rapidity. A railway had been laid down on the bed of the road. I saw no passengers or cars at first, but I soon heard the sound of a train approaching in the distance.

I saw a priest standing near the chapel. He was clothed in the gown and hood of a monk. I saw his shaven crown, and that his garments were bound by a cord around his waist, from which his rosary hung down. He was standing at the end of the chapel which was toward the happy country, and furthest from the train that was approaching. He was close to the wall, as if to be out of sight of the approaching train, and as if to hide himself from it, yet so as to be able to see it as it passed. He was evidently listening to the distant sound that had attracted my attention, for his body was bent forward and his ear placed close to the corner of the chapel, so as to catch the first noise.

I observed that he was rather portly, as if he had indulged freely, though not unduly, in the good things of the earth. He was evidently a well-meaning, honest man, but he had not become very spiritual either in his course of thought or manner of life. If he had been, he would more readily have understood the phenomenon he was now preparing to investigate.

His mind was very intent on that rail-track, and upon the approaching train, whose noise came nearer every moment.

The first effect produced upon his mind—for it seemed that I could very easily read its workings—was vexation at this novelty, at this change in the old and long accustomed mode of traveling along that road toward the Happy Land in the distance; and his first impulse was to rush forward and tear up the rails, and obstruct the passage upon them. He very soon, however, satisfied himself that that would not be right, and he subdued the feeling, and determined to examine fairly and see what there was in it.

In the mean time the train approached. It consisted of three passenger-cars, filled with people. It had no locomotive attached to it. It was self-motive. Its power of progress was in itself, and in the rails on which it moved.

The people who filled the cars were very joyous and happy. They were waving hats and handkerchiefs and banners from the windows; the sound of music, as of many voices, united in great harmony, came from the cars, and the whole scene was in a high degree cheering and exhilarating.

The priest stepped from his cover and looked at the train as it passed. He seemed to forget his desire of concealment. His senses told him that what was before him was indeed a reality, and he could not, if he would, withhold his belief from that which was so plainly demonstrated to him, and with the rapidity of thought, the ideas flowed in upon him: "It is no longer necessary for me to remain here by the way-side to comfort and relieve the way-farer, and direct him in the road to the Happy Land beyond. He will no longer pause at my chapel for aid or advice, but passes cheerily on in the new mode provided for him. Such is the reality before me, and I, too, will go along."

It seemed as if his entertaining the thought, transferred him instantly from the spot where he was standing to the rear platform of the last car of the train, where he crowded himself in among others who, like him, had joined the train after it had started. There was no seat for him inside, among those who had first sought a passage by this new mode, but he was unmindful of that. He felt the ease and rapidity of his motion, and joined with the others in the glad shouts which from time to time ascended from that happy band of brothers, traveling together to the same immortal goal. And as he passed away in the distance, he gave a parting look at the chapel at

which he had so long officiated, and which was left standing alone by the way-side, deserted alike by priest and worshiper.

And the admonition to us was: Be not harsh in your judgment of others, who are now but as you once were, needing to be convinced. Be gentle; be charitable; be forbearing to those who are as heaven-born as you are, whose destiny is just as high and holy, and who are yet to be your brothers in Heaven.

New-York Conference.

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

FRIDAY, September 10, 1852.
Present: Mr. Chas. Partridge, and lady, Miss S. Partridge, Dr. John F. Gray, D. Rogers, John Stiles, Guillermo de Burrouhs, P. D. Moore, (Newark, N. J.) Dr. James H. Allen, J. B. King, and lady, Martha King, Mrs. Hart, Rev. Thomas Hutching, (Savannah, Ga.) Wm. Wood, and lady, Horace Dresser, F. F. Carey, J. N. Stebbins, Wm. Allen, O. Johnson, S. P. Heermance, and lady, (Poughkeepsie,) H. E. Schoonmaker, and lady, Miss Smith, (New-Orleans,) John Atwill, Edward L. Bucklin, R. Martin, D. L. T. Warren, John Pierce, J. T. S. Smith, Geo. Freeman, Dr. R. T. Hall-ock, and eight others.

The following communication, given to a circle of ministers and others, was read by a gentleman present at the time of its delivery on the 2nd instant:

"Dear Brethren: No time should be lost in bringing men from darkness to light. Why have men grown skeptical in this enlightened age? Why have so many refused to enter the house of Divine worship? and was it what it purported to be? Methinks the honest clergyman will readily respond in the negative. Then thunder Truth throughout the land—teach mankind to look upon their undeveloped brethren in pity and compassion. Permit them to set among men in God's house of worship—let seats be provided for the decrepid old man, who stands afar off in the aisle, leaning upon his crutch, eager to catch a few disconnected sentences. Oh! my brethren, how happy I am to speak this in confidence to you who will lend a listening ear. These communications have been given for the benefit of all mankind. They will revolutionize and harmonize the whole world. Amen."

JOHN COLLINSWORTH.

He then related an occurrence which took place at a circle yesterday. A medium pointed out—by impression—an article in the *TELEGRAPH*, entitled "Shadows of Coming Events," as connected with a conversation of the circle concerning the prediction of a German Seer, respecting the political revolutions which were to occur between 1847 and 1856. The spirit said, through a writing medium, that the verification of the prediction was fast approaching.

Mr. Johnson read a communication, given through a writing medium. He remarked, respecting it, and the subject generally, that it was his impression spiritual intercourse was heralding a millennium or introduction of Divine Order in the earth.

[The communication here referred to is crowded out, on account of the extreme length of the Minutes, but will appear next week.]

Mr. Moore remarked that modern Spiritual Manifestations proved to his mind: First, Man's continued existence—which was the great point in this age of skepticism; and, secondly, as he understood it, they asserted the dignity of Reason, and the duty as well as right of exercising our individual sovereignty and self-adjudication as to matters of faith; thus setting at naught the idea of authority; i. e., believing and doing simply because we are commanded to believe and do. He thinks that prior to a more perfect form of social order being established among men, the value of a human soul must be appreciated more fully, and the right of self-government admitted. Spiritual intercourse should be devoted mainly to the development of ourselves, of our own interior powers, to the end that we may be more useful to our fellow men, and better and more intelligent reformers of the many evils in our social state.

Horace Dresser said he did not come to the Conference intending to say anything, or to make a speech, but he could not forbear to bring to the consideration of those present, certain prophecies, which though not deemed sacred, in his view, were not, for that reason, the less important. And the more especially did he feel impelled to do so, because we had before us the evidence of the approbation of the spirits, given at the clerical circle, in respect to the prediction of the Tyrolese lady, which was published in the *TELEGRAPH*, and also in respect to the extract from Lactantius, in the last number of that paper. Beside, the events there predicted had been declared by the same agents as just at hand. Mr. D. thought the paragraph from Lactantius, evidently aimed at the times and doings of LOUIS NAPOLEON, the usurper of France. He believed that we were just on the threshold of great and wonderful events, about to be ushered forth before the nations; and that the despotic power of kings and the papal authority, were about to cease, after great and bloody struggles for liberty had been put forth by the oppressed nations of Europe. He had no doubt the prophecies, by him alluded to, were veritable, as many of them related to events already past, and any one could see how exactly they had been fulfilled. If they were truthful in matters already gone by, and upon which history had set its seal, we might accept them as reliable indices of the future. These previsions show conclusively, to his mind, the coming career, and conclusion of the doings of NAPOLEON BONAPARTE. Even the eagles which surmounted the flags and helmets used in his wars, are, beside other things, unmistakably described in these utterances of the Seer. So of what they declare in reference to the Bourbon dynasty, which succeeded to the Imperial Government. It would be seen, on their perusal, how plainly and vividly they show the events in the lives of Charles X. and Louis Philippe, and how exactly the time of the reign of the latter—eighteen years—was fulfilled. These writings, to which he had taken the liberty to call attention, had come down to us from three somewhat remote periods of the past. The first, called "Les Previsions d'Orval," or, "Certain Previsions revealed by God to a Solitary, for the consolation of the children of God," were printed in 1544, more than 300 years ago. They emanated from the Abbey of Orval, a religious institution, in the diocese of Treves, on the frontiers of Luxembourg. Tradition attributes them to a monk, by the name of PHILIP OLIVARIUS. The second of these prophecies, of much later date, is said to have been put forth by a Jesuit priest, who died toward the end of the last century, at Bordeaux. The third of the class of writings referred to, as having a special bearing on the coming events whose shadows are cast before us in these days, is from the

pen of Rev. ROBERT FLEMING, a Scotch divine, who lived some one hundred and fifty years ago, and during the reign of William III. was a minister of the Presbyterian Church, Lothbury, England. Mr. D. would refer those present to these writings, and would gladly furnish for the *TELEGRAPH* such extracts as, in his judgment, would demonstrate their certainty in respect to the past, and their probability in respect to predictions of events yet to come to pass. Mr. D. said he would take occasion further to say that, in reading a late work by L. Alph. Chagnet, called "The Celestial Telegraph," published by Redfield, he had been greatly interested in a conversation purporting to have been had with M. Mallet and the author, while his clairvoyant gave the responses to his questions, put to him in the Spirit-land, whither he had departed some years before. It seems that, in the life-time here, of Mons. Mallet, he had become so interested in the *Orval Previsions*, to which reference has been had, that he had caused to be printed an edition of them, at his own expense. It is remarkable that Chagnet conceals, under asterisks, a portion of what Mons. Mallet communicated to him from his Spirit-home, about the time and circumstances of the fulfilment of the *Orval Oracles*. Assuming that what was told him in this way, was actually to come to pass, it may have been thought best by the author, for his own safety, or the public good, not to publish the whole communication. At all events, as much of it as has been seen the light, corroborates, in the main, what the Solitary has declared shall come to pass. The speaker promised to furnish also, for publication, a copy of the statement of M. Mallet.

[We give below the extracts referred to above, in the order indicated in the speech of Mr. D.]

I.—THE ORVAL PREVISIONS.

The following is believed to have relation to NAPOLEON BONAPARTE:

"At that time a young man, come from beyond the sea into the country of Celtic Gaul, shows himself strong in counsel. But the mighty to whom he gives umbrage will send him to combat in the land of Captivity. Victory will bring him back. The sons of Brutus will be confounded at his approach, for he will overpower them and take the name of Emperor. Many high and mighty kings will be sorely afraid, for the eagle will carry off many scepters and crowns. Men on foot and horse, carrying blood-stained eagles, and as numerous as gnats in the air, will run with him throughout Europe, which will be filled with consternation and carnage; for he will be so powerful, that God shall be thought to combat on his side. The Church of God, in great desolation, will be somewhat comforted, for she shall see her temples opened again to her lost sheep, and God shall reign."

"But all is over; the moons are passed. The old man of Sion cries to God from his afflicted heart; and behold! the mighty one is blinded for his crimes. He leaves the great city with an army so mighty, that none ever was seen to be compared to it. But no warrior will be able to withstand the power of the heavens; and behold! the third part, and again the third part, of his army has perished by the cold of the Almighty. Two lustres have passed since the age of desolation; the widows and the orphans have cried aloud to the Lord, and behold! God is no longer deaf. The mighty, that have been humbled, take courage, and combine to overthrow the man of power. Behold, the ancient blood of centuries is with them, and resumes its place and its abode in the great city; the great man returns humbled to the country beyond the sea from which he came. God alone is great! The eleventh moon has not yet shone, and the bloody scourge of the Lord returns to the great city; the ancient blood quits it. God alone is great! He loves his people, and has blood in abhorrence; the fifth moon has shone upon many warriors from the East. Gaul is covered with men, and with machines of war; all is finished with the man of the sea."

The following is supposed to designate the Bourbon dynasty and its rule, to and including the reign of LOUIS PHILIPPE, during eighteen years:

"Behold again returned the ancient blood of the Cap! God ordains peace, that His Holy name be blessed. Therefore shall great peace reign throughout Celtic Gaul. The white flower is greatly in honor, and the temples of the Lord resound with many holy canticles. But the sons of Brutus view with anger the white flower, and obtain a powerful edict, and God in consequence is angry on account of the elect, and because the holy day is much profaned; nevertheless God will await a return to Him during eighteen times twelve moons. God alone is great! He purifies His people by many tribulations; but an end will also come upon the wicked. At this time a great conspiracy against the white flower moves in the dark, by the designs of an accursed band; and the poor old blood of the Cap leaves the great city, and the sons of Brutus increase mightily."

The following is said, by some to mean no other person than the President of France, LOUIS NAPOLEON, and to relate to his times:

"Hark! how the servants of the Lord cry aloud to him! The arrows of the Lord are steeped in His wrath for the hearts of the wicked. Wo to Celtic Gaul! The cock will efface the white flower; and a powerful one will call himself king of the people. There will be great commotion among men, for the crown will be placed by the hands of workmen who have combated in the great city. God alone is great! The reign of the wicked will wax more powerful; but let them hasten, for behold! the opinions of the men of Celtic Gaul are in collision, and confusion is in all minds."

"The king of the people will be seen very weak; many of the wicked will be against him; but he was *de-seated*; and behold! God hurls him down. How ye sons of Brutus! Call unto you the beasts that are about to devour you. Great God! what a noise of arms! A full number of moons is not yet completed, and, behold, many warriors are coming!"

Does not the following indicate HENRY V., the last bud of the white flower, or lily of the Bourbons? Is he not the "Young Prince" spoken of below—and is not England intended by the "lion?" That country surely has a lion among its national insignia, and its arms are surmounted with the figure of that animal:

"It is done! The mountain of the Lord hath cried in its affliction unto God. The sons of Judah have cried unto God from the land of the foreigner; and, behold! God is no longer deaf. What fire accompanies his arrows! Ten times six moons, and yet again six times ten moons, have fed his wrath. Wo to the great city! Behold the kings armed by the Lord! But already hath fire leaped forth with the earth. Yet the faithful shall not perish. God hath heard their prayer. The place of crime is purified by fire, the waters of the great stream have rolled on toward the sea all crimsoned with blood. Gaul, as it were dismembered, is about to reunite. God loves peace. Come, young prince, quit the tale of captivity. Listen! from the lion to the white flower! come!"

The following concludes the words of the Seer of Orval:

"What is foreseen, that God wills. The ancient blood of centuries will again terminate long struggles. A sole pastor will be seen in Celtic Gaul. The man made powerful by God will be finally seated. Peace will be established by many wise laws. So sage and prudent will be the offspring of the Cap, that God will be thought to be with him. Thanks to the Father of Mercies, the Holy Spirit chants again in her temples to the glory of one Lord Almighty. Many lost sheep come to drink at the living spring. Three kings and princes throw off the mantle of heresy, and open their eyes to the faith of the Lord. At that time two-third parts of a great people of the sea will return to the true faith. God is yet blessed during fourteen times six moons, and six times thirteen moons. But God is weary of bestowing his mercies; and yet for the faithful's sake, he will prolong peace during ten times twelve moons. God alone is great! The good is passed away. The saints shall suffer. The Man of Sin shall be born of two races. The white flower becomes obscured during ten times six moons, and six times twenty moons. Then it shall disappear to be seen no more. Much evil, and little good, will there be in those days. Many cities shall perish by fire. Israel then returns entirely to Christ the Lord. The accursed and the faithful shall be separated into two distinct portions. But all is over. The third part of Gaul, and again a third part and a half, will be without faith. The same will be among other nations. And behold! six times three

moons, and four times five moons, and there is a general falling off, and the end of time has begun. After a number, not complete, of moons, God will combat in the persons of His two just ones. The man of sin shall carry off the victory. But all is over! The mighty God has placed before my comprehension a wall of fire. I can see no more. May He be blessed evermore. Amen."

The following is taken from the work of CAHAGNET referred to above:

"The D'Orval predictions, as they are termed, in which you had so great faith when on earth, that you even had them reprinted in 1840, what do you think of them now? Do you still believe in them?" "Yes." "Can you foresee whether the events, of which they make mention, will come to pass?" "Yes; but those predictions are exaggerated." "Those concerning the destruction of Paris, will they take place?" "Yes; but not to so great an extent as is predicted." "When will that happen?" "I can not answer your question." "By what source will it happen?" "Fire or war?" "By a revolution." "What government will reign then?" "It is then that it will be said: 'Come, young prince, as the prediction says.' Do you know whether the son of Louis XVI. is dead?" "No, he is not dead." "Do you know him?" "Is the Baron of Richemont this man?" "I don't know." "Do you think that it is the people alone that will cause all the disorders predicted?" "The people and the foreigner." "Of how many is a number composed?" "Of twenty." "For my personal safety, I should like to know when this will happen." "The events preceding such catastrophe will be a sufficient warning." "Will the banishment of the priests take place?" "The priests will escape from France." "The end of the world, announced in eighteen years, will it take place?" "You will not then be on earth, wherever trouble yourself about it?" "So you look upon these prophecies as true?" "Yes, in the main, but not in the exaggerations. There will be mischief enough without making more of it."

2.—THE JESUIT PRIEST'S PROPHECY.

We give only the following—the most part having reference, as it is thought, to the first revolution in France in the latter part of the last century: Do we mistake the times, or does the paragraph below relate to that which is at the door?

"There will then be a reaction, which shall be thought to be the counter-revolution—it will last during some years, so that people shall suppose that peace is really restored; but it will be only a patchwork—an ill-sewn garment. There will be no schism; but still the Church shall not triumph. Then shall come disturbances in France; a name hateful to the country shall be placed upon the throne. It will not be until after that event that the counter-revolution shall take place. It will be done by strangers. But two parties will first be formed in France, who will carry on a war of extermination. One party will be much more numerous than the other, but the weaker shall prevail. Blood will flow in the great towns, and the convulsions shall be such that men might think the last day to be at hand. But the wicked will not prevail, and in this dire catastrophe shall perish of their great multitude. They will have hoped to have utterly destroyed the Church; but for this they will not have had time, for the fearful crisis shall be of short duration. There will be a movement when it will be supposed that all is lost; but still all shall be saved. The faithful shall not perish; such signs will be given them as shall induce them to fly the city. During this convulsion, which will extend to other lands, and not be for France alone, Paris shall be so utterly destroyed, that when, twenty years afterwards, fathers shall walk with their children, and the children shall ask, 'Why is that desolate spot?' they shall answer, 'My children, here once stood a great city, which God destroyed for its crimes.' After this fearful convulsion, all will return to order, and the counter-revolution shall be made. Then shall the triumph of the Church be such that nothing like it shall be ever seen again, for it will be the last triumph of the Church on earth."

"These events shall be known to be at hand, by the sign that England shall begin to suffer throes of pain, even as it is known that the summer is high when the fig-tree puts forth its leaves. England shall experience a revolution, which will be of sufficient duration to give unhappy France time to breathe. Then it shall be by the assistance of France that England shall be fully restored to peace."

3.—THE DISCOURSE CONCERNING THE RISE AND FALL OF THE PAPACY, BY ROBERT FLEMING.

We will only refer the reader to this book, as we have already gone beyond proper limits in our quotations: it was first published in 1701, but recently a new edition, with appendix, has been published by "The American Protestant Society," No. 15 Beekman street, New-York.

Much conversation ensued upon the subject of prophecy, and the signs of its speedy fulfillment, as indicated by the course of events, in which several gentlemen participated.

Near the close of the meeting, Rev. Thos. Hutching, from Savannah, Ga., an aged minister of the Methodist Church, said he was about to leave for his home, and might not see us any more in the body; and he felt as if he could not go without a parting admonition to be faithful to our trust. To us, a high responsibility had been committed. He entreated us, in the name of God and Humanity, to discharge it like men. We had received light from on high, which was for the world as well as for ourselves, and it is our duty to let the world see it. He spoke of three great events, as detailed in the Bible, from which he would have us learn wisdom—the wisdom of faithfulness. The first was, the flood; then the Exodus of the Jews, and third, the advent of the Messiah. The loss of spirituality had caused the first; the same deplorable Materialism—lack of faith in God and immortality—had destroyed the Jews, as a nation, and the same thing to-day, was crippling the energies of the Gospel. Much of the faith of the Christian world was theoretic rather than practical. This want of faithfulness should admonish us to greater diligence, if we would escape the consequences so amply taught us by the solemn lessons of the Past and the indications of the Present. He spoke with much earnestness and feeling, and what he said, coming as it did from one so venerable for his age and experience, made a solemn impression upon all present.

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

THE LAW AND THE TESTIMONY.

MY DEAR SIR: We are to continue the subject of the last article, and show that "the Bible not only does not condemn these 'Manifestations,' but that there are many passages 'which predict, and are fulfilled by' them. If the reader will turn to the passages mentioned, and carefully peruse them, 'I think he will be satisfied that they warrant us to expect that in the last days of the church, striking developments of spiritual influences are to be made; that the spirits of the righteous dead are to come into sensible intercourse with the living.' Rev. vi, 9-11: Here the Fifth Seal is opened and a vision of souls under the altar is represented. To this passage I was referred by the rappings, and 'it was said that' this was a symbolic prophecy of what we now begin to see. That these things open the Fifth Seal, and bring the spirits of the righteous dead into sensible intercourse with the living. That though the martyrs only are mentioned, yet we are not to understand it as limited to them, they are put by synecdoche for the whole. Chap. vii, 9-17: Mark the following particulars in the seven. First: The greatness of their numbers, 'no man could number them.' Second: Their attire—'white robes, and palms in their hands.' Third: Whence they came, 'out of great tribulation.' Fourth: Where they are, not on, but 'before the throne.' Fifth: What they do, 'serve him day and night in his temple.' Sixth: How it is done, 'without weariness

or tears.' These are, without dispute, the righteous dead. What is the import of the vision? It seems to me evident, that it sets forth a disclosure of spirits to the living, anterior to the judgment; for, as yet, nothing has been said of that in the prophetic symbols in the Book. Their position 'before the throne,' and serving God 'in his temple,' I think, will not harmonize with the idea that it is a symbol merely of heaven.

For, in their final audit, the redeemed are to ascend the throne. Rev. xi, 15-19: Here the seventh Angel sounds his trumpet, and heaven resounds with great voices, and the elders praise God that he had taken to himself his great power to reign over the angry nations, and to bring in the time of the dead that they should be judged, or avenged, and to give rewards unto the prophets and saints, and those that fear him, small and great; and to destroy them that destroy the earth, and to open his temple in heaven and unfold the ark of his testament. Now what does this opening of his temple in heaven signify? It can not be to admit saints from earth to heaven; for that has been effected ever since Abel bounded to the skies. Is it not evident it is to disclose something from heaven, hitherto concealed? And this time of the dead, and of rewarding the Prophets and Saints, small and great? What! had no prophet or saint entered heaven till the sounding of the seventh trumpet? This can not be. The reward, is not admission to glory, but a privilege conferred on the glorified; certainly it must, somehow, be connected with new relations into which they are to enter to the cause they had toiled in earth to advance. And if they esteemed it an honor and a privilege worth more than ease or life, to labor for the extension of the Gospel while here, will they esteem it less so now when its full glories are realized by them as no one on earth ever has or could realize them? This, I doubt not, is that reward. . . . Chap. xiv: Read carefully the whole chapter, and you will observe that while the Lamb and his company stand on Mount Zion, and they are singing the song of Moses and the song of the Lamb, and harping with their harps, and speaking without guile, i. e. sincerely and truthfully—to whom? Clearly, I think, to the living—while they are doing this, the Angel is flying through the midst of heaven preaching 'the everlasting gospel unto them that dwell on the earth, &c. Here, I think, angel is put for spiritual disclosures, and signifies effective agency exerted by spirits in the spread of the Gospel. The term 'fly'—the rapidity of its diffusion and triumphs. And every one must see, if these things are true, as I know they are, it will not be long ere the gospel has found its way everywhere. And this is also signified by 'the destruction of the beast'—'mystic Babylon'—and its worshipers, and 'the reaping of the earth' and 'the gathering of the clusters of the vine of the earth into the wine-press of the wrath of God,' which doubtless denote the destruction of unrighteousness. The 13th verse note especially: 'And I heard a voice from heaven saying unto me write; blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them? Have not the dead 'in the Lord' always been blessed, and rested from toil and pain, and in the sense of a surviving virtuous influence, been followed by their works? why then the expression from henceforth—they are blessed—they rest, and their works follow them? Evidently it denotes a peculiar blessedness not enjoyed in heaven before; the blessedness of working while they rest. Hitherto when the righteous have passed away, their work has ceased; and while here, it was with labor, attended with sacrifice and pain. But now, when the Lamb and his company cover Mount Zion, and the Gospel is flying, and the beast and his worshipers are writhing, and the patience of the saints on earth, in their final conflict for the mastery over the nations, is being exercised, they are blessed with the privilege of working without danger or pain. And O, what a privilege! If with all the pain and danger and difficulty, attendant upon exertions to spread the salvation of God in our world, there is unspeakable pleasure—and from my heart I pity the Christian that needs to be told there is—if Jesus, with the manger, the garden and the cross full in view, counted it joy to come down here, and toil and die for man's salvation, (Heb. xii, 2.) what must be the blessedness of laboring for this object with perfect freedom from all these! Is it a marvel that their "song is new in Heaven, and earth, and that no man can learn it?" The company of the pious dead are again presented as standing upon a sea of glass in chap. xv, 2-4. Read and ponder and may God give thee understanding.

Paul tells us, Gal. iv, 26, 28, that there is a Jerusalem here, in bondage; and another above which is free. John saw that Jerusalem which is above, coming down from God out of heaven, having the glory of God with its twelve gates, and its twelve foundations inscribed with the names of the twelve Apostles. Rev. xxi, entire: What is this heavenly Jerusalem? 'The church of the First Born that are written in heaven—the spirits of just men made perfect.' Heb. xii, 23: The Jerusalem in bonds with her children is the earthly Church—Christians here; the one above must be that part of the redeemed family of God in heaven; and mark, it comes down from God out of heaven; and with a great voice out of heaven saying, "Behold the tabernacle of God is with men," &c. This Jerusalem, the Church of the First Born, composed of the spirits of just men made perfect, is his tabernacle, and "is with men." I really know not how the fact of Spiritual Manifestations could be more clearly unfolded than it is by these passages. Chap. xviii, records the fall of Babylon. I have always supposed that the Babylon of the Apocalypse was the Romish Church. I have been told that this is too limited a view; that it means all false religions, including all the corrupt forms of Christianity; Mahomedanism, Paganism, and the infidelity and errors of Protestantism. The word means confusion; and certainly this extended sense agrees better with this import, than the idea that limits it to Roman Catholicism. For what a picture of confusion the religious state of the world presents! It is "confusion worse confounded." And while the kings of the earth are bewailing the fall of great Babylon, and the ship-masters and sailors are deploring her, it is said, verse 20, "Rejoice over her thou heaven, and ye holy Apostles and Prophets; for God hath avenged you on her." The sixth chap, 1-9, brings the mighty hosts of heaven's redeemed again before us. And the "voice of much people," swelling heaven with the shout, 'Alleluia, for the Lord God omnipotent reigneth,' fulfils, undoubtedly, this call on the Apostles and Prophets to rejoice over her.

Rev. xx, 1-6: Here it is recorded that, the souls of the righteous are on the throne, reigning with Christ; that this is the first resurrection—that it is shared in common with the blessed and holy; and now remark, how different this from the other scenes of the same existents—the righteous dead—contained in this Book! In the vii chapter, they are under the Altar, in the viii they are before the throne, in the xiv, on Mount Zion; in the xvth, on a sea of glass; and here, on the throne. The first is an attitude denoting that they are opposed; the second, that of active and efficient service; the third, transparent and luminous development; the fourth, of glorious triumph. How persecuted these things now! How the press and the pulpit resound with denunciations against these commenced developments and their adherents! How evident that this opposition was foreseen, for when the seal that had closed these things from human faith and thought is opened, these souls are under the Altar. But they will not long remain there; they will spread over Mount Zion—stand on a sea of glass—the inhabitants of the earth will look and behold them as through a transparent medium—they will mount the throne and live and reign with Christ in millennial glory. The glorified Wesley has told me, "these things will go on increasing more and more, till the world is converted;" and John D. Bangs—who, while living, was a member of the New-York Conference—"This passage (Rev. xx, 1-6) does not so much refer to these things in their present stage of development, as to their final consummation. Then every one will be a medium, and hold direct intercourse with spirits, and see Christ in his glory." The communication regarding the opening of the Fifth Seal, (chap. vi, 9-11,) was from the same spirit. I wish to use as great brevity as consists with clearness, and will leave this subject with the following remarks:

1. It is perfectly clear from these prophecies, that manifestations of the glorified are to be made in some way before the final consummation. I know that divines and commentators differ in their opinions of these prophecies. And this is not surprising; for, hitherto, these visions have been "sealed." No one could, therefore, understand their application and import. But, so clear are they upon one point—that for which I contend—that many suppose there must be a resurrection of the righteous, anterior to the millennium, in order to verify them. But this can not be, for they are so dispersed through the Book, and are so varied in their imagery, and associated with so many other scenes which set forth events, that are, of necessity, disconnected with a literal resurrection and precede it, that it can not be maintained. And beside, the resurrection is clearly set forth in this Book, but in no instance in connection with those passages that relate to the manifestations of the dead.

Now what can be the reason that this entire Book is crowded with such striking representations of the righteous dead? Surely it can mean no less, it seems to me, than that, in some way, they are to come into sensible intercourse with the living, and perform an important part in the evangelization of the world. Ponder these prophecies, I beseech you, before you exclaim that the Bible is at war with Spiritual Manifestations. These prophecies must mean something, and have a fulfillment, and I have not the slightest doubt that what we are seeing in these days is their commenced fulfillment.

2. Of most these passages, though I had read them a great many times, I had no opinion as to their meaning and application; of some I had formed an opinion which I have always felt was pressed with difficulties. I need not express that opinion; it is enough to say that, it was wholly different from that which I now have. Now let it be remembered, that every one of these passages was given to me through a medium, eminent for piety from girlhood, and who never saw a medium till after she became one herself, accompanied with such comments as I have given above. How does this comport with the idea that communications are always given to comport with the views of questioners? These, however, are not the only passages to which the spirits have referred me, as predictive of these Manifestations. One communication says: "Search the Scriptures, you will find them full of these things." I do not refer to any here, in which the souls of the righteous are not clearly signified and expressly mentioned, neither by denominatives nor predicates, which can not be referred to any other existences. The rest, though very numerous, and of exceeding interest and beauty, are more involved in the haze of prophetic symbol. It would require considerable time to develop their sense and make it plain. I shall therefore omit them; God in his own time will open them to the world in evident fulfillment. I have said enough, I think, to convince any one that that judgment which decides without examining that these things are no where set forth in Scripture prophecy, is, to say the least, premature.

3. Nothing is more common than the idea of silliness in the mode of these communications, supposing them to be genuine. "How superlatively irrational it is," every one is almost ready to say, "that if spirits are allowed to communicate with us, they would do it by rapping around women and children! Why not do it in some more imposing manner, more dignified, and consonant with their exalted rank and glory?" I confess that this same idea at first haunted my bosom. And I believe that there are very few minds that are not, at first view, impressed in the same way. Just so were the Jews in regard to their Messiah. Pomp, display, material grandeur, they looked for, but were disappointed. A king of such majesty as prophecy clothed the Messiah, and yet so lowly and mean! Away with the impostor! It can not be that he is Christ! How natural that judgment. Human ideas are types of material objects. Material imagery is therefore necessary to lift the thoughts to the spiritual; and our thoughts are very apt to cling to the image as literally true of the Spiritual object signified. Christ was to be a Spiritual King. His glory was therefore Spiritual. But that glory could be represented only by material images, and as the dimmest Spiritual object far transcends the most radiant material, every image of greatness and grandeur was laid under contribution to furnish a similitude of it. The Jews looked for his appearance in a mode that would literally answer to these images. They were mistaken. He came as in labored obscurity and humility. How perfectly conclusive the evidence this circumstance furnishes, that he was no impostor. Had he been, he would have labored to meet in pomp and display the ideas he knew were entertained of him. The very manner of the coming of Christ in demonstration that he came from God. So in the present case.

If you were to call a World's Convention to consider upon the mode to practice an imposition, like that which many suppose is now being practised in these Spiritual Manifestations, the very last would be that which has been adopted. How then did the idea get into the minds of these women and children? Consider this a little. It is a fact that raps are made, and that it is claimed that they proceed from disembodied spirits. It is a fact that, if they are deceit, those who make them have endeavored to aid their imposition by claiming that they 'fulfil the Scriptures,' and refer to the very prophecies which they claim they do fulfil. Now these pretensions are either true or false. If they are a designed falsehood, their authors would naturally, I may say, necessarily, feel a deep interest not only to escape detection, but to make the most favorable impression upon the first exhibition of their art they possibly could. Can it be supposed, then, that that method would have been chosen by them whose first impression would be directly the reverse of this, and impress the mind the most unfavorably of any perhaps that could be conceived, and naturally put it upon its guard against it, and lead to the utmost scrutiny in its investigation? This is unnatural. It is in conflict with every dictate of policy which characterizes impostors—but perfectly harmonizes with the Divine procedure, in every case in which a new moral display has been made. It sets at naught the counsels and reasonings of men, as foolishness unto him. How can we account for this but by supposing it is no imposture, with which it so evidently disagrees, and is a truth, with which in all analogous cases it so strikingly agrees?

I should have made this, and the previous article shorter, but I was anxious to place before the reader, in two numbers, the facts and Scripture proofs, both for and against these things in the two; and I have, I think, in the two numbers, proved most conclusively three things: 1. That there is no Scripture against Spiritual Manifestations. 2. That there are many prophecies which clearly predict such manifestations. And, 3. That the manner in which these manifestations have commenced is a striking incidental confirmation of their reality.

Many will doubtless attempt to ward off the force of these evidences by the plea of contradictions in their communications. In the next we shall endeavor to throw some light on this allegation, and see to what it amounts.

The Conquest of Spiritualism.

H. G. Wood, our correspondent at Woodstock, Vt., (for the whole of whose communication the crowded state of our columns does not afford room,) in order to prove that the sounds made through the rappings, are not influenced either consciously or unconsciously by the minds of the persons communicating, relates the following interesting facts:

"I was present at a circle in this town, some two months since, where they got communications by the sounds, and used a printed alphabet: but that evening their alphabet was gone, and the person who, at that time, acted as scribe, wrote an alphabet with a lead pencil. The raps came, loud and prompt, and several lines of a communication were received, when the rappings ceased. The question was asked if they wished to stop a while? They answered, 'No.' Will you go on? 'Yes.' The rappings continued, and 'One letter gone' was spelled out. We supposed that they meant one letter was gone in the communication; consequently, we went back through the whole of the preceding words received, but found no word in which a letter was missing. We then asked, Is there a letter gone from the alphabet? 'Yes.' We passed the pencil over the alphabet, and found that Y was gone! Now the medium had not seen the alphabet, and the person who wrote it, and who took down the communication, was the only one who had seen it, and he did not know that the letter was wanting, and to that effect is ready and willing, at any time, to make oath. The communication then proceeded by Y-o-u being spelled.

"I was present at a circle in this town, last winter, in the family of a man of undoubted veracity and a prominent member of the Universalist Church. The wife of the Pastor had that day requested him to 'try the spirits,' to see if they would give a communication in French for her; accordingly he went home, a distance of some three miles from the village, and without saying a word to any one, of his intentions, he desired the medium to sit at the table. After some short communications had been received from his friends, he requested the spirits to bring Josephine to the circle, to give a communication in her own language. Up to that moment the medium was not aware of any desire to get a communication in French, and like the rest of the circle, was much elated with the idea, although rather skeptical as to its being done. In a few moments a heavy rap was heard upon the table, and the name of Voltaire announced. Now no one in that circle had thought of Voltaire, but every one of them were expecting and desiring the presence of Josephine. The sound expressed its willingness to give a communication, and in order to make the test more complete and satisfactory, the alphabet (a printed one) was hidden from the medium's view, and a communication, in French, of some five lines, was given. Now I know that not one person in that circle understood a word of French, or had the slightest idea or conception of what was coming, nor did they know what they had got; nor could any one in that town translate the communication, although it was allowed to be French; and it was not until after it was sent to Burlington to be translated that its purport was known. It was there translated by a Doctor of that place, well acquainted with the French language, and the writings of Voltaire, and pronounced to be

not only perfect French, but also, in both keenness and terseness of style, Voltaire's. Now I repeat that I know that not one of the persons in that circle knew one word of French or had the slightest idea of what was coming.

"I will give you one more fact, and then tire your patience no more. A gentleman in this town, exceedingly skeptical as to the 'Spiritual' origin of the Manifestations, was at Windsor, a town some fourteen miles from this, where Miss Irish, a traveling medium, was at this time stopping; he thought he would just step into the room where she was and hear the raps. There was no one in the room who knew him, (Miss Irish having been in town but two or three days,) save a gentleman from Boston who went in with him. It was not known by the medium where he was from or what his name was. At first he did not desire to sit at the table, as he had examined the matter before, and, to use his own words, thought the results to be the echo of his own mind, but at length he was induced to ask if there was any spirit who would communicate with him, and receiving an affirmative response, he took the pencil and ran over the alphabet, expecting his mother's name would be announced; when to his great surprise, instead of his mother's name, the name of a young lady who died in Woodstock some two months before, was given. He asked the sounds several questions, among which were the following: Were you a married lady? 'Yes,' (the answers were spelled out, to avoid misunderstanding.) Was your husband at home when you died? 'No.' Where was he? 'At sea.' Had you any children? 'Yes.' How many? 'One.' Is it a boy? 'No.' When did you die? 'Upon the 24th of March, 1852.' Now all of this was true, and all the responses were known to be correct by the gentleman, except the last—relating to the time of her death—that he did not know, nor could he tell, whether it was correct or not until he came home, when he learned from a brother of the deceased that she died on the 24th of March, as stated. Now no human being in that room could have influenced those sounds, for no one in the room had the intelligence, either consciously or unconsciously, which was received. Now, to use the language of the gentleman himself, 'what more evidence of the spirituality of this thing can a person have?'"

He further writes us:

WOODSTOCK, Vt., Aug. 26, 1852.

S. B. BRITTON:

Dear Sir: The cause is in a very prosperous condition here; there are many mediums in town, and hundreds of believers. We hold a Weekly Conference and have a much larger and more intelligent audience than any other religious assemblage in town. None but believers admitted, and our ranks are continually swelling. The priests begin to tremble at our progress, and to avoid the effect of our influence, have got up "Union Meetings," but agitation excites curiosity, and instead of helping the agitators, serves merely to help those whom they would destroy. I am, Sir, truly yours,

H. G. Wood.

The Spirits in Tennessee.

Mr. Samuel D. Pace, under date of Purdy, Tenn., May, 1852, writes us an interesting account of the Spiritual Manifestations in his vicinity. We have room only for the following extract:

"One night they took a chair and placed it on the table, laying it down flat; on the same evening we had a box of matches to light the candle when called for. The light was demanded, but the matches were gone, and also the box; my daughter lighted the candle in another room, and when she came back looked to see what had become of them, supposing they had fallen from the table or got misplaced. After looking some time, she replied, I believe the spirits have taken them. And the first thing we saw was the matches falling from the ceiling over head, with ends falling on the table so they would not ignite. The room was perfectly light, two candles were burning at the time. She asked, 'Will the spirits give me my box now? I would like to have that too,' and down came the box, falling on the table, and rolling off onto the floor. This all took place literally as I have told. The spirits requested us to put out the lights and it was accordingly done. The table we usually sit at was then standing in about the center of the room. They moved it some distance and placed it against the wall, with the candle on it. We heard them move the table, and then use a match by rubbing it on the wall, but thought at the time they were influencing Samuel, (the medium, a young lad,) to light the candle; my wife, myself and daughter, were attentively looking, hearing the noise now and then. After rubbing it two or three times, the light sprang up until the match was in a blaze; the match moved to the candle, about one foot, and was then placed to the wick, which lighted without human aid. Samuel was at this time ten feet from the table, near the center of the room.

Don't neglect to read because the articles are long.

SWEDENBORG'S HEAVEN AND HELL.

A REVIEW.

BY V. C. TAYLOR.

(Continued from last week.)

We have already seen that Swedenborg, with all his far-reaching perceptions of spiritual things, did not discover the principles in the human soul by which clairvoyance could be induced, less—as he supposed—than by direct miraculous interposition. The truth of SPIRITUAL PROGRESSION, he seems to have been equally unaware of, for the whole tenor of his work not only implies it, but he says directly—page 290—that “no one’s life can possibly be changed after death.” The reasons for his inferring this were twofold: First, the “everlasting punishment” doctrine of the New Testament, and secondly, the brief period, comparatively, of his Seership (25 years); although, had his theological belief not rendered him positive, against the receptivity of truth, he might have learned the truth of Progression, as pertaining to spirits, perhaps, at a single view of the Spiritual World. But admitting that he actually saw the condition of the first circle of spirits in the second sphere, as he describes, his conclusion that none ever advanced out of that circle, would be as irrational as to suppose that the eddy of a stream, together with the circumstance of the water maintaining for a given period the same height, proved that none of it ever run off. Or he might have misjudged of appearances. Time was when astronomers supposed that the superior planets, in their orbital course, at periodical intervals, actually made retrograde motions; while we now know that, during these appearances, there is a constant direction forward. That spirits of the first circle of the second sphere seem to remain stationary, as respects their elevation, is evident from this well known characteristic of the mind: namely, the lower and more degraded its proclivity, the less susceptible to refining influences. This is known of mind in this sphere, and as there is no radical and essential change produced by the mere circumstance of transformation from one sphere to the other, we infer that the same insensibility still attends it after its entrance into the spiritual world. Corroborative of this presumption, we adduce the following remark, from the work entitled “Light from the Spirit-world.” Speaking of members of the first circle of spirits, it says: “They desire but feebly a change, and only in a small degree. It is so small that, unless we survey a series of years, we can not realize any difference. We have seen a spirit who has emerged from this circle; *** when almost imperceptible changes had passed before him in multiplication, he awoke from his reverie: the long century had wrought deliverance. *** Such is the worst condition of which we have any knowledge.” “The long century”; this was what Swedenborg failed to consider; “twenty-five years” of spirit seeing seemed to suffice, in his estimation, to disclose the whole Arcana of Spiritual existence and the realities of Immortality. Thus it is evident that there were truths, underlying the whole economy of spiritual verities, which Swedenborg failed to discover. That he did, at the same time, reveal much that was consistent and truthful, we have already conceded; but the fact of his fallibility being made manifest, no more derogates from the merit of what he did reveal than that which it diminishes the importance of Dr. Franklin’s discoveries in electricity, because these did not include the telegraph.

Having followed our author through his “Heaven,” and observed as briefly as possible a few points of comment, we now come to the confines of his “Hell”; where, judging from the character of his narrations, could the author of the “Course of Time” but have met him, on the equal footing of abnormalism, in his delineations, it would be doubtful to which of the two the palm of victory would have inclined; it would have been the struggle of “Greek meeting Greek.”

The first topic which we would direct attention to, in the present portion of the work, is Swedenborg’s system of free agency. The means he employs to make this out, reduces man to nothing less than a weather-vane, placed in a state of equipoise between the contending influences of Heaven and Hell; and the evil, that this exposure subjects him to, he makes the man’s own—by adoption—while, all good that he receives, he makes foreign. Page 314, he observes: “But as man believes that whatever he does, he does from himself, the consequence is, that the evil which he does, adheres to him as his own.” Now, the other side—page 310—“Every angel in heaven acknowledges that there is nothing of good and truth originating in himself, but that it is all from the Lord.” If he had asserted that there is nothing of evil originating in man, and had palmed it off on the “Devil,” then he would have been impartial in the matter; but as the case stands, he makes man positive to evil, and negative to good. Whereas, we claim that both good and evil are, alike, the man’s own; let us see if this can be maintained: Evil attracts evil, and good attracts good. Now, as neither good nor evil, without the man, can be attracted within him by anything unlike itself, it follows that neither of these qualities can be received by him, without a preëxistent affection or “proprium” to invite them; and this may be termed inherent, for however much the “proprium” may be influenced by the influx of good or evil from without, there must, at first be, within the man, an embrio love to cause an attraction, and this is his own. We readily concede that God is the primeval source of all good; but, when any part of that good becomes individualized, and forms the life and love of the soul, it is then a distinct, free, responsible entity; a personal I AM; and being such, his quality is determined by what it attracts; and if the good that is attracted is meritorious, then, as this can not conjoin itself to that which is unlike its own nature, the good within man, and which constitutes his “proprium,” we again say, must be his own.

There is something ulterior to Swedenborg’s “equilibrium” system of receiving good and evil, and this is what makes the individual at first; namely, the moral constitution of his progenitors. But from fear of Pantheism, or some other “ism” not comprehended in the purview of his orthodoxy, he divorces Nature from God, and appends his effects to causes, the relation of which he often fails to make evident.

In commencing the part of his work denominated “Hell,” Swedenborg takes the text, “That the Lord governs the hells”; and, at the close of the chapter—page 312—he indicates the means employed; he remarks: “It is necessary to be known that the only means of restraining the violence and furious madness of the inhabitants of hell, is by the fear of punishment; there is no other whatever”; and again—page 315—

on the same subject: “It also appears as if their sufferings were inflicted by the Lord: but still, not the least of their punishments come from the Lord, but all of it from evil itself; for evil is so combined with its punishment, that to separate them is impossible.” Swedenborg seems to be involved in the same dilemma in explaining evil, and our relation to it, that the disciples of Calvinism are in treating of “Election.” Of the latter, it is known that a dissertation on this topic is only an oscillation from—first—the Sovereignty of God’s decrees in which man is a victim of inexorable fate; then, that man is the absolute helmsman of his own destiny. Thus does our author, at one moment, make God the governor of hell, by a “general influx of Divine Good and Divine Truth,”—page 311—by which the hells are held in check; then the punishment flowing from evil: but although he makes the evil of hell to counterbalance the good of heaven, and makes the Lord the source of that good, he omits entirely to inform us of the source of evil. It seems, however, to assume that evil is self-existent, or extraneous in relation, to all else created. He shrinks from making God the author of it, yet makes it subject to his control; and then rests the subject. His difficulty is—like the old theology—in making God special and immediate in the administration of his government. By so doing, he is forced to admit what his humanitarian sensibilities revolt at, and hence leaves it untouched—namely, the source and use of evil.

In the light of the Harmonial Philosophy, it is easy to exonerate God from both the cause and consequences of evil; for, by that, we perceive that evil is the attenuation of good; and man is born into the degrees of good—which, relatively, constitute a state of evil or good as it is inclined toward either direction—by the effect of a moral hereditary inheritance; and God is no more responsible for what takes place inadvertently under the operation of his moral laws, than under his physical. If there is beneficence in a law which makes fire a blessing to one perishing with cold, it can not argue a lack of that, if, by casualty, that fire should unawares destroy the life of an individual; for it is the specific design of fire to consume what is placed in its reach, that is combustible, without regard to consequences. So, likewise, if there is goodness and justice in a condition which permits free agency to the most advanced types of the human species, in forming conjugal alliances which will ultimate in a corresponding perfection of the moral constitution of their offspring, it is no retrenchment of the same condition, if the lowest and most abject of the race should pervert their use of it, so as to occasion results in accordance with their benighted and undeveloped wisdom. The action of each comparts with their characters and desires, the effects of which are, harmonious and good on the one hand, and discordant and evil on the other. Here is the case of moral evil, and in it the justice and benevolence of Deity can not, in the slightest degree, be compromised; for, what we term evil, is a NECESSITY, without the possible alternative of nonentity.

But to return to the assumption that the hells are restrained by fear of punishment. If Swedenborg means by this, only the inevitable consequences of evil, as self-administrative, then no injustice attaches to Deity for its direct and special infliction, while, on the other hand, if he intends to say that God corrects evil by the immediate infliction of punishments, then he makes him contradict the plainest injunction of Him who said, “But I say unto you, that ye resist not evil”; and, with Swedenborg, He who uttered this was no other than the very God Himself, whom he makes not only the governor of Hell but of the Universe.

We pass next to a statement contained on page 321: “There are certain evil spirits whose places of abode are in the intermediate quarter between the North and the West, under the heavens, who possess the art of drawing well-disposed spirits into their proprium, and consequently into evils of various kinds.” It would no doubt be a welcome information to all newborn spirits who might wish to avoid this species of seduction, had our author designated a little more specifically the exact locality of this place of confluence; for, as to the points of compass, these, like an Almanac past date, are not considered particularly reliable off from the earth; and without the aid of a Map, there might be frequent unintentional emigrations there which, with a better knowledge of its position, might be avoided. But according to this representation, the walls inclosing Swedenborg’s heaven, must resemble those of a dilapidated feudal castle; for they seem to interpose no barrier against the most unlimited commerce between his chambers without and their victims within. But what a comment on the vigilance and fidelity of Him whom he says governs the Hells, is this puerile conceit! Was he the only sentinel who was knowing to such disorder? If not, where were the angels whose simple “look and power of will” could “split rocks, cast down mountains, and turn hundreds of thousands of evil spirits into hell”? According to such extravagances, Swedenborg’s heaven is not as well guarded as our State prisons; and it would certainly appear that, on the scale of order, the latter were quite superior. The person whom he makes the Ruler of the Universe, said, of such as reach heaven, that they should never be plucked out of his hands; but here we see that, without pass-word or countersign, evil spirits can approach and hold a tête-à-tête with the inhabitants of heaven, drawing them away, as though Progression—the law to which all things are subject—implied retrogression or advancement *ad libitum*. The descriptions of Swedenborg, respecting his hell, are so replete with horror, and repulsive to the humane instincts of the mind, that, to dwell upon them sufficiently to obtain any clear idea of the points of argument involved, is like entering a building on fire to rescue its contents where the heat and smoke are so oppressive as to render it impossible to remain, or scarcely to see while in it.

But we next pass to his portraiture of the infernal societies, and, in contradistinction with them, adduce the testimony of one of the spirit-authors of the work “Light from the Spirit-world.” Swedenborg, page 323: “Represent to yourself a society composed of characters all of whom love themselves alone and no others, further than as they make one with themselves; and you will perceive that their love is no other than that which exists among robbers, who, so far as their associates act in conjunction with themselves, embrace them and call them their friends; but who, so far as they do not, but reject their domination, fall upon them and slay them.” “Light from the Spirit-world,” page 100—speaking of the lowest societies: “The uncultivated and the uncultivated and they mutually sympathize in each other’s society.

They are united because they are alike: and because they are alike there is no disturbance. In this respect, the spirits of all circles differ from the world below.” Now, of the two descriptions, if one is true, the other is false; and as to which of the two works (speaking negatively) are the least discrepant and contradictory, we think the most cursory perusal of them would decide. The one supports the doctrine of spiritual progression, and holds to the harmonious association of spirits according to their affinities; while the other maintains an immobility of spiritual condition, and an association, by spirits, by affinities; but, with the lower classes, only to fight, wrangle and disagree.

But, not wishing to prolong this drama of soul-sickening and ghastly imagery, we close by a single extract, which, if it be true, the reader will conclude, from reasons obvious, that if water be necessary in “Heaven,” it will be advisable always to seek it above ground, rather than to penetrate the surface for it. Page 341: “That there are Hells under every mountain, hill, and rock, and under every plain and valley, and that the hells extend under them in length, in breadth, and in depth. In one word; that the whole of heaven, and the whole of the world of Spirits, are, in a manner, excavated beneath, and under them, a continuous hell.” Here we have reached the ultima thule of all conceivable chimera and hallucination, beyond which, but for Swedenborg, it were impossible to pass; but of which, it seems just to observe that, if credence can be yielded to such representations, we should look in vain for any other extravagance against which reason could consistently interdict a belief. As a philosopher and scholar, Swedenborg might rank with the first of ancient or modern times; but as a Seer, he doubtless told the truth when he said of himself—page 236—that he had only “three or four times” been in that state in which he was “absent from the body”; and the reader could not fail to observe, in following him through the work, that he constantly avers he “was in the spiritual world with angels, and at the same time in the natural world with men”; which certainly does not indicate a sufficient withdrawal from the body to admit of any very reliable degree of internal vision. That, as a Medium, he was, during the latter period of his life, susceptible to spiritual impressions, there is no doubt; and when on subjects where his prepossessions did not preclude a state of passivity—which could never have been the case in questions of theology—he might have been quite truthful. As to his clairvoyance, we have already shown, by data deduced from Spiritual revelation, that he might have seen, generally, correctly, when his perceptions were not forestalled by a pre-existent belief; but as these uniformly were on points pertaining to theology, there is no ground of reliance in what he has disclosed under this head; and this we predicate on the three following reasons: First, His own statement of the number of times he was in an elevated state of illumination—page 236. Second, The utter want of harmony and consistency—as we have shown—in the work itself; and third, His disclosures, in all essential respects, are at variance with all that is deemed truthful in Spiritual communications at the present day.

In closing, we say, if our remarks at times have appeared severe, we reply that, as “circumstances make men,” so has the work itself given complexion to our observations; for, in traversing an uneven road, one must necessarily partake of the undulations of its surface. Should it seem that we have not shown due deference to our author, on account of his renown as a Seer and Philosopher, we must reiterate: “we have written as we have written”—“not that we revered him less, but that we loved TRUTH better.”

PUGHKESSEE, N. Y., August, 1852.

THE PILGRIMAGE OF THOMAS PAINE AND OTHERS TO THE SEVENTH CIRCLE OF THE SECOND SPHERE. REV. CHARLES HAMMOND, Medium. Rochester: D. M. Dewey.

Whether this book is to be accepted as the literal history of the author, or whether it is pure allegory, is not very important for us to know, since the great and beautiful lessons of life which it conveys remain the same. One thing is certain, that much of the teaching is by symbols.

William Penn, Swedenborg, and Franklin, are, all more or less, associated with the author during his pilgrimage; and the former may, indeed, be considered as the chief speaker on most occasions. The idea of a journey to upward conditions was very happily chosen to illustrate the law of Progress as a necessity in the nature of man; and the several gradations of development are well preserved, and powerfully delineated, from the first mournful degree of stolid indifference and even unconsciousness of the authority of Nature, up to the wisdom, beauty, order, harmony, and seraphic splendors of the Seventh.

We are taught that Nature, being a revelation of the Divine Principle, or of God, must be essentially right and true; and all that overthrows, disturbs, or conflicts with Nature, the reverse. Thus the author has shown, from this very principle, why his great work—“The Age of Reason”—failed to illustrate his own ideal. It was because he denied Revelation, which is “true to human wants, and the bread of the soul.” This is the chief reason of its failure; but another was also given, in the attempt to combat force by force. He attacked others because their works or opinions were inconsistent with Nature, while his own were open to the same objection.

As we advance in the work, we find this principle very strongly inculcated, and applied to various conditions, social, political, and religious, that the great difficulty in the world, at least the civilized portion of it, is not so much to be attributed to ignorance, as a wrong education—not so much to undevelopment as misdevelopment. This reliance on coercive measures, or the vindictive principle, which is now made the basis of all government, is at war with Nature, and therefore can not be sustained without violation of natural right, freedom and happiness. To use the pithy words of the text: “Mind is educated in wrong, by precept and example, and then coerced by another wrong to control it right. It is cultivated in wrong; and then compelled to suffer for the wrong.” The great remedy to this is in illustrating the principle that Evil may, and must, be overcome by Good. To do this successfully we must dethrone the great idol of the world, Self, and enshrine almighty Love in its place. Yes, Love is omnipotent; but the natural freedom of men must not be invaded, nor the great law of Progress by reason and conviction, by will and wisdom alone, be set aside, even by this divine principle.

One must be blind, indeed, not to see that the whole book is full of the most graphic pictures of Life—life as it is—life as it should be—and life as it must become. The relation of different conditions to each

other is well delineated, page 41: “One is thy Master, but many are thy fellow servants. He who controls, as a father controls his children, by the voice of kindness, is thy Master; and we are his family. Dost thou not know who controlled thee, and made thee obedient? He is thy Master. The mind that controls others is the Master of those whom it controls; while those who are controlled by him, are servants to obey his will. The Master is as the servant, and the servant as the master, in the work required of thee. We may not be controlled as slaves are controlled, nor yet as slaves are worked; for our Master is not a tyrant, but a co-worker for the good of all. He rules with attraction, as the sun rules the planets.”

In the Cottage Mania there is a wonderful picture of human misery, and the sufferings of the poor; and in the Landlord, of human selfishness, and the immobility of heart often found in the rich.

But there is nothing stronger in the whole book, whether we have regard to sentiment or style, than the walled castle of Sectarianism. The spirit which, while it hugs its own chains, makes war on the liberty of others, which plants itself on quibbles, and, as far as possible, annihilates Nature and Truth—which breathes vapor, and involves itself, and the very Book on which it rests its faith, in dense clouds of error and absurdity—which utters itself in bombastic explosions, and seeks to satisfy its hunger by empty words. Here the forces which are at work are those of pure selfishness. Gold and silver are the weights that move the wheels, and hence all the machinery of this religion; and hope and fear are the motives which govern the minds of its votaries. The pure love of Goodness, for its own sake, is never set before them; but only the hope of reward, and the fear of punishment—the hope of Heaven, and the fear of Hell. This condition is one of downright slavery; yet it is, to a considerable extent, the condition of Christendom at the present day.

The regulation of Governments, and hence of all social conditions, by the true principle of justice, the sense of right, and the love of good, which are to be carried by persuasion, is well delineated in the following passage:

“And when the king can see that his luxury is others’ poverty, a wrong for which he is responsible, he will not be a king, but only one equal. The wilderness shall blossom, and the fig-tree shall bear much fruit, when the mind of the king shall be converted to the clear sunlight of glory.”

How excellent are the following sentiments, which are addressed by William Penn to the Author:

“Thou knowest, Thomas, that no such motives control the Infinite Mind. Thou knowest that his gifts are bestowed upon minds, not because he fears or hopes any thing to be taken from, or added to, his happiness. Thou knowest that wisdom which comes from that Being must agree with the character of its Cause; and thou knowest that all wisdom which does not seek, without hope or fear, the good of mind, is not of God, but is selfish and wrong. By this rule thou wilt do thy duty to the needy, not because thou fearest or hopest a compensation for thy service or thy neglect, but because the needy demand thy aid.”

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