



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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Principles of Nature.

For the Spiritual Telegraph.

SPIRIT-INTERCOURSE.

BY ALFRED TENNYSON.

BRO. BRITAN: The weirdly imaginative Tennyson, with that *presence* which ever distinguishes the words of the true sons of Song from the ephemeral, maudlin strains of dilettanti minstrelsy, thus fittingly “discourses” of those who “would hold

An hour's communion with the Dead.”

Every line of this beautiful song seems a-glow with the sunniest divinity of thought, and appears to me worthy of being printed in golden letters over the entrance to every “Circle” of the BROTHERHOOD in the land.

Yours, D. C. S.

In pure at heart and sound in head,
With what divine affections bold,
Should be the Man whose Thought would hold
An hour's communion with the Dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too can'st say:
“My spirit is at peace with all!”

They haunt the silence of the breast,
Imagination, calm and fair,
The memory—like a cloudless air,
The conscience—as a sea at rest:

But when the heart is full of din,
And Doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within!

In Memoriam, p. 142.

From the Shekinah.

MAXIMUM AND MINIMUM OF MATTER.

BY WILLIAM WILLIAMS.

Much has been casually said of the infinity of space, the infinity of magnitude, the infinity of size as a minimum; but, we hardly form exact ideas of these qualities, though very flippantly represented by modes of expression; and upon examination we wonder at their indefiniteness, and discover that we have never had a perfect impression even of the limits of the finite, nor have ever been able to reduce them to certainty.

Let us, for instance, glance a moment at the apparent partition walls of our prodigious hollow sphere, called the Universe, and imagine the NUMBER of stars whose rays may be made to greet the eye. In a section of the Milky Way, only fifteen degrees long and two degrees broad, Dr. Herschel saw 50,000, and suspected there were twice as many more, which, for want of sufficient light in his telescope, he saw only now and then. In the whole Milky Way there are 18,000,000 telescopic stars uninterrupted by any nebulae. Nearly 100,000,000 are computed to be visible through our best instruments in all parts of the heavens accessible to our view. And since over 3,000 nebulae, most of them resolvable to a degree, have been discovered, if each contains as many stars as the Milky Way, which is not improbable, fifty thousand million must exist within our sphere of vision. Vast as this number is, we could count yet more, (and mathematics would carry us even beyond the comprehension of imagination,) and as we apply more perfect instruments, we have good reasons to believe our telescopic neighbors, in the aggregate, to be but a speck to what is still beyond our visual reach; we are almost certain greater improvements and wider fields are in store for us, subject to our own future developments. Then, to all this, add the idea that, around each of this immense host, a busy retinue of primary and secondary planets and comets, numerous as those of our system, are constantly revolving,

and we find the finite very much enlarged in our estimation, while our first idea of it was very obscure and diminutive.

A word upon astronomical VELOCITY will not disparage this astounding view. Beginning with the planet Mercury in its orbit, at 109,800 miles an hour, equal to 1,830 miles a minute, or thirty and a-half miles in a second, and its speed of nearly 100,000 miles daily additional on its way with the solar system through space toward the constellation Hercules, our imagination is staggered at the first blow. Conscious personal experience steps aside, acknowledging utter ignorance on that point. Surpassing this, Halley's comet flew more than 880,000, some say a million, miles an hour. And yet beyond, far beyond, dart forth streamers two and a-half degrees long from the comet's tail of 1807, within a single second; which is equal to over four and a-half million miles, that is, twenty-three times as quick as light flashes. Race-horses, grayhounds, carrier-pigeons, cannon-balls, lightning, would be but tortoises or snails in their comparative motions. Still all is measurable, and expressible in human language, without perceiving any traces of the infinite.

Baffling as are these facts to mental comprehension, a consideration of DISTANCE will hold its rank among them. At the onset, by the expression *billion*, we mean a million of millions, or a million multiplied by a million. Sirius, the brightest fixed star, is over twenty billion miles distant. The double star sixty-one Cygni is over sixty-two billion miles from us, and its light consumes nine years to reach the earth. Orion's great nebula is sixteen times the distance of Sirius. Dr. Maedler, the Russian astronomer, estimates the distance of Aleyone, one of the Pleiades, to require 537 years for its light to travel to us, at twelve million miles a minute. Herschel's telescope developed stars, whose light would be 3,541 years in getting to the earth, as they are nearly twenty-three thousand billion miles distant. By gauging the heavens, he computed the Milky Way's profundity to be such that 1,000 stars in a line, at the same distance from each other as sixty-one Cygni is from us, requiring over 10,000 years for light to traverse it from end to end, would be but a fair measure of its vast extent, while some of the milky nebulae, not resolvable into stars, are at thrice that remoteness. Some of the celestial objects, so remote that their light barely stains the blue sky, would consume 100,000 years in visiting this planet's range of vision. Finally, “the elder Herschel was of opinion that light required almost two million years to pass to the earth from the remotest luminous vapor reached by his forty feet reflector; and, consequently, says he, so many years ago, this object must already have had an existence in the sidereal heaven, in order to send out those rays by which we now perceive it.” Lord Rosse's star-gathering mammoth penetrates even much deeper than that; and which, after all, is but the radius of a circle, and must be doubled to obtain the diameter, as the telescope sees just as far in the opposite direction; but none have ever yet penetrated far enough to graze the edge of Infinity. A single revolution of the solar system around its central sun, Aleyone, is performed in no less than eighteen million years, so vast is its orbit.

Nor will the size of celestial objects be found wanting in the comparison. If we commence with the sun, whose diameter exceeds 880,000 miles, we have a body capable of containing the earth and the moon, allowing the latter to revolve around the former as it now does, and leaving a space or margin of 200,000 miles between the moon and the sun's inner surface. Herschel estimated the comet's tail of 1811 to be 100,000,000 of miles long, and nearly 15,

000,000 broad. The nebula of Orion subtends an angle of nearly ten minutes' diameter, and is consequently more than two trillion times the size of our sun; yet, this immense object is scarcely visible to the unassisted eye. The stars visible to the naked eye at night, would, in the aggregate, form a mass of matter equal to 1,320 million globes like our earth. Melt all the telescopic objects into one vast mold, and you have a sphere more than fifty million times larger than the preceding aggregate. Then, what almost immeasurable space has each for its orbit! How overpowering to human comprehension are our glimpses of the infinite! They furnish ample materials for contemplation, wonder, admiration.

What, then, must be the Infinite in space and magnitude? Incomprehensible! None can seriously ponder on these and other admissible facts, without feeling what microscopic beings we are, and yet how fathomless are the capacities packed away in such a minute compass. Our capabilities to trace out the numbers, distances, velocities, dimensions, and phenomena of that portion of the Universe within reach of the scientific mind, demonstrate this mind to be in the same plane of action with the great Original, who presides over us, and to be, as it were, in these respects, homogenous with Him. Gratitude can not but be the natural result of a consciousness that we possess such faculties, and of what their possession leads us to infer as to the probability of their continued existence after we shall seem to be extinct to the mortal eye.

Let us now consider the divisibility of matter, or the infinite MINIMUM. We will not begin with the Universe, and gradually descend by galaxies, clusters, groups, and nebulae; nor with the earth as a whole, to pulverize it by a succession of divisions and subdivisions, from a hemisphere to a grain of sand; but simply with a minute particle of dust, which even the buoyancy of the air sustains above the earth's surface, in defiance of the law of gravitation. Begin where, in truth, formerly would have been deemed a good place to end, or with what might have been considered a positive terminus. Regard this as the maximum, as we have above regarded the sun as the minimum, in our survey of increasing size. To this floating mote apply a magnifying glass. Arrest its course, and secure it firmly to the dissecting board. With a fine sharp instrument cut it in two. Take one of its halves, and bisect that. If needful, apply a more powerful lens, a keener knife, and a steadier hand. Proceed until either hand or knife, or both, fail to dissect its minute segments, and you reach the limits of mechanical division. The fragment eludes the unassisted eye altogether.

Pursue the same impalpable relic of an atom by another method; for your microscope demonstrates its presence, its form, its color. Try its solvent—a fluid. Let the gigantic power of this menstruum force its tiny dimensions asunder, absorb its parts into the close interstices, and disseminate them through every portion of the liquid. Withdraw part of a drop from the whole quantity, and let evaporation deposit or leave the infinitesimal point upon the little glass slide for your inspection. Push this to the remotest boundary of chemical solution or analysis and microscopic vision, and you have not attained the highest possible degree of divisibility. The minimum has not yet been reached. Its goal is far, very far beyond.

Passing from the inanimate, let us gently enter upon the domain of the animate minutiae of nature. Put this drop of water under the lens; it teems with darting thousands, from the size of a needle's point to a moving speck, just perceptible to the assisted eye. Attach a higher

magnifying power; that speck appears large as the needle's point, and another comes to view, of the same apparent size as the former, in its place. Pile glass upon glass, increase your magnifying power to thirty or forty millions, and your eye beholds them yet continuing to roll into sight from out their previously concealed visibility; the instrument rends the veil which hid them; and “the cry is still they come.” Yes, they burst upon the astounded sight from the minutest nooks; they rally from the profoundest depths of obscurity into the area of human vision, not single and alone, but in schools or shoals, by thousands. Through this immense magnifier, strain your eye to its utmost tension; and yonder, in dim, hazy, shadowy outlines, motion and life are perceptible in the still minutest animalcules. That faint, indistinct speck appears thirty or forty million times larger than it really is at that immense distance from the natural eye; and yet, snugly, exquisitely packed away within its interior, are the elements of life. Legs or fins, perhaps a polished and porous shell, it obviously possesses. Organization and respiration also belong to it. To what a degree of refinement has matter been reduced for this wonderful purpose! But we must not pause here, except to admire. It is now capable of division into parts; for of parts it is made. Even imagination is outgeneraled, and our campaign is not quite finished!

Reflect that this mite has an eye, perfect in form, action, and capacity. This eye is a microscope, as far removed from the practicability of imitation by the keenest human ingenuity, as the remotest telescopic objects are from the reach of our hands. And it is doubtless an achromatic microscope, too, which will penetrate into the insect visibility of matter, crude and organized, as much farther below the minimum size our artificial lenses reveal to us, as these do beyond the scope of our naked vision. It is as much more powerful as it is smaller, more perfect, and better adapted to its location, than we can possibly construct one. It would magnify what we term nothing into a measurable, distinct, living something. Now, think of dividing these living, organized somethings, or the yet minuter objects within their range of vision, into their constituent parts, and you are not without the purlieu of material divisibility. And yet this great globe, dense and palpable as it is, is composed of such millionfold invisible mites or atoms of matter as its elementary parts—individually transparent as crystal; *en masse*, opaque as darkness. Compression and aggregation make them visible, tangible, sizable, bulky, massive, huge.

Who can fathom the skillful mechanism of the great Artificer?—of Him who makes the boundaries between something and nothing as difficult to our discriminating faculties as are the boundaries between organized and gross matter, or between vegetable and animal life? Who makes the superficies of a grain of sand a day's journey for His living creatures, and presents it to their lustrous eyes a prodigious mountain, full of precipices, hills, vales, and even founts of water! Who has endowed us with abilities almost adequate to pursue our researches to the very walls of nonentity! Surely does it seem that neither minuteness nor vastness can be exaggerated, nor the finite compass by man; how, then, can the infinite?

Now, without disturbing the Materialist's equanimity in the least, without compromising the Spiritualist's active faith, or trespassing upon the bounds of improbability, the transition becomes easy from the preceding considerations to that of a spiritual body. And we will here introduce, as an appropriate conclusion, the beautiful language of the celebrated Dr. Dick:

“In our present state of corporeal organization it is impossible to wing our flight even to the nearest celestial orb in that system of which we form a part, much less to the distant starry regions. How pure spirits, disconnected with material vehicles, may transport themselves from one region of creation to another, it is impossible for us, in the present state, to form a conception.

“But it is possible to conceive of a system of organization far more refined than the present, and susceptible of a power of motion far surpassing what we have an opportunity of witnessing in this terrestrial sphere—a locomotive power which might enable an intelligent agent to keep pace with the rapid motions of the celestial orbs. We have only to suppose organic vehicles constructed with matter far more subtle and refined than hydrogen gas, or the ethereal fluid, and approximating to the tenacity of light itself. As we find animalculæ many thousand of times less than the least visible point, their bodies must be constructed of materials extremely subtle and refined; and hence we may infer that the same all-wise Intelligence, who formed such minute and refined structures, can with equal ease construct a material organization for the residence of a rational soul out of the finest materials which creation can supply, and endow it with a capacity of rapid motion superior to that of some of the celestial globes which roll around us. It is not improbable that angelic beings are connected with such a system of material organization, which enables them to move with rapidity from one part of creation to another; and it is possible that man, in a future world, may be invested with such vehicles and such powers of rapid motion.”

We know that the force of our will is qualified by the materials of our bodies; obstructed, impeded in its action by the resistance wielded by these gross materials. How often our haste to reach a certain scene or spot seems to press the will into a struggle of release, to get there before the body, and frets to outstrip its comparatively slow motions. Endow thou this will with a more attenuated structure, more unresisting, and less affected by the trammel of gravitation, and its operation will be easier, more effective; the speed will increase almost *ad infinitum*; its fretting and chafing will subside. It is universally clear that we instantaneously throw our thoughts around the globe, and as far as our knowledge has pioneered the way, even to the stars; and just as clear that, when we will to do, we will instantaneously to do it, and then urge our energies and limbs to cooperate with us in its immediate accomplishment. Remove the cumbersome obstacle of flesh, that representative menagerie of creation, slip on the ethereal habiliment, and your act, your velocity, equals your will in its flight.

Such is the analogical and inferential ladder, which conducts us from gross, visible matter up to refined and invisible; from torpidity and shackles to flashing speed and unbounded freedom. The self-same principles are involved; the steps are gradual, uniform, regular. These principles are as universally applicable in this department of the universe, as are those of Newton's great law of attraction, if not identical with them. His *vis inertia* seems to be the anchor which impedes our motions. This is to be sloughed off; and as we farther advance, the stamp of Progress from the Almighty's eloquent signet will be developed more and more distinctly, will brighten with greater effulgence, until its blazing illumination is brilliantly visible to every human intelligence, and its sublime characters are instantly legible and glittering with the halo of their own infallible innate interpretation.

CURIOUS DREAMING.

DEAR BROTHER BRITTON: The substance of the following dream was communicated to me by an intimate friend, now in the spheres. The main idea, or the triplicate nature of the dream, is true, as he affirmed himself to be the subject of it—and, surely, it does not transcend the bounds either of possibility or probability. There are few persons who have closely criticised their dreams who will not recollect in their experience something like it. I have taken the idea, put it in my own language, amplified and embellished it, and interspersed it somewhat with the modern philosophy of the Soul. It may interest your readers, and illustrate that philosophy.

Yours, &c. W. S. C.

AGOSTO, 30, 1849.—I am this day thirty years of age; my first experience of life, was care and disappointment. My youthful hopes of fame, wealth and pleasure, were thwarted by a divinity which shapes our ends, rough hew them as we will. The weariness, blight and disappointment of this world turned my thoughts to the character of the next; but they could find no rest. That there was a God and a Spiritual World—that I was born for a destiny, nobler far than the empty luxury and fame—that while warm in youth, I pined for, and a felicity the opposite of my present despair I ardently hoped, but doubted. I could not see the underlying harmony and import of the cruel and distorted institutions, civil, political and religious of my time, nor that they symbolized a sunny era in the future history of man. I could not see the importance of the Old Testament, nor reconcile the contradictions of the New; and yet I felt that if the world was robbed of the story and life of Jesus, its brightest star would have set. Hence I was indignant at the lay hearts and leaden heads, that incessantly sought the contradictions of his Evangelists, rather than the fact that, their great Master was the only perfect Representative Divine Man, who loved all, both publican and sinner, Jew and Gentile, with a perfect love.

In this mood of mind I this morning took a walk in pursuit of the gloom of the forest, and, when wearied, stopped under an ancient oak, saying, 'Here will I lay me down, and, while, cease to be unhappy in sleep.' In this sleep I dreamed of meeting a great many people, men, women and children, of many races and climes, and was surprised that they were all either more beautiful or deformed than the races of Earth. Meeting a face of more than common sweetness, but touched with an expression of despair, kindred to my own, I asked my new acquaintance, what were his views of God and the Spiritual World?

He replied, that Jesus Christ was the great Exemplar of Humanity, and his precepts the molds in which to form angelic affections; and that by imitating his glorious example, our inner souls more nearly touched, would come in communion with the Divine Spirit. Entraptured with his reply, I asked him if he could reconcile all the inharmonies of earth and the contradictions of the Book of Christ, with the Infinite Divine Love. He said he could not, but was contented with the ever-increasing beatitude of imitating his example; upon which he invited me to his house.

We passed up through an arbor of poplars, and ascended the broad white steps into his mansion, where, after a simple meal of fruits, bread and water, he led me into a chamber to take a sleep, promising to resume our conversation upon my awaking. Laying down near a window, through which the cool breezes floated, I fell asleep, and had a dream within my dream. In this dream all the people were in the first bloom of youth and beauty, and all married. In my wonder at this universal beauty and marriage, I was sweetly saluted by a youth, whose golden curls, ruddy cheeks and sunny eye beaming with affection, bespoke him the husband of the indescribable beauty at his side. 'Fair sir,' said I, 'what place is this, and how came I here?' 'This country,' said he, 'is called 'Charity Land'; but, Sir, you seem weary and oppressed; be seated, and rest under the shade of this palm tree until we return, and we will show you the pleasant sites of our homes.' Sheltering myself from the white silvery light of that radiant country, I sat down beneath the palm.

But I waited so long beneath the broad leaves of the green palmetto that I again fell asleep, and in this dream, within my second dream, I found myself in a country whose inhabitants were all naked, but were not ashamed. Their nakedness was like that of infancy, and inspired similar emotions. They were all married, and seemed the perfection of the human form. 'How comes it,' said I, 'that there are no old people nor children here?'

'The decrepitude of age,' said he whom I addressed, 'is inconsistent with happiness, and infancy is inconsistent with manhood; hence all old people, before they come here, become young, and children grow to maturity, when each male becomes as Adam, and each female as Eve, and are married and live in congenial delight forever. Here the wisdom of age and the innocence of infancy blend in immortal youth, as represented by the rays of the setting and rising sun blending in this rainbow atmosphere and auroral-noonday around us. Here is the perfection and crown of humanity, to which all the realms of inharmonious nature and spirit point. Here we have no master but God in our hearts—no external law—no restraints—no secrets—no inharmonies, and no unsatisfied desires. Put oil in the lamp; put on the wedding-garment, and come to the feast with the brethren.' 'The things of earth, and the institutions of men there,' said he, in answer to my questions, 'have a natural sense, in which are apparent inharmonies and contradictions, but which, nevertheless, is but the mere clothing of the Charity sense, which looks only to the good of the neighbor, and this again contains the Love sense, which only inspires the love of God. Though rough be exterior, yet diamonds of wisdom and rubies of love are within, and "he who does the will of the Father shall know of the doctrine whether it be true." To him, at death, the natural sense opens and discloses to his view the worlds of Charity and Love within.'

'Charity' said I, 'I have a dim and indistinct memory of a country called "Charity Land," in which, once, long ago, I sojourned.' 'Your charity body,' said the naked youth, 'now lies under a spiritual palm tree, in that "Charity Land," and instantly he disappeared, and I awoke under the palm tree. 'Your spiritual body,' said the angel of the palm, 'now lies upon a couch in a mansion of the Dream Land,' and instantly losing sight of him, I awoke there. 'Your natural body,' said he whom I met in my

first dream, 'now sleeps beneath a natural oak, and I awoke again to earth's sorrows and cares, in an oak grove, in Allegheny County, Pa., and, upon examining my watch, found that I had been asleep but three minutes.'

PRAYER.

J. HUDSON TUTTLE, MEDIUM.

From the Fullness of the heart the mouth speaketh. Prayer is the fervent, ardent desire of the mind. Pure, natural prayer, flows, or rather gushes from the depths of man's nature, and can not be repressed. Like the pure fountain, formed by the hand of nature's Architect, breaking forth from the rugged mountain side, and sending its sparkling waters to beautify and invigorate. Prayer may break through the rough world's wear exterior, the outside of perverted nature, and raise the low thoughts of those making the prayers; may give that high, moral tone to character, which constitutes true happiness. In writing thus, of the use of prayer, the question is asked, "How should prayers be made, vocally, or silently? Thought is much divided. All are blind to the intrinsic merits of either. When an individual expresses aloud words and ideas, he believes not, or prays, because he thinks he must pray, *he prays not*, but makes mockery. The uttered word does not constitute prayer, but prayer is the heart-felt devotion—the deep thought of the spirit.

Before writing further upon the best, or the right manner in which prayer should be made, we will write, of the origin of the present, universally false manner of uttering prayer. The desire of a nation will cause the belief, in the Deity, in perfect accordance with that desire. The nation trained to war, and bloodshed; whose might is the thirst for human strife and carnage; who violate all the moral laws of the great Ruler, will picture a God in accordance with their thoughts? They will imagine the attributes, which they suppose constitute perfection, as belonging in the highest degree to their Deity, and will follow the example of their God. Such a nation's God will be wrathful, cruel and revengeful; possessing the basest desires, and a character, as a whole, which any being except the lowest, would despise. Worshipping such a God, whose wrath is ever ready to crush, veneration clouded and dim, gives the instinctive impulse to appease his "anger," by humiliating supplication, and prayer.

The foregoing, is a type of the Hebrew notion, and the God they worshiped was the same. All the civilized nations of earth, derive their ideas of God from the Hebrew, and as the Hebrew was wrong, so are all wrong. The Hebrews were shepherd warriors, counted among the most warlike nations of earth. View the God they worshiped: A being who delighted to crush those who did not obey laws, arbitrary to every sense of human justice—loving one moment, to have his love turned to mortal hate the next. A God stooping so low, as to place the race in the most perilous positions, to show his benevolence (?) in delivering them! Who ever was placing snares, to entice from the laws himself had framed.

The effect of these ideas concerning God, was to lower the trust of the nation in him; causing the people to lower their already too low thoughts of Deity. It caused the idea that God was a mighty potentate, with thoughts as low as those of his creatures. It thus lowered the estimate of Jehovah, and in the same degree, the heart-felt devotion. With the expectation that they would incur the wrath of the Deity, and be blotted from existence, prayers were said through apprehension; thus it came from excited fear, and not from veneration of God. The long spoken prayers said without thought, except for existence, came from the tongue of fear, was said through the influence of fear, was received by a fearful God. Such a God should not be worshiped; such worship should not be paid to God. God is the spirit, pervading and giving life and motion to the great whole, and as such should receive worship. Prayer is the beginning of that worship; action is the continuation. To pray, and not to act, is equivalent to not praying at all. Action is the soul of prayer; prayer without action is not prayer. For prayer is the desire, and action is the obtaining the object desired. Prayer is the desire for goodness, purity and heavenliness; action is being good and pure. Prayer should be made as a desire—

Here the communication was abruptly terminated.

BROTHER BRITTON: We have been highly favored by a transient—far too transient—visit from brother S. J. Finney, of Cleveland, O.; who, as you are aware, gives lectures under Spiritual influence, and, as he says, wholly without thought or volition on his part. Judging by the sublimity of thought, the chastity and adaptation of language, the unassuming pathos and spirit-stirring eloquence, which characterize his addresses, we are impelled to the belief that they have their origin in minds disenthralled from earthly and mortal habiliments. Mr. Finney delivered a lecture, last evening, to a public audience. The people appeared to be spell-bound for something more than an hour. His subject was individual and universal progression. This afternoon the subject was, the emancipation of the human Mind from mythological and superstitious darkness and error, the fall of man, &c., and a more closely connected and lucid argument, or a more cogent and effective appeal to the reasoning powers of the mind, I must say I never listened to. In a few instances incidental strokes of most pungent satire were thrown into his discourse, not however so as to mar either its dignity or harmony.

Mr. F. and most of the "Brotherhood" of this city had a conference at 10 o'clock this forenoon, when he, in the superior state, set forth the necessities and uses of unabated and harmonious action, in the great and glorious cause of human redemption and mental and spiritual elevation. He is to address us again this evening; the subject not yet announced.

Nine o'clock P. M.: Mr. Finney has delivered his address. His theme led him to the consideration of the unity and immutability of Deity; the character of Jesus of Nazareth; the "vicarious atonement" by his death; his miracles, teachings, resurrection, &c. To undertake a description, in any of its outlines, of this masterly effort, would be a task for which I am wholly unqualified. I can only say it was the most bold, dauntless, overwhelming and unanswerable onslaught upon some of the popular pulpits absurdities and fanciful stupidities of the day, that can well be conceived. I will say, in conclusion that, if such magnificent productions as we have heard from his lips, are not those of spirits, they must be his own; and he does himself great injustice in not claiming their authorship.

W. WHITAKER.

Troy, Oct. 31, 1852.

RICHMOND AND BRITTON'S DISCUSSION.

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

FORCE.—FLUIDS.—OD-FORCE.

LETTER VI.

DEAR SIR: My third letter with your reply is just received, and I must make a few remarks on the answer. You still insist on their "irrelevance;" I reply they were written before any question existed, as you well know. With these facts before the mind, that in insanity, drunkenness, somnolency, clairvoyance, and various intense mental excitements, the subject suddenly acquired new powers of singing, speaking, writing, mimicking, inventing, &c., it is possible the "SPIRIT-WRITINGS" as imitations, originated in a similar way. Every fact given is entirely relevant to the point I was making. Had I known the entire history of the "writings" I should have made a different point—and have, as it is. I mentioned pantomime as a familiar example of that power to imitate in the normal state. I instanced the almost endless powers of the biological subject to imitate—when moved by a mental impression to do so—and this, too, in a condition as apparently normal as that of any other state in life—can hear bells, see men, talk and act as in all other cases. The eye alone of the subject shows great brilliancy. It is constantly reiterated that mediums are in as perfectly normal state—they are no more so than the biological subject, and their new acquired powers are just as wonderful. It will be claimed by and by that magnetic persons because they appear perfectly normal; while the most marvelous class of magnetic and mental phenomena, ever seen, are among persons who appear perfectly normal. Again, a somnambule took words and sounds and shakes from the mind of Miss Lind, this proves the two minds to be in rapport. Let us give form to your example of "H."

1. "H," while "deeply entranced" in your presence, repeated words and thoughts, and imitated actions, so vivid on your "memory" that thirty years had not dimmed their recollection.
2. This proves, that "H." was in rapport with your mind—and was a somnambule.
3. As none but the mind of the somnambule is capable of being in rapport with other minds.

You ask what entranced "H.?" I reply by asking what causes you to think, to sleep, to dream? It was spontaneous, and he went instantly into rapport with your mind; those "undimmed impressions" were the first he found. Hannah B.'s name was there, and the "undimmed" thought in your memory was force enough to place before his spirits eye, the shadowy form of the poor maniac. Mr. Courtney tells you, that spirits can not discriminate between the real and imaginative—this law is universal among magnetic persons. The biologist transforms a stick into a spirit—he says spirit—and the subject has a spirit before him—to him as real as the other; both are ideal, unreal. The shadow of the maniac was real to the mind of "H.," but it was a reflection of her image from your mind. What placed before the mind of Henry Clay, the spirits of his living friends? These spirits were the reflections from his own mind, and so were the spirits of his dead friends that he saw around him.

Dr. Kerner, I am aware, attempted to prove that the Seeress of Prevorost could distinguish between the real and imaginary spirits that were about her. She saw her own spirit sitting near; but the history of ghost-seeing, which we shall reach in due time, will settle some points in this difficult question. You assume that B.'s spirit was present, and then use what follows as evidence of the very thing you should have proved. In dealing with the subtleties of mind, great caution is needed to avoid false conclusions. I have often seen mediums stop at a letter—a word—a sentence—and return after a lapse of hours, or days, to the same letter—word, or sentence. The case related by Dr. Prichard, and the same phenomena in the inebriate, were in point, showing a similar mood of mind. But I must pass to another question, and in doing so, I will advert to your remark, "that my facts are wholly irrelevant, and their introduction in this connection is not the happiest illustration of that maturity of thought which the profound nature of the subject demands." By reference to the question it will be seen that, the "abruptness of my conclusions," and the "maturity of my thoughts" are not the points under review; and without hinting that such personal allusions may indicate inordinate self-esteem, I would request the readers of the TELEGRAPH to pay very little attention to friend Britton's opinions on these points, I will bring such "thought" as I have, and each may judge for himself. Neither of us can change the laws of the Universe, and we shall both find much to be learned after the discussion closes.

To prepare the mind of the reader for a clear understanding of the motion among chairs and tables, and to show how the human mind may prepare them to become "star actors," I have called attention to fluid, and traced out in as short a manner as possible the manner and cause of their action. That an invisible imponderable fluid was at work in these movements I doubt not. If the medium has any connection whatever with these occurrences, there is some medium through which his or her mind must act; and so of the "spirits"—if there be any—they must act through some media. If they enter the body, or stand outside of the medium, how do they reach the table and chairs?—by hands, or how?

All mesmerizers have contended that a fluid "nerve aura," or electric vitality was put in motion in mesmerizing. My own observation has long convinced me that an imponderable fluid was at work in the various forms of nervous affections that afflict our race, and these convictions enabled me more readily to grasp the agent used by the mind in these occurrences. I venture here a remark, that so long as sounds are involved in these phenomena, it is useless to deny the work of a fluid. Sound can only be produced through fluid. So far as the normal ear is capable of hearing sound, it gathers it, wholly and totally, either by the movement of the particles of the same fluid against one another, or the movement of one fluid through another. Sound, then, is a sensation, produced in the mind, by a concussion of the particles of air or ether against each other. I might here rest this point; for either hypothesis involves this necessity. "Spirits" can not produce sound without it—nor move matter—nor can imbodied spirit, produce sound or move matter without it. The law of acoustics is as fixed as gravitation, and involves a fluid throughout the realms of animated being—wide as the race and as unevadable as the decree of Omnipotence. Here we wish to ask distinctly: Are all, or any part, of the human family surrounded by an ether-fluid or aura, peculiar to themselves—distinct from the atmospheric ocean in which we live? Biology and its phenomena long since satisfied me that mind could be added to mind so as to be one—an impulse in the one was an impulse in the other; and that strange power which enables us to destroy sensation in a limb, must control the medium through which sensation passes from the mind to the muscle. We see that some agent must act between the mind and the muscle, and must, of course be able, to seize it wherever it is found.

In experimenting on impenetrable subjects, Prof. Buchanan was able to demonstrate the existence of a fluid, "nerve aura," through which he worked his wonders.

Reichenbach's Dynamics discloses more fully the existence of this power, which he calls Od-force. He had noticed that certain persons in the impressionable state acquired new powers. Seeing, feeling, hearing, touching, he found to be vastly exalted. It occurred to him that these persons might discern, by this exalted state of sight, the cause of one magnet attracting another, and the cause perhaps of all attraction from globes to atoms. He observed certain persons to be strangely affected by magnets, crystals, &c. On presenting a magnet to one of these subjects, she saw a bright flame from the poles. He again and again repeated these experiments, ranging from magnets through the whole kingdom of Nature. But here rose a difficulty; these flames might be "reflections from the medium's mind." As this flame seemed analogous to light, would it affect the iodine on the camera. A horse-shoe magnet was placed in the camera, and all light excluded, and in sixty-four hours perfect evidence of the action of od-light on the plate was obtained. He still persevered, and traced it out in every substance in Nature; and then began with men and women, and clearly established its existence in and around the human system, proved its identity with that of magnetism or the Od-force of magnets and crystals. By numerous experiments he established its transmissibility from man to every substance in Nature. He traced it throughout the Universe, in earth, air, light, heat, and electricity. It is dual in all substances, and follows the law of heat and cold, or positive and negative. The existence of this "Od-force," was found constant, in persons of highly nervous temperaments—in the hysterical—those subject to fits—the impenetrable of all classes. Those, too, were found, who exhibited perfect health, yet they showed these phenomena. The sick-sensitive did not always show it so clearly, as those who departed less from the apparently normal state. I can not go into details on this point, but will refer all scientific readers to the work of Baron Reichenbach. The point I wish to impress on the mind, is this: that a certain class of persons, are certainly known to be surrounded by a subtle fluid, and their bodies are pervaded with it; the subtle chemistry of the human system generates it, both in digestion and other vital changes. This fluid is transmissible to metals, crystals, glass, wood, or any substance wearing the form of matter. And we here suggest that, if this fluid is subject to the human will, when it is transmitted to these substances, we have found probably a solution to "spirit-force."

The fact that bodies attracted each other was observed long before the days of Newton; he only announced it as a law of all matter. When asked what caused these bodies to act on each other, in proportion to their quantity, the philosopher was deeply puzzled, and the deep and clear insight into Nature's laws only enabled him to conjecture, that it was a subtle imponderable fluid—each seeking an equilibrium with the other—and being entangled in the mass of denser matter, its movements carry with it the bodies it pervades. Euler, in some respects more penetrating than Newton, confirms his suppositions and concludes that Deity had willed this fluid into solids at the moment of creation. When Newton contemplated the mystery of muscular motion, he conjectured that a fluid, imponderable in its nature, was under the control of the human will, by which it moved our bodies from place to place.

Mesmer, who began to observe, with a clear sight, the effects of magnets on persons, producing in them a strange state, by accident found that the same results could be induced without magnets—by moving the hand over them. Just enough has been preserved of Mesmer's original movements, in producing magnetic sleep and curing the sick, to show that he regarded the cause of it as intimately connected with the great laws of the Universe. His rooms hung with mirrors; his magnetic tub; slow music falling on the ear; pleasant sights and sounds; shady walks and blooming flowers, clearly demonstrate that, in his mind, light, reflection, magnetism, sounds and odors, all aided the production of this mysterious sleep. The history of his discovery has been a strange one; but Reichenbach's Dynamics comes in to confirm and substantiate all Newton's conjectures, as to the cause of attraction and muscular motion, and most singularly confirms and demonstrates the force by which Mesmer worked his singular influences on the living organism. If all bodies, from the earth down to the horse shoe magnet, and the small crystal, are surrounded and penetrated by a magnetic fluid, then we see the cause of the mutual attraction between bodies as clear as sunlight. Just so in living bodies, there must be some force by which they move and produce movement. The hand seizes an iron ball and puts it in motion—we say the will put the hand in motion—but between the will and hand there must be a medium—an agent by which the will grasps the muscle. That agent must be an imponderable fluid—subtle and easily moved—capable of being set in motion on the nerves and muscles, producing motion and sensation. Electricity is the only agent in Nature, known to man, that will produce muscular motion when brought in contact with a body from which life is extinct. It is beginning to be admitted by liberal men in the medical profession that a close identity exists between the cause of muscular action and magnetic forces, that it is identical with electricity and its modifications. Reichenbach's discoveries settle this question, and the world may deny it, and scout it, and abuse the author as it has done, yet it is a firm step in the path of physical science, and destined to lead to more important results in unraveling the laws of mind and matter, than all others that have preceded it.

The Od-force of Reichenbach comes at once to our aid in the "modern mysteries." It is an imponderable fluid pervading all bodies, it charges the human system, is abundantly produced in the process of digestion, and the subtle chemistry of the human system, it is transmitted to all bodies by simple contact. The human body having it in abundance transmits it to inanimate matter—the human will having control over it—as easily grasps and impels it, when chairs and tables have been charged with it, as when a muscle or a nerve has been charged with it. It is no more strange that it can be transmitted from dead to living, or from living to dead bodies, than it is that one cup of water can be poured into another; or that one candle can be lighted by another, or steels be heated when plunged into fire, or a sponge filled with water, when placed in contact with it. This outline will suffice to show the readers of your paper, the track in which I will try and guide them in future numbers.

Yours truly,
B. W. RICHMOND.

John M. Spear.

Our friends will find this brother at 2 1-2 Central Court, Boston. He is daily engaged in healing the sick, and in communicating heavenly wisdom from the superior state. And it might be well for those who think the mind itself, and without superior aid, is creative of the thought it utters while in the peculiar state, called somnambulic, trance, or the like, to see and hear for themselves. It is my opinion, that, if they are honest in their skepticism, they would see good reason to change their minds. As for those who believe this whole matter is a humbug, they had better stay away entirely.

REPLY TO DR. RICHMOND.

NUMBER VI.

DEAR SIR: Having at length attended to the foreign relations of Spiritualism, I am pleased to perceive a disposition to regard matters nearer home. While I have no wish to dictate as to the course to be pursued, in this part of the discussion, I yet feel that the more internal and vital elements and interests of the subject have been too long neglected, and the present indications are, therefore, the more highly appreciated. Thus far we have been gazing from a distance—in various directions—through clouds and storms, striving to catch a momentary glimpse of the Spiritual Zion; but, from the present course of things, I am encouraged to hope that we may yet establish intimate relations with the question, and, perhaps, gain the outer courts of the great Spiritual Temple.

In the opening paragraph of the communication now before me, you repeat with emphasis what you had before stated, namely, that your first three letters "were written before any question existed." Nothing further need be said to satisfy you and our readers that, in this case, your memory is at fault. The facts and circumstances, as detailed in my fourth letter, are deemed conclusive. If any one should entertain a different opinion, I beg leave to refer him, particularly, to your own words—recorded in the same connection—from which it will appear that the real parties to the controversy on this point, are Dr. Richmond, in his public correspondence, versus, Dr. Richmond in his private epistles.

A willingness, on my part, to renew the discussion concerning the origin of the 'Spirit-writings,' might be construed into a tacit acknowledgment that the evidence already adduced is insufficient, as the basis of a rational conviction. I see no occasion for such a concession, and will not question the validity of the testimony, even by implication. You introduced the 'writings' to illustrate your position, referring them to a supposed 'abnormal,' and perhaps 'unconscious,' exercise of certain faculties. In my reply I offered a simple statement of the facts, and the concurrent testimony of a number of the most respectable persons, with several collateral proofs and incidental circumstances, all strongly corroborative of their claims to a spiritual origin. The question, it will be perceived, is one of fact, and against your naked assumption I oppose the testimony of persons whose characters for intelligence and veracity no candid man will venture to impeach. The reader will judge which is most reliable, and I will consent to renew the discussion, concerning the origin of the writings, only, when you succeed in your labors to invalidate the evidence on which their authenticity now rests. Until then, I most respectfully decline any further reference to the subject.

The attempt to identify the influences denominated spiritual, with the effects of ardent spirits and mental derangement, are not merely in bad taste—they can not fail to prejudice your case. Materialism, in its rash efforts to dispose of a difficult subject, has hitherto resorted to no hypothesis more repugnant to reason and enlightened observation. If insanity and drunkenness, etc., really produce the phenomena, to which intelligent Spiritualists refer, as illustrations of the intercourse of man with the invisible world, let this be shown: take the facts, whereon we rest our convictions, and exhibit their alleged relations to these causes. This you are bound to do or at once relinquish your position, so far as it rests on the implied allegation that, inebriety and lunacy are conspicuous among the sources of the Spiritual Manifestations. To even intimate that the ravings of a madman, or the incoherent mutterings of a drunkard are, in any case, suitable illustrations of the subject before us, is to deride the deepest and holiest sympathies of the human heart; to trifle with the most endearing associations and sacred realities, and to pour contempt on the religious faith of thousands.

You affirm that all media are in an abnormal state, but this is not true. Many of them exhibit no signs of any such condition. They write letters and converse on subjects altogether foreign to the manifestations, and appear, while the sounds are occurring, as they do on all other occasions. Augusta Middlebrook, of Bridgeport, Ct., a rapping medium—through whom I once had some *seven hundred* test questions correctly answered in the space of one week—never, in my presence, exhibited the slightest indication of magnetic susceptibility, or of any abnormal condition of the faculties. These remarks are substantially true in their application to many others. But you essay to evade the force of these facts by assuming that 'the most marvelous class of magnetic phenomena are developed in persons who appear perfectly normal.' This, also, I deny. When persons are—so far as we can judge from all outward signs and phenomenal appearances—in a perfectly normal condition, I would respectfully inquire, by what unknown laws of evidence or rules of logic do you decide that they are in an opposite state? If, in such cases, you totally disregard all the evidence, whereby, alone, the conditions of the human body and mind may be determined, do you not attempt to sustain your hypothesis at the expense of your reason, and in opposition to the facts? And is not this a conspicuous example of some more vital defect than any that is implied in the mere abruptness of your conclusions. Trance is certainly one of the 'most marvelous' of the magnetic states. In this condition the spirit leaves the body, temporarily, and of necessity the physical functions are arrested. The eye is motionless, the muscles are relaxed, respiration suspended and the heart is still. Now so far from the subjects of this mysterious state being, in appearance, in a perfectly normal condition, they appear, in numerous instances, to be perfectly dead! So far, my dear sir, your observations and the facts are at variance.

You assume that H., the medium referred to in my third letter, was 'spontaneously entranced,' and that he was *en rapport* with my own mind while personating a maniac in a scene that occurred thirty years ago. That your conclusions, in this instance also, are neither the result of evidence nor of mature deliberation, is clear to my mind, and I doubt not, the following considerations will render the justice of this remark equally manifest to the reader. All effects, of whatever name or class, suggest to the rational mind the existence of certain causes, without which the effects themselves could not occur. When H. was entranced, there must have been some cause or agent of sufficient power to produce that result. Moreover, that cause must have been operative at the particular moment when the state was induced. When you affirm that the trance was "spontaneous," you appear to want to relieve yourself of the labor of looking after an adequate cause. Pardon me if I insist on searching for the unknown magnetizer. That there was some agent, visible or invisible, to produce this mysterious state must be obvious to every well informed mind. It is well known that sleep, as it occurs in the order of nature, is gradual in its approach, and there can

be no doubt that the exhaustion of the vital forces, by exercise during the day, produces the state. But when a profound *trance* supervenes, as in the case of H., it obviously depends on different causes. Allow me here to remind you, that H. was not in a circle—no circle existed in the house at the time. He did not on the occasion referred to—nor does he ever under similar circumstances—yield gradually to a state of somnolence. He was entranced unexpectedly and in an instant. Did he entrance himself in the midst of an animated conversation? No. This he has not the power to do under favorable circumstances. What are the probabilities that he was influenced by me? I answer, *there are no such probabilities*. If you doubt, here is my proof: I had, on a previous occasion, and in presence of witnesses, spent some forty minutes in an energetic effort to magnetize H., but *without any perceptible effect*. Did an "imponderable fluid" put him into the state? If so, please explain the *modus operandi*, and tell us how unorganized matter can exert a voluntary power greater than that of the human mind? If the trance was not self-induced; if the mind of the writer had nothing to do with it; and, finally, if no 'imponderable fluid' is adequate to the production of such a state, it remains for you, either to admit that it was the result of spiritual agency, or to account for it in some other way.

Leaving you to account for the fact of the trance—if that be possible—without admitting the presence and influence of a spirit, I will proceed to consider another point. You presume that, on being entranced, "H. went instantly into rapport" with me, because he represented a scene of which I had a distinct recollection. But here your conclusion is unauthorized, as I will endeavor to show. By reference to my third letter, in which the case is narrated, you will discover that neither the particular circumstances there mentioned, nor the person, had been a subject of thought for a long time, nor until the name was most unexpectedly announced and the representation commenced. It is true that the incidents of that melancholy experience made so deep an impression on my mind, that I can still recall the scene with all its deep shades and fearful coloring; yet weeks and months often pass with nothing to awaken the recollection. In the instance under discussion, it was revived by a stranger who knew nothing of my personal or family history, and in the peculiar manner already described. Now the decision of the controversy, as far as it relates to this particular fact, turns on this question: Do somnambules, impressible, magnetic or psychological subjects, reflect the thought that is latent in the mind, and the memories that slumber in the soul, or does the awakened thought alone cast its shadow or daguerreotype its image on the receptive mind? I know not that my opportunities for observation have been more extensive than yours, but for many years I have pursued the subject carefully and calmly, but with an intense and ever-increasing interest. I confined myself to a course of private investigation for many months, before venturing to make any public communication. My experiments—on a great number of persons of all ages and temperaments—numbering thousands, have all contributed to establish this one fact, namely, that the persons who are susceptible—agreeably to electrical and psychological laws—to impressions from the minds of others, invariably reflect the *moving thought*, the *existing emotion*, or *predominant affection* of the human mind. Indeed, it is quite impossible that it should be otherwise, consistently with your hypothesis. You suppose that these impressions are made through the excitement or disturbance of an imponderable fluid, and that they are transmitted, through the medium of the sensor nerves, to the sensorium of the subject. If this be the case, it must inevitably follow that the *active impulse*, rather than the *latent affection*, the *living thought*, and not the *buried recollection*, will be represented, since the former alone have power to disturb the vital aura or other imponderable elements of the human body. Thus it is not what the poet or the orator felt in his childhood, or even but yesterday, that moves men's souls to-day. It is the impassioned utterance of the present hour that ignites the latent elements of thought, quickens the heart's action, and moves with a mysterious spiritual energy over all the springs of being. So it is not what we thought, or willed thirty years since, but the volition of the passing hour—of this moment—that must of necessity influence the somnambule and determine the nature of his impression. Now as I was thinking of other persons and objects, and not of Hannah B., when the name was unexpectedly announced, we are forced to refer this fact to a spiritual source. If I believe on insufficient evidence, you certainly believe without any. You conjecture that the medium was *en rapport* with me, in opposition to his own express declaration and regardless of a variety of circumstances, all of which point most significantly to a different conclusion. My own conviction—authorized by the mysterious intelligence itself—is confirmed by all our observations in this department. It will abide the severest ordeal of enlightened reason and a sound inductive philosophy, and is sanctioned by the plainest psychological laws and the revelations of a spiritual religion.

You appear to have taken slight exceptions to a single observation in one of my former letters. When I incidentally remarked that the introduction of certain miscellaneous physical and mental phenomena, did not afford the most felicitous illustration of the maturity of thought demanded by the nature of the subject, I designed to restrict my language to the particular subject comprehended in 'the question.' Your facts seemed to repudiate any specific application to the real issue, and the intimation that you were not making the subject proposed—Spiritual Manifestations—a matter of mature thought, was, perhaps, the most civil manner of suggesting that the main question was lost sight of altogether.

You query concerning the peculiar mode whereby spirits produce the efforts ascribed to them. "If they enter the body or stand outside the medium, how do they reach the table, chairs, &c." Permit me to remind you that I have not the affirmative of the present question, and hence may be excused for leaving your question unanswered, until the appropriate occasion for its elucidation shall arrive. For the present, my friend has undertaken to show how the more remarkable phenomena can be produced without spirits. Just now, therefore, we are anxiously awaiting any disclosures you may be pleased to make on this subject. We, in turn, shall present our facts and reasons when we are privileged to lead.

What follows in your letter is highly interesting and to the purpose, but it contains nothing that I am inclined to controvert. I of course yield a willing credence to Newton's discoveries. The interesting facts and observations of Dr. Buchanan, in his *Journal of Man*, I also accept as important contributions to science. The experiments of Mesmer and Baron Von Reichenbach are of great value. I receive all their facts, with the utmost cordiality, though I frequently dissent from their conclusions. In all this you occupy neutral ground, and your observations—with slight exceptions which I need not particularize—subserve my purpose well. It now remains for you to prove that the human mind, in the body, or some earthly agent, can, and does, control these imponderable fluids, in the production of all the astounding phenomena which we ascribe to the agency of Spirits.

Resolved to follow wherever Truth may lead the way, I await the receipt of your next letter, and am, Fraternally thine,

S. B. BRITTON.

THE SPIRITUAL PRESS.

"THE NEW ERA."

The Prospectus of which we published some weeks since, has just made its appearance. It is a beautiful sheet, and its tone is rational, earnest and manly. We are happy to welcome this co-worker in the great field of human progress and spiritual illumination. We feel stronger since our Eastern ally has unfurled his banner and come to our aid. From our soul we wish him success, as we do all others who are honestly and wisely engaged in a similar work. Terms, \$1 50 per annum. Address S. Crosby Hewitt, 25 Cornhill, Boston.

"LIGHT FROM THE SPIRIT WORLD."

This a large sheet—the largest of the spiritual weeklies—and contains a variety of matter, original and selected. The initial number appears to have been rather hastily prepared. The succeeding numbers, we doubt not, will exhibit an improvement. St. Louis is an important locality, and the increasing interest, on spiritual subjects, through all the great West, affords the assurance that it may be sustained. If the spirits in the body will manifest themselves through the medium of the pocket by forwarding, each, the sum of \$1 25, it will be sustained, and the editor will go on his way rejoicing—We hope so.

Address P. E. Bland, No. 85 Chesnut-street, St. Louis, Mo.

"THE SPIRIT MESSENGER."

This paper now appears regularly, and we learn from its amiable Editor that its prospects are improving. The Messenger is in the octavo form, and is, therefore, convenient for binding. In its contents and mechanical execution, it is alike attractive, while its spirit is pure as the aroma of flowers from the gardens of Paradise, and gentle as 'the dews of Hermon that descended on the mountains of Zion.'

Brethren, go on! Our prayers and the benediction of God, attend you! May we "see eye to eye" that our converse on the the great questions of progress may be harmonious and profitable.

Dwellers of the Spiritual Zion! Rejoice! for "the night is far spent and the day is at hand." Already the Apocalyptic vision of the descending heavens is beginning to be realized, since the inhabitants of the invisible world now visit the earth, and fraternize with man.

Invisible Preachers of Righteousness.

The following case is one of peculiar interest, and is another evidence that the mysterious agents employed in the manifestations, are striving to promote the highest interests of Humanity. Erring mortals are turned from the error of their ways; the sorrowing are comforted; while the faithless and despairing are filled with joy, and are no longer "without God and without hope in the world." We devoutly pray that our friend may remain firm and unwavering in his noble resolution, and we shall greatly rejoice if we can encourage and strengthen him in his efforts to conform to the suggestions of his immortal ministers.—[Ed.]

PITTSFIELD, N. H., Sept. 29, 1852.

S. B. BRITTON:

Dear Sir:—That each one of your numerous readers may understand what follows, I shall give you a sketch of my past career in life. For the last six and a half years I have followed the occupation of pedlar in this State; and a person to be a good pedlar, and sell goods, must lie, and I have sold, without any regard to truth; and during that time I learned to play cards for money, and became what is called a "black leg"; and I lost in money \$6000, and \$4000 in time, (if time can be reduced to dollars and cents), and became in my belief nothing but a professed Atheist—doubted the existence of a God, and, consequently, did not believe in any revealed religion. I had in my travels seen a number of spiritual mediums, and believed it all to be a humbug, and had once gone so far as to deceive professed believers, making them believe I was a writing medium, although I could not produce the raps; but I supposed it was done by means of electricity. On the evening of the 23d of September, I went to bed as usual and fell asleep, but was waked up between one and two o'clock. I can give you, nor no one else, any description of my feelings; but it seemed as if I was in a new world,—and the first thing that came into my mind was, there is a God; and the next, there is a Spiritual World, and that we must exist hereafter; and then all was calm, and I was happy, (for I was miserable before); and then they told me what to do in a loud whisper: First, to quit playing cards for money, (that was hard, for I had rather play a game at cards for money than to eat a meal of victuals, any time); and next to quit peddling, and go to school, (for my education is poor); to sell all I could dispose of now, and in the State of New Hampshire, except the nicest articles, and them to put up in an Art Union, and sell them all off at once—sell for what I could get, (and that was hard, for I can make \$2 a day, and not peddle more than four days in the week); and they told me to write in my diary these things; also to write to the SPIRITUAL TELEGRAPH; also to write to O. R. Duismore, at Meredith Bridge, N. H.; and to write to Eugene Hutchinson at Milford, N. H.; and also to send to a person by the name of Smith, at Amesbury, in N. H. to come and help me to sell them out at the State Fair; and that they would assist me in funds to get my education, and to commence studying in the spelling book, (for I do not know the sound of the letters, nor the accent on the syllables and words, and am a poor speller.) I firmly believe it was spirits of departed friends that produced this great change in me; for I have turned a complete somerset, and am now a new man—for I

shall abide by what I was told to do, to the best of my abilities. This is the first thing I ever wrote to be printed, and you must excuse all mistakes. Your friend Amos Whitney will, if you cannot read this, burn it up. You must excuse my bad writing, and I will try and do better next time—for I shall try to learn to write better. Please correct it as well as you can, and you will oblige me; for I know nothing about grammar or punctuation; but I will go to school now till I spend what little money I have—which is only about \$500. If you consider it not worth printing, please throw it under the table.

Herein you will find enclosed a \$10 bill on Pittsfield Bank. Please take out the pay for two copies of the SPIRITUAL TELEGRAPH, one year. Direct them to me at Meredith Bridge, N. H.; also, take out enough to pre-pay the postage on the books that you send me; and send the remainder in the best spiritual books that you know of, and you will much oblige Your sincere friend and well-wisher, AMOS WHITNEY.

Mr. Davis and the Spirits.

The communication on the "Formation of Circles," published in our paper of Oct. 30th, from South Shaftsbury, Vt., has been the means of increasing our correspondence somewhat. We have received a number of letters concerning this matter; from among the number we give publicity to the following:

FRIEND BRITTON:—I was surprised upon reading in your valuable paper an article purporting to come from the departed spirit of J. R. Fulmer, headed "The Formation of Circles," in which is reported, *verbatim*, part of a chapter on the same subject in Mr. Davis' "Philosophy of Spiritual Intercourse," commencing on page 96 of that highly instructive work. Is it possible that Miss Doud, the lady who is the medium, got into communication with the same intelligence that inspired Mr. Davis? If such a fact can be established, what may we not expect in the development of media? It seems to me, that should such a spirit as the gifted Newton now is, be able to get the perfect control of the human system, the world will reap a richer feast of knowledge than has yet entered into the earthly mind to conceive of. I, for one, and doubtless many others of your readers, would be glad if Mr. G. Smith would publish the circumstances attending the production of said article. I would respectfully ask, was the lady in the clairvoyant state when the article was written? Had she ever read the same in Mr. Davis' work?

I remember to have once written, by what I supposed to be spiritual impression, a sentence like this: "We (the spirits) are seeking those on earth who are willing to be influenced by us, and the time will soon come in which we can approach them, and impress them so fully that they will echo our every thought." I have often thought of this sentence, and wondered how much my own mind had to do with its production. Who can tell but it may be truthful prophecy? If Miss Doud did really know nothing of Mr. Davis' article, then I think we have an evidence that a most glorious work can be performed through the ministry of spirits. It behoves all who are seeking to become mediums, to be faithful to their high calling.

A PARTIAL MEDIUM.

REMARKS.—It will be remembered that the Rev. G. Smith, whom we know to be a gentleman of intelligence and veracity, certifies that it was written by the hand of Miss Doud, and purported to emanate from a deceased clergyman, Rev. J. R. Fulmer. We thought, on reading the communication, that it bore a marvelous likeness to a passage in A. J. Davis' "Philosophy of Spiritual Intercourse," but we had not the work at hand, and did not make the comparison. It turns out that it was extracted *verbatim* from the Seer, but whether by the spirit, the medium, or some one else; and whether the party who committed the plagiarism was conscious or unconscious of the fact does not appear. Will Mr. Smith enlighten us by a careful analysis of the material facts and circumstances in this case?—[Ed.]

For the Spiritual Telegraph.

NEW-YORK, Nov. 6, 1852.

MR. EDITOR: With your leave I will venture a few suggestions to believers in, and mediums for, Spiritual Manifestations; trusting to the sincerity of my motives that I shall be kindly heard.

To them let me say: It is of more consequence to the world to know that spirits do communicate, than to know what you think of it. Your opinion is but your theory. The world can theorize as well as you. Your mission is to furnish facts, not brains. By keeping this distinction before your mind, you will save the TRUTH from all danger of unnecessary opprobrium.

Let us look at this a moment. Suppose a company who are believers, assemble, and instead of discussing upon the best means of spreading the facts, spend their time in a friendly interchange of opinions as to the tendency. You can not all agree. It is impossible. How then can you expect the world around you is to agree? What one propounds, is error to his neighbor, and so, *vice versa*. All your theories as to each other, are so many errors. Can you, then, as lovers of a great natural Truth, consistently load that Truth with all your errors?

More than this. A looker on, who has not yet learned to hear opinions expressed contrary to his own, without resentment, goes away and stamps you as a band of self-styled Reformers, under some name which he will find for them. This name forthwith becomes opprobrious, and thereafter forms a shield between the world and the facts of the Manifestations. Or—and what is worse—they may attack your theory, and having satisfactorily (to themselves) demolished that, will suppose the work done, and look no further.

A word more: Be exceedingly cautious at your public meetings, to confine yourselves strictly to the object for which the meeting was called. Discourage all attempts on the part of spirits to make any medium the vehicle for such sentiments in public, as can not but offend some one. Never let the desire to do, sway your purpose for one moment. There is such a thing as over-doing. Beets that grow too fast, become hollow. The desire to get ahead of somebody, always exposes to an invidious inspection, from which a little moderation would have shielded. Be patient—steadfast; and soon 'all, from the least to the greatest, shall know' the Truth. WM. ALLEN.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA (WEEKLY REPORT)

FRIDAY EVENING, Oct. 8, 1852.

Present: Mr. Charles Partridge, and lady, Mr. P. D. Moore, and lady, S. L. Moore, and lady. (Newark, N. J.) Mrs. L. N. Fowler, Dr. James H. Allen, Dr. John F. Gray, Dr. R. T. Hallock, and lady, Dr. Underhill, (Cleveland, Ohio.) Mr. L. S. Haskell, E. L. Fowler, Wm. Fishbough, S. H. Titus, S. L. Andrews, W. J. Baner, Wm. Wood, and lady, J. Stuart Gwynne, E. D. Stark, and twenty others.

Dr. Gray read a portion of the 8th chapter of Acts, commencing with the 26th verse, wherein is detailed the spiritual manifestations occurring to Philip, on his way from Jerusalem "toward the south." Three undoubted spiritual manifestations took place on that occasion. 1. Philip was directed what course to take. 2. He was told to join himself to the chariot in which the eunuch was seated. 3. After the baptism, he was removed bodily by the spirit from the presence of the eunuch, and transported to Azotus! Facts now transpiring confirm the ancient record of God's doings with the children of men.

Dr. Underhill read an interesting account of the spiritual experience of a medium, who saw the separation of the spirit of her mother from the body. The statement is contained in a letter from the medium to a relative, but is too long to be inserted in this connection. The Doctor stated many spiritual facts which had occurred within his own knowledge. He exhibited several communications written in unknown characters, very beautifully formed. He also exhibited an address to the late Spiritual Convention at Worcester, written through his left hand and backward.

A letter addressed to Dr. Schoonmaker, from Mr. Crittenden of Cleveland, Ohio, was read, stating that Mr. Finney, a medium, would come on with him, and spend some time here, provided his expenses while in New-York, and money enough to take him home again, can be secured to him. The Conference approved of his coming.

Many interesting statements were made by different persons present, which we have not space to record. Adjourned. R. T. HALLOCK, Sec'y.

FRIDAY EVENING, Oct. 15, 1852.

Present: Mr. Chas. Partridge, and lady, Miss Partridge, Wm. Wood, and lady, R. P. Ambler, and lady, David McCrory, S. T. Fowler, Francisco Berre, H. M. Perley, E. P. Fowler, John H. Hunt, M. Tingle, Dr. Jas. H. Allen, Miss N. King, Mrs. H. B. Hait, H. E. Schoonmaker, R. Stilwell, Thos. Kipp Thompkins, J. N. Stebbins, Geo. Freeman, E. Hoffman, E. D. Hammond, O. Johnson, P. D. Moore, Dr. F. L. Wildsie, Dr. John F. Gray, John Herker, G. Baxter, J. D. L. Tyender, Wm. Fishbough, D. Rogers, R. T. Hallock, and twelve others.

Mr. Partridge invited attention to the Discussion now in progress in the TELEGRAPH, as a fact in which all parties had an interest. He also spoke of Mr. Ambler's Spirit Messenger, in terms of warm commendation. It had reappeared in an enlarged form, and with renewed energy was ready to do battle for the Truth. He presented also some specimen copies of the SHEKINAH, bound, suitable for gift books, and he hoped that the approaching season for the usual expression of friendship and affection would be made available for the distribution of the great truths now in process of revelation. Mr. Fishbough's recent work, "The Universe Without and the Universe Within," was in like manner commended to the careful perusal of thinking minds.

Mr. Moore said he had not read it himself, but a gentleman of his acquaintance, well qualified to judge, had spoken of it as eminently calculated to meet an existing want in the public mind, elucidating with much clearness a subject in which all are interested, but which few have the time or the power to analyze for themselves.

Mr. Fishbough remarked, from the favorable mention that had been made of the work, he was impelled to state that, he disclaimed any considerable merit in the production of it. He claims to have written the work by spiritual illumination. Not by what is commonly understood as spiritual impression. He stated some facts in his personal history, which, to his mind, fairly sustained this idea. Among them was a vision having reference to a science of correspondences—a nexus of this science was to be found in the seven-fold series of the diatonic scale of music. The scientific portion of the work he derived from books, not so the deductions, either ethereal or scientific; these, as well as the order, general treatment of the subject, and the relation of the Divine Being to Nature, were the offering of his own mind spiritually illuminated; that is to say, he was conscious of the truth of what he was writing, by a quickened spiritual perception of its reality.

Mr. Johnson read a spiritual communication, received in answer to the question, "Should we study the analogies in Nature, in order to arrive at a true system of Society?" It was given on Sunday last through Mr. —, and is as follows:

"Nature furnishes illustrations adequate to the solution of all problems, but then you must remember, Man is the crowning work of Nature; and you can have no true analogy until you have embraced him, with all his faculties, possessions, rights and duties. The science of life is simple when you are acquainted with the nature of the elements. You must begin right, and progress step by step. Every problem contains the key to its own solution; so every step will be made plain by itself, if it be faithfully taken as indicated. All is not required to be done in a day, and the duties of each day performed, subsequent steps will be made plain. Sure knowledge will illuminate your pathway, while devotion to humanity shall be preserved. The Spirit-world never abandons, and never will abandon, those who do not first abandon universal good. Fear not, my son, to own your desire to see the bridegroom of Heaven brought down to earth."

Dr. Hallock remarked, in reference to the rapidly accumulating spiritual literature, books, pamphlets and papers, springing up, as if by magic, on every hand, with a mass of evidence pouring in upon us from a great variety of sources, that there was no danger to be apprehended from without us; for the truth of spiritual communion stood on too firm a basis to be shaken by assaults from external opposers. The greatest danger we have to fear is from ourselves. It is time to attend rather to the practical application of the facts already received than to the accumulation of more. Mental growth corresponds to physical. If we eat more than we can digest, instead of causing us to grow, it makes us sick. So of Spiritual food. The

mind becomes strong and healthy by digesting what it receives. The mind's appetite may become morbidly excited by new truths, as the physical appetite does by artistically prepared dishes. When this is the case, we shall require to dine on a miracle every day, and breakfast every morning with an astounding wonder. No healthy mental strength can be acquired in this way. Yet we are in danger of this sad mistake. It is not enough for us that we have received the most glorious assurance—the most palpable demonstration of Man's continued existence—which of itself is food for a life-time. This wholesome sustenance for a starving world, has palled upon the tongue of the spiritual epicure, and he must have richer food; he must have his peculiar theological notions verified, or his favorite social projects confirmed. So he explores the Spiritual World, until he finds a Devil or a Utopia, as the case may be, and then demands for confirmation till he finds contradiction, when, with stomach turned, he turns to belch upon the world his sour and sickly crudities. "Our daily bread" should be for daily growth. A man may abuse his appetite so that he can not digest the simplest food. When that is the case, the stomach should be reinvigorated by rest and proper restoratives. The same is true of the mind. When in the act of eating the stomach revolts, we have eaten too much, and should stop; and when we have pursued our spiritual investigations until we meet with a contradiction, we may rest assured that we have gone too fast, and too far, and the proper course for the dyspepsia caused thereby, is rest, and a dose of plain, simple fundamental principles. Adjourned. R. T. HALLOCK, Sec'y.

FRIDAY EVENING, Oct. 22, 1852.

Present: Mr. Charles Partridge, and lady, P. D. Moore, N. E. Crittenden, (Cleveland, O.) Selden J. Finney, (Cleveland, O.) O. Johnson, Isaac C. Steele, (Amherst, O.) Dr. H. E. Schoonmaker, Wm. Fishbough, I. S. Hyatt, Wm. Hance, (Chesterville, O.) J. B. Conklin, L. Westbrook, Mrs. H. B. Hart, Miss M. King, Mrs. P. Demarest, W. P. Taylor, and lady, J. N. Stebbins, Dr. James H. Allen, Dr. John F. Gray, Dr. R. T. Hallock, B. C. Macy, Hon. J. W. Edmonds, Horace Dresser, Thomas K. Tompkins, S. T. Fowler, M. Rogers, and seventeen others.

Mr. Samuel Fowler spoke in reference to some remarks reported in the minutes of the last meeting, and said we need to understand what we receive from the Spiritual World before we pass judgment upon it. Many things may seem incongruous, and even false, when viewed separately; which will be found quite the reverse when examined more carefully. Every thing has its use, in its proper place, and when its harmonic relations are seen, will be found to be a truth. This may be illustrated by a clock. If we consider a single wheel by itself, we do not see its ultimate use or truth; but if we place it in proper place—in harmonic relations with all the other apparatus of the clock, then it becomes apparent; and upon the dial plate we see marked the grand result, and ultimate object of the little wheel which, in its isolation, looked so useless and trifling. Thus, if we consider spirit-communications separately, they may often appear to us worthless or false, even; when, if we will but suspend our decision until we comprehend the grand design, we shall see the intimate relation of each to the ultimate result, and the use and consequent truth of each will be apparent. Whereas, taken separately, they may seem useless, frivolous and even untrue. "There are," (says the Apostle, Cor. 1, xiv, which 'was read,) "There are, it may be, so many kinds of voices in the world, and none of them are without signification," yet by his own showing they are of no significance unless the understanding recognizes them.

The reading of this chapter, in which much is said of speaking in unknown tongues, elicited many facts of the same kind, occurring in different places at the present time. Judge Edmonds related the case of a lady in Albany, through whom the spirits conversed in German, French, Italian and Spanish; neither of which she understands.

Mr. Hyatt cited facts which occurred at Auburn last winter, like those alluded to in the 14th chapter of Corinthians.

Mr. Fishbough had seen many instances of the manifestations in question, and supposed it to be a converse between the spirits of a higher sphere and those in a lower—the earth-sphere and its media being a sort of neutral ground, or point of contact between higher and lower spheres.

Mr. Rogers spoke of the signs which should follow those who should believe the gospel when preached. Nearly all the different christian sects will quote the command to preach, and the condemnation for not believing, and there they generally stop. Whereas, the text goes on immediately to speak of certain signs which should be the tests of faith in every one who heard that Gospel. Now, do our modern divines preach a different Gospel, or is the faith of the hearers dead? He maintains that the same Gospel is being preached again, and the signs which followed its reception of old are reviving, because like facts, for faith to rest upon, are being daily developed. The age could not be satisfied with a mere dreamy theoretic faith. It is a practical, progressive age. It travels by steam and writes letters by lightning; every effort is a progress. It could not live in the narrow limits of the Mosaic dispensation. Hence the higher faith and the more sublime facts of the Christian epoch were unfolded from that which preceded it; showing that the best religion is a progressive religion; ever unfolding new truths as the need of it arises, ever waving the banner of progress before the nations, inviting them to the reception of the higher and the holier!

Mr. Partridge spoke to the effect that the various modes of spiritual manifestations had doubtless an intelligent purpose and were controlled by a natural law. He had no doubt that the extraordinary and even violent agitation of mediums was necessary in order to secure full control. He announced the presence of Mr. Finney, a speaking medium, who came by invitation of the Conference.

Mr. Finney stated some of the facts in the process of his own development. A circle with which he was connected had met regularly for many months before any manifestations were received. When he was being developed, his physical organism was violently agitated. An Indian Chief of great energy and muscular power, while in the body, was the controlling agent. The object of the violent exercise and shaking to which he was subjected, was afterward apparent. It gave him health which he greatly needed; displacing the morbid magnetism of his own system, by the strong influence emanating from the Indian spirit. His health had been much improved by the mode of his development. He remarked that Indian spirits, from their

peculiar magnetic powers, were much employed in the healing of diseases, and would manifest that power more and more to the suffering children of humanity. But the grand object of the spirits was to get the control of the system. And the rationale of the different modes employed, will be seen when we reflect on the work they have to do. They have an end to accomplish. They do not come merely to convince us that they can, they come to the rudimental sphere to unfold the human soul; to expand the spiritual nature and develop the intellectual powers of man. To do this they begin systematically. They have an aspiritual temple to unfold—a building to erect whose foundation lies deep down amid the crude materials of the rudimental nature, but its dome shall pierce the heavens and reflect the light of God's eternal truth to the dwellers in its sanctuary. Like wise master-builders, they do not begin with the paint brush. Their object is first to build; then to decorate and polish. How does the architect proceed? All his materials are crude and rudimental. The palace lies undeveloped in the rude forest; and the first medium to be employed in its development is an ax! Amid uncouth sounds and ponderous strokes, and muscular effort, as if destruction and chaos were the object, instead of order and form. He proceeds with his first work. Gradually we see the true purpose developed; the ax gives place to the chisel and the plane. Strength and use are clothed in symmetry and beauty. In its spacious halls, once filled with the dust and noise of its construction, are now found the polished mirror to reflect its beauty, and the sounds of music to enchant the soul. It is so with the development of Humanity. There are various stages, from the rough tree in the forest, to the perfected house ready for happy occupation; and the tools to be used are as various. Let us not characterize the first stage, or that which requires the ax, as being a demonstration of evil passions for evil uses; but let us wait, rather, with hope and patience for succeeding stages to illustrate the uses of the first. Adjourned. R. T. HALLOCK, Sec'y.

REFORMATION.

[This communication was given through Mrs. Gilbert Sweet, (August 22d, 1852), and purported to emanate from the spirit of N. P. Rogers.]

I wish to speak on the subject of the Reformation which is beginning and going on in your midst. My name is unknown to you as a spirit of any fame or pretensions, but my desire is, nevertheless, as great to contribute to the information, in regard to the objects of interest which now occupy the minds of men and spirits, as any whom you have conversed with. While you were reading a communication from me, through another medium, and desiring that you might have such an one given you, I was present—attracted by the strong desire on your part, and the open-heartedness with which you received what you considered the more beautiful part of it—and I have gladly embraced the opportunity of coming to speak a few thoughts upon the subject in hand.

The question is often asked, "Shall I be a medium?" and the answer frequently is, "You will."

And now let me inquire, what is your object in becoming a medium? Is it to gratify your own curiosity, or from a desire for knowledge and to benefit your friends, by making a proper use of the gift? Or is it an idle wish, merely to be the vehicle through which something startling may be conveyed to the world? Where so many minds are actuated by so many different motives, the means employed for developing their powers must necessarily be widely different, and the modes of operation as diverse. And in this respect much depends upon the desires of those who are so anxious to become mediums. We should ever bear in mind that spirits, of all classes and gradations, are striving to make themselves known to the inhabitants of earth, and are putting forth all their powers to develop media. It is my earnest desire to bid all to be on their guard, as to how, in what manner, their minds shall attract, into close companionship with them, spirits whose presence will, either wisely or unwisely, direct them and others who may place confidence in their teaching—when that spirit shall so gain control as to prove its presence to the outward sense. Some, mayhap, do much mischief before their real character is discriminated. Weigh well all teaching from all spirits, remembering that the experiences of spirits, in their spirit-home, are as unlike each other as the walks of individuals in this life are unlike. In minor points of doctrine, spirits, as well as men, differ from each other, because their views are given from different plane of development. This should not throw any off the track who are honestly seeking for the truth—and nothing but the truth. For while so much disparity exists in opinions here upon similar points, it would not be good philosophy, or according to reason, to suppose that all spirits who have left this world—honest in their different opinions, in relation to contested points—should at once outgrow them upon entering the Spirit-world; or come to entertain and give one opinion upon all subjects.

Many spirits are but learning the way to see clearly through these mooted points and intricacies of doctrine, which, in the form, subjected them to so many endless and unprofitable discussions, and so much labor in vain, which they now see was quite unnecessary for the advancement in the cause of redemption from sin. Sin being the cause of all the unhappiness and inharmony existing in society at large, the desires of all men should be pure and holy, and their labors be prompted by a desire to benefit the rising generation, that the minds of the young may grow up untrammelled by the fetters of bigotry, superstition, error and prejudice, whose shadows have obscured the light which the unseen power of God would cast around them. Ancient records and musty superstitions, and worn-out theologies, have cast, as it were, a veil between their minds and this free and joyous light. Their own minds wander in such dark labyrinths and unknown avenues, for this light, which they, themselves, have put further from them, by making it seem an impossibility to find the Holy Light of God's truth. Many have been groping in the dark, and far away, seeking to fetch the light from a distance. But the genial sun is not so far off, or the light so hard to be attained as some would fain imagine. It is at the door of the heart of every son and daughter of God's creation who is willing to unlock the entrance, and receive the Heavenly messenger. And as it comes, all pur: and bright, from the invisible fountain, see that you all receive it gladly, as little children. And the truth, like the refreshing waters of a calm and beautiful river, will flow to thee and give peace and joy to thy weary soul. The truth

from God—not the truth which man has mangled and distorted to please his own fancy, and to confirm his fevered imaginings—the pure and simple truth, which comes from Heaven to men's hearts, is as refreshing to the senses of the soul, as the breath of fragrant flowers, and its influence is as warm and genial as the rays of the rising sun. The beauty of truth is the simplicity of truth; and if it were so hard to be understood, as many minds suppose it is, how should the humblest and most untutored in God's creation understand it? But it is a beautiful truth, and worthy of all belief that it is free to all—free as the air we breathe; free as the bird who soars on its free wing, in the free sunshine of God's free light, made free by his boundless, freely given love.

Ye men who would be reformers of your race and age, use these revelations from Heaven to earth—from God through spirits—as a means of lighting the minds and understandings of your fellow men with the beauty and simplicity of Truth. Consider the advantage to be derived from a knowledge of the easy access of all truth-loving mind, to the truth. Draw your supplies from the great Fountain, whence it springs untainted by time or age. The streams are becoming mighty in their onward course to and through the earth. The fogs of ages which have hitherto kept men at a distance, as it were, giving them here and there a glimmer of light, but never breaking forth in all the glorious effulgence of spiritual beauty and soul-inspiring light, are passing away forever. And could this great end be kept in view, the work would go bravely on. Men of unselfish desires, by their love of man, would assist spirits who love God and humanity to approach them with an easy influence, and enable them better to see and appreciate the great good resulting from the spiritual development of spirits on the earth.

When spirits can so approach this sphere of being, they will show men that their errand is not a useless one to them, but pregnant with good will to man on earth from God in Heaven. Then will men realize the benefits of this intercourse, and be enabled to perceive more clearly their divine right to the Heaven which the Father hath prepared for all those who love and obey Him. And to you who are seeking with humble hearts, I say, be of good cheer, for the morn is breaking. The night of cloud and darkness, which enveloped the minds of men, is fast fading away, and the light which now cometh shall be as a beacon of hope to guide the weary traveler to his home of peace and everlasting rest. The pure and lowly in heart may go on their way rejoicing.

Words to be Remembered.

Twenty-six years ago, says a contemporary, Daniel Webster uttered the following words in Faneul Hall, in relation to the elder Adams and Jefferson.

"A superior and commanding human intellect, a truly great man, when Heaven vouchsafes so rare a gift, is not a temporary flame burning bright for a while, and then expiring, giving place to returning darkness. It is rather a spark of fervent heat, as well as radiant light, with power to enkindle the common mass of human mind, so that when it glimmers in its own decay, and finally goes out in death, no night follows, but it leaves the world all light, all on fire, from the potent contact of its own spirit."

Can anything more eloquent be found in the English language?

THE SHEKINAH—VOLUME II.

TO BE PUBLISHED MONTHLY.

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

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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.

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N. B.—It will be esteemed a favor from newspapers and other periodicals, if they give this Prospectus a conspicuous insertion in their columns, which will entitle them to the Spiritual Telegraph.

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