



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PUBLISHED BY CHARLES PARTRIDGE, NO. 3 COURTLAND STREET—TERMS, ONE DOLLAR AND FIFTY CENTS PER ANNUM; SINGLE COPIES, THREE CENTS.

Volume I.

NEW-YORK, SATURDAY, OCTOBER 16, 1852.

Number 24.

Principles of Nature.

For the Spiritual Telegraph.

The Spiritual World—What and Where it is.

SYMPATHY.

NO. VI.

BROTHER BRITTON:

It has been said that sympathy is a law of the human soul, of the universe, and of God. Let us see how universal and important this law is, and how, even without being conscious of it, we are every instant governed by it. But we must first understand what sympathy is. It is that law through which similar natures, essences and forms, are attracted to each other and conjoined, amalgamated, or associated. It is the converse of antipathy which is that law through which dissimilar natures, essences and forms are repelled from each other, disjoined and dissociated. There are many terms in our language expressive of the various modifications or manifestations of the law of sympathy; such for instance, as attraction, affinity, congeniality, concord, harmony, similitude, &c., which have an equal array of antagonist terms; such, for instance, as repulsion, uncongeniality, dissimilitude, discord, inharmony, &c. When, therefore, in this paper, I make use indifferently of any of those terms, you must remember that I still refer to the same great law. Though not my purpose to trace the law of sympathy in the lower kingdoms, yet I must point you to the profound and complete and omnipotent operation of this law in the mineral kingdom as disclosed by the science of chemistry—every crystal exemplifying the law of chemical affinity or sympathy. The prime law or order of its existence appears to be based upon what is called “chemical affinities and antipathies.” Aggregating the various minerals into strata, groups, series, societies, &c., beautifully typefying the operation of the same law in a higher plane of being, namely, the human. So the same law of sympathy and congeniality determines the vegetable kingdom into series, groups, &c. In like manner in the animal kingdom, like, congeniality, attraction, or sympathy determine the animals, the fowls, the fishes, the insects, &c., into flocks, herds, swarms, droves, &c., bringing them all into consociation and harmony, according to their inherent affinities and attractions. Human life on earth forms no exception to this general rule. Men associate according to their innate qualities, tendencies and sympathies. Hence societies, professions, classes, castes, &c., “Hale fellows well met,” and “Birds of a feather flock together” is a law of character. Genius, sympathy, &c., among men now do not disclose that harmony and order we see among minerals and animals, yet it is because the crudity and imperfection of social governments thwart measurably the normal operation of the law and force incongruous natures—the wormwood and the nectar—in places together. But the entire economy of God is against such abnormal discord and will sooner or later work its overthrow.

Now the spiritual or ideal world is much more subtly and perfectly governed by this law of sympathy, and this is the point I wish to make plain. The phenomena of somnambulism, dreaming, &c., whence we draw so many proofs and illustrations of spiritual law, are not at fault here, but prove the ideal or spiritual nature of man to be preëminently under this law. In the somnambulist trance the subject is acutely sensitive to uncongenial spheres, and as acutely sympathetic with congenial ones. Upon the approach of or contact with an uncongenial person I have seen them recoil, withered, cramped, and thrown into convulsions. I have

repeatedly thrown a subject into a deep magnetic trance in the presence of some half-dozen persons, when she would be discovered *en rapport* and conversant with the ideal of some three or four of them and have no connection with the others and not even be aware of their presence. The latent sympathies of her spiritual nature would spontaneously unite her ideal and passionate being with its congenial associates and dissociate her from the uncongenial ones. And if an attempt was made to unite her with those latter she would immediately feel anxious, oppressed and unhappy. So subtle and delicate are the somnambulist's sympathies and antipathies, that the slightest breeze of joy or sorrow that stirs the hearts of those with whom she is *en rapport*, deeply affects her; and their least dissimilitude or uncongeniality is forthwith centrifugated with vehement abhorrence, while her ideal mingles in a common sphere with the ideal of those of like genius with herself. The phenomena of dreaming attest the same spiritual law. He whose work and ideal is with oxen, will dream of oxen; and he whose ideal is busied with any special art or science will dream of that art or science, and will come thus intently into association with the ideal of those having a like bent or genius. When the outer physical restraints and impediments are removed by sleep or magnetic paralysis then the freed spirit comes into a sphere of ideas adapted to and concordant with its nature and activity.

Now to what conclusions relative to man's spiritual life and the spiritual world do those phenomena conduct us? Surely, to the conclusion that under the law of sympathy, spheres, societies and associations in the world of ideas and emotions take place according to the most delicate, perfect and harmonious order of arrangement. That those of a similar genius and quality merge in a common sphere or society and are sharply distinguished from the spheres or societies of all dissimilar ones; that those spheres or societies occupy relations toward each other, and apparent distances from each other in exact proportion to their inherent incongruities; that those which are more alike or more nearly allied, are nearer together and more freely communicate; while those that are more unlike or incompatible are further off, and communicate less freely and easily; that every spirit is in his own heaven, society, or sphere—in an atmosphere adapted to his spiritual nature, in a light suited to the strength of his spiritual vision, and has actualized around him all his ideal and the ideal of his associates, which blend into harmony and completeness corresponding with their spiritual qualities; that a spirit can not leave the society or sphere to which it belongs and come into a dissimilar one without feeling pain, anxiety and oppression—without being stifled, dwarfed, and stunted of its true life, just as when one of our modern progressive spiritualists goes into a company of clerical “old hunkers” with his contraband ideas—he feels constricted about the throat, his brain stupified, his heart frozen, and is every way “out of his element;” that the defunct Indian is with his spiritual associates and enjoys his dog and his spiritual hunting grounds, for take away this ideal from him and he is no longer an Indian, his identity is destroyed; so of the Jew, the Gentile, the Mahomedan, the Chinaman, &c., all are brought into association, under the law of sympathy, with their like.

Swedenborg, that much abused and misapprehended old philosopher, who (apart from the sect that has exalted him to undue honors and preëminence) does not get credit for half the truth he does tell, says, that all the societies of the spiritual world are arranged in the most exact order and distinctness, according to

their several qualities and those societies again into series or congeries, elaborating together a Grand Spiritual Man, and that those societies each are in their own place and their spiritual use or life corresponding to the function of the Grand Spiritual Organism in which they are! Where will you find a more magnificent conception and a more perfect exemplification of the law of sympathy? Moreover, he says that when a spirit comes into the world of spirits he successively passes from one society to another, his assimilable quality tried by each in its turn and gently repelled until he finds the one having a specific quality and homogeneity with himself when he enters it and finds all things in correspondence with his particular genius and nature; that when a spirit leaves his own society or sphere and essays to come into the association of those of dissimilar quality he suffers anxiety, pain, torture, and suffocation like a fish out of water; that the ideal and affectional natures of each society blend into one common sphere, or that “their thoughts and affections are in common,” which latter law is unequivocally attested by the fact that when you throw a half dozen subjects into a trance together, their thoughts and affections are in common, what one sees the others see, and what one feels the others feel—their ideal blending in harmony around them, and their affections uniting their hearts in one common feeling!

It can not be rationally supposed that that great law of sympathy which all along through the mineral, vegetable and animal kingdoms, drew and aggregated into series and associations, the various individuals and classes of each, stops at the vestibule of spirit: that its potent and universal influence should there cease and spiritual association be adjusted according to some new and unknown economy. On the contrary we have every warrant and evidence to believe that its operation and influence then will be, and are still, more powerful, subtle and perfect, and that under it every spirit will be, as it were, chemically analysed and drawn to his appropriate sphere. Inasmuch as man, while he lives on earth, is in association with men around him, so by virtue of his spirit he is in association, without being aware of it, with spirits of an exact similitude with him and who live in his thoughts and affections—having his and their thoughts blended and actualized around them. So perfectly, exquisitely, and subtly do they sympathize with him, and so completely are they *en rapport*, that they see his ideal as their own and flow into him with their's which he sees as his own—their thoughts and affections “being in common.” How else will you explain the incalculable mass of medium-looking communications now written and rapped out from guardian or associate spirits? they are for the most part innocent in the matter, seeing the ideal and feeling the emotions of the medium as their own and believing accordingly—they generally echo the medium's sentiments or color their communications by them. This explanation acquires additional force from the fact that, spirits are not able to discriminate between the real ideal and imaginative ideal of the man they associate with, which is attested by the somnambules seeing as equally real the imaginary scenes and the remembered scenes of the magnetizer—both being ideal they are equally real to him. Spirits can just as easily be made to believe themselves Lorenzo Dow or John Q. Adams by the preconceived impressions of the medium or the circle as a magnetic sleeper can by being impressed by the magnetizer's ideal. Swedenborg says, that while he was in Amsterdam and merely thinking of Stockholm the spirits associated with him saw Stockholm and knew no otherwise than that

they were really there—and so they were, spiritually!

Here I must close these letters for the present, promising to resume them when time and inclination warrant. Yours &c.,

W. S. COURTNEY.

PITTSBURG, Sept. 27, 1852.

Revelations from the Invisible.

NEW-HAVEN, Sept. 26, 1852.

FRIEND BRITTON: I forward you a few extracts from communications received by me through *impression*, my hand being rapidly hurried over the paper during the process of writing, and the ideas communicated being understood by me only, as the words impressed formed intelligible sentences. Whatever the influence that guided my hand, or impressed upon my mind words that, being thus hurriedly written, fell upon the paper in such proper connection as manifested an intelligent source, I am conscious of no voluntary direction in the matter. Therefore I hold myself responsible neither for the sentiments nor style of the communications, however unable I may be to controvert the one or imitate the other.

Yours, for the Truth, H. B. STORER.

“Measure well the thoughts which, like drops from the full cloud, fall into your mind from the spheres of wisdom. Give to every sincere expression of honest convictions careful attention, and be not wise in your own conceit. Let popular errors work out their own downfall; be content with the utterance of Truth, and give heed to whatever suggestions may be made by the silent workings of your interior perceptions of Truth. Submit the claims of every interest to the ordeal of Reason, and as steadily as the magnetic forces of earth operate upon the senseless and inanimate objects of their affinity, shall be your growth in spiritual knowledge.”

“Dissolution is the first promise of reorganization. Hope kindles as present realities fade and die. Subject to the laws which govern all primitive and developing existences, you, in common with all who partake of like nature, will pass through the changeable process of dissolution and reorganization. Mingled with your present organism is much that causes you dissatisfaction and pain, and which, although prompting the exercise of faculties that, by that exercise, are developed for higher use in the future life, still clog the wheels of the machine which, otherwise, would move on apparently in the most perfect harmony.

“Gaining by its very loss, the spirit of man, when freed from the earthly form, finds itself surrounded by other and more congenial influences which, though not perfectly adapted to the highest form of its future life, are more perfectly adapted to the superior stage of that life into which the spirit passes from earth, than were the influences and conditions which surrounded it there. Thus, constantly improving in outward surrounding conditions, the interior development goes forward with accelerating energy. Changeable as the hues of varying and blending light are the conditions which surround the progressive spirit of man, on his way to the perfection of his faculties, like these blending hues, shining more and more unto the perfect day. Discordant and imperfect conditions can not evolve perfect character. The earth nourishes the germ and giveth birth to the plant, but is not fitted to expand the bud nor ripen the fruit? The sun shineth upon it, the rain watereth it, and the air giveth to it sustenance; so doth the fruit ripen in its time. In like manner doth the spirit of man germinate in the earthly sphere, and receive nourishment according to its necessities, until by the death of the outward husk the spirit is emerged into the superior influences of the higher spheres.”

“No man so clearly recognizes his obligations or his privileges, as to be unneedful of the guidance and assistance of those superiorly situated.”

“Nothing more clearly evinces the goodness of God, and the perfect adaptation of all things and conditions to what they were intended to subserve, than the progress of man as recorded in his past history. Governing by love, and according to a perfect knowledge of what is best for the accomplishment of his purposes, God has wisely ordained a probational existence on the earth to fit man by a developing process for the conditions of being which they will assume in the future and more spiritual life. When your de-

velopment will enable you to perceive the operation of laws which now are unknown, or understood but in an imperfect degree, you will realize the beauty of a system which, judged of by false standards and imperfectly developed results, appears contrary to the perfect character of the Divine Author of every system and principle.

“In vain you strive, by depth of sage research, to pierce the hidden truth. Infinity alone can grasp its wide extent, and gather in His mighty hand the threads which bind its various parts in firm, enduring texture.

“Have confidence in God, and though you see not now, you shall see hereafter. Though made a little lower than the angels, the time will come when the present attainments of the highest created intelligence that ministers the most immediate and perfect emanation of the Divine Mind, shall be the possession of perfected spirits, who now are groping in the darkness of spiritual ignorance. Believe all things—hope all things. Great is the Lord and greatly to be praised. The whole earth is full of his glory. Every day that gives to you a new experience, gives new cause of hope and thankfulness. The Night covereth you with her mantle, but when the Day approacheth, your refreshed and renewed system, your invigorated powers, enable you to advance with accelerated pace and keener perceptions to the exploration of the future.

“Night, with her beautiful revelations of the starry hosts—with her offerings of dewy incense from the moist earth—her blessed refreshment to the weary—the streaming columns of auroral light—quiet, voiceless, but audible to the contemplative spirit—Night showeth knowledge of the perfect Father, who, in the wisdom of creative power, hath so blended the influences of opposing forces—so united, in real harmony, the apparent conflicts of discordant elements.”

I am not aware that the above extracts are worthy of publication, on any other account than that they are samples of the kind of communications received by one medium at least, from what purports to be the spiritual country. I am not desirous of occupying the columns of the TELEGRAPH, to the exclusion of more important matter, and of course shall feel no regrets if, in your judgment, they are not considered worthy a place.

With sincere desires that the claims made upon our belief, may be further sustained by increasing facts, I shall endeavor to wait patiently further developments. Yours, H. B. S.

Spiritual Recognition.

A little girl, in a family of my acquaintance, a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was as frail as beautiful, and as the bud of her heart unfolded, it seemed as if won by that mother's prayers, to turn instinctively heavenward. The sweet, conscientious, and prayer-loving child, was the cherished one of the bereaved family. But she faded early away. She would lie upon the lap of the friend who took a mother's kind care of her, and winding one wasted arm about her neck, would say, “Now tell me about my mamma!” And when the oft-told tale had been repeated, she would ask softly, “Take me into the parlor! I want to see my mamma.” The request was never refused, and the affectionate child would lie for hours, contentedly gazing on her mother's portrait. But,

“Pale and wan she grew, and weakly—
Bearing all her pain so meekly,
That to them she still grew dearer,
As the trial hour drew nearer!”

That hour came at last, and the weeping neighbors assembled to see the little child die. The dew of death was already on the flower, as its life-sun was going down. The little chest heaved faintly—spasmodically.

“Do you know me, darling?” sobbed close to her ear, the voice that was dearest; but it awoke no answer.

All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids flashed open, the lips parted, the wan, cuddling hands flew up, in the little one's last impulsive effort, as she looked piercingly into the far Above.

“Mother!” she cried, with surprise and transport in her tone—and passed with that breath into her mother's bosom.

Said a distinguished divine who stood by that bed of joyous death:

“If I never believed in the ministrations of departed ones before, I could not doubt it now!”

Little Truth Teller.

Horace Walpole, who was something of a philosopher, said: “In my youth I thought of writing a satire on mankind, but in my age I think I should write an apology for them.”

RICHMOND AND BRITTAN'S DISCUSSION.

QUESTIONS.—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?

SPRIT-IMITATIONS.

LETTER III.

S. B. BRITTAN:

As much stress is laid on "imitations" of writing, voice, and gestures, of alleged Spirit-manifestations, as proof positive of the ability of spirits to return to our sphere, I will follow up the subject in another letter. The great power of certain individuals to copy and mimic other persons is well known to all. The pantomime among the ancients was an art, and was carried to great perfection; it was, indeed, a profession among the higher classes. This art was mainly mimicry, by motions and gestures. This power rarely exists now in great perfection. In this country it has been cultivated by but few as a profession, yet many persons possess the gift. One will mimic sounds, another actions and motions, and more rarely we find persons who have great tact in imitating handwriting. I was showing the "Spirit Declaration" to a mechanic of my acquaintance, and he took a pen and sketched a *fac simile* of a dozen or two autographs, from memory, of persons whom he had not seen write in many years—the hands were various, and difficult to execute. That he would give a good *fac simile* of that paper, in a few hours, I have not a doubt. He has promised to do so.

Now the question recurs, How can a person, who has no marked ability as an imitator, bring out such a paper? I answer, He is no doubt a somnambule, and his peculiar magnetic state unfolds his imitation of writing. A few years since, while on a visit to New-England, I left a lunatic at Brattleborough, Vermont. While examining the curiosities of the institution, I was shown a representation of the Garden of Eden, executed by a young lady, confined in the institution. The grounds were laid out with great skill, and the whole ornamented with moss and shrubbery in a tasteful manner. Adam was in the "midst of the Garden," dressed like a modern dandy, with a *fine beaver* on his head and an *umbrella* under his arm—it might possibly rain. Eve was a jolly-looking Miss with a *wasp-waist* and *modern bonnet*—regaling herself among the flowers of the garden. Superior artistic skill was apparent in the execution of this historic scene—far beyond the reach of the normal powers of the young lady.

Other specimens of work were shown me, and in fact may be found in every lunatic asylum in the world, showing clearly that the excited brain of the maniac takes on new powers and evinces new skill in constructing and imitating.

While passing through the rooms of the Mount Pleasant Asylum, near Boston, the Superintendent ushered me into a large room, and without any notice at all, introduced me to "Mr. God Almighty"! At first I was a little dashed at being introduced to so august a presence, but soon recovered my equilibrium so as to do the honors with becoming reverence. I saluted him by his title, gave a cordial shake of the hand, accompanied by a low bow, which put his capricious majesty in excellent humor. Before me stood a stout-built Yankee, with a large, fine head, around which a strip of cotton cloth was skillfully wound, so as to form a kind of turban. His eye was restless and piercing, his bearing full of pomp and consequence, his face wearing a benignant smile while you treated him as the great "I AM." He was anxious to know what we had in Ohio that was *great and singular*. On being informed that we raised great fields of corn and multitudes of horses, he expressed a very anxious wish that he "had forty thousand millions of acres of corn, with a kettle big enough to boil it in, and horses enough to eat it. And," said he, with great vehemence, stretching up his mighty self to a full height, "we would have one everlasting chanking." All his wants and wishes seemed to be on a magnificent scale, in good keeping with the almightiness he had assumed to himself. His reverence had become an artist, and from his buttons he had suspended the wide end of half-a-dozen pewter spoon-handles, whittled to a point, and a hole through the wide part, and strung on a piece of tape. With this rude metal for a pencil, and the walls of his room for his canvas, the deluded man had drawn out on the walls of his room a huge fish—the head beginning at a point in the wall and the body carried around the entire room, the tail resting near the head of the monster. The body, in every part, was filled with figures, signs, hieroglyphics, images, and symbols of ideas which revelled in the old man's fancy. Each sign had its appropriate meaning, which he recounted with regularity, or altered to suit his fancy. Over twenty years has he toiled in bringing out this great ideal of his universe.

It would be a profitable and curious labor to visit the asylums of the insane, and study the new powers of mind, brought out by their new mental condition. This specimen was formerly a merchant, and not noted for abilities to draw. If still living, his *great fish* still adorns his room where he has resided for nearly thirty years, reveling in the idea that he was, in fact, the invisible Jehovah, in an earthly tabernacle.

The somnambule presents some curious examples of these suddenly acquired powers. Major Elliot, Professor of Mathematics at West Point Military Academy, relates of a young lady, of a cultivated mind, who was attacked by fits of somnolence. When she came out of the fit, she had lost every kind of *acquired knowledge*. She began anew the elements of study, and made good progress for four months, when a second fit occurred, and she suddenly acquired all she had previously known, and forgot all she had acquired during the interval. A third attack obliterated all memory, as in the first. In each alternate attack she acquired and lost—first her original knowledge, and then that which was acquired during her intervals. She suffered these attacks for four years. During the healthy interval she was remarkable for the *beauty* of her penmanship; but during the second interval, in which she lost all her original knowledge, she wrote a *very awkward hand*. Persons seen during the healthy interval were not recognized during the paroxysm, and vice versa.

Sir Walter Scott speaks of a young lady who had been insane two years. She had been able, only when sane, to form a few letters; but during her insanity, *learned herself* to write very perfectly. She can not attend to any one who attempts to learn her to write. During her sane periods, she loses wholly her ability to write or read; but when her insanity returns, these arts both return with it, and she reads and writes with great facility.

Dr. Prichard relates the case of a lady who was subject to fits of insanity, which would pass off suddenly, and she would instantly recur to the train of thought she had been occupied with during her lucid interval. She would sometimes finish an unfinished sentence, beginning at the very word where her attack had interrupted her train of thought when her lunacy came on. She would recur at once to the thoughts and words she was engaged with when the previous attack went off.

This same curious state is observed in mediums when the train of thought is interrupted, and when they return to it they begin at the very word or sentence they had left off at—often finishing a sentence or a word left unfinished. Persons under the influence of liquor often

lose memory, and recover it again when sober, forgetting wholly the acts committed while drunk; and again, when intoxicated, suddenly remembering what was done in a previous debauch. This also occurs with some narcotic medicines. Other powers are acquired strangely when in the somnambule state. Persons dream out facts which were lost to memory. Some somnambules get up and go to work—others prepare a horse and ride—others go to the top of dwellings—others compose and write out poetry or facts which were occupying their minds.

I think myself warranted in the inference that E. P. Fowler, in a similar state, unknown to himself, arose on the night of the 22d of December and affixed, with his own hand, the names alleged to be written by the Spirits to the parchment, called the "Spirit Declaration." This brings out a new fact in mental philosophy.

The foregoing cases seem to indicate a kind of *double memory*, and it is explained on the same principle as double consciousness. We have a double brain, and each seems capable of exercising a separate consciousness; and in this singular mesmeric mood we find old impressions obliterated and new ones acquired, and when the ordinary state returns, new impressions are lost and old ones return. To my mind, it seems to be the alternate action of the right and left brain; first one predominating, then the other? The memory of the abnormal state seems to be far more active, vigorous, and vigilant, than in the normal state—persons often remembering forgotten things, and repeating poetry, and performing in music in a very wonderful way. Every one has observed the changes that occur in persons upon whose minds some sudden and intense excitement is brought to bear. The moon-struck lover, when unsuccessful, is at once converted into a poet, and writes love ditties to his wayward *amorous*. Grief, especially from the loss of children, will frequently set mothers to writing poetry. Some of the most remarkable poets, ancient and modern, have had the powers of their harps suddenly exalted into celestial notes by deep grief. How deeply was the whole life of Byron colored by disappointment with Mary Chaworth. Burns never sang so sweet as when tuning his harp to the praise of "Mary, in Heaven." Petrarch's enchantments were never so deep as when overwhelmed with the death of Laura. Milton's most glowing scenes in "Paradise Lost" are drawn from his experience with his wayward and wilful wife. Cowper's habitual melancholy and pensive gloom was deepened into a full flood of pensive numbers by his disappointment with his cousin. Tasso's miseries and sorrows put new songs into his heart, and a more celestial fire into his imitable numbers. Abellard was swept into the wild current of poetic fancy by his passion for Heloise—losing all interest in more manly studies and pursuits, he abandoned himself to writing amorous verses. Mirabeau, the French orator, when on trial for his connection with a celebrated French lady, holding up to the court a lock of hair in which poison was concealed, burst into such a fit of eloquence as to carry his acquittal. Talleyrand, when notified by a scroff, concealed in a cabbage-leaf and thrown from the window of the prison, that his intended bride and Josephine were to be beheaded on the morrow, rushed with fury into the Assembly, ascended the Tribune, and moved a decree against Robespierre as a tyrant, and in an instant the butcher knew that his doom was come. Poe, that wild and wayward genius, received an impulse from early disappointment, that hurried him through life in a dark and devious path—the image of Annibale Lee never ceased to haunt him. Pinel tells of a maniac in the Bicetre, who was insane on the subject of the revolution, and declaimed in his cell, with ardor, force, and eloquence, on that subject; and always with a force and elegance far above his mediocrity of talent. Like phenomena were witnessed all over France during the maturing of the reign of terror. The most eloquent and powerful harangues were heard from the damp cells of gloomy prisons, by male and female. So much beauty, eloquence, talent, and misery, has rarely graced the annals of an insane nation.

These periods of intense intellectual power in nations are periodical; they come like the return of a comet from trackless space. Such was the age of Christ—such was the age of Constantine and Athanasius—of Attila and Alaric—of Stilicho of Tamerlane, Napoleon, and our own Revolution. They were periods marked by great men—by great actions—by bold thoughts; the mind breaks old shackles—strikes out new paths—sees new truths—unfolds a page in the great drama of human life and human progress.

Newton marked one of those periods in the history of physical science. Luther another, in the history of free thoughts and free conscience. Another of those periods is approaching. Men will think, and think in spite of thrones, principalities, or powers. The Church need not mutter through her teeth, and cry, hold! She has betrayed her high and eternal trust. The autumn of her revolution has come. Her winter will be dark; but the spring of a new life, of new forms, and new truths, will unfold itself to the world. What if a few do become insane; the world had better be insane than live eternally in the old age of a stupid, unthinking sanity. A little wholesome excitement will do the world good. It purifies the elements, like the thunder storm, cleansing the physical world of dross and vapor.

Let man discuss the destiny of his spirit. What subject more fitting to occupy his thoughts. "If a man die, shall he live again?" What evidence have we on that momentous question? What light is reflected from the present state into the eternal future? What light streams into our spirits, from that far-off realm to which the millions are hurrying?

B. W. RICHMOND.

To Readers and Correspondents.

It will be observed that the interesting papers by our esteemed friend, W. S. Courtney, Esq., is temporarily suspended. We have read the articles from Mr. C. with intense pleasure, and with real profit, notwithstanding we dissent from his views in some particulars. That our readers have participated in this pleasure, is evident to us from the frequent commendatory references to the subject in our private correspondence. We trust the series will be resumed whenever our friend may find it convenient to pursue the subject.

THE SHEKINAH, volume one, bound in muslin and in Morocco, beautifully embossed and gilt, is now ready for delivery.—It is one of the most superb volumes that has appeared during the year. Price, in muslin, \$2.50, in Morocco, \$3.00. From these prices a discount of twenty-five per cent. will be made to those engaged in the trade.

"T. M. Newson." Send us those sketches by all means, together with such important facts as may serve to illustrate the laws of Spiritual Interference.

THE DISCUSSION.—We enlarged our edition with the commencement of the discussion, and shall be able to supply all orders from that time. We can also supply the paper from the beginning, to those who may desire to preserve complete files, provided they do not delay forwarding their orders until the back numbers are exhausted. Our friends should bear in mind that, the *Telegraph* embodies the chief elements of what will constitute the early history of the Spiritual movement, and for this reason it is invaluable for preservation.

Essays from the Spirits.

MR. BRITTAN: Dear Sir: Having, within a few weeks, been developed as a partial writing medium—of communication between man and whatever power it proves to be which claims the name of spirits—who have left their clay-house for a less cumbrous one—you will find, accompanying this, some specimens of such mediation in the form of essays, addressed to a little circle of spiritualists, lately formed for investigation in our place. Wishing to boast no claim as being a medium for any particular elevation or circle, I will present simply the matter of these communications, to the test of reason and judgment, believing this to be the only true method of testing the usefulness of any thing which we receive from spirits in or out of the flesh. Not being one of those who would throw the purple robe of authority over every emanation from Spirit-land, neither would I consider every seeming discrepancy in such emanations as proof of wilful deception on the part of spirits or mediums; but rather feeling quite sure that we have not yet attained the acme of perfection in our knowledge of these manifestations, would wish to investigate cautiously—patiently—thoroughly.

I have probably received about the usual share of big names, and yet would withhold them all, for the present, or until our knowledge of what ensures the identity of stranger-spirits is somewhat increased, believing that such communications as need the sanction of great names, or such as can be disparaged by annexing a lowly one, are not worth retaining for general instruction. Who would love the fragrance of a poppy, though 'twere named a pink? And "A rose by any other name would smell as sweet." Never having been convinced that those who hold the highest places and hence wear the biggest names, are always the most advanced in moral worth while in the flesh, I am not prepared to feel sure that they can always give us the purest teachings from their Spirit-home, even were we sure of their identity. If it be allowed that spirits ever falsify, why may they not take falsely some revered name, to flatter their own vanity, or ours, as any other deception?

With these remarks, I submit these essays to your criticism. They were written without any mental labor on my part, and much more rapidly than I usually write, therefore if they possess any merit, it belongs to other than the writer. If you can make them useful, well; if not, still well.

Yours, &c., M. B. RANDALL.

WOODSTOCK, Sept. 26, 1852.

ARE ALL THINGS RIGHT?

"Whatever is, is right."—POPE.
"Love thy neighbor as thyself."—CHRIST.

MY FRIENDS: I desire to call your attention to the above quotations. They are the garnered wisdom of the past, and yet they are not comprehended by mortals of the present day. Some have partially felt their worth, while the many have looked upon them as practical absurdities and impossibilities. Perhaps you do not see how closely these two passages are connected. Allow me, then, to glance hastily at this connection. We will premise, then, that if "whatever is, is right," then, certainly, nothing can be wrong, for every thing is, and hence if there is nothing wrong no one can do a wrong, or that which is not; and if no one can do wrong, then no one is blamable; and if all fully appreciated that no one is blamable, then who could hate another; and if no one can hate at all, then how can there be degrees in love—the opposite of hate;—and if there are no degrees in love, shall we not love all alike—our neighbor as ourself?

Now, friends, having established a connecting link between the two, if the first can be established as a cause, the second must follow as an effect.

Let us go back now to the great First Cause—the uncreated Creator of all Creation, who was then, at least, all in all. Imagine, so far as you can, that God—if you choose this term—was alone, that all matter was his body and all action his soul, and who can think that all was not then right—perfect in its relations? This Body and Soul filled immensity, and was lasting as eternity.

Now, if we call this Body and Soul, God, we must call the vibrations—the reflections of this motion on this matter—the Thoughts of God; and as you all well understand, in a limited sense, so in an infinite sense does constant motion produce constant change; hence the broad conclusion, that as there is perpetual motion acting upon eternal matter, the result must be ceaseless change, and therefore God's thoughts are constantly changing—differing from each other,—and this being the legitimate effect of eternal laws, which are inherent in all matter and motion, or God, who shall dare say it is not "right?"

Now, suppose *Nature* to be but another name for God, as here defined, and try to conceive the idea that all the visible forms in Nature are the personifications of imbediments of God's thoughts, as they are legitimately projected from him by these mutable, and yet immutable, laws, and that each progressively and as naturally follows its predecessor as any effect follows its cause; and will you say that because the thought of to-day is in advance of the thought of yesterday, that consequently the thought—the creation of yesterday—must be an error, a wrong? Was it not the right thought for yesterday, and will not the thought of to-morrow as far supercede that of to-day as the thought of to-day does that of yesterday? Shall we then say that all is wrong, or, rather, that all is right?

And now, to make the application as brief as possible, and not burden your minds with unnecessary words, let me ask, Is not each and every man a part of Nature? Is not each individual one of God's thoughts? And shall the thought of to-day blame or hate the thought of yesterday, for not being as far advanced as itself?

I will leave with you, dear friends, these few hints

for reflection, hoping you may thereby be led to realize, that "whatever is, is" of God, as he was and is all in all, and that whatever is of God "is right;" that both "thy neighbor" and "thyself" are legitimate projections from the great First Cause, and hence neither is blamable for being like or unlike its fellow-neighbor;—then "love thy neighbor as thyself," for he is, like thee, "right"—true to his Creator.

KNOWLEDGE, THE CURE OF EVIL.

"All are but parts of one stupendous whole
Whose body Nature is and God the Soul."—POPE.

DEAR FRIENDS: Permit one who has inadvertently given you some inharmonious impressions, again to address you upon the great and glorious theme of universal Harmony. I hope, with time and your patience, to be able to prove to your minds, that the so-called evils, as well as blessings, are, in the language quoted above, but parts of the great whole, and also, in the language of the same author, that

"All discord's harmony not understood,
All partial evil's universal good."

You must all be aware that one of the great points taught you by Spiritualism, is endless progression. Go back far as you choose—to the first remove of matter toward organization—to its first appearance as mineral, vegetable or animal organization, or only to the first of the human species, still from that point, whichever it may be which your minds choose for a starting-point, I say from that point Spiritualism teaches you there is, through all eternity, to be gradual, ceaseless progress; by which we mean, a constantly increasing approach toward the Great Fountain of all knowledge, power and goodness. If, then, you can appreciate that it is to be the work of endless ages to reach perfection in these qualities, can you not feel how very limited must necessarily be your and our present development? And as "knowledge is power," how can we presume that we are able, in our present ignorance, to fathom the great Whole, and say that this is right, and that wrong? Shall we not rather feel, that if God is infinite, he has power to grasp the finite, and make every movement of Man subserve his great plan of universal development, harmony, and consequent happiness? Do not, my dear friends, I beseech you, for one moment, allow yourselves the thought that it is within the scope of your power, to disarrange the plans of the Creator of the vast Universe. And will you not see that if you have no power to disarrange, that of course the great First Plan must stand undisturbed; and can you doubt that a plan projected by infinite wisdom, power and goodness is free from inharmonious parts, or points, which, when viewed in connection with the whole, are wrong? You all appreciate that ignorance is one of your greatest evils, when abstractly considered, and yet is it not a negative—a relative evil? Is not knowledge universally acknowledged its remedy—its infallible cure? But, my friends, you do not blame a man for his ignorance, and yet do you not all know that that very ignorance is the parent of all the crimes for which you censure your fellows? Do you not all know that as knowledge—general intelligence and consequent moral virtue—increases, just in the same proportion does crime and misery decrease? If, then, ignorance is the parent of crime, and Man is not blamable for the possession of it, shall we curse him for the acts, or offspring of that Parent, in the form of petty crimes? Or, on the other hand, shall we say that, because one of our fellows is deeper in the slough of ignorance than ourselves, and hence commits a crime, at the thought of which our more enlightened understanding shrinks with disgust, and because we have not power to blame him, that hence we owe him no duty? Is it not, rather, imperative upon us to make every effort in our power to instruct our erring brother in such truths as shall show him the cause of his errors, and create in him that same disgust and abhorrence of them as we ourselves feel, thereby effectually and permanently securing him against a repetition of the same? And do we need any other inducement to do this than the pain we feel when such errors are committed? When we can fully appreciate that knowledge is the unfailing remedy for all evil, then will our generous natures burst forth with all their innate force to instruct, elevate and refine every brother and sister, who has not yet revealed our own growth and development. Spirits, as well as mortals, disagree, or rather are in different degrees of development. We are only finite creatures like yourselves, and make no pretense to infinite knowledge, and hence you must not be disappointed that there are sometimes seeming discrepancies in our teachings; but one thing we do know, and you must feel that we may be correct—it is this; we have attained a physical growth in advance of our brothers of earth, and hence if our mental advancement is at least equal to yours, we certainly have one advantage over you, which will render us profitable to you as teachers while you remain in the flesh—I mean our far-reaching clairvoyant view of things which you can only see less perfectly.

And now, fellow-travelers all, I bid you good-bye for the present, hoping my hasty remarks may elicit a profitable discussion upon the great and sublime truths so feebly portrayed in this communication. Let a feeling of Love and Charity characterize all your doings with all your fellows, human and spiritual.

NATURE AND USE OF PRAYER.

Friends of the Mount-Tom Spiritual Circle:

You have found a mole-hill; I should say, you imagine you have found one, and you have gazed at it through the mists of ignorance and superstition until it has arisen mountain-high before your deceived vision, and you are all beginning to stumble at its base, as though it were really what you imagine it to be—a great and almost impassable barrier between you and truth.

This is the word Prayer, for it is upon the word only that you are stumbling, and not the spirit of prayer. The questions with you are: Shall we pray, or shall we not? and What are the uses of praying?

Now, friends, with your permission, I will ask a few questions, and make an attempt to answer them to your minds.

1. What is Prayer? 2. What are the uses of oral Prayer? 3. Who Prays? 4. Why do Spirits direct to open Circle Meetings with oral Prayer?

1. What is Prayer? Prayer is simply an intense desire. This desire, or wish, is the soul of prayer, and like every other soul it must be clothed—must have a body. Let us begin with the infant, who can not yet lip a word. He sees a beautiful apple and wishes to possess it; his eyes sparkle with delight; he points his little finger toward the apple, and turns

his eloquent glance alternately upon the apple and his mother. Think you that mother does not understand the prayer of her child? Are not those simple motions sufficient to embody that prayer? Let a few months pass and this same prayer would be clothed in two words, added to those little motions—Mama, apple. Do not either of these forms express the prayer quite as perfectly as one which the child would use after the lapse of three or four years, thus: Dear mother, will you be so kind as to give your little boy that beautiful apple? And in each case, is not the desire, the wish of the child, to possess the fruit, the prayer?

Let us pass over a few years. The child has now become a man, and instead of seeking the fruit which satisfied his childish nature, he now desires spiritual sustenance, and looks beyond his parents for light. The prayer of his soul now is embodied in these words: Give me Truth. Do not these simple words, whether dwelling in the silent recesses of the soul or uttered upon the tongue, contain all there is of real prayer in the following very common form of expression: "Oh! Lord God, Creator and Father of the Universe which we inhabit, we beseech of thee to look with compassion upon us, thy poor, weak, dependent creatures, who now approach Thee earnestly desiring to be instructed in the ways of truth, and so far as is consistent with thy will, Oh! our Heavenly Parent, design to grant us our requests, and thine shall be the praise and the glory forever and ever." Now, friends, the spirit of the prayer—the pure and simple desire for truth—is quite as plainly expressed in the three words of the first form, as in the last cumbersome, but ancient, and hence revered form; and as the *desire alone* is the prayer, is not the simple expression the better one? And as all reform or progress consists in exchanging old and useless things for those which are new and useful, shall we not strive for more of pure and useful aspiration, to take the place of the old clumsy, wordy form?

But, friends, I have said that prayer is the earnest desire of the soul, and have instanced to you the highest order of such prayer, viz: the prayer for truth. The purest angel breathes not a higher prayer than a constant desire for new truth; but do not understand me as saying that a desire for falsehood is not a prayer. Yes, when a low, undeveloped individual, desires a weapon with which to overcome his neighbor, with whom he is at variance, although the injury which he has received may be imaginary, and the motive which prompts that desire may be pure revenge, still that desire, that wish, is just as much a prayer of that person's soul as the sweetest prayer that ever fell from sainted lips. Prayer, then, is the earnest desire of the soul, and hence as the soul, so the prayer.

2. *What are the uses of oral Prayer?* There are individuals so unaccustomed to useful thought as scarcely to appreciate that they have any at all. Their wishes, beyond mere animal gratification, are so vague and undefined, as scarcely to amount to desires at all. Such can understand the words of others better than they can their own feeble thoughts, and hence they may learn to think better by first learning a form of expression from others, and repeating it often in their own ears, until it comes to express their own thoughts. In such cases, it may be useful for individuals to pray aloud when alone.

But the principal uses of oral prayer are to be found in assemblies—first in the family circle, where the parents and elder members are qualified to instruct the younger portion, by expressing their wishes. A form of prayer may be made a great source of instruction and elevation, and by having an appointed time for such exercises, they are less liable to be neglected or forgotten; but continual chaste, pure, elevating conversation, in a family, will have more influence in developing a pure soul than the purest form of prayer that was ever uttered, be it done even three times each day, while the remainder of the day is filled with low, uninspiring and debasing conversation and thoughts.

Oral prayer is particularly useful in large gatherings, for some specific object. By selecting one who is prepared to express, in few words, the principal objects of the meeting, the feelings, the desires of the strongest friends of the cause in which they are all engaged, if it is done simply and plainly, the minds of all present are drawn to one point, upon which they desire to act. The wavering are calmed, the weak are strengthened and instructed in the general subject, and thereby rendered better qualified to act with their stronger brothers.

Therefore, I answer, the uses of oral prayer are to elevate and improve the lower minds, by affording each a better access to those who are more elevated.

3. *Who Prays?* You have probably decided in your own minds, ere this, that in harmony with this explanation of prayer, all pray; and that not periodically alone but almost continually—not only the high, the pure, but the low, the undeveloped—for all have desires, and very few are so low as not to be able to express such desires in intelligible form; therefore we will now change the question a little, and ask, *When does a man pray in harmony with the teachings of Spiritualism?* Is it when he closes his eyes to shut out the inquiring gaze of his fellows, who know his true merit, and opens his profane mouth for the utterance of hypocritical words, addressing the Author of his being with all the hollow epithets of reverence and love, while his cold, selfish bosom heaves with horror in view of his own impiety, knowing that many present have heard him reviling the Being whom he is now addressing in reverent words, and knowing too that his words of mock-reverence will scarcely have passed his lips ere the loose, reviling tongue will again resume its accustomed caress. Is this, I ask, acceptable prayer—such as is desired by pure and good Spirits? "Oh! shame where is thy blush?" The true prayer of such an one is that he may not be known as he knows himself; his God he cares not to know, it is misery enough that he knows himself. Pity and instruct such, thy poor unhappy brothers; offer up a pure prayer for their speedy reformation and consequent happiness. To the question, then, *Who prays?* I answer, All pray.

4. *Why do Spirits direct to open Circle Meetings with Prayer?* Simply to bring all the minds present, in and out of the flesh, to bear upon the same point, at the same time, thereby insuring concert of action.

NOTE.—The spirits at Woodstock are modest and reasonable, and the remarks of Mrs. RANDALL, the medium, are eminently sensible. All will yet learn to accept the internal evidence instead of the verbal claims and pretensions of men and things.—Ed.

Little Hatty.

BY T. M. NEWSON.

"Bring me the Book, mother, and let me read about the 'dying boy.'" And the book was brought, and little Hatty took it in her pale, delicate, almost angel hands, and gently turning over the leaves, at last found her favorite page. She read and re-read the article—then quietly laying aside the book, plaintively, yet calmly, she inquired: "Mother, shall I be an angel when I die? And will that little boy be there, mother, (pointing upward,) up there, mother, in the blue sky?"

The fond, dotting eyes of the mother fell upon the convulsed form of her child. Big tears coursed down her once beautiful, but now care-worn cheeks, and in almost inaudible language she answered: "Yes, dear Hatty, if you are good, you will one day join that little boy in that peaceful land, where all is harmony and love. And there, too, you will meet Emily, and grandpapa, and brother Roswell, and sister Fanny—all up there, in the blue sky above."

"Mother, will you not come, too? and papa and grandma? and see me? And do they not have poetry in Heaven, mother?"

The parent could not answer. The very thought, so chilling to her soul, that her idol must soon be laid in the dust, overcame her feelings, and hiding her head in her hands, she indulged in a flood of tears.

II.

It was midnight. Angels were hovering unseen over the couch of the little sleeper, and every tick of the clock seemed to carry her nearer her spirit-home. The affectionate eye of the mother rested with maternal solicitude upon the face of her darling, and in the agony of her heart, most earnestly did she pray that God would spare her little one's life. It was an hour in which the soul seemed to linger between earth and heaven—an hour when the thoughts of the future came pressing upon the brain, and life wore a dim aspect to the care-worn watcher. Oh! if little Hatty could be permitted to live but a short time longer—until the spring should come with its buds and blossoms—until the rippling brook could sing her requiem and the gentle flowers nestle by her side; but to lay that dear form in the cold, cold, earth—oh no! it could not—it *must* not be!

Such were the thoughts of the mother, and such have been the thoughts of others who have sat by the bedside of their dying child. But, amid her tears a gleam of sunshine would ever and anon dart in upon her troubled soul, and then could she look upward and exclaim: "He doeth all things well!"

III.

Angels guard her tiny footsteps;
Angels hover by her side;
Angels whisper through the midnight;
Angels on the ether glide;
Ever watching o'er the lovely;
Ever breathing music dear;
Ever calling back the wayward;
Ever round us—ever near.

Sweet, angelic voices seemed to chaunt hymns of praise as little Hatty's life ebbed away. Upon her lovely, innocent face lay unearthly joy, and in her eye beamed radiations of light from the spirit-land. The little hand clasped once again her mother's—the little lip breathed her father's name, and with the eye fixed upon the future, gazing as it were into the very heart of our Heavenly Father, her gentle spirit took its flight to dwell with the pure and spotless beings that surrounded the throne of the Eternal God.

Speak softly, for we are in the chamber of Death! We would not call her back. She will bloom more beautifully amid the flowers in Heaven. Dry thy tears, mother—soften thy grief, father. Thy Hatty is not lost! Oft when trouble shall lay its heavy hand upon thy soul, when friends forsake thee, and the world turns its cold back upon thee, the spirits of thy cherished ones will hover over thee to guide and to protect. "Ye have round about ye ministering spirits." Happy thought. Let it lead us away from the cares of life—away from the too eager pursuit of wealth—away from the desire of fame—away from transitory pleasures to the more enduring joys of our Father's Home.

IV.

The bleak wind of Autumn sung a melancholy dirge as the remains of little Hatty were laid to rest by the side of those who had gone before her. It is hard to part even with the dust of those who have been the light of the parents' eye and the hope of their old age, but we can not avert the shaft of destiny, and though hard it may be, we should remember that they have only gone before us, and that in a little time we must follow them. "Our habitation is not here." We are but sojourners in a strange land, where Care rests its eternal burden on man wherever he may roam!

Dear, lovely, angel Hatty, good bye! We have paid thee our parting tribute, and when the spring shall come with bird and flower, and the gentle zephyr shall sport amid the branches of the willow that overhangs thy grave, then will burning thoughts flit over the wires of Memory, and call up warm emotions of thy gentle, angel nature. (Journal and Courier.)

THE SPIRIT-BORN.

At South-Woodstock, Vt., on the 19th of September, 1852, Miss SARAH A. MACK, aged 23 years, was born into the Spirit-land by a final separation from the earthly form. She was a pure spirit, and a sincere believer in the glorious doctrines of Spiritualism; her last moments were those of calmness and resignation. She promised her friends that she would soon come and visit them, from that Spirit-home to which she expected so soon to go, to meet her friends that have gone before her. She was a lady of cultivated intellect, of virtuous principles and life, and was surrounded by a large circle of friends, who deplore the loss of her company. Let us imitate her virtues, (she had many,) that we may be as well prepared for the Spirit-home. J. H. L.

Our friends at the West will doubtless be happy to learn that Mr. Davis, the Seer, will soon leave for Ohio, on a lecturing tour. We have little doubt that his presence in that region will create a deep interest, among the thousands who have been recently awakened by the spiritual phenomena.

THE SPIRIT MESSENGER (Bro. Ambler's paper) appears this week in a new and beautiful form, and, we understand, will hereafter be issued weekly, at \$2 per annum.

SPIRITUAL TELEGRAPH.

NEW-YORK, SATURDAY, OCTOBER 16, 1852.

REPLY TO DR. RICHMOND.

NUMBER III.

Dear Sir: In your second letter you virtually proposed to account for the Spiritual Manifestations, by reference to certain experiments in "Biology," but the peculiar modes and phenomenal aspects of the two were seen to be so essentially diverse as at once to preclude the acceptance of any hypothesis based on the alleged unity of causation. Accordingly, the biological oracle is now permitted to descend from the tripod, the dum spirit having been interrogated in vain for a solution of the Spiritual Mysteries.

In the letter now before me various agents, conditions, and functions, are coerced into the service, none of which, with a single exception, appear to be at all at home in the strange relations they have been made to assume. The first of these is "The great power of certain individuals to copy and mimic other persons." We are informed that a species of mute representation, called "pantomime," was carried to great perfection among the ancients," and from this fact we are expected to infer that all spiritual phenomena among the moderns are exhibitions of the same kind. It may be a somewhat fastidious regard for law and logic, which restrains me, but I can not jump at conclusions after such a fashion. The invisible agents are rapidly gaining a mysterious and irresistible power over thousands. The old man, the youth, and the little child; venerable matrons and timid maidens; grave doctors, judges, and divines; the solemn and religious, as well as the gay and thoughtless, are alike subject to unseen masters. Have they all at once become ambitious to excel each other in this species of acting? If, indeed, the present Spiritual Manifestations consist merely in pantomimic display, the fact must be susceptible of proof, and we wait for the evidence to establish our conviction. In the mean time, the idea that so many intelligent, thoughtful, and devout persons, are merely engaged in a sort of *fantoccini* with tables and chairs, unconsciously, or for their own amusement, can only be received when reason shall resign her empire. Moreover, upon the supposition that the phenomena are regulated by some unconscious action of the minds of the media, how does it happen that inanimate objects act so conspicuous a part in the phenomena? I have personally witnessed many exhibitions in which the table was not merely a "star actor," but it appeared to sustain all the principal characters, and the remainder of the company were only supernumeraries, or passive spectators. Herein, it appears to me, we greatly excel the old masters, and all the antique exhibitions of pantomime to which you refer. With us, not men alone, but even tables and chairs seem to be mysteriously gifted with a power to act *per se*, and are all included in the *dramatis personae*.

There is one class of facts that may be comprehended under the head of what you are pleased to term SPIRIT-IMITATIONS, many of which must be admitted to sustain a somewhat intimate relation to the subject of this discussion. I desire to dispose of this class, now that you have summoned me to their consideration, and pursuant to this purpose, it will be necessary for me to analyze the phenomena which you have merely introduced, without regard to order or any attempt at classification. That one person may imitate another, in his chirography, intonation in a variety of scenic exhibitions, and, in short, in numerous ways was, I may venture to affirm, never disputed by any one. We employed an artist to engrave the Spirit-writings, which formed the principal theme of my first letter, and he succeeded in producing a very fair imitation, but what has that circumstance to do with the production of the originals? Nothing, whatever; and if I have been enabled to show that those manuscripts were really executed in the particular manner already described, you accomplish nothing by proving that the work might have been done in some other way.

It is plainly intimated in what you have written that, one of two hypotheses must be adopted in accounting for the 'imitations.' Either they are the voluntary work of the media, resorted to in order to promote deception, or they are unconsciously performed by the media—while they are in an abnormal state. You have assumed the latter hypothesis to be the true one, and have, therefore, resigned the privilege of resorting to the theory of fraud or voluntary counterfeiting, in any emergency.

I will now speak of the essential conditions on which the more remarkable "imitations" are ascertained to depend, that we may determine their precise relation to the question under discussion. It is known to all persons, who have made critical experiments in Animal Magnetism, that, the magnetic sleeper, especially in the intermediate stages between outward sensation and inward lucidity, is preëminently subject to the control of the magnetizer. In a greater or less degree the entranced ones experience all the emotions of the experimenter. Their sensations, thoughts, desires and actions, are not unfrequently one with his. To develop these results, two parties are of course required. First, a person to be imitated, who must sustain an active or positive mental-electric relation to the subject; Second, the imitator, whose condition is required to be one of complete passivity. These conditions are necessary to render the latter receptive of impressions from the former. When the relations are properly adjusted—and this may occur without inducing a state of coma, and even without direct physical contact—a union is established, through the vital aura or electric medium which pervades the living body. The nervous system of the subject is thus temporarily conjoined to that of the experimenter, when the impulses, thoughts and purposes, of the active or positive mind, are electrically conveyed to the sensorium of the subject, from which they react through the nerves of motion, and find expression in appropriate organic functions. Permit me to illustrate this part of my subject by an interesting example. The account from which the following is extracted, was originally published in the *Manchester (Eng.) Courier*:

"Having thrown two girls into the sleep, Mr. Braid sat down to the piano, and the moment he began playing both somnambulists approached and joined him in singing a trio. Speaking of one of the girls, Mr. Braid said, although ignorant of the grammar of her own language when awake, when in the sleep she could accompany any one in singing songs in any language, giving both notes and words correctly. Mr. B. requested any one in the room to put her to the test, when Mr. Schwabe played and sang a German song, in which she accompanied him correctly, giving both notes and words simultaneously with Mr. Schwabe. Another gentleman then tried her with one in Swedish, in which she also succeeded."

"JENNY LIND being present, now played and sang a slow air, with Swedish words, in which the somnambulist accompanied her in the most perfect manner, both in the words and music. Jenny now seemed resolved to test the powers of the somnambulist to the utmost, by a continual strain of the most difficult *rotundas* and *cadenzas*, including some of her extraordinary *sostenuto* notes, with all their inflections from *pianissimo* to *forte crescendo*, and again diminishing to thread-like *pianissimo*, but in all these fantastic tricks and displays of genius by the Swedish Nightingale, even to the shake, she was so closely and accurately tracked by the somnambulist that several in the room occasionally could not have told, merely by hearing, that there were two individuals singing—so instantaneously did she catch the notes, and so perfectly did their voices blend and accord. Jenny, having been told that the somnambulist might be tested in some other language, commenced singing 'Casta Diva,' in which the fidelity of the imitation, both in words and music, fully justified all that Mr. Braid had alleged regarding her powers."

I might furnish many illustrations of this singular faculty from the records of my own experiments, and from a variety of other sources, but this single example will suffice to indicate the general law, and the specific conditions, on which the phenomena depend. Here allow me to remind you that two things are indispensable to success in every experiment.

1. The somnambule must be *en rapport* with the particular individual—directly or through the mind of a third person—whose thoughts, words, and actions are to be imitated; and in no case will the subject personate, or especially regard, any one until this sympathetic union is established.
2. The proposed results must in no case transcend the individual capacity of the experimenter, since his powers of necessity determine the functions of the subject.

A superficial investigation will satisfy any one of the entire correctness of these propositions. Visit any number of susceptible persons; speak to them while they are abstracted from the sphere of their outward relations, and are in sympathy with another, and they will not regard you. This is always the case, and the fact indicates the existence of an absolute law. When, therefore, the somnambule begins to 'imitate,' or personate, an individual, it demonstrates the fact that the imitator is in communication with the person so represented. Now who, what, and where, are the parties personated? I answer, they are persons of all ages and countries. Are they always present in the body? No. On the contrary, individuals who departed this life many years ago, who were wholly unknown to the medium, and forgotten by all the members of the circle—if indeed they were ever known by any one present—are often announced by name, and the peculiarities of their persons, manners, business, habits of thought, and modes of action, are rendered with equal fidelity. Now, as the imitative subject can only represent the persons with whom he is intimately associated—in the manner already described—we are forced to conclude that the medium, in such cases, is *en rapport* with the spirit of the person represented. The argument may be thus briefly expressed:

1. The "Imitations" are produced by persons in a somnambule state, or while the medium is otherwise externally unconscious. *This you assume.*
2. Persons in this state can ONLY imitate, or personate, those with whom they are *en rapport*.
3. When, therefore, the dead, who are unknown, or forgotten, are thus represented, the fact proves the medium to be *en rapport* with the departed spirit.

This conclusion derives strong confirmation from a variety of incidental circumstances and attendant phenomena. The name and age, circumstances of birth, place, condition, education, disease and dissolution, and a great number of particulars not specified in this connection, are disclosed in words which all can understand, and, at the same time, the power that claims to communicate thus, through the medium, also acts on *dead matter* in a startling and truly wonderful manner. Indeed, a large class of these manifestations have never been successfully counterfeited, by minds in the body, and from their nature we are sure they never can be. I must emphatically deny that mortals, unassisted by spiritual agency, have ever been able to produce so much as a tolerable semblance of the real facts. A single example, under this head, will serve to illustrate the character of these representations, and, with the foregoing observations, must suffice in proof of their spiritual origin, until it shall become my province to lead in the discussion, when I shall have occasion to introduce others equally remarkable.

Last winter while spending a few days at the house of Mr. Rufus Elmer, Springfield, Mass., I became acquainted with Mr. H., a medium. One evening, H., Mr. and Mrs. Elmer, and myself, were engaged in general conversation, when—in a moment, and most unexpectedly to us all—H. was deeply entranced. A momentary silence ensued when the medium said, HANNAH B.—is here. I was surprised at the announcement, for I had not even thought of the person indicated for many days, perhaps weeks or months, and we parted for all time when I was but a little child. I remained silent, but mentally inquired how I might be assured of the actual presence. Immediately the medium began to exhibit signs of the deepest anguish. Rising from his seat he walked to and fro in the apartment, wringing his hands, and exhibiting a wild and frantic manner and expression. He groaned in spirit, and audibly, and often smote his forehead and uttered incoherent words of prayer. He addressed me in terms of tenderness, and sighed and uttered bitter lamentations. Ever and anon he gave utterance to expressions like the following:

"Oh, how dark! What dismal clouds! What a frightful chasm! Deep—down—far down—I see the fiery flood! Hold! Stay!—Save them from the pit! I'm in a terrible labyrinth! I see no way out! There's no light! How wild!—gloomy! The clouds roll in upon me! The darkness deepens! My head is whirling! Where am I!—"

During this exciting scene, which lasted perhaps half an hour, I remained a silent spectator, the medium was unconscious, and the whole was inexplicable to Mr. and Mrs. Elmer. The circumstances occurred some twelve years before the birth of the medium. No person in all that region knew aught of the history of Hannah B.—, or that such a person ever existed. But to me the scene was one of peculiar and painful significance. The person referred to was highly gifted by nature, and endowed with the tenderest sensibilities. She became insane from believing in the doctrine of endless punishment, and when I last saw her the terrible reality, so graphically depicted in the scene I have attempted to describe, was present, in all its mournful details, before me!

Thirty years have scarcely dimmed the recollection of the scene which was thus reenacted to assure me of the actual presence of the spirit. That spirit has since informed me that her present life is calm, peaceful and beautiful, and that the burning gulf, with all its horrible imagery, existed, only in the traditions of men, and in the fitful wanderings of her distracted brain.

I may here very properly conclude. Concerning the cases of insanity and the effects of drunkenness I will speak, if necessary, when I am able to perceive the point they are designed to elucidate. The examples, selected from history, in general, illustrate the fact that the mental forces sometimes converge and find an outward expression in the unusual power and intense activity of a single faculty, and that a variety of circumstances in life conduce to this unequal development and exercise. The facts are quite interesting in themselves, but wholly irrelevant, and their introduction, in this connection, is not the happiest indication of that maturity of thought which the profound importance of the subject demands.

Your concluding observations assure me that your tendencies are liberal and progressive, and they inspire the hope that you will yet see, in the revelations of the Present, new and tangible evidences of the soul's immortal life, and of the interest which the departed yet feel in the welfare of mortals.

Yours fraternally,
S. B. BRITTON.

LOVE CAN NEVER DIE.

BY FRANK GOLIGHTLY.

On receiving a communication purporting to be from a deceased friend.

No sound of mirth or joy is heard
Within our dwelling now;
Sadness is in each murmured word,
And gloom on every brow;
For one has left the lonely band
In bitterness to mourn,
And sought that dim, mysterious Land,
Whence there is no return!

Ah, how I miss that smile so bright,
So gentle and so true;
Those eyes, as radiant as the light,
And soft as Heaven's own blue;
Those music-tones of tenderness,
That had the magic power
To whisper hope, and soothe and bless
My spirit's darkest hour.

Yet, 'mid the changing scenes of life,
Its varied good and ill,
The presence of my angel wife
Seems ever with me still;
And when Sleep's spell is o'er me thrown,
I see her image fair;
Say, is it memory, alone,
That brings the vision there?

Must we surrender to the tomb
Friends that we hold so dear;
Nor feel that, in their Spirit-home,
They think of loved ones here?
Oh no, the form may pass away,
The casket shattered lie,
But the rich gem can not decay,
For Love can never die!

For the Spiritual Telegraph.

Modern Inspiration, at Mountain Cove.

MR. EDITOR: In June, 1851, in pursuance of spiritual direction, I commenced editing the *Spiritual and Moral Instructor*, in Auburn, N. Y., making that paper the organ of doctrines claiming to be transmitted to the earth by the spirits of Apostles and Prophets, through the mediumship of Mrs. E. A. Benedict and Rev. J. L. Scott. The paper was thus published until in the month of November of that year, when it was suspended by directions given from the source mentioned, and removed to Mountain Cove, Va., where it was to be continued.* But want of proper accommodations prevented the recommencement of the paper during my stay at that place, (about four months,) and I removed from thence, because of losing my confidence in the claims of the manifestation; thus leaving the subscribers of the *Instructor* in expectation of seeing the paper with my name connected with it, as before, and ignorant of my abandonment of the cause, and reasons for so doing. In justice to myself, I felt impressed to explain my position to those interested; and to subvert truth, it appeared to be my imperative duty to give the believers in Spiritualism, and especially those who looked with favor upon the movement in Virginia, a knowledge of some of its vital principles and claims—principles and claims which were hidden from many whose cooperation and "material aid" were sought for.

I therefore prepared the following article, stating as many facts as the space would admit, and in order to present it to the readers of the *Instructor*, submitted it to the *Mountain Cove Journal and Spiritual Harbinger*, published by James L. Scott and Thomas L. Harris, the former of whom, during my stay at Mountain Cove, was looked to as the authoritative medium, and is probably so still. The communication not having been published, I was not allowed to be understood by the readers of my own paper; and as the *TELEGRAPH* is probably read by nearly or quite all of the subscribers to the *Instructor*, and also to give your readers some knowledge of the spiritual movement in Virginia, I have taken the liberty to request you to publish the above mentioned communication, which is as follows, with the exception of some introductory passages which are omitted on account of length.

WILLIAMSBURG, N. Y., May 25, 1852.

Editor of the *Mountain Cove Journal*:

Wishing to address the readers of the *Instructor* with such an explanation of the reasons which induced me to change my relations with the so-called "Apostolic Movement" of Spiritual Manifestations, and that paper, as a small space will admit of, I present the following, having confidence that your courtesy and sense of justice will secure its publication:

TO THE READERS OF THE INSTRUCTOR.

Dear Friends:

In Auburn, the communications from the interior purported to be given by the "Circle of Apostles and prophets," the principal spiritual agent being "Paul," and Mrs. E. A. Benedict and Rev. James L. Scott the chosen and "apostolic media" for all which the "movement" recognized as a part of itself. There were many things connected with the development, while under these auspices, which might have given rise to doubts; but they were overbalanced, in my view, by instructions of an exceedingly lovely and intelligent character; so that I was, for the greater part, unwavering in my faith.

But at Mountain Cove, Apostolic instruction was superseded by a higher claim: Mr. Scott was declared to be a medium (and the only one) for the direct inspiration of God—that the Christ of God, and He only, inspired him. The more clearly to exhibit the character of these claims, and that I may not be charged with misapprehension, I will copy from a record of the words spoken on the 16th of January, by Mr.

* An impression is entertained by some of the subscribers of the *Instructor*, that I am responsible for the unpublished numbers of that paper for the period paid for by them; but this is erroneous. I was employed as the editor, merely, of the *Instructor*, and have been discharged from all responsibility connected with it, by the publishers.

Scott, when in an abnormal state, and said to be under Divine inspiration—as follows:

"Know, oh man, God purposed to redeem and proceed to the ultimatum; nor hath error power to overcome; for Heaven directeth redeeming energy upon the race, before which the powers of darkness, though they struggle hard—in their season appear to triumph—shall flee away. And know thou, that since Heaven hath chosen an external agent, special, for the disclosures, (Mr. Scott,) these utterances in direct inspiration, that from him who controlled all things, issued that law which prohibited spiritual influx being concentrated from the interior, to affect any interior impression and spiritual vision upon James, the chosen medium, without, in each case, direct permission from him who directeth this movement. Therefore, ever him a holy angel hath been appointed, not especially for his sake, but for the harmony, truth and consummation perfect, of the development. This law effecteth in the beings in the interior; and the angel defendeth against the power of darkness or designing spirits, nor suffereth the spirits of the just to control, unto utterance through him of their thoughts, save by permission. He, it is decreed, thus uttereth, is the chosen medium for inspiration, and God protecteth and proceedeth to defend; as also Heaven purposed to defend all who shall be called unto like stations. Whoso seeketh the destruction of this medium appointed of Heaven, opposeth direct the entire manifestation; thence warreth with God and not the medium."

And on the 31 of January, at a meeting of the circle, the following was likewise spoken by Mr. Scott:

"Dost thou believe? and what dost thou believe? Who thinkest thou called here? Who thinkest thou appeared to control? Who inspirer? Not an angel; for he is led—not a seer; for he is controlled—not created existence; for that is inspired. Who, then, thinkest thou, called thee to the mountain? who but a God inspirer? Believest thou the indication of these questions? Who is prepared for the coming of the Son of Man? Who is it that hath consecrated and yielded themselves, severing from every attachment to earth? Who hath submitted their dictation and design, entire, to him who ordereth this manifestation from the regions of intelligence perfected? Who doth not exercise external judgment, will and design? Who doth not violate that law by which perfect redemption shall be accomplished in fallen man? I AM THAT I AM inquired now of thee; and prepare to answer thou me! * * * Hear this and believe! None other than God thy Redeemer calleth for thee. None other than He who hath the keys of death and hell addresseth you through one of your number."

It will be perceived that entire infallibility is, in the above, claimed for the mediumship of Mr. Scott; as well as Divine inspiration, in its most unequivocal sense.

This claim I was not disposed to question, until I saw what appeared to be inconsistent with it. Misgivings were first excited in my mind by the fact that all revelations which admitted of being tested, consisted of such facts as were previously within the compass of the medium's external knowledge. For instance: in the month of December last, upward of thirty individuals, in different parts of the country, were addressed in the name of God, with an invitation to come to the Mountain, and consecrate to the cause their entire life, and yield their possession and stewardship of all external means; and as many more were announced, who should be likewise invited. And although it was declared that these addresses were delivered from the "Sanctuary of the Most High," by him who "holds the possession of all hearts," and who "upon the mountain of old, collecteth the chosen from afar," none were included in the collection but those whose names and faith were known (as he supposed) to the medium, in an external way; and to many of these the communications proved to be not at all adapted—some treating their invitations with contempt and unbelief, and one of the addressed being, at the date of the message's delivery, upon a bed of death. And, furthermore, many who had the fullest faith in the movement, and who wished to withdraw from the busy world to the quietude of "the Mountain," with an intense desire to serve God, and enjoy, as they believed they would, the most free and elevating intercourse and influence of pure spirits, were left unnoticed and uninstructed. This gave rise to the following, among other, queries in my mind: Are there none who desire to be guided by Divine Will, even among those who have the requisite faith in Spiritual Manifestations, except those within the exterior acquaintanceship of Mr. Scott? Or, if there are, must they be deprived of the blessings of the "sanctified mountain," because their names and faith are unknown to the medium? Or, if these, and other, messages were of Divine inspiration, could the AUTHOR not as well dictate individuals' names, with messages perfectly adapted to their condition, through a medium who was a total stranger to them, as to communicate upon any subject, especially as it was claimed that the precise words of each message were dictated? It may be urged by those in the faith that, in the wisdom of God, no occasion exists for my queries; that no communications are required at present, except those given; that, for Divine reasons, none should be invited except those who were; and that the want of adaptation in some of the messages, only appears to human reason. But I am, at present, of the opinion that it is unsafe to practice any requirement which is not perceived to be rational. And the above queries combined with all the knowledge I have on the subject, have convinced me, irrevocably, that the intelligence which inspired Mr. Scott, during my association with him at Mountain Cove, had not the ability to communicate, reliably, upon subjects beyond his knowledge and recollection; and therefore, claiming powers which it did not possess, was undivine. Though while I am compelled to believe these proceedings unreliable, the reader is requested not to interpret this conviction as implicating Mr. Scott in any intentional wrong.

I can not impose on the kindness of the Editor, by occupying as much room as is necessary to give a fair statement of my reasons for denying the claims of the movement in which I once had such strong faith; but presuming, under the circumstances existing, that I shall be allowed a little more space, I will merely relate a little of the great deal, which, in my judgment, utterly denies the claimed infallibility and Divinity of Mr. Scott's inspiration.

In December, an order was given, by the "inspiration," for a member of the circle to "engage as their agent in assisting to arrange their freightage, and bring to Mountain Cove, [from Kanawha Salines,] the goods, press and fixtures, already shipped, and necessary for the comfort and use of those now located." And at about the same time, a message was sent to Rev. T. L. Harris, at New-York, with instructions to bring with him, in the spring following, a power printing press "to the mountain sanctified and set apart as the place appointed for holy inspiration to revive and go forth in its majesty and glory for the redemption of man." Upon previous occasions, it was said, "Thou art come to the mountain; seek its permanent possession. Distrust not ability; for God holds the possession of all hearts." "This is thy home; the Lord thy God giveth it thee." "Lo this mountain God hath chosen; and whoso in heart seeketh, and in life practiceth obedience shall tarry thereon." During the month of December, and while the design

was still to continue at Mountain Cove, an address was communicated, to be sent to the subscribers of the *Disclosures and Instructor*, containing the following:

"The Spirit dictating the consummation of the redeeming procedure, directeth that the scriber and those interested in giving the disclosures to the world, also in leaving the *Instructor*—after grateful acknowledgment to the subscribers, for the patience manifested thus far, since the suspension for this short period of the publications—as external agents announce to them that this delay hath been caused by reason of the change of location and place of publication, from Auburn, N. Y., to Mountain Cove, Fayette County, Va., according to the purpose and direction of Him who now upholdeth and establisheth His revealed will, thence blest man with the prospects of the approaching salvation and harmony of the race. Soon these shall be resumed."

Much additional might be extracted to show that "the spirit" had unequivocally selected Mountain Cove as the permanent abode of the Pilgrims, and publishing location.

Though it was previously declared that external circumstances influencing the "movement" were "directed by the spirit controlling," in January external circumstances occurred, of a nature too unpleasant to be here mentioned, in view of which a change was ordered. At that time I was asked by Mr. Scott, in conversation with him, if an order had been given in the "state" (or his abnormal condition) for the press to be conveyed to the mountain. Not then remembering the order, which is already quoted, I replied that I had no recollection of it, and was impressed that it had not. Either the same or succeeding day, it was stated by "the spirit" as follows: "Do you know that the press was never ordered up here? It was never designed to be." The confliction was not immediately noticed; and on the 23d of January, after it was discovered that the order had been given, the following was spoken by the "inspiration": "The press having been safely landed, was ordered to the mountain," &c. Then, in pursuance of the designed change, it was said:

"He who seeketh to save the lost, and hath called the humble and obedient to the mountain, giveth special orders to those, who shall be moved as they are called upon to act, to retire from the mountain, taking forth the press. And go thou again, as thou art bidden, to a place appointed for thy retreat, and to which thou shall be guided by him who ordereth all things well." "Alas! alas! the time hath come when a messenger from the mountain goeth forth, shaking the dust from his feet, to make provision, in observation, for those who go with the ark."

Mr. Scott, another individual, and myself, were on that occasion directed to "go with the ark;" and others were likewise to be ordered. Within two or three days after this, the communication to the subscribers, above noticed—which had been put in type and the proof corrected by "the spirit," but not issued from the press—was altered to read as follows:

"This delay hath been caused by reason of the change of location and place of publication from Auburn, N. Y., to the land appointed of Heaven—the boundaries of which, the Spirit in due time expresseth to man—according to the purpose and direction of Him who now unfoldeth and establisheth His revealed will; thence blest man with the prospects of the approaching salvation and harmony of the race. When the center media, the external means chosen for the instructive disclosures from the interior, shall find rest where the Spirit directeth, these shall be resumed, from that point within the boundaries of the prescribed territory, dictated by the Spirit."

Thus it is seen, that "the spirit" had chosen Mountain Cove, as the permanent location for operations, calling it the "sanctified mountain," upon which the faithful should tarry, and which was "sanctified and set apart as the place for holy inspiration to revive," &c.; and then gave orders for three individuals (who were the same day declared to be especially obedient and faithful, and free from all evil motives or remissness of duty) to retire from the mountain; and a messenger was sent—"shaking the dust from his feet" as a testimony against the "sanctified mountain"—to make observations for a new Divine location. Directions had been given for the transportation of the press to the mountain; these directions denied, then confirmed, and orders issued for a removal forthwith.* It was declared that the location and place for publication had been changed from Auburn, N. Y., to Mountain Cove, Va., according to the purpose and direction of God, from which place the papers were soon to be resumed; then stated that the change was made from Auburn to some other place, in due time to be designated—although understood to be in the vicinity of Point Pleasant, Va.—according to the same purpose; and that the papers should be resumed, not "soon," but when the media should find rest.

These and similar counter-communications—which denied the existence of the reminiscence, discretion, prescience, and general manifestation of consistency, which were assumed, and should have characterized an elevated spiritual agency, much less Divine—convinced me that the claim of Divine inspiration was unfounded; that no holy angel had been stationed over Mr. Scott for the harmony of the disclosures; and that he was liable to the same fallibilities with all other media. Many other confessions, combined with the facts that the "inspiration" conformed itself to availabilities and the opinions of those whose support was most requisite for external success; that the predilections of the medium were favored; and that those who had once formed a belief in the claims of the movement, were positively forbidden to criticize any thing dictated by the inspiration, aroused me from my negative relation to it, causing me to critically research, from my first connection with it, the whole movement, including its theological instructions. The result of this was, the discovery of what appeared to me, many discrepancies and fallacious teachings, which had before escaped my notice; and by removing the covering which had appeared harmonious, revealed beneath what I in candor consider a mass of discordance and misrepresentations; and forcing upon me the conclusion that the controlling power of the intelligence, including the theology which I had believed to be Divine, originated in a source perhaps partly spiritual and partly human, but which in no case was entitled to absolute confidence.

In this state of mind, I severed my connection with the "Apostolic Movement" and withdrew from Mountain Cove; since which time I have become increasingly conscious of the wisdom of my change, and of the erroneous claims of the movement.

In relation to the doctrines of the *Instructor*, and the exclusion of correspondents of different views, let me excuse myself because of having been entirely controlled by the intelligence which guided the movement; and while I claim no credit for that which is worthy of approbation, I disclaim all further responsibility for that which I now reject.

* This last order is either countermanded or disregarded; for the press still remains at Mountain Cove, and papers are issued from that place. So, that location was chosen by the so-called inspiration, abandoned in intention, with an order for a removal forthwith, and the last order violated by their remaining stationary.

And now, dear reader, let me bid you adieu. To all of you, I entertain the strongest friendship, which I hope to have reciprocated; and to many of you I have become attached by chords of affection which can never be severed. But while I have honestly strove for your own and universal good, I regret that I have been dictated by a mistaken movement, and have aided in sustaining a cause not founded in eternal truth. Or, if by my own weakness, I have lost confidence in a Divine Institution, may my influence have no weight in deterring you from its support, and may I soon be led to discover my misapprehension and "return to my Father's house." And in any event, may uninterrupted intercourse with our spiritual friends soon be enjoyed; and ignorance and sin, with their long catalogue of sad effects, be speedily dissipated by the triumphant and glorious march of Divine love and wisdom. Yours, in the love of Truth,

I. S. HYATT.

Manifestations in the Right Quarter.

A recent number of the *Puritan Recorder*, in an article characterized by a want of fair argument, gave an objection to Spiritual Manifestations, that they came in many instances to Infidels. I would ask, to whom should they come, if not to such? They come to convince of truth—they come to open the eyes of the blind—to open the prison-doors of error—to unloose the chains of unbelief. Hundreds, doubtless thousands, of our fellow-men who once disbelieved in the immortality of the soul, are now, through this instrumentality, rejoicing in its truth. God calls sinners, not the righteous, to repentance, and if this mighty demonstration of His goodness, this overwhelming flood of light, mercy, blessing, and immortality comes to dissipate the shades of unbelief, shall we use the fact as an argument against its truth?

(Chelsea Union.)

SPIRITUAL TELEGRAPH.

WE shall endeavor, in this paper, not to force opinions upon any one, but simply to suggest inquiries, that all may investigate, and think for themselves. We shall neither prescribe limits for others, nor erect an arbitrary standard for ourselves. While it will strive to avoid all acrimonious disputations, it will tolerate the most unlimited freedom of thought, imposing no checks except when liberty is made the occasion of offense. It shall be free indeed—free as the utterances of the spirits—subject only to such restraints as are essential to the observance of those friendly relations and reciprocal duties, which, with the very current of our lives, must flow into the great Divine Order and Harmony of the Race.

It is hoped the character and price of this paper will be sufficient inducement to many friends of the cause to take several numbers for gratuitous circulation.

The immediate and earnest cooperation of friends in all parts of the country is invited.

The *Spiritual Telegraph* is edited by S. B. BRITTON, and published weekly, at \$1 50 per annum, payable in advance. All communications should be addressed to

CHARLES PARTRIDGE,

No. 3 Courtland street, N. Y.

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