



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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Volume I.

NEW-YORK, SATURDAY, OCTOBER 23, 1852.

Number 25.

Principles of Nature.

JESUS CHRIST.

His Position in the Universe.

To the Editor of the Telegraph:

As different accounts reach us from the Spirit-world, touching Jesus Christ, the Savior, I am induced to furnish for your columns a brief digest of conversations held with various spirits on this point, and extending over a period of between two and three years.

I will premise that I commenced my investigations in the field of modern spiritualism, a member of an orthodox church, and with orthodox beliefs on the subject of the Trinity. The first replies I got, touching Christ, were, in general terms, that he was the Son of God. On pressing the point with varying questions, myself with others, were told, that he was *divine*; that a *perfect man is divine*; that we are *all sons of God*, &c. With some pains, I got in communication with what purported to be the spirit of the Rev. Dr. K., formerly Professor of Theology in the — University. His opinions in life were orthodox. He would not admit that he had changed them since his demise, but said he had *deepened* them. I asked him in what particular. He replied, particularly as respects the Trinity. He now regarded the *oneness* of the Three, as the important point, rather than the *threeness* of the One. The inquiries I desired further to make, he declined answering. This was in the fall of 1850; and it was not far from this time that I understood the spirit of the eminent Dr. C., who was a Unitarian in his lifetime, to say, that he now considered Christ divine, in a more exalted sense than he had preached him. At a later period I listened to a most subtle and profound dissertation; indeed, several of them, on the Philosophy of Nature, on Man, and on the Bible and its doctrines, made through a highly educated clairvoyant. The Bible was represented, by the spirit communicating, as an excellent book, containing much valuable truth, indeed, more than any other work; in a certain sense it should be considered inspired, and the extent of the inspiration was described as follows: All truth emanates from the Deity; and first pervading the inner heaven which surrounds his throne, passes thence successively through innumerable circles, of less and less refined intelligences, until it finally reaches this earth. But in each retrogressive circle, it undergoes a modification to fit it to the comprehension of grosser and grosser minds. Through this channel did the Bible come; so that its teachings, after all, could only be regarded as an approximation in the direction of truth. This spirit represented Christ, I think, as a model man; sent into the world that mankind might have a perfect pattern for their imitation; and this *patternship* constituted him the Savior.

Such, for many months, was the character of the information I obtained from spirits, on the great questions of life; with one startling exception. On a certain evening, I was told by a friend, who was engaged with me in investigating, that he believed himself in communication with a very elevated spirit. Though it may seem pretending, for the sake of precision, I will name the spirit. It purported to be the Apostle Paul. After a little, my friend giving way at my request, I asked this spirit if he had any message or counsel for me. His reply was as follows:

"Let your affections go up continually to God, and flow out in active benevolence over all mankind. Trouble not yourself about the philosophy of the world."

The following questions and answers succeeded.

QUESTION.—"Is Jesus Christ, God?"

ANSWER.—"The supposition that there is more than one God is ridiculous. Jesus Christ is God."

Q.—"Are Swedenborg's interpretations of Scripture correct?"

A.—"In the main they are correct. When Swedenborg relied upon himself, he erred."

Q.—(By a lady.) "Was Swedenborg inspired?"

A.—"It was a sort of inspiration."

Still, with this exception, my communications from spirits continued mostly to maintain the opposite philosophy, as to the position of Christ. Deeply sympathizing with reformers and progress of men, I and my associates most frequently found ourselves in connection with a class of intellectual, rather than religious spirits; who assuredly gave us some noble truths, and beautiful pictures of an advanced condition of society, depending on a progressive development of the race. But I was again startled. I was in communication with what professed to be the spirit of a very dear relative, when the following conversation ensued:

SPIRIT.—"This communicating with spirits is attended with very great danger!"

QUESTION.—"Why?"

S.—"You do not know enough about the subject to avoid being deceived."

Q.—"Are there evil spirits having access to us, who desire to injure us?"

S.—"Not so much that, as that they desire to use you for their own purposes; just as unprincipled men on the earth desire to use one another to accomplish their objects."

A spirit claiming to be that of the late Dr. Chalmers, here presented himself, and affirmed the truth of this word of warning, and gave it emphasis. I have known a like caution given to one or two others, which to me is a very convincing proof, at least, that all the spirits with whom communications are held, are not evil.

It was, I think, about March, 1851, that I first got in communication with the spirit of a gentleman, in whose welfare I felt a very great interest. He died more than thirty years ago, in my boyhood; was a kind-hearted benevolent man, of good intelligence, and a Universalist. The channel, on the occasion, was a very good impressible and seeing medium, who knew nothing of the person after whom I was inquiring. I asked this spirit if he was happy. He replied, with some hesitation, that he was. I asked him to describe his condition. The medium declined to communicate the reply. I pressed him to do so; and with the remark, that the spirit with whom he was *en rapport* seemed not positively unhappy, but depressed, he gave me the following as his words:

"Poor, poor, poor mortal! Doubt and unbelief!"

The scene of deep interest which ensued, one of the most interesting of my life, I can not stop, in this connection, to describe. Suffice it, that I learned from this spirit that he found it very difficult to exercise a personal faith in the Lord.

Something more than a year afterward, having learned that this spirit was in a better condition, I sought another interview with him. He informed me that he had passed from the fourth to the fifth sphere; that he found himself surrounded with familiar objects, but refined—hills, valleys, trees, rivers, birds, animals, &c.—that the substance of that sphere would be perceptible to my senses, if I were there; and that he was now happy indeed. I reminded him of his religious sentiments while on earth,

which I had imbibed from him at an early age; and that, if my impression was come at, he then regarded Christ, in the Trinity, as inferior to the Father. He said I was correct, but that he had changed his opinions. He now considered Christ as God. I asked him if God the Father absolutely took on himself a human form, and became a denizen of the earth. He did not like the phraseology, and declined subscribing to some other formulas I presented. He agreed to the following: "God manifested himself in the flesh, through Christ." He expressed the opinion that all mankind would ultimately be saved.

A large number of spirits have declared to me that Christ is God; indeed, there has hardly been an exception to this now for many months. Even those who say they are not his servants, that they have not been redeemed by him, and owe him no allegiance, often affirm it. The language of most, however, is, "I was a sinner; I am a sinner no longer; I did not save myself, but was saved through the atonement of Jesus Christ; and made holy and happy by the blood of the Cross. Glory be to the Lord for his love, and kindness, and mercy to fallen man!"

The more general declaration of spirits, good and bad, (for several have acknowledged that they were bad, and that their object was to deceive,) to me, has been, that all the race would finally be saved. Some have said that *progression* was the law of the Universe; and that those who enter the penal spheres, start in the next life, as it were, only a little lower down in the class. Others have said that the day of probation was continued in the next life, and that sinners could repent at any time, and receive forgiveness through Christ. But to these views also, there was at length a startling exception. One, calling himself the Prophet Daniel, on being asked if all mankind would finally be saved, made the following reply:

"We do not know. I approach the question with great solemnity and awe; and am last in gazing into the future upon it. We are obliged to rely on the spirit of prophecy as you are; and those who profess to know are either self-confident spirits, or they mean to deceive. If I say, I hope, I must also say, that I know of no substantial basis for the hope."

For several months past, I have taken great pains to collect the testimony of the most elevated religious spirits on these great religious questions. The following, professing to have come from Luke the Evangelist, may be taken as the opinion of the class to which he belongs.

"The doctrine of universal progression and development in the direction of good, as at present taught among men, is not the law of the Universe. It can only apply to the redeemed spheres. Some, indeed, do pass upward from the penal spheres, (and there is nothing to prevent all doing so, but their persistency in evil,) still this is exceptional rather than universal; the tendency of spirits in those spheres, is to sink deeper, rather than to rise. Whether this will always be so, can not be told; for it depends on each fallen spirit to say when, if ever, he will give up his hostility to God."

In reply to the question whether he indulged the *hope and expectation* that all the race would finally be saved, this spirit said: "I do indulge such hope and expectation; but the result is necessarily involved in obscurity and doubt. The only question is, whether those in rebellion will ever be willing to yield their allegiance to the Lord."

Several spirits have informed me that there is no escaping from the penal spheres without suffering the full penalty for transgression; that the Lord himself does not inflict the

penalty; it is the necessary consequence of transgression, and is inflicted by the transgressors on each other, and can only be avoided through the ransom provided by Christ.

The religious spirits treat the Bible with great reverence. They declare it to be the word of God, and inspired; and that our version, with some slight exceptions, is correct. They very generally regret, however, that we read the Scriptures by the lamp of tradition, rather than by the light of their own simple language and spirit, which is the spirit of God. They say its teachings are very poorly understood. They have little reverence for sectarianism; insisting on a religion of the heart, rather than the head.

Several different spirits, claiming to be the spirits of eminent Christians, ancient and modern, have given me an explanation of the discrepancies in the theology of the Spirit-world, substantially as follows: Those who inhabit the penal spheres, as they receive no direct chastisement or restraint at the hand of the Lord, but are free to seek after happiness in their own way, are disposed to represent themselves as happy; and having thrown away the redemption of Christ, they mostly assume and advocate the doctrine of universal progression for the race. This doctrine, but servient to salvation through the Lord, has also its advocates in the redeemed spheres. Those on the religious and intellectual planes can not see alike. The natural order in the development of mind is, that veneration, or love to the Deity, should be the ruling organ; and that all the other organs should rally around it as their general-in-chief. This, however, is by no means the case, even with all good spirits. Some have love to man as the ruling faculty, and others the intellect. Those in whom any other organ is superiorly developed, above their love to God, can not fully appreciate religious subjects, any more than he in whom tune is deficient, can properly judge of, and appreciate music. Hence arise differences of opinion, which are not fully harmonized, even in the seventh sphere; and the Celestial Heavens beyond are divided into three, according to the predominances of a particular love; the inner one being the abode alone of those in whom love to the Lord is supreme.

J. R. ORTON.

BROOKLYN, Oct. 1, 1852.

"The Real and the Ideal."

GREENFIELD, HUNTON CO., O.,
Oct. 12, 1852.

DEAR BRO. BRITTON:

The Realist and the Idealist have, from the earliest period of philosophical inquiry, been reputed *essentially* antagonistical. But this, I believe to be, the Era of Reconciliation; for, these antagonisms (?) are being merged in *essential unity*; and the unitive maxim is, that God alone is *essential Being*, Will, Power, Substance, and intelligence. God is Omniscience, &c. Omniscience does not, as Theologically expressed, *belong* to God.

Bro. Hewitt, in the last TELEGRAPH, is at variance with the unitive axiom, in that he attributes to Man a creative intelligence *distinct* from God. The Real, he says, is *contradistinguished* from the Ideal, in that it is the sphere wherein "God is represented;" and the Ideal the sphere wherein Art is symbolized. God, he says, creates the Real, and the Soul "projects" the Ideal, therefore these are *dual* spheres.

Again: "The soul itself is God's work." The Soul, then, must belong to the Realistic sphere, for God surely, is "represented" in the Soul. The Soul then, being the God "represented," can "project" nothing but represen-

tations of God—can "project only that which is Real!"

Art then is real, for Art has been defined to be a "projection" of the Soul. Unless the term Real, be used in the contracted sense in which it signifies only the *sensational*—in which it becomes at once *unreal*—I can not see how their obvious indistinction has come to be overlooked.

From God all things are Real. From Man—because conditional in Time and Space—a part only is Real and a part Ideal. To man a mill-stone is real, while a thought is ideal. To God both are real! God can "project" that only which He is. So, likewise, the Soul. The acorn "projects" the oak, but the thing "projected" is, in *essential being*, the acorn. Conditions change. Nature is permanent. "The Soul projects an engine," which, says Bro. H., is ideal, insubstantial. If the thing "projected" from the human Soul be ideal, then, the thing "projected" from God, viz: the human soul, itself is Ideal, for the soul "projects" only that which it is, which, being "projected" from God, must of course "project" that which God is! Bro. H. says again: "God made the marble, ergo, the marble is real! True, but God made 'all things'—thought included—ergo: all things, thought included, are Real!"

"If that which shadow seemed be substance called For each seemed Either!"—MILTON.

Yours truly, ANON.

A Strange Story of Clairvoyance.

A Paris correspondent of the Washington Republic tells a strange story. At present, Alexander Dumas is publishing in La Presse a history of himself. In the last number he furnishes an episode which was attracting much attention. It is known that he possesses a strong magnetic influence over all persons on whom he exerts it:

On one occasion, in the year 1848, says the *Feuilleton*, he magnetized a young girl of eleven years of age, and obtained from her, in the presence of fourteen witnesses, the following information: That the republic would neither be consolidated by Lamartine nor Ledru Rollin, but that it would last several years; that after the President, would come Henry V.; that he would enter France from Italy by Grenoble; that from there he would proceed to Lyons, where he would be received by a deputation of working-men. From there he would advance to Paris; that some fighting would take place, but no great harm would be done; he would enter Paris by the faubourg St. Martin; that his present wife, by whom he can have no children, would die of consumption; that Henry V. would determine to marry one of the people, and would choose a girl named Leontine, the daughter of a cabinet-maker, living in the faubourg St. Martin, No. 42; that he would have two sons; he would call them Henry and Charles, as those named had brought too much of unhappiness to those of his family who had borne them; that he would name the eldest one Leon. Henry V.; after a reign of eleven years would die from pleurisy, taken from drinking cold water in the field of Germain; that Alexander Dumas' own son would warn him to beware, but that the destinies of fate must be accomplished, and that Leon I. would succeed to the throne of his father. Beyond, the clairvoyant declared she could not see, and was awakened from her prophetic sleep.

When it was found that the *Presse* was not warned or seized for thus rending the veil supposed to overhang the vista of futurity, the *Feuilleton* was copied far and wide. It will be read by many millions of people, as several hundred thousand copies have already been printed.

NEW-YORK, SATURDAY, OCT. 23.

THE DISCUSSION.—We regret that, by some means, the fourth letter from Dr. Richmond was delayed on the way, and did not reach us in time for this number. It is now in hand and the Discussion will be resumed next week. We trust that no interruption will occur hereafter.

"TWO YEARS WITH THE SPIRITS."

MR. SUNDERLAND'S CHARGES.

Many of our readers may be aware that Mr. La Roy Sunderland is the author of the articles under this head, which appeared in several of the earlier numbers of the TELEGRAPH. If any were left, for a season, to conjecture the source of the papers referred to, they must be informed ere this, since the writer himself has asserted his claim through various public and private channels. A late number of the *Christian Inquirer*, (Unitarian paper of this city,) contains a letter, addressed to the editors, in which Mr. Sunderland discloses the fact of his authorship, and virtually charges the TELEGRAPH with making public professions of freedom which it privately and practically repudiates. We extract the following from the letter published in the *Inquirer*:

"For nearly three years past, I have devoted my entire time and labors to an investigation of the so-called 'Spiritual Manifestations.' One year and a half I published and edited a periodical (at considerable cost to myself) designed to aid in this inquiry, and in its columns all parties were permitted freely to express their views of these things in their own way, without let or hindrance from me. And now, whether, indeed, I am 'a spiritualist of the most enthusiastic order' or not, may be determined with better justice, perhaps, when it shall become known that my views of 'spiritual manifestations' are not admissible into the SPIRITUAL TELEGRAPH, published in your City. That paper, to be sure, professes to 'tolerate the most unlimited freedom of thought' on this subject; it declares its columns 'free indeed'; 'free as the utterances of spirits.' And yet, in the same number which contains these professions in favor of free discussion, I am 'stopt short' in my narrative of what I know and believe of these so-called 'spiritual manifestations.' (See SPIRITUAL TELEGRAPH, August 14, 1852, 'Two Years with the Spirits.')

We have earnestly desired to avoid any further reference to this subject, for the reason that we can not but regard the course of Mr. Sunderland as uncourteous and unjust, and we dislike to speak of others in terms of reprehension. For more than two months past we have been intimately acquainted with his efforts to disparage our labors in the management of a public journal, and his attempts to hedge up the avenues to our success have been disclosed to us from reliable sources. Hitherto we have remained silent, hoping that some other agency than our own, might conspire to awaken Mr. S. to a lively sense of his continued injustice and our forbearance. But in this we have been disappointed; and now, in order to obtain relief from any further annoyance we beg leave to submit the following statement, embodying the facts and reasons which have determined our course:

When Mr. Sunderland proposed to publish, through the columns of the TELEGRAPH, the results of his experience during two years intercourse with the Spirits, we offered no objection, but cordially seconded his wishes by commencing the publication of the same. From the contents of a private note, as also from the title of his papers, and the character of the initial number, we had no reason to presume that the author of "Two years, &c." would in any manner, abuse his privilege. It will be remembered that the series was continued as far as number three, though the last article published did not contribute essentially to realize, either the writers' proposal or our expectations. On examining the fourth number, of what Mr. Sunderland was offering to our readers, as his personal experience, we found it to be a lengthy, captious, ill-timed and—we thought—ill-tempered, criticism of Mr. Hammond's two books. Our deliberate conclusion after a careful reading was that, it not only involved a total departure from the course marked out by Mr. S. in the beginning, and distinctly implied in his title, but that it was unjust, offensive, and wholly incompatible with the spirit and objects of the TELEGRAPH. We deliberated for some days, but found our first conviction materially strengthened. Accordingly, we wrote to Mr. Sunderland, stating the reasons which prompted us to stay the publication of the remainder of his series. We have not space to embody that communication, at length, in this connection. The following considerations were among the reasons assigned, and to which Mr. S. has not vouchsafed the slightest notice.

It was urged that the author of "Two years &c." had proposed to relate his own experience and that long criticisms of books, written by other men, formed no part of that experience; that he had abruptly broken off the narrative of what was personal to himself, and commenced as a literary reviewer; [without so much as inquiring

whether we were in want of any one to act in this capacity,] that the reviewer could no more claim the works of an author, as part and parcel of his personal experience, than we, or any one of our ten thousand readers, could set up and sustain a similar claim. Moreover, it was urged as a prominent reason for suspending the publication of the series, when and where we did, that Mr. Sunderland's fourth number would not be interesting to our readers, a large portion of it being made up of garbled extracts from Mr. Hammond's books, consisting of a few words in a place—often only three or four words—taken from their connection, and employed in such a manner as to express no idea, but merely to illustrate some real or fancied inaccuracy in language. We assured Mr. Sunderland that such a review was not only foreign to his alleged purpose, and the objects of the TELEGRAPH, but that it was unjust to Mr. Hammond, and also that it could not interest the reader any more than so much matter extracted from the dictionary. To these and other reasons, Mr. Sunderland deigned no reply. At that time, it was not our intention to close our columns to any contributions from the same source, which might be measurably free from similar objections. Subsequently, we received a private note from Mr. S., requesting us to publish such other portions of his papers as were not exclusively devoted to literary criticism. By this time, however, we were so far initiated into the mysteries of Mr. Sunderland's course as to deem it advisable to make his request a matter of some deliberation.

Immediately after, the author of "Two years &c." learned that the fourth number of his series would not appear in the columns of the TELEGRAPH, he commenced writing private letters to his friends in various directions, in which the facts of the case were wholly perverted to our injury. We have the evidence before us that he has been thus employed—how much of his time we can not say—since about the beginning of August. Several of the parties, whom Mr. Sunderland ventured to address, were not so deeply enlisted in his cause as to be insensible to the impropriety of his course. Hence, while the "indignation" of some "boiled over" at the recital of his wrongs, not a few failed to perceive in what the wrong consisted. Such were otherwise affected, as appears from the details of private correspondence now on file in this office. To illustrate the character of Mr. Sunderland's letters to his friends, we copy a portion of one addressed to a gentleman who resides in another State. The person addressed forwarded the original and we copy the following from

MR. SUNDERLAND'S PRIVATE CORRESPONDENCE.

"Do you read the SPIRITUAL TELEGRAPH? Well, under the solemn pledge of freedom, at the head of the editorial columns, made from week to week, I commenced an account of my 'Two years with the Spirits,' supposing, of course, that I should be permitted to give my name at the conclusion, as I promised in the first article. But vain hope! Three articles were issued, as you may have noticed, when suddenly I was choked off, gagged, and thrust out of the paper! A private letter from the Editor informs me that he will publish no more! I had sent him seven articles in all. Call you this, free discussion? And so it seems a class of spirits have control of the paper who are unwilling to be examined! And is not this the way to render error immortal! Get a notion stereotyped in your brains and then refuse to have it examined! And this is Progression! Long stories can be published in the TELEGRAPH about 'Mesmerism,' and longer ones from 'Apocryphal Spirits,' 'Tom,' 'Dick,' and 'Harry,' or the Lord knows who, but as to any more articles from that Sunderland, it won't do, says Mr. Britton."

I only ask the privilege of narrating my experience with the whole subject, in all its parts. But the TELEGRAPH folks say, No! Dear —, what do you say? Yours truly, LA ROY SUNDERLAND.

We might make extracts from other similar communications, but the above will suffice to exhibit the general character and obvious design of the whole. There are several points comprehended in the foregoing extracts which require to be briefly noticed. That 'all parties were permitted to freely express themselves, in their own way, without let or hindrance'—in the paper formerly edited and published by the author of "Two years &c."—is doubtless true, and to this largest and loosest liberty—which led to much personal and unprofitable discussion—Mr. S. probably owes the failure of his paper. We know of many who discontinued the *Spirit World* for this very reason, and no other; and we trust we shall afford no just cause of complaint if we avoid the rock on which others have split. The author of "Two years with the Spirits"—at the same time that he intimates that a class of Spirits have control of this paper who are unwilling to be examined—is probably aware that the TELEGRAPH is entirely subject to our control, and we may add, for the instruction of the uninformed, that we are not only quite willing but altogether prepared for examination. The apprehension that error will be immortalized, if the author of "Two years &c." is not permitted to go on in his own way, may provoke a smile among the incredulous, while those who indulge in similar fears, probably misjudge concerning the possible indestructibility of error, while they over-estimate the powers of the Reviewer. All that Mr. Sunderland says, in his numerous communications, to us and to others, about the illiberality of the TELEGRAPH,

and its alleged opposition to free thought and free discussion, is so much empty declamation, since we have never declined publishing any article from Mr. S., or from any other person, because it inculcated ideas at variance with our own. For what purpose, then, does Mr. Sunderland disguise the facts, and—in his letters to his friends—assign reasons for our course which we have never sanctioned? Why assure them that, he only asks the privilege of narrating his Experience, and that we say no, when the fact is precisely the reverse of this?—we said no, because Mr. S. did not narrate his Experience, as he had proposed to do, but undertook to fill our columns with protracted reviews and personal criticisms.

To render it abundantly evident that Mr. S. has no righteous cause to complain, that he has not been fairly treated, we may further observe that, we declined publishing an article from Mr. Hammond, which was directly provoked by the unjust criticisms, of the author of "Two years &c." We also declined publishing a number of well written communications from the friends of Mr. H., all of which were elicited by Mr. Sunderland's articles. Mr. Hammond, and his numerous friends, had the politeness and good sense to accept our reasons, and to acquiesce in the necessity which denied their being heard in a personal controversy, which could only have poured a flood of bitter waters, through a channel set apart and consecrated to the purer elements of good and truth. It will be seen that, in rejecting a portion of Mr. Sunderland's contributions, we have enforced no rule which has not been as rigidly applied to those whom his freedom had already offended. Moreover, we believe that, in this whole affair, we have disappointed no one so much as the author of "Two years with the Spirits."

"For none more likes to hear himself converse"—while we are abundantly assured that our course has been most cordially approved by a large majority of our readers.

Mr. Sunderland, in his numerous communications, public and private, appears to take special satisfaction in quoting from the advertisement of the TELEGRAPH, such expressions as the following: "We shall neither prescribe limits for others nor erect an arbitrary standard of our own." * * * "It [the paper] will tolerate the most unlimited freedom of thought." * * * "It shall be free indeed, &c."—which he italicises, and labors to make it appear that we have been false to the public, in that we have violated these pledges. Now let us make a like number of quotations, all taken from the same connection, emphasize them, and see how the case appears. "It [the paper] will strive to avoid all acrimonious disputations." * * * imposing no checks EXCEPT WHEN LIBERTY IS MADE THE OCCASION OF OFFENSE." * * * [Its freedom shall be] 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." We here submit to the judgment of the reader to say whether our word does not sanction our deed. We can furnish the most abundant evidence to prove that Mr. Sunderland used his freedom, even in the third number of his series, in such a manner as to give offense, not only to Mr. Hammond and his particular friends, but to disinterested parties. In suspending the publication of his articles, therefore, we did but redeem the promise, made to the public, to impose a salutary check whenever liberty is made the occasion of offense." This pledge we shall continue to regard with the strictest fidelity.

In conclusion we have a word to say about the 'freedom of the press.' We do not understand the words to imply that, every man has a right to publish all, and every thing, that his interest or caprice may dictate, without reference to the judgment of the editor, the interests of the publisher, or the demands of the reading public. Such a construction would leave us at the mercy of every empty aspirant for literary honors who might wish to advertise himself. The vendor of quack nostrums, too, might claim the right to be heard, in behalf of drugs and sick people! why not, when the paper is free? Neither do we acknowledge that the conductors of a paper, devoted to free thought, are bound, by any principle of common justice or common sense, to publish more matter than the columns of such paper will contain.* Nor are the proprietors of a public journal to be denounced as the enemies of freedom, because they will not publish protracted and unprofitable criticisms to gratify others, when they are not accustomed to give place to similar ones of their own. We suppose, however, that the liberty of the press means something, and among the things most distinctly implied, is the right of the editor to select, from the mass of accessible materials, such articles as, in his judgment, will be most interesting to the reader. And will not this freedom, as properly defined and understood, fully authorize us to decide when we are in want of a literary reviewer? and shall we not have a voice in the selection, without being stigmatized by an unsuccessful candidate as the enemies of freedom? If we may not de-

* We have not the requisite space for more than about one-half of the communications that are sent to us for publication, hence a large number must inevitably be rejected.

cide a question of this nature, then, indeed, does the liberty of the press involve the most abject slavery, of the very parties who are personally held responsible for its influence.

Will the reader pardon, for once, our occupying so much space with such a subject? It was due to the TELEGRAPH that the facts and our reasons should be made known. We have said what appeared to be necessary, and design, on our part, to avoid all allusion to the subject hereafter. We earnestly desire to cultivate the most amicable relations with all men, and especially with those who profess to be interested in kindred pursuits. This desire for peace prompted us to discontinue the publication of "Two Years with the Spirits," as quietly as possible, without mentioning the name of the author, which was then unknown to the public. We took this method, because we thought it least likely to engender hostile feelings. The desire to conciliate has induced us to remain silent, on this subject, during the past two or three months. But indulgence, thus far, has seemed to prompt new efforts to coerce us into submission, and an abandonment of our just prerogatives. For this reason we have been constrained, at last, to write as we have. There are a few things that we yet prize as we do our peace, and among these we reckon our principles. But we have done, and this is the sum of our defense. Wherein have we profaned the sacred principles of liberty, or sinned against our brother?

"FINDEN'S BEAUTIES OF MOORE."

This splendid work consists in a series of PORTRAITS OF MOORE'S PRINCIPAL CHARACTERS, engraved in the highest style of modern art, from paintings by eminent masters. The first number contains—beside the Vignette, which is a most elaborate specimen of its kind—"The Sleeping Beauty"; "Young Jessica"; "Love's Summer Cloud," and "The Morning of Life." The portraits were engraved expressly for this work, under the immediate supervision of Mr. Edward Finden, and are accompanied with a memoir of the Poet and descriptive letter-press. In the exquisite delicacy of the Portraits, and the general artistic and mechanical excellence of the whole, genius and money have been unreservedly employed, and the work is certainly not surpassed by anything we have yet seen from the English press.

We esteem it a privilege to countenance and encourage every enterprise that promises to refine and elevate the soul, by bringing it into companionship with all the Beautiful. Every grand and glorious object in the realms of Nature and Art—the imagery of earth, and sea, and sky; the human form and face divine—instinct with life, passion and thought, or smiling in marble elements and on the canvas—have all a divine ministry, to elevate human thought, to inspire a love of the Perfect, and to fashion within us a divine Ideal. Thus it is, that images of beauty refine the soul. We 'become a part of that which is around us,' and we grow, evermore, like the objects with which we associate, by a law that modifies and adapts all natures to the world in which they have their being. As the silent stars, seen in the ethereal deep, reflect their luminous beauty on the cold earth, and the gloom of the solemn night, so each ray of light, all graceful forms, every tone of gentleness and word of love, are mirrored in the mystic depths of the spirit, and their light flows back to the spheres of the visible, and flashes on the vision like the glory of transfiguration!

It will be perceived that we are not among the number of those who deem it irreligious to foster a love of Beauty; we rather deem it irreligious not to do this; since, in our highest admiration, and especially in all our efforts to invest outward objects with this peculiar charm, we become 'imitators' of the Divine Artist, who "made everything beautiful in his time."

The lover of the beautiful, and the worshiper at the shrine of Art, will look with pleasure on "Finden's Beauties of Moore."

The Spirits at Saratoga.

A friend, "B. J. B.," at Saratoga Springs, writes us that the Spirits are beginning to manifest themselves, in earnest, in that village, and that public attention is being summoned to the subject by frequent occurrences, which illustrate the presence and power of these viewless visitors. Several persons are beginning to exercise the faculty of inward sight, and according to our correspondent "have exhibited the clear-seeing faculty to such an extent as to describe, accurately, the persons of the departed, even when the individuals described were positively unknown by any person present."

It appears, from the letter of our correspondent, that the more striking manifestations have occurred in the family of Rev. H. SLADE, whose daughter is numbered among the media. We knew Mr. S., some years since, as a conscientious and devoted friend of the Truth. He is distinguished for that moral courage which is necessary to insure one's conversion to an unpopular truth. If Bro. Slade has committed any offenses, they have been against that popular opinion which so many accept as the oracle of God.

New-York Conference.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA [WEEKLY EVENING.]

FRIDAY EVENING, Oct. 1, 1852.

Mr. Johnson, from Cincinnati, introduced the subject of the reorganization of Society, in accordance with Spiritual Philosophy. He thought the present organization inadequate to man's spiritual growth and development. Laws and creeds hemmed him in and dwarfed his physical and mental energies; he needs more freedom that he may expand. He thinks man's wisdom insufficient to the discovery and adaptation of the new order to the wants of mankind, but thinks, if we can succeed in becoming sufficiently harmonious, the New Order will be disclosed to us from the Spiritual sphere.

Dr. Hallock said he had much sympathy for those who hoped for better things, but he could not suffer himself to be blindly carried away with indefinite ideas of a new Heaven and a new Earth. He thought they might get some light, as to what the new Heaven and new Earth must be, by looking to the facts in Nature. The present form of society has been unfolded from the past, and bears the relation and resemblance to it that the child does to its parents. He did not look for any such change in social order as would seem to disregard the past.

Mr. Moore, of Newark, N. J., spoke of the infinite variety and perfect harmony in the vegetable kingdom, which he thought could only obtain through Divine Order; the laws or principles of their being are obeyed, and to secure harmony in society, man must know himself, and conform his life to the principles and objects of creation. The requisite knowledge can not be derived from laws and creeds, but it must be developed from the spiritual germs within us. He considered progress spontaneous and eternal, hence the ever-changing order and conditions of society.

Mr. Fishbough said the subject of Spiritualism had occupied his attention for years, and its chief attraction for him was its promise of the good time coming. He was led to anticipate the reorganization of society from the commencement of the spiritual unfoldings. He thought many spiritualists had vague ideas as to the nature of the evils to be removed. Among them he thought the regeneration of the passions the most important. He said while reading an ancient book, a few weeks ago, he was absorbed in thought; he closed his eyes, and thought of the Lord's Prayer. OUR FATHER—not my Father, or your Father—but our Father. While contemplating these words he had a vision, of what appeared to be a sun. Innumerable radii extended from the center to the circumference; these radii seemed to be so many streams of human beings, with their faces all turned toward the center, which represented Our Father. Some were nearer the central luminary than others. Perfect harmony, love, peace, and happiness, reigned there. It was to him a picture of society truly organized, and conveyed the idea that society could not be properly organized until all faces are turned toward the great luminary, Our Father, and each man shall cease to make himself the common center.

Mr. S. P. Andrews said he believed in the nearness of the Spiritual World, and that spirits would exert an influence in the reorganization of society, which he believed near at hand, but he repudiated this over-weening reverence or trust in spirits, more than human perceptions. He wished to examine the subject according to the Baconian method. Facts do not warrant our receiving communications from spirits, as authority; there are good, bad, better and worse; and it will not do to take every communication from the Spirit-world as true, and predicate results upon them. It will not do to dogmatize from this source; he repelled it as readily as anything from the earth which does not accord with reason. He was willing to take them for what they are worth, and nothing more. The reorganization of society must be a matter of science.

M. Partridge thought communion between the Natural and Spiritual Worlds had not been reestablished for an ordinary purpose. It opens a new field for thought and action, and ushers in a new and glorious era for man; and he had no doubt, if left to do its own perfect work, it would be instrumental in developing that within us which shall become a law unto ourselves, and reorganize society upon true principles. He was not in favor of precipitate movements toward an organization of Spiritualists; he thought we had too many one-idea associations already—they were so many patches upon the old garment, and tended to divert attention from the formation of a new one, adapted to our present wants and the future growth of humanity. True, these demonstrations develop new ideas, but he had yet to learn that each one required an outward, separate organization, in the form of clique, resolution, or creed. He was a germ yet to be developed, a student yet learning, and he could not suffer bounds to be set to his aspirations, neither would he prostitute his privileges to conform to, or defend, a one-idea association or creed. He was sorry to see the first drop of new wine create such an effervescence in the old bottles—there was danger of bursting. He thought we should see to it that our zeal be tempered with wisdom.

Theory of Spiritual Manifestations.

NUMBER ONE.

MR. EDITOR: Having attended nearly every meeting in the Hall in Sixteenth-st., I confess I have become not a little interested in the subject under consideration. By the invitation of the pastor of the society worshipping there, I have also had the privilege of witnessing some of the demonstrations; and intend to pursue my inquiries, thus commenced, until I arrive at conclusions satisfactory to my own mind.

While this investigation is in progress, I propose, occasionally, to commit to writing [the substance of] such trains of reflection as may be originated in view of the facts, and theories in relation to those facts, which have been, or may be hereafter, presented. Whether they shall possess sufficient point or value of any kind to commend them to attention, I shall be content to leave to your decision. The present communication being mainly introductory, will perhaps be hardly more than suggestive of the plan I have in contemplation.

Without the slightest reference, for the present, to the question of Spiritual Manifestations, permit me to throw out—and it can be only in outline—a few preliminary observations. But before doing this, I feel the necessity of invoking the patient consideration of such as may be disposed to commune in spirit with me upon subjects full of interest to intelligent beings. I am aware that some will pass by the whole matter as mere speculation. To this class I can not hope to

address myself successfully. I intend to speculate; not from curiosity, but for the sole purpose of arriving at truth, as far as that truth may be susceptible of discovery. My aim is to secure the attention of those who think, and who realize, too, that no theme can be wholly uninteresting, which relates to man as regards his mission and his destiny.

Another remark it seems proper to make, although not really necessary, which is, that in pursuing the course I propose, I shall aim in my style at perspicuity more than elegance. If I can succeed in making myself understood, my end will be accomplished, and this, by the help of a wisdom more than human, and on which I confidently rely, I hope to do.

There is, I venture to affirm, no conviction which is, in superior minds, more deepened and confirmed by lapse of time than that of our natural mental imperfection and weakness. The youth is full of confidence in his fancied intellectual strength. The lad of promise, just emerging from the shades of his *alma mater* is ripe in his knowledge of *de omnibus rebus et quibusdam aliis*; that is, he knows every thing, and more beside. As the world is, in fact, constituted, it is well for him, if he be really of vigorous intellect, if he can retain through life a fair portion, at least, of generous self-confidence in his own powers and resources. But it is the inevitable rule that the more we advance in experience, the more cautious and distrustful we become in our judgments and opinions. To refer to an illustration often furnished by the profession of which the writer is a member: If you seek the advice of a young practitioner, you will not unfrequently find him most admirably posted up in the law applicable to your case, and his language will be, "Certainly, certainly; there can be no doubt about it whatever." Indeed, he will hardly wait to hear your story, but seems to have facts as well as law by intuition. How different to the man of long and severe experience! He will listen patiently, question closely, dwell perhaps on points which you had considered as of no sort of importance, and probably dismiss the consultation with the assurance that he will take time to deliberate. And why this hesitation? Simply because experience has read his matured mind her stern lessons of caution and discretion. Many a time has he found his firmest convictions overturned, his most undoubting opinions proved fallacious.

But I need not elaborate this point, although the truth is one of vast importance, and should be kept constantly before the mind in all our intellectual researches. By losing sight of it, men frequently not only render themselves ridiculous and contemptible, in the view of well-disciplined minds, but are led into conduct the consequences of which are disastrous to their happiness.

I have spoken of the self-confidence of inexperience. This may be regarded as one extreme, the opposite to that condition of mind which is eternally wavering; which has no fixed and settled principles; which is forever jumping to conclusions and ever incurring the mortification attendant upon the exposure of its blunders. Is it not true in this, as in almost every thing else, that the middle course is the path of safety? While prudence demands that we should be cautious in forming conclusions, a manly and chastened mind is not easily turned aside from convictions which have been arrived at with deliberation and confirmed by experience. At the same time, it is no less true that real wisdom is ever modest.

It is well, then, in entering upon the investigation of any subject, to ascertain definitely what previous knowledge we possess in relation to it, and the facts and principles which it involves, or which are necessarily connected with it. Let us adopt this course with reference to the matter under consideration.

The fear of trespassing induces me here to close this article, with the promise to resume these reflections at an early day.

FRANK GOLIGHTLY.

Spiritual and Material Demonstrations.

We have received another letter from our Methodist friend, Rev. J. B. Wolff. He writes from Wheeling, Va., under date of Oct. 13. We extract a portion of his letter, from which it will be perceived that the Manifestations are progressing at the South, and that the powers of the opposition are aroused. The *egg-demonstrations*, and other similar displays of Materialism and malice, may serve the cause—but only for a brief period—of those who "fear not God nor regard man," but they will, ere long, recoil on the heads of the parties, and those who are thus employed will be left to the fearful retribution of their own confusion and lasting shame.—[Ed.]

I need not tell you that I am pleased with the TELEGRAPH. You know that already. You want short articles—truths and facts.

I am more than ever convinced that magnetism is the true precursor of the Spirit-manifestations. These seem to follow in my wake. At Fairmont, I was violently opposed, and a pious lawyer, F. Pierpont, circulated so much deliberate falsehood, and in such a way, as to excite fellows of the "baser sort"—who gladly find a justification, from pious people, to do evil—to throw eggs at me; but out of town I could not go until I had left some good seed.

I suppose you know why the preachers kick against the spikes. They are well aware that, if the spiritual origin of these things be clearly demonstrated, their own defects will be rendered visible.

The cause is progressing in Wheeling. At one house writing is done in a trunk, while it is locked, and the key in the owner's pocket. This has been done *twenty times*, at a place ten miles west of this City. Tables move without any contact. Of course the people are excited, and will be more so. One year ago it was said that the Jews would become interested in these Manifestations. They are investigating, and yet ridiculing. Three months ago a medium wrote that, "new and convincing demonstrations are coming." They are now on hand. One medium is writing and speaking in languages never learned.

There is one clairvoyant here who tells the names of persons who have been dead many years; but she is useless, because under the dominion of Sectarianism.

Alexander Campbell has lately delivered himself, at Washington, Pa., before the students and citizens, of a speech thirty-four pages in length, against phrenology, mesmerism, psychology, rappings, &c. It is also published in the *Harbinger*.

A girl in this place, who is now a medium, undertook to laugh at the Manifestations through another

medium. Immediately she was seized with cramps and contortions of the face and limbs; and it was with difficulty that self-destruction was prevented. Similar results follow whenever a certain spirit manifests itself. I saw a slight specimen of this kind of Manifestation last night. At this same place the Manifestations are strong, but orthodoxy is fully sustained, and the parties seem determined to have it so. They think that the spirits must be *infatigable*, or the whole thing is a *farce*. This opposing spirit is exercised by reading the Bible.

J. B. W.

For the Spiritual Telegraph.

Where is the Spirit-World?

DEAR SIR: In a late number of the TELEGRAPH I noticed some remarks, by a correspondent, touching the whereabouts of the Spiritual World, which, to my mind, did not appear satisfactory; and in order that more light may be thrown upon the subject, I send you the following communications from the Spirit-world, respecting the *Home of Spirits*. The communications were received under the following circumstances, to-wit:

Having read the book called "Voices from the Spirit-world," purporting to be written by individual spirits, through the hand of Isaac Post, of Rochester, N. Y., and being struck with a remark contained in a communication from Mrs. Franklin, that the "shining orbs" which we behold at night were the homes of spirits, and thinking that it might be a mistake, inasmuch as it seemed to contradict all my previous reading on the subject, I sat down and wrote a letter of inquiry to Mr. Post, the medium, requesting him to endeavor to procure a spiritual answer. Accordingly, under date of 22d July, last, he sent me the following communication on the subject:

"I have been invited to give my knowledge in regard to the Home of spirits. Though it does not seem necessary to call upon one very high in intelligence to tell where they live, yet if my statement is worth anything, you will be welcome to it.

"Although ours is the privilege to traverse space, with such velocity as man can not comprehend, yet we have a home; each individual spirit is drawn undeviatingly to those of his own affinity—some to one part of the vast Universe and some to another—but each have homes. We each have loved homes, and loving companions to share them with, according to our capacity for enjoyment, as we are distributed. Although perhaps I can not give conviction, I can give the truth. Mrs. Franklin is right—those shining orbs are indeed our homes. We go forth and perform our several duties, both to men and spirits, and when performed, we again meet, full of joy and rejoicing, such as men can not fully appreciate while confined to their present abode. I say not this to contradict what others have said on the subject, but to speak the truth. I do not consider the subject of so great importance as that of knowing that spirits continue their individuality, and often visit their friends, encouraging them to perform life's duties cheerfully, and so cultivating their minds as to be fit companions for elevated spirits, while performing their pilgrimage, and to be prepared for the society of elevated spirits in the home that must soon come upon all flesh, and which must continue without end. O glorious thought! Although, according to man's reckoning, I have been a long time hid from their sight, yet it seems to me I have but just commenced to live.

Your friend,

ISAAC NEWTON."

"As I am offered the use of the pen, I will, with gratitude, accept it; not that I expect to give any thing new, but to remind you that it is necessary to improve by things already known, as well as to look for something new. I found, while in the body, that the best way to profit by a new presentation, was to keep the old settled up, and then I was ready for the new; but if I had neglected the old, my attention was necessarily divided between the two, and my progress was retarded; and I have not seen cause to change the maxim since. To the point: I saw the difficulty our friend was in. I saw, too, his mind had swallowed down some errors in regard to the location of spirits. You must not give away reason. It is a balance that man can not spare; it must be kept bright and active. Can you reason yourself into a conception of happiness without a location? It seems to me not. Then where is a more likely place than those beautiful stars? Our natures require sustenance as well as yours, and we have our wants beautifully gratified. It seems to me that, had you only considered this, you would not have come to your former conclusion. With this little interference, I conclude, yours,

B. FRANKLIN."

Immediately upon receipt of these communications, I addressed Mr. Post another letter of inquiry respecting the spirit's home, and the following communication from Benjamin Franklin was transmitted to me in reply, under date of August 18:

"There is no difficulty in answering the several questions contained in the letters, but the difficulty is to prove what we say to the satisfaction of our spirit-friend. I perceive, the friend says, it is difficult to believe in a state of happiness, without a location. That is an undeniable truth; for spirits have bodies as real to them as yours is to you, and of course they must have homes as well as yourselves. We do find those homes in the different parts of the Universe of God—some in one part, and some in another, according to affinities. As to the extent of ability to comprehend the worlds and systems of worlds—or by whatever names we may apply to those parts of the whole creation—their immensity is beyond your comprehension, and therefore let me advise you to circumscribe your wishes, and to be satisfied at present with the astounding revelations that are now making; for in no age of the history of man has there been such advances as in the present.

"As to the scenery that our eyes behold, it is complete; and yet our capacities to appreciate are so different from yours, that it would be difficult for us to give such explanations as you can appreciate. I will give you some general observations for your reflection: We spirits are not possessed of infinite power or knowledge. We are progressing as well as you. We find something new to call our attention to every day. We feel our dependence on a power above us as well as you. We feel our inability to control that power in any way. We see that laws are established which we can not change, and if we could, we could not replace them with anything as good; hence the more we become reconciled to them the better; the more we become harmonized to them, the more happiness we experience. Hence, you perceive, the great mistake those are under who believe all who enter the life that the body can not, are happy; that

idea does not express the truth without explanation. It should always be understood that each is as happy as their conduct and knowledge admit of their being. But the bad man's enjoyment is very different from that of the good man and his prospects, &c., are deplorable in comparison.

"Your relations are interested for you, and will watch opportunities to manifest themselves; but be not deceived; believe not every one that claims to be this one or that one. If any one claims your submission to an austere God, believe them not, for God works according to enlightened Reason and Love.

"Your friend, (signed) B. FRANKLIN."

After the receipt of these communications, I sought communion with the spirits through a medium in this city, and had the declaration that the "shining orbs" which we behold at night with so much wonder and delight, were indeed the homes of the spirits.

I would be glad to have this interesting subject pursued further, and that the spirits be consulted particularly upon this point, in different places, and the results made known through the columns of the TELEGRAPH.

Yours, &c., H. S.

St. Louis, Sept. 15, 1852.

An Explaining Spirit.

BRO. BRITTON: The following communications were given on the occasion of a call from a gentleman and his wife, who appear to adhere to the New Church doctrine, and who have experienced some anxiety about evil spirits—the lady being a partial medium. They were mostly by impression, approved by vibratory demonstrations.

J. K. I.

"Pleasant and favorable influences are here, and they will always be, where love and wisdom have freed the minds from traditional fears and weak sympathies."

"The spirit who communicates through this medium (the lady) should see that earth has abundant suffering to engage the sympathies of persons in the form, and also their efforts to prevent those now growing up in ignorance and vice from attaining the conditions which envelop him. He should be told that there is abundant light for him where he is, if he will look up for it, in the place of seeking to gratify his love of power by the control of media."

"Spiritual communication is not new. It has existed, in some form or other, among all nations, in all time. It has been perverted, in consequence of the tendency of mankind to place implicit confidence in whatever came from the Spirit-world. The higher form of impression, or inspiration, was less liable to perversion. This was the reason that the Jews were forbidden to consult familiar spirits, and directed to seek the knowledge of God through the mouth of the prophets."

On inquiring about the mother of one present, it was written:

"The path of the spirit is often one of thorns, in the early stages of its progress. But all trial and suffering are refining to those who meekly meet them. The brightest Star our vision has beheld, was 'made perfect through suffering.' And of those who have followed him faithfully, many are at rest, or what is better, pain with them has resulted in triumph, and struggle has changed to continued victory; and now endless consolation, from an infinite Fountain, pours into the hearts of those who on earth needed friendly sympathy and longed for cordial love."

"The spirits most anxious to do you and the world good are not the most anxious to control any one. They prefer to blend their thoughts with yours, and to suggest, by mental impressions, those things most favorable to the growth and harmony of your own spirit. Those who make the most rapid progress in the Spirit-world, are those whose inherent love of Truth and Good preponderate over all theoretical speculations."

The spirit giving the last paragraph claimed to be the spirit of a much esteemed New Church Divine. On being questioned in respect to Swedenborg's treatise on Heaven and Hell, the following was given through the lady, by hand-vibrations and the alphabet:

"Swedenborg is not always to be relied on; for he was sometimes admitted to the lower spheres to instruct spirits who were in fantasies, and they succeeded in making him believe all they told him. He wishes me to tell you that he has suffered deeply in consequence of having promulgated those dreadful scenes. He is now trying to erase those descriptions, but finds himself seldom able to remove the impressions which his book has made."

The subject of the Word being introduced, the following was written:

"The true Word, or *Logos*, is The Spirit of Truth. It never has been fully embodied in any writing. The words which Jesus spake were Spirit and Life, but the Letter gives only a faint picture of the reality. All books have correspondence with spiritual things, in so far as they are true to Nature, and that book is most divine which can appeal most confidently to her ever-living testimonies. In Nature, in Man, are the correspondences of the Divine, but they have never been fully transferred to parchment, because books, at least, are but copies of the Original. They are only suggestive of life—have no vital force. The mind should not part with one iota of truth which may be attained through the instrumentality of the written Word, neither should it refuse any truth in flowing through other channels."

The conversation turned on spirits supposed to be evil; it was written:

"Good and evil, righteous and unrighteous, and all distinctions which separate the Divine Mind from any being or thing which he has created, are unfortunate. All things sprang from Him, and to Him all things tend. The Divine Love and Wisdom are unfolded in an infinite number of degrees and series, and good and evil are only relative terms which have no absolute signification. One alone is Good—the Supreme Good. All else that is, is an emanation from Him."

QUESTION.—But positive and negative, light and darkness, everywhere prevail. Must not good and evil be similar and permanent distinctions?

ANSWER.—The appearances called evil are incidental and circumstantial. They are negative to the life of Divine Love. But all motion, all life, all thought, all being are positive, and are balanced by rest, which is no motion; death, which is no life; ignorance, which is no thought."

But some spirits must be evil; their acts show it.

"To call any beings or things evil, except by comparison, is to call God evil, and his creations evil."

But the Scriptures assert the positive character of evil.

"The Scriptures speak most frequently of appearances, as though they were realities."

WILLIAMSBURG, Oct. 10, 1852.

Advice to the Young.

A friend at Kelloggsville, N. Y., sends the following article, said to have been dictated by the spirits through Miss F., a young lady in that place:

Many, whose attention may be directed toward these remarks, may deem the subject stale and unworthy of their serious reflection, and therein I can fully appreciate their hesitation in observing it, as *theory* without *practical demonstrations* for those less experienced to imitate, has too long characterized the suggestions offered for the benefit of the youthful.

To many, the pathway to virtue and eminence appears too rugged and obscure for the inexperienced to pursue, whereas, an earthly pilgrimage, in which all desire the same goals, can be so joyfully depicted, that the journey may be rendered highly gratifying and instructive, independent of the *eventual good* to be attained.

Early education is the chief element in future advancement; yet, when the youthful mind is deprived of salutary instruction, natural eloquent language does not pass unheeded; thus, the undeveloped faculties of the mind are called into requisition, and Reason soon assumes her entire prerogative.

My desire is to impress the young with the importance of those beautiful and holy influences that surround them in the handwork of God, and assure them that a ready and willing mariner is directing their course over the apparently pathless ocean of human existence. When the young are surrounded with temptations and artificial allurements, could they for a moment exercise the reasoning powers so wisely bestowed upon them, Nature would be the Monitor capable of preserving from all evil, as the character of the Designer so clearly emanates through her various voices, that the desire to imitate such glorious perfection, would transcend every evil thought.

The Heavenly Father, in manifesting himself for the benefit of His earthly children, caused His chief element, Love, to be stamped upon His productions, while *earthly guides* and instructors, issue arbitrary laws, through their own corrupted views, and desire the tender and impressible mind to abide by their decrees; thus, unharmony at once arises, and the faculties of the mind, designed only as a ballast for the refined and elevated desires, are aroused, and predominate in a degree, which we constantly behold in the errors and frailties of humanity.

The aim of all should be to so equalize and discipline the mind that the numerous incidental circumstances, to which we are subject, should not retard our progress, but rather enable us to behold a test, whereby our mental discipline can be unveiled.

The errors and trials that so often encircle us, have arisen from false conceptions of the original design of Man, and his ultimate mission. The present condition of the human family represents the world as a vast theater of action, whereon each is striving to excel in his individual scene; thus, discord ensues through inharmony, whereas, one universal concert of action could render the scene highly gratifying to participants, and pleasing even for angels to behold.

Can we not now, while exhibiting on the stage of the nineteenth century, with our united powers, cause a drama to be enacted, whose salutary influence can be felt in all succeeding generations? True, there is a natural diversity of thought, feeling, and action manifested in individual organizations, yet these different faculties can be rendered subservient to each other, otherwise the Father would have designed our abiding-place, isolated from our kind, with none to participate in our joys or relieve our sorrows.

Let us fear not contamination from those less advanced in Nature's schools, but rather *assist them* in their lowly condition, by imitating the example of our Great Guide in sojourning with publicans and sinners.

When I behold man weighing a brother's advancement in the scale of earthly wealth, I desire to assure him our glorious Exemplar had no where to lay his head, while a halo of glory *now* encircles him, more to be desired than heaven depicted in *earthly colors* with streets brilliant with golden pavements.

Thy spirit-sister,

S. W.

KELOGGSSVILLE, N. Y., Sept. 14th, 1852.

Visitation from a Spirit.

A VISION.

A few days since, having been physically wearied with previous labor, I reclined to rest, with a view of seeking for the passing hour the influence of balmy sleep. But soon, instead of the mental oblivion into which I had thought to pass, I perceived a gentle and soothing sensation pervading my entire system, which I recognized as the action of a disembodied mind; and beneath this influence I passed easily and rapidly into the interior condition, where the inner senses became at once delightfully exercised. Floating around me and extending at a great distance was a beautiful atmosphere of light, which I find by analysis to be the interior portions of the outward atmosphere, or, in other words, the element of magnetism. As I was gazing upon this light, I saw afar off what seemed to be the figure of a female. As she approached I obtained a more distinct view of the lower portion of the form, while the head and countenance were concealed beneath a luminous cloud. But at last, as she advanced within apparently a short distance, the cloudy veil was slowly removed from the face, and I saw revealed a being of angelic beauty. She approached, yet seemed not to see me; for her hands were raised and her eyes upturned to heaven, while a shade of pensive sadness rested on the illumined features. After remaining for a few moments in this position, she moved majestically away, and was lost to my view in a cloud of light; yet as she disappeared apparently directly over my head, I heard the words uttered in a distinct voice, "Mary, Queen of Scots."

Subsequently, at a meeting of the "Circle of Hope," I was visited by the same spirit, who came to announce her mission to earth. The interior state having been induced by the agency of another medium present, the spirit approached with a sweet smile, and in a voice, which penetrated my inmost soul, whispered as follows:

"Descending from the heights of my sublime abode—purified from the corruptions of earth through suffering—instructed in the truth and wisdom of heaven by celestial teachers, I come to aid in the great work

of human redemption. Behold! the foundations of the divine temple are already laid; the beautiful structure is rising in silent grandeur, and soon the aspiring dome shall reach up to heaven, that through this angels may gaze down on earth, and breathe the pure afflatus of love and wisdom. Hark! the angels sing—a song of melody floats through this great expanse, and echoes in the sphere of earth. They sing:

Begin the work, ye sons of light;
Join now your hands with angel-hearts;
And thus shall pass earth's doleful night;
Beneath the ray which Heaven imparts."

The spirit then proceeded to inform me that, being a member of the Sixth Circle of the Second Sphere, she had been commissioned to make known her presence for the purpose of aiding in a certain department of the labor which I should be called to perform. Then, after bidding me adieu in the most kindly manner, the form departed.

It is by positive and express direction that I am induced to publish this vision; as otherwise this, like many other experiences of a similar nature, would doubtless have reposed in my own mind.

R. P. A.

[Spirit Messenger.]

Can Spirits See Material Objects.

In the early stages of my experience as a medium for spiritual intercourse, the question would often obtrude itself, whether spirits have a real and intimate knowledge of the affairs of men—whether they have a capacity to perceive material things, and to determine with accuracy the force of outward circumstances and conditions. This inquiry became the more important to me, as I discovered that the invisible powers were rapidly gaining a complete control of my entire system—both body and mind; and it may be confessed that I not unfrequently experienced doubts with respect to the propriety of yielding to this control, since I had received no positive assurance of the capacity of spirits to perceive and understand the important relations which we sustain to the physical world.

While my mind was in this state of uncertainty, I received a positive direction from my spiritual guides to visit the city of B—. This direction I proceeded to obey without knowing the special object that was held in view, the more readily perhaps as I had in connection with this, some business interests in the locality referred to which required attention. It should be remarked that I was entirely unacquainted with the localities of the place which I had been directed to visit, having never passed through the streets of the city but once previously, and then in a closed vehicle which conveyed me from the cars to the hotel. On arriving at my place of destination in obedience to the spiritual injunction, I was directed to give myself no uneasiness with respect to the course which I should take or the localities I should visit, being at the same time informed that spirits would move my limbs in a suitable direction, without any promptings from my own mind and independently of any knowledge on my part with regard to the arrangement of the streets and buildings. Accordingly my body commenced moving under the control of an unseen power, at first slowly and then quite rapidly, coursing through the avenues of the city without knowing whither I was going—turning the corners of streets with a sudden and impetuous movement—until at last I was stopped at the steps of a building which, on examination, I discovered to be the same public house that I had previously visited.

Astonished beyond measure at this evidence of spiritual sight, I mentally desired that I might receive a still further manifestation of the same power, by being led in a similar manner to the business-stand of a friend whom I desired to see, but with whose locality I was not acquainted. Immediately my body again commenced moving as before, and without will or choice of my own traversed numerous streets in which I was an entire stranger, when, after some little time had elapsed, I was suddenly stopped at the very door of the shop which I had wished to visit, while I had not previously known even the direction in which my steps were bent. From this place I was led, or rather moved, by the same power to several of the most prominent and attractive localities of the city, of whose existence I had before only heard.

In these circumstances, which are not theories but facts, may be found some evidence to show that spirits possess the power of perceiving, by some means, the position and relations of material objects; and, in an interior investigation of this subject, I have since discovered that they perceive these objects through the medium of the sphere or emanation by which they are surrounded, this being sufficient to indicate to them the nature and locality of the substance which is visible to the outward eye.

R. P. A.

[Spiritual Messenger.]

A Reported Miracle.

We give the following, says the *Freeman's Journal* for what it is worth, from the *Limerick Chronicle*:

"An occurrence took place in the chapel of Nenagh on Tuesday evening, which is very generally spoken of, and admitted on all hands to be founded in truth. A very religious poor woman, of the name of Margaret Clifford, who had been stone blind these six years past, recovered the perfect use of her sight in the presence of several who were in the chapel that evening. There was a beautiful picture of the blessed Virgin in the chapel to be raffled for the advantage of the poor who are under the care of the Sisters of Mercy, (Birr) and this poor woman asked her attendant to lead her across to feel it. She was accordingly led to the picture by the person who had led her for some time past to and from the church. The woman knelt down, and asked to be directed to the facial part of the picture. She stooped and kissed reverently for a few seconds, after which, on rising up, she exclaimed aloud, that God, through the intercession of His holy Mother, had been graciously pleased to restore to her the use of her sight. This may appear to be strange; but it is a miracle in which every one who saw the woman going into the chapel and who knew her to be blind for such a number of years, fully believed. The woman, whenever she goes abroad, is now besieged by a crowd of persons, to whom she relates the wonderful manner in which God has restored her eyesight."

BOOKS AND POSTAGE.—Will those who order books be particular to remit the amount of postage, as well as the price of the book? A neglect to do this, often occasions us much inconvenience. By reference to our list, as published on the last page of the TELEGRAPH, the reader will at once ascertain the price of each book and the amount of postage.

MINISTERING ANGELS.

Mother, has the dove, that nestled
Lovingly upon thy breast,
Folded up its little pinion,
And in darkness gone to rest?

Nay, the grave is dark and dreary,
But the lost one is not there;
Hearst thou not its gentle whisper
Floating on the ambient air?

It is near thee, gentle mother,
Near thee at the evening hour;
Its soft kiss is in the zephyr,
It looks up from every flower.

And when night's dark shadows descend,
Low thou bendest thee in prayer,
And thy heart feels nearest heaven,
Then thy angel babe is there.

Maiden, has thy noble brother,
On whose manly form thine eye
Loved full oft in pride to linger,
On whose heart thou couldst not rely;

Though all other hearts deceive thee,
All proved hollow, earth grew drear;
Whose protection ever o'er thee,
Hid thee from the cold world's sneer;

Has he left thee here to struggle,
All unaided on thy way?
Nay, he still can guide and guard thee,
Still thy faltering steps can stay;

Still when danger hovers o'er thee,
He than danger is more near;
When in grief thou'st none to pity,
He, the sainted, marks each tear.

Lover, is the light extinguished,
Of the gem that in thy heart
Hidden deeply, to thy being
All its sunshine could impart?

Look above? 'tis burning brighter
Than the very stars in Heaven;
And to light thy dangerous pathway,
All its new-found glory's given.

With the sons of earth commingling,
Thou, the loved one may'st forget,
Bright eyes flashing, tresses waving,
May have power to win thee yet.

But e'en then that guardian-spirit
Oft will whisper in thine ear,
And in silence, and at midnight,
Thou wilt know she hovers here.

Orphans, thou most sorely stricken
Of the mourners thronging earth,
Clouds half veil thy brightest sunshine,
Sadness mingles with thy mirth.

Yet, although that gentle bosom,
Which has pillowed oft thy head,
Now is cold, thy mother's spirit
Can not rest among the dead.

Still her watchful eye is o'er thee,
Through the day, and still at night,
Her's the eye that guards thy slumber,
Making thy young dreams so bright.

O! the friends, the friends we've cherished,
How we weep to see them die—
All unthinking they're the angels
That will guide us to the sky.

Fishbough's "Macrocosm and Microcosm."

A REVIEW.

BY W. M. FERNALD.

A few words on the character of this work. Here we have an attempted harmonic system of the Universe Without, and the Universe Within. The author thinks he has succeeded in showing a distinct seven-fold division of the Spiritual and Material creations, although this first number of the work is confined to the outward expression of the interior soul. We must say that, so far as we are capable of judging, he has succeeded in showing a wonderful seven-fold unity in all that exists, although there is some portion of his work that may appear too purely speculative to command that assent which the plain truth seems to require. We have no doubt that the more the subject is investigated from this point of view, the more the author's work will assume an importance and truthfulness not at first accorded to it, and that it may, therefore, prove to be somewhat of a book of the future. It is replete with profound thought, and has that heaviness—that attempt at lifting the biggest logs—that wholeness and universality, for which the author is so remarkable. It is an endeavor to grasp the whole Universe at once, and to systematically arrange it, from God to lowest Nature, into seven-fold harmony. We confess ourselves incompetent to pronounce any more definitely upon this stupendous conception.

There are some things, however, which this work induces me particularly to notice. And these relate chiefly to the *Deity*—his mode of existence—the origin of matter—and the distinction between God and Nature. "In our philosophy," (says the author), "God is God, and nature is nature—the two being eternally distinct, though intimately connected and co-related to each other." To this we fully assent, although we should prefer the great *N* instead of the little *n*.

The author philosophizes upon the origin of Matter. He denies its eternity. "There is a philosophy extant," (he says), "which insists that matter has of itself an inherent power of motion, and that matter, (or physical substance), is eternal." This is undoubtedly a hit upon the modern "Harmonical Philosophy." And it is true, there may be some who are so gross in their conceptions as to conceive of gross matter as eternal, and as having a motion inherent in itself, overlooking the great truth of the Divine Source of all movement. But here is need of very nice discrimination. The author's position is, that the origin of matter is to be found in spirit—in God; that there was a time when matter, that is, "physical substance in contradistinction to spiritual substance," did not exist; that God only and alone existed—being pure Spirit; and that matter, although it was not created out of nothing, was created out of God, that is, that this "pure Realm of Spirituality," which, the author says, "involves the idea which we mean to convey by the term God," became by the volition of God, converted into matter. The outermost, or "least divine

parts," became matter first, and so on to some further degree, until all the degrees of matter were created, of which the material universe is composed.

Well, now—this is evidently true, in a certain sense, although I have not used precisely the author's words. He does not say that God, or a portion of God, was converted into matter, but to this it amounts, for if God once existed as pure spirit, and no matter was in existence, and God created matter out of himself, surely then, a portion of this Divine Spiritual Being—a portion of God—changed into matter!

I say this is true in a certain sense. The qualification I would make, is, not to suppose this so much in time as in order. To say that there was a time in which nothing but spirit existed, rather conveys the idea that God changed, on a time, and rather grossly too, when He converted a portion of himself into matter. This subject is infinite, and never can be fully understood. But to make an approximation to it, we may say that in the order of creation, spirit existed, and always exists, before matter. That is, it is interior to matter. And now when I admit that God in Spirit made matter out of himself, I am still obliged to admit also, that in a certain sense matter always existed, at least in a very fine state, because it could not be made out of nothing, and if made out of God, this can be conceived of most properly, not as to time, but as to order. It is rather a crude idea to say that God, on a time, created matter out of himself. What was He doing all the time before that? And how long was He existing without a Body, and all alone without any Universe? And how much did His spirit lose by the creation of matter? No, no; spirit existed first in order, that is, it was innermost, and there must always have been a Body—an outer material investiture, so to speak; although, running our ideas back into time, as we must, to conceive of a natural process of creation, we may conclude that the finer, almost spiritual matter, existed before the grosser, and the purely spiritual before that. Or, it may be that our Universe can be conceived of in no other way than by saying its origin was spiritual. Even all its matter was derived from spirit. Being finite ourselves, we are necessarily obliged to contract into limited spheres, when we speak of creation. And we see always, in these limited spheres, that the finer, or the spiritual, exists before the grosser and material. But this is only one universe. There may be countless millions of others—yes, an infinite number of them, all combined in one great Universe; and when we speak of the whole—of infinity—we find the need of some eternal matter to present the gross conception of the purely spiritual God converting a portion of himself into matter. But speaking of our Universe, which is all we can speak of definitely, but which is a small spot comparatively, it may be perfectly proper to recognize the great truth that all its matter was from a spiritual source—that is, from a source so spiritual as to be spoken of as a Great Spiritual Sun, and to rebut the idea of its matter being eternal. This is the only way I can conceive of God creating matter out of himself. As to eternity, to infinity, and to order, it all existed together, distinguished only by the different degrees from innermost to outermost; but as to time and natural creation, the spiritual always existed and operated before the material.

But again, says our author, it was perfectly "optional" with God to create matter; that is, it was by his free will and choice. To this we agree, also; but what is free will and choice? It is necessary to pay a little close attention to this, in order, all the more perfectly, to realize the true God in his distinction from Nature, not only as to spirit, but as to volition. What, then, is free will and choice?

We must not so blind ourselves as to loose sight of the pure truth in this matter. And the pure, plain truth is, that free-will and necessity are both in unity, free-will representing the practical or moral side, so to speak, and necessity representing the philosophical side. With man, practically speaking, there is free-will; philosophically speaking, there is not. It is only a very strong appearance of freedom, a "real appearance," as Swedenborg would say, and as I should say, a real practical truth, an eternally abiding consciousness of freedom, which we do not and can not always stop to think of, and which is necessary to our moral and intellectual individuality. But the moment we do think of it, profoundly and philosophically, we discover it is not a philosophical truth, and that man has not one particle more freedom, in proportion to his nature, than a horse, or than unconscious matter. That is to say, unconscious matter has as much freedom, in proportion to its nature, as man has. And chemical affinities in their action are rudimentary choice, just as the instinct of the higher animals is a rudimentary intelligence. See how free particles of matter are to unite with one another—how they seek out their congenial associates, and rush, almost as if prompted by affection, or spiritual marriage, into one another's embrace! How beautifully free it all is! and yet how necessitous it all is! So of a river. How freely it flows! and yet how necessitous!

Therefore, these two things, freedom and necessity, are one. If it may not be said, in reference to man, that they mean the same thing, because one side of the truth represents the practical, or what we call the voluntary part of man, the other side represents his compulsion. But the truth is, both the voluntary and involuntary are equally necessitous, only occupying different spheres. The voluntary is the more interior; the involuntary comes from exterior circumstances.

Now this applies to the Deity. His Will is just as much law as the law of gravitation. Comparatively speaking, the interior movement is to the outer movement, as will is to law; because the one is so much more spiritual than the other. But absolutely speaking, both are law, or both are will. The laws of Nature, so called, are the will of God more outwardly operating; but the most interior will is just as much necessity, just as much law, as gravitation, chemical forces, &c. God has a moral necessity. He can not do otherwise than He does. He is infinite perfection. And to suppose it possible for Him to do otherwise than He does, is to suppose Him capable of acting wrong. Now this is not possible with God. And therefore the author's assertion that God could create or not create matter, "freely create, or abstain from creating," is not true. He was necessarily impelled to create. He could not abstain from it. Of course it was "optional" with Him, but "optional" means interior, free necessity. Again, the author's assertion on page 251, that "it may be rationally conceived, that God, by withholding his indowings into the system as a whole, could cause universal

stagnation and dissolution to ensue," is true only in a very peculiar sense. He could do this, by withholding his indowings!—but he could not withhold his indowings! No—God operates freely, but necessarily, and all things are, because they must be.

To return now to the distinction between God and Nature. It is true, with the foregoing qualifications, what the author says, about matter originating from spirit; but great care should be taken here, lest, to our endeavors to give a true theology, we set up an old-fashioned God. It is most certain that, originally and from eternity, there is but one substance, and not two, called matter and spirit, out of which all things have been unfolded. This substance was—what? On this infinite and abstract theme, I doubt whether any mere verbal representations can express the exact truth. The gross certainly did not create the fine, as seems sometimes to be implied by the speech of modern "Spiritual Philosophers," when they say, in reference to man, that matter ascends to spirit, and that spirit is matter refined. But the fine creates, or forms, the gross. On the great scale of eternity and infinity, there can be no creation at all conceived of, as before shown; but in reference to limited spheres, matter may be called the sediment, or precipitate, of spirit. And in case of a human spirit coming up from matter, as is said, it is only the Spirit of God working up by and through matter, into a human soul, while at the same time matter is refining to contribute its aid. The operation truly goes both ways.

Now then, as all is from one eternal substance, and not two, and it is an absolute fact that God Himself, in a degree of spirit, and in a limited sphere, has changed a portion of himself into matter, which is represented by "creating matter out of God," instead of saying that God is one thing and nature another, it would be more philosophical to say, it is all God, Soul and Body. If I should say—Mr. Fishbough is one thing, and Mr. Fishbough's body another, I should not express the whole truth. It is all Mr. Fishbough inasmuch that, in his present state, this gentleman can not exist without his body. Now, if we are to speak of the whole universe, God and all, all that is necessary is to make a distinction between *confounded* Pantheism, and *discriminated* Pantheism. Pantheism is true, and it can not be put down. But not the gross Pantheism commonly known by that name. The Universe and God are a unity, but distinguished by discrete degrees. See the author's chapter xx. This doctrine of Degrees is indeed very important. It saves us from a sort of *Atheistic* Pantheism. And none can be more profoundly convinced of the importance of making proper discriminations between God and Nature than myself. In a universal sense, all is God and God is all. But we do not live in the universal; we are finite; and we are obliged to contract into certain limited and discriminated spheres in order to conceive properly of our relations as individuals to the Divine Being Proper and our moral obligations. Still, if we set up for intellectual philosophers, as well as moral and spiritual philosophers, it is essential that we take every precaution to admit no chimerical Gods, for the idea of God is at the foundation of all other knowledge, and if we stumble here, we stumble everywhere. The idea of God has, up to this day, been the chief obstruction to all knowledge, the confusion of all faith, the stupifying of all the faculties of the mind. With a separated Chimera—an Infinite Phantom, men have conjured up a separated authority, a spurious religion, a thousand impossibilities, and blackened the Divine Character with every moral enormity. What could they have done with the beautiful laws of the Divine Nature? What could they have done with a united one-substanced Universal Being?

Now, if we mistake not, our author himself, in his exceeding care to separate God from Nature, has committed himself to some absurdity. He says, there must be a Realm of Spirituality beyond all materiality, from which all materiality came, and differing from materiality as much as animal differs from vegetable, or vegetable from mineral. And so he pushes back beyond all mineral matter, beyond all gaseous, ethereal, odic, into a pure Realm of Spirituality. In this he is nearly right. Right, of spirit, of profundity, and shame to our flippant philosophers who talk of matter, gross matter, being eternal. But this Realm of Spirituality, he says, "involves the idea which we mean to convey by the term God," page 48. But I wish to ask, what of all the *Spiritual World*? what of the myriad spheres of angelic refinement and perfection? Surely there is no physical substance here. Is not this a portion of the realm of spirituality? But is this God? If not, then all the realm of spirituality is not God; if it is God, then, philosophically and universally speaking, all is God, Soul, and Body, interior and exterior, material Nature and the whole Nature of the Spiritual World; and there is some danger, even in our best attempts to discriminate upon this vast subject, lest we set up too separate a Phantom to distract the mind. I presume that our author knows better than to do so; that in his own most interior thoughts he has not done so, for surely, the very idea of one original eternal substance, out of which, by condensation, gross matter came, is sufficient to establish the true, discreted, Pantheistic theory. And these remarks are chiefly as a caution, and as a guide to the reader.

Now as to the eternal motion of matter, of course if matter as matter is not eternal, its motion can not be eternal. But again, if the substance is eternal, and was eternally alive in the infinite spirit of God, must not the matter have had motion the instant it was born? Else we should be reduced to the enormous conclusion that the Infinite God, the source of all Life, threw off or evolved from Himself a perfectly dead and inert mass! and that afterward He put motion into it! And yet our author says, "chemical forces, as inherent properties of original matter, must have been exceedingly weak, if in such matter such forces could have existed at all, which is extremely doubtful." Note on page 50.

But there must certainly have been some motion always in matter, for its substance was eternal, and eternally alive, and it is not likely God could have changed any portion of himself into death and inactivity.

Again the author says—page 50: "It is not denied that a chemical power, a power of expansion and condensation, or of altering the internal arrangements of particles, may be lodged in bodies of matter; but this power is only the striving of particles for an equilibrium. But unless there is a constantly active influence received from a foreign source, the equilibrium must necessarily be finally attained, and all action would then cease, never to be renewed

by any inherent source, simply because such force is exhausted."

Why not, after the equilibrium is attained, the whole mass go on to higher and higher refinement and harmony? Is there any such thing as absolute and stationary equilibrium?

To be sure, this force is not inherent in matter without respect to God. Who supposes it is? But as matter was once spirit, by the author's own admission, it may be said to have an inherent force always from God.

Finally, is it not a pretty comfortable thought that this God, though separated by discrete degrees from us and Nature, is, after all, a very intimate relation; that, as we look to the material sun, and see it not as a separate or unnatural object, and have no occasion to fear it, so we look to the Spiritual Sun with our spirits, and see it as the most interior Nature? No matter about words—give us truths. So long as free will is not free will, but necessity, or both; and so long as all matter was once spirit, surely it is a very comfortable, true and divine faith, that all outward substances and forces are but the outer God, the true expression of the interior God—one beautiful and united system, and all working, by inherent necessity, to seven-fold harmony, higher and higher, forever and ever!

Oh! Fishbough, thou art indeed a glorious man; thy simple diagram is alone worth the price of thy book; let us have true words, but remember, that words are words, and ideas are very chary of them.

Whoever will read this book will find thought enough to sink a world. Our criticisms have necessarily run into more doubtful and abstract matters—and we wish to renewedly suggest, before we quit, if it is not quite as well, and a little better, to suppose, that there was eternally some more gross or less divine substance, which served the inmost Deity as a Body, and which, though it was not matter as commonly considered, yet was not properly spirit. This will spare us the too crude conception of God's changing a portion of himself into matter. It is undoubtedly true that the Great Spirit Sun created the Great Material Sun, but I suspect that in our conceptions of time and space, and in speaking of before and after, on such an immense and infinite theme, we may err in an essential point, by the very faintness of our understandings. Therefore it may be that from eternity, that which was the germ of matter—that which, as our author says, "involved" all the material kingdom, in the great spiritual kingdom, was not, in the strictest sense, spirit at all. But yet it was so fine as to exceed all our ideas of spiritual substance. Speaking of the Deity, we must needs be careful. Here, then, was always a garment, a body, which served the Deity as an investiture, and was a means of his action on the acted upon. Alas! how we reel in the attempt to conceive fully of God. "Canst thou by searching find out God?" Yes. "Canst thou find out the Almighty to perfection?" No. Then let us rest in the ultimate extent of our finite faculties, and deeply remember that the character of God is Infinite Human—that as man is produced as an evolution from the great central qualities of the Spiritual Sun, those qualities must be personal, Divine-Human, and Human-Divine. To that Center then, so immensely discreted from all other nature, do we look as to our Father and God.

To conclude, we do most heartily commend this book to the reading of our Spiritual friends. They will find it no light matter—they will find a powerful philosophy—many new and valuable suggestions—and the more they think of it the better they will like it.

PROSPECTUS

OF THE NEW ERA:

OR, HEAVEN OPENED TO MAN.

"Behold I make all things New." Hereafter ye shall see Heaven opened."

I propose to issue a Weekly Paper, with the above title, devoted to Spiritual Facts, Philosophy, and Life—to be published in the city of Boston on each successive Wednesday morning. It will be printed on good paper, with fair type, in a folio form, with a beautiful vignette at the head of it, of Heaven opening and the angels descending! a picture which shall correspond with the title of the publication, and be eminently significant of the New Age on which our world is entering. It will be a medium for the higher order of Spiritual communications—a vehicle for the facts, philosophy and practical suggestions of human correspondents, and for such editorial matter as the changing circumstances of the times and the needs of the public shall seem to demand. It shall be a FREE paper, in the best sense of the word: free for the utterance of all worthy and useful thought—free as Life and Love and Wisdom are free! It will spontaneously avoid all SECTARIANISM, (except to give it criticism,) and will be the unswerving advocate of UNIVERSAL TRUTH.

Friends of Humanity, and lovers of Spiritual Communion—are you ready for such a paper in this locality? If so, will you do me and the cause the favor to send in your NAMES? I want no money now. All I want is your names, pledged to pay in advance on the receipt of the first number. And when the list reaches the least number requisite to its support, the first number will be issued.

TERMS:—THE NEW ERA will be published at \$1.50 per annum, in advance.

All communications must be addressed to me (postage paid) at Boston, Mass. Will those to whom this Prospectus is sent obtain all the names they can, and make returns soon. S. CROSBY HEWITT. Boston, Sept. 11, 1852.

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. Brittan, 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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