



SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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Principles of Nature.

“JESUS CHRIST: HIS POSITION IN THE UNIVERSE.”

MR. EDITOR: In a recent number of the TELEGRAPH is an article under the above caption, to which I wish to call attention, and on which I propose to make a few remarks. If this proposition, or caption, is put in the form of an interrogatory, Jesus Christ, What is his character and position in the Universe? or, in other words, was he God or Man, divine or human, and what was the object of his mission? it is manifest that we must seek an answer from one or both of the following sources, to-wit: Reason and Revelation. The testimony of either of these witnesses alone, without the other, or if contradicted by the other, would be inadequate to settle the question in every mind: some would take the testimony of one, some of the other, and this, in fact, has been the state of the case for centuries. Those in whom the reasoning faculties have predominated, have adhered to the side of his manhood, while those in whose minds veneration and marvellousness have exerted a controlling influence, have found more pleasure in viewing him as a God!

Now, every philosophical mind knows that truth is, and must be, ever in harmony with truth, i. e. that no two truths in the wide universe can ever come in conflict with, or into antagonism to, each other. This being so, it then becomes an important question to settle, which of these witnesses is most reliable on the point under discussion? Which is the true?

We are frequently told from the pulpit that, when human Reason is brought in collision with Revelation, the former, Reason, must yield, for Revelation is the standard; while the philosophers of the New School repudiate this idea, and reverse the proposition, giving to Reason, that divine, God-like attribute of mind the preference, as the standard of faith, affirming that Revelation may be, and frequently is, variable, contradictory and false. And to this side of the house I give my most unqualified adhesion. The experience of thousands, as to the revelations of our day—to say nothing of the inaccuracies and incongruities of those of the Old and New Testament Scriptures, Swedenborg and the Seeress of Provost, &c., &c.—go to prove incontestably that Revelation is always an unsafe, uncertain guide, except it be subjected to the supervision and analysis of Reason. Now, this is what the clergy, to a certain extent, have always done: not in the establishment of their premises, (for these are fixed for them, *a priori*, by Revelation,) but in the maintenance of their conclusions. Yet they would deny to others even this doubtful boon.

Assuming, then, that Reason—free, cultivated, enlightened Reason—is the only safe standard of thought, and not Revelation, which can only be an auxiliary to Reason, and must ever be held in subjection to it. Let us approach the subject under consideration:

Firstly, allow me to premise that, as far as the question of Revelation is concerned, Christ's own testimony will be justly considered of the highest importance, if not decisive, as to his Godhood, or his Manhood.

Did he ever claim to be God? Not at all. This idea came from others, especially from Paul, who made the extravagant declaration that, “in him (Jesus) dwelleth all the fullness of the Godhead bodily!” Could this have been true, and Jesus not know it? If this were true, and the well-being of a single human spirit depended on a knowledge of it, would he not most assuredly have uttered the truth, so clearly and positively as to leave no chance for doubt or

misapprehension? This he did not do. On the contrary, he affirmed that God, his Father sent him into the world, on a certain mission, to do a certain work. He called himself the Son of Man. Indeed, this is the term, *par excellence*, which he usually applied to himself. Now was there any pertinency or truth in this name—Son of Man?

Let us turn now to the genealogies of Matthew and Luke, and we shall see that the Prophets were not mistaken when they said he was to be the son of David. Now in order to prove him the son of David, it is necessary to prove him to be the “son of Joseph”—“the carpenter's son.” If not the son of Joseph, he is not the son of David. If not the son of David, the prophecies concerning him were not true. If he is the son of Joseph and of David, as the genealogies prove him to be, then he is Man and not God, and the story of the *unnatural* and unphilosophical incarnation, had no other foundation than a dream which has been exalted to the dignity of a divine revelation!

Now, let me candidly ask all who have imbibed these strange ideas on this point, without question or examination, if a dream in old times was any more entitled to the claim of revelation than now? I would ask them what kind of stuff dreams are made of?

I do not wish to be understood as denying that spirits do come into rapport with the mind, sometimes, in that semi-abnormal—semi-interior condition, called *sleep*; on the contrary, the world is full of proof that such is the fact. I only wish to call attention to the question, whether the dreams of Joseph and Mary can claim such high importance and authority as has been attached to them, when they impeach the persistence of the universal law of animal procreation, and at the same time conflict directly with Christ's own testimony as to his Manhood, and the genealogy, as given by two of his most competent biographers, which proves him to have been the son of Joseph?

It is passing strange that so plain and simple a question should so long have been a puzzle to the world, and I can only account for it on the ground of a morbid veneration, which held the subject too sacred for examination, and too true to be doubted. Thank God, mind is beginning to be free! Whence, then, this idea of his being other than human?

It is not difficult to account for it all, when we reflect that these events transpired in an age of ignorance, mental darkness and superstition, when even remarkable dreams were looked upon as “angel's visits;” when the physical laws, and consequently the physical sciences were comparatively unknown; when every event happening out of the common track of experience was deemed a *miracle*; when the general ignorance of philosophy of mind excluded all rational deductions in reference to mental and psychological phenomena; among a people whose Theology claimed to have come directly from God, and to whom every spiritual visitant (and they seemed to have many of them) was “the Angel of the Lord,” and his communication, a “thus saith the Lord;” having received intimation through the provision of the old media or prophets that another medium—mediator—or prophet—was to come after them, of whose character and mission they had formed the most extravagant and enormous opinions; I say, such were the times and circumstances in which, and virtue the people among which, he came. By virtue of an extraordinary combination of fineness of temperament and perfection of moral and physical organization, he was enabled to grasp and comprehend, as by intuition, man's moral and spiritual relations and responsibilities, and therefore, to point out, more clearly and truthfully than had

had ever been done before, man's true relationship to God, as a Father and his duties to his fellow men, as brethren. This teaching of his, which was simply the “law of love and the brotherhood of mankind,” was hostile to the cold, selfish and material ideas of *Judaism*, and he fell a martyr to the selfishness and bigotry of a proud and intolerant priesthood.

His admiring followers, ignorant of the philosophy of his extraordinary mental and physical endowments, very naturally and honestly fell into the common error of the age and country; their imaginations, perhaps aided by many exaggerated traditions and reports concerning him, resorted to miracle as the only key by which they could unlock the mystery. They wrote his biography, and it is not to be expected that they omitted any of the colors necessary to confirm the ideas they had formed concerning him, as a being entirely superhuman; not that they intended to mislead, but that they were themselves misled. The Christian world, up to the present time, has been trying to improve on the Apostolic faith, which was, that “Jesus Christ is the Son of God,” and have insisted that he was “very God of very God.” Is not this bordering on Idolatry, of which they entertain such abhorrence?

With your permission, I will continue the subject from time to time, and refer to the testimony of spirits and clairvoyants on this question.

D. CORY, M. D.

WAUKEGAN, Ill., Oct. 28, 1852.

THE WYOMING CONFERENCE ON LIBERTY OF CONSCIENCE.

MR. PARTRIDGE:

Dear Sir: Having recently received a letter from a clergyman of your city, the one who has been writing a few articles for your paper, on “Spiritual Manifestations,” over the signature of “Didymus”—bearing a request from you, I will embrace the opportunity to pen a few paragraphs for the SPIRITUAL TELEGRAPH, which, if you think proper, you may publish.

The public have already been informed through your sheet, and other channels of information, that the publication of my little work has cost me my place in the Methodist Ministry, and also the situation of Professor of Natural Sciences in the Wyoming Seminary—an institution belonging to the Conference of which I was a member, and had been for eleven years previously. As strange stories are afloat in regard to these strange events, I think it perhaps due to myself and to the cause of Truth to make a statement, which will set them in their true light before the public. I am not prompted to this by a disposition to censure or find fault, but to correct misapprehension.

During the fourteen years, and over, of my ministry in connection with the M. E. Church, nothing was ever alleged against my Christian or ministerial character, or acceptability. During the last Conference-year I published my “Defense,” and this was the sole cause of my expulsion from the Conference. This was the head and front of my offending. In your paper, and the *Tribune* copying from your sheet, it was said that the “Conference suspended me for one year.” This was a mistake. The suspension was *indefinite*—which amounts to the same thing as expulsion. I accordingly delivered up my credentials into the keeping of the Conference, where they will probably remain. It was not even pretended that I had disturbed any body with my views on Spiritualism; for it was well known that I never made even an allusion to the subject in the pulpit, the Seminary, or even in private or social circles; that I never introduced it to persons as a topic of conversation, nor talked with any about it, ex-

cept it was introduced to me, when I always gave free utterance to my honest convictions. Other members of Conference had introduced it into their pulpits, into “class meetings,” and other places, denouncing it in unmeasured terms. They had written and spread their views upon it before the public, and received due commendation. I had written my views and spread them out to the public, accompanied with some of the facts and reasons upon which they were founded, and pledged myself to a public recantation of those opinions whenever it should be shown that the reasons given for them were not sufficient to support them. It was not alleged that, in giving my views and the reasons for them, I had assailed any doctrine or usage of the church, or had changed my opinions of them, or my fidelity in keeping and advocating them. The publication did not, it seems, destroy the confidence of my ministerial brethren in my Christian character or ministerial competency; for I was sent out, after the work was issued, by my Presiding Elder, to attend Quarterly meetings for him, and administer the ordinances of the church in his stead, and many at Conference, and some since, that stand side by side with the Presiding Elder in expelling me from Conference, have given to me unasked, unqualified assurances of their confidence in my theological soundness of faith, Christian character, and ministerial competence and fidelity. It was not pretended that my publication had rendered me unacceptable as a preacher to the people, for, the charge I had been serving the year past, hearing, a short time before the meeting of Conference, that opposition would probably there be offered to the passage of my character, circulated, without my agency or even knowledge of what they were doing, a petition for my return the next year, the principal intention of which was to assure that body that, as a pastor my character had suffered no impairment. The reason of the whole proceeding was simply this: I had personally examined the subject of Spiritual Manifestations, and became fully convinced of their genuineness and reality. And, called upon by the spirit of the sainted Dr. Fisk, to present a defense of them to the public, I did so, without asking leave of any body. I invited criticism and refutation, if it could be made. My invitation has remained to this time without response. The Conference demanded of me a formal and unqualified recantation of my opinions, and a withdrawal of the work that contained them, as far as practicable, from circulation, and a pledge that I would never do the like again, and have nothing more to do with Spiritual Manifestations. Against this demand I protested; First, that the Conference had no right to make it; that, true or false, I had as good a right to my opinion on the subject of Spiritual Manifestations, as any other member of that body; that the jurisdiction of the Conference over me was limited to theological soundness of faith—taking our articles as the standard—Christian character, and ministerial fidelity; that beyond this I owed no allegiance to them, according to the Discipline of the Church; that that which called forth their demand, did not come within these limits, and was, therefore, illegitimate. Second; that it involved my conscience; that as I sincerely and honestly believed these things true, I could not say I did not, without standing before earth and Heaven—my own conscience and my God—as a liar, and this I would not do, even to save my life, much less my place in the Conference, which I entered with pain, and should leave with pleasure, whenever I could do so in harmony with my views of duty, as, if they expelled me for my honest views on Spiritual Manifestations, I could. *Theirs, not mine* would be the responsibility.

Of course it was not proper to expel me simply for opinion's sake. That would be too anti-American, and too papistic; some pretext must be set up, and what shall it be? Suddenly the discovery was made that these Spiritual Manifestations are a revival of the old practice of necromancy, and that my book in advocating the genuineness of the former, “sanctioned and taught”—I use the language of the report—“the *unchristian* (?) practice of necromancy.” This was at the time shown to be as true as that Matthew, Mark, and Luke, sanctioned and taught necromancy, by recording the interview between Christ and Moses and Elijah; or John, on Patmos, in registering the communications made to him by the spirit of his “fellow servant of the prophets.”

Immediately upon declaring it necromancy, the Conference proclaimed by *action* that they did not believe it, for they merely degraded me from the ministry, leaving me an acceptable member of the church, thereby indorsing my moral and Christian character: which I am sure such a company of divines would never have done, had they believed me guilty of “sanctioning and teaching the *unchristian* (?) practice of necromancy;” a capital offense, and punished with death under that same *christian* dispensation which forbids the equally *unchristian* practice of eating swine's flesh! the nature and rites of which every one knows are set forth in the *Christian* writings of Moses, all of whose laws have been repealed except such as are, by express recognition, or necessary implication, retained in the *Mosaic* (?) writings of the Evangelists and Apostles! which make no mention of necromancy or of eating the flesh of the hog! and, of course, are not binding upon us, who have passed, according to the Wyoming Conference, from the *Christian* dispensation of Moses, under the *Mosaic* dispensation of Christ! It is true, I would not be captiously criticising, but when a man is called to die by judges and executioners, so gifted and skilful, as to know more of facts by intuition, than other men can possibly learn by personal examination, as this Conference claimed to, the miserable consolation of dying with theological and philological decency might, it seems to me, be awarded to the culprit. But the deed is done, and enough of this. I am ecclesiastically dead, and it is not of much consequence whether the execution was performed in an awkward and bungling style, or with grace and in a workmanlike manner.

I have written this statement because of reports that have reached me, that it was pretended that something other than my views on Spiritualism was the cause of my suspension. I know of no other cause; no other has ever been assigned to me by those who did it. Let this answer all inquiries that have been propounded to me as the reasons that I am not now a Methodist preacher. *I have been expelled because I would not say that I did not believe that true, which I did believe, and do still, and probably always shall believe to be true, GLORIOUSLY TRUE.* Certainly I always shall, unless I am able to hear weightier argument against it than I heard in that little ecclesiastical pop-gun, that divested me of my ecclesiastical robe. Whether the reason that the Conference had for their action, was good and sufficient, others must judge. I have no regrets nor repinings over it, no opprobrious epithets to hurl against them; I sincerely wish for them and myself, the best wish I can, that I may be permitted to sit at their feet in heaven. And should any who may read this statement, be called, as I have been, in order to maintain an honest heart and “a conscience void of offense toward God and man,” to resist the exorbitant demands of ecclesiastical power, be meek, but FIRM. I can assure you, from personal experience, that the strokes that power may inflict, however fierce and determined, will not hurt.

C. H. HARVEY.

KINGSTON, Pa., Oct. 15, 1852.

THE LIFE OF THE BLESSED.

FROM THE SPANISH OF LOUIS PONCE DE LEON.

Region of life and light!
Land of the good, whose earthly soil is o'er,
Nor frost nor heat may blight
Thy vernal beauty; fertile shore,
Yielding thy blessed fruit for evermore.

There, without crook or sling,
Walks the good Shepherd; blossoms white and red
Round his meek temple cling,
And to sweet pastures led,
His own loved flock beneath his eyes are fed.

He guides, and near him they
Follow delighted; for he makes them go
Where dwells eternal May,
And heavenly roses blow,
Deathless, and gathered but again to grow.

He leads them to the light
Named of the infinite and long-sought good,
And fountains of delight;
And where his feet have stood,
Springs up, along the way, their tender food.

And when, in the mid skies,
The climbing sun has reached its highest bound,
Reposing as he lies,
With all his flock around;
He witches the still air with undulated sound.

From his sweet lute grow forth
Immortal harmonies of power to still
All passions born of earth,
And draw the ardent will
Its destiny of goodness to fulfill.

Might but a little part,
A wandering breath of that high melody,
Descend into my heart,
And change it still to be
Transformed and swallowed up, Oh love, in thee.

Ah, then my soul would know,
Beloved, where thou liest at noon of day,
And, from this place of woe
Released, should take its way
To mingle with thy flock, and never stray.

SUGGESTIONS FROM THE SPIRITS.

CINCINNATI, September 7, 1862.

At a circle at Daniel Gano's, the presence of several spirit-friends was announced by two clairvoyants, spiritually magnetized, neither of whom were ever mesmerized. One spoke of the presence of General Geo. Washington; the other—Mrs. Lowe—immediately described his appearance. The pleasure of the presence of such a spirit was expressed, with a desire that he would communicate. Then, through Mrs. Lowe, the following was given:

"MY FRIENDS: You are going through the ordeal; pray for strength, pray for support, pray for a submissive spirit. Be patient; you are all developing, some for one thing, some for another. You will have different gifts, different parts to perform, in the great work of redeeming mankind from spiritual and temporal thralldom. Be faithful, be persevering, be submissive, and you will be taught, strengthened, supported, and directed, by the ministering angels of Jehovah, who are ever hovering around you, ready to apply the healing balm to the sick and sinking soul. The Lord is summoning his army, and you have already been chosen. Buckle on your armor, and nerve your spirits for the contest. To you the ranks may seem thin, but they will soon present to the world a formidable array; though few in number the victory will be theirs.

Righteousness will conquer—peace will reign—and wisdom, knowledge and truth be spread abroad on the face of the earth. Then the sound of wailing will cease to go up, and the cry of anguish be heard no more. From "the tree of life" all will pluck the fruits of knowledge, and tears will be dry, and sorrow and suffering be driven from the face of the earth.

The glory of God will be made manifest in the hearts of men, and his reign will be felt and acknowledged by all his children."

GROSSNESS OBSCURES THE INWARD SIGHT.

Communication from the spirit of Professor Hosmer, through Mrs. Lowe, spiritually magnetized, in a circle at D. Gano's, Sept. 8, 1862:

"Clairvoyance will, ere long, be eminently useful in the development of science; it is but in its infancy and has, but in a few instances, been directed into the right channel. The great mass of those who believe in it, look upon it as a frivolous and almost useless light. It is not appreciated; its merits are not understood; it is but a natural phenomenon—but a removal of the veil that darkens the mind. When that is withdrawn, the mind is then enabled to understand and comprehend facts, that before were all buried in obscurity. There are no mysteries in Nature, when seen through the unclouded vision of immortal mind. Knowledge is illimitable, and equal to the powers of comprehension with which the human mind is endowed. It is the dark material with which we are clothed that shrouds science and philosophy in obscurity. Let that be refined and purified, and the spirit (which is the Man) will then be able to look abroad and comprehend all Nature, to solve all its problems, and calculate minutely all its relations. Then, and not till then, will the true relations between Mind and Matter be understood. Then will the sciences of philosophy, anatomy, chemistry, astronomy and geology be made plain, comprehensible and practical. Then the living body will be the manakin, and animal life and all its functions and operations, be clearly understood. God has created no mysteries, for he has so constituted the human mind, that it is capable of comprehending all his works."

ELECTRICITY APPLIED TO AGRICULTURE.

Communication from the spirit of Dr. B. FRANKLIN, through Mrs. T. Lowe, spiritually magnetized, in a circle at D. Gano's, Sept. 9, 1862.

"Through the power of electricity and magnetic forces, the world is to be redeemed, materially and spiritually. Electrical forces will be applied to agriculture, so that the means of life will be obtained by half the labor now required. Not only will plants and the vegetable kingdom be thereby improved, but new species of vegetables will be produced.

"Electricity may be made to supply the requisites of a hot-bed, and thus quickly develop vegetation.

"The soil might be electrified, so as to give a very great return for the expense of so doing. It may be done by passing heavy wires under the soil, which should at first be supplied by a galvanic battery, but

would ultimately be magnetized by attracting sufficient electricity from the elements.

"The iron, with which the country abounds, will be found useful and requisite in the electrical sciences and mechanics, and far more valuable to the country, than all the gold and silver contained in it. Improvements must be made in agriculture to supply the growing population of the earth. With a knowledge of the means to prevent disease and premature death, the earth will fast increase in population.

"The spirits desire to aid mankind in procuring the necessary aliment for body and mind, without enslaving mankind. The mental nature of man, has, in the mass, always been in a state of starvation; and the same may also be said of the spiritual. See the inhabitants of the Old World, divided into two classes, the lords and vassals; each equally a departure from nature, and both ignorant of the true uses and objects of life. Behold there, the class which tills the soil, and see them totally ignorant of the science of agriculture; toiling on from day to day, and from year to year—from the cradle to the grave—and only able to gain a bare subsistence, scarcely enough to keep together their sinking souls and fainting bodies. Hear their children cry for the bread that earth, with proper management, is ever able to supply them with, and tell me, whether the time has not arrived for them to be furnished with a knowledge of agricultural science and economy. It requires but a small portion of ground to support a family in comfort, yes, luxury, if that ground be skillfully and scientifically managed. And that mankind should be taught in these things, is at present of more importance to the inhabitants of the Old World than to those of the New; for there the main part of the population is composed of the tenants, or peasantry, who are confined to very narrow limits, and trodden down by the iron heel of despotism."

For the Spiritual Telegraph.

OBJECTION VERSUS REASON.

In a late number of a paper, not particularly friendly to the objects of the TELEGRAPH, I find the following paragraph:

"SPIRIT RAPPING.—We learn by the *Opal*, published by the inmates of the State Lunatic Asylum, at Utica, that there are in that refuge at present fourteen victims of this stupid and infamous imposture, whose insanity is ascribed to this source."

Now, I do not undertake to say that no one has ever become insane from over-excitement of the mind upon these modern Spiritual revelations: on the contrary, it is highly probable that there are cases of insanity originating from this cause. The same over-taxing of the brain in relation to any other matter would produce the same result. It is a well-known fact that religious excitement has sent a large number of persons to our Insane Asylums all over the country; yet who thinks of charging religion with being a "stupid and infamous imposture." And are not the evidences of the reality of Spiritual intercourse quite as strong, to say the least, as of religion? To me, and to many others, they certainly are. In the one case we have for proof demonstrations—tangible, visible and mental. In the other, the evidences are mainly found in a book, said to have been written many hundreds of years ago, and to contain what are supposed to be the whisperings of God himself to the ear of the mind. I need hardly call the reader's attention to the great uncertainty of depending mainly upon a book written in an illiterate language, by an ignorant people, in a dark age: Nor need I cite him to the great difference between that and the spiritual demonstrations of this enlightened age.

There were, at least, as many sneers and anathemas cast at the religion of Christ and his Apostles, in their day, as are now cast at the believers in the Spiritualism of this; and how nearly the two cases are alike, they can best judge who are believers in both. They who only believe in the first are certainly not qualified to judge of the last. Still, they are of the large number who speak most loudly and inconsistently against it. They will not investigate it because, as they perceive, at the very threshold, it crosses the path of popular opinion. Well, let me ask, is this a reason why any new thing should not be approached—should not be investigated? Is there not something new constantly coming to light in the literature, the arts, sciences, civilization—in short, in all that tends to meliorate and elevate the race? And if all should stand aloof from every attempted innovation, where, and when, would mankind advance in that upward scale of being which his best interests require?

But the great difficulty lies as much in the error of our education as the instincts of our nature. There are none who are not willing to adopt new things when fully convinced that they tend to their own advantage, whether by promoting their wealth or their pleasure. But the priesthood, to a great extent, appear to think that the tendencies of the Spiritual Manifestations of this day are toward the destruction of their influence, and consequently of their importance, and their living. Hence their efforts and influences, to a great extent, are directed against these Manifestations and those who believe them to be of Spiritual origin. The power and influence of the priesthood is well known, and it is more wonderful that they do not persuade or compel more to stand aloof than it is that so many investigate and become converts to the new doctrine.

But, following the paragraph at the head of this article, there is another, in very striking contrast with it, and which all who oppose the Spiritualism of this day, would do well to consider. It is as follows:

"Nothing great ever yet succeeded that was not first hissed at by something very small." How much Spiritualism has been hissed at by its enemies, is well-known by all, and especially by those who have been its consistent advocates from the beginning, and who, despite popular prejudices, have investigated it with an eye single to the light, and an ear open to the truth. But notwithstanding all the opposition to it, Spiritualism has progressed until, in some neighborhoods, it has secured respect, not only by its numbers, but by the high standing of its votaries. W. H.

The spirit of Inspiration still broods over the earth, awakening the loftiest thoughts, and quickening the elements of our humanity into a divine life. Inspiration is only restricted by the disposition and capacity of the soul; it is the gift of all ages, but especially of those periods which are characterized by outward simplicity and inward growth. S. B. N.

The spiritual rappers continue to excite considerable attention. One of our own citizens—a highly respectable gentleman—has, much to his astonishment, found himself a "medium," though previously a skeptic. (Memphis (Tenn.) Ex.

RICHMOND AND BRITTAN'S DISCUSSION.

QUESTION.—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?

OD-FORCE.—WILL-FORCE.

LETTER VII.

DEAR SIR: Number four and five of my letters and your replies are before me. I perceive clearly enough that I should write to a question, whether one existed or not, by mere foresight of "reputed sagacity," and, that being settled, I promise reformation in that particular, as soon as convenient.

But a single point is made in my criticism on the autographs—and that is, that it has internal evidence of being the work of one hand, instead of being the work of fifty-six different individuals, without insisting that it was an "unconscious feat of somnambulism," the work of forgery, or of spirits. My remarks touching the medium, places him where the facts given to the public place him. It is of the facts given to the public of which you may complain—unless you show that I have misrepresented them. Appeals to the sympathy of friends in favor of a medium, on the plea that his "integrity" has been attacked, are useless; when such momentous questions are sought to be settled by the testimony of a single individual, I think men will pause before they settle so intricate a matter by one man's testimony. I regret much that you did not feel bound to give the whole of Mr. Bush's letter in the TELEGRAPH, as you published it in the SHEKINAH. In the course of the Discussion I shall again reach this subject; for the present I must drop it.

Your reply to my fifth letter, is singular indeed. That you may easily understand almost any proposition, without "elucidation," may be true, but you will pardon me for suggesting that I am not writing out my train of reasoning for your particular benefit; many who read the TELEGRAPH may need just such facts and elucidations as I am giving, to enable their minds to grasp the subject. Your first paragraph only affirms my definition of chemical action.

Dr. Hibbert, I suppose, only gives the average breadth and thickness of the rock torn up by an imponderable fluid, while portions of the rock probably was wider than "ten feet," as his account seems to indicate. Such criticisms indicate an ability to crawl into a hole less than "ten feet" in diameter. When I begin to talk about tables being charged with a fluid and moved by the human will, it will be held up as the most marvelous thing on record—but to my perception, it is far less wonderful than the destruction of such a rock, by the movements of a fluid, in open space, unguided by will—or heat—or aught else that we can see—but its tendency to seek an equilibrium, like two waves in water. "Tea kettles," "steam boilers," and splitting rocks, seem small matters for your capacity. Newton cut the ridiculous figure of studying a "falling apple," and can only be excused on the plea of incompetence. You and I, my dear sir, ought to be above such little things as Newton dabbled in, having a flood of light from on high.

Your disquisition on "cold," as a greater force-agent than heat, seems out of place. My definition of heat makes it an effect; why then your argument to show it an effect? Probably because I mentioned it as a cause of motion in fluids. In air, water, and steam, it acts as a cause—itsself being produced by chemical action—and is an effect when mentioned in that connection. If your Florentine academicians present cold in their experiments, as a condition of matter destitute of heat, they mislead themselves. Cold is a relative term used to indicate a condition of matter indicating less heat than a certain other condition. If in your illustration you intend to teach that cold is the absolute negation or absence of all heat, then you and I have studied the science of heat and cold differently.

Heat is abstracted from water till it reaches a certain point—it congeals and rarifies—but heat remains in the ice still. In freezing-water spicula not only shoot out through the liquid, but, what is more marvelous, they shoot out around a common center, (the law of all congelation,) uniting in a thousand fantastic ways at their various circumferences. I have watched the process by candle-light—an undignified business, no doubt, in the opinion of savans, and my own tastes, indeed, would have preferred a tilt astride of an iceberg galloped by lightning down the declivities of the North pole.

The attraction of the moon on the ocean, in no wise contradicts my statements. Air and water may be moved by heat, the moon may attract the ocean, and yet each and all of these phenomena are variations of the law of gravitation in its different modes of manifestation, and still we must have some medium through which to transmit our thought, and are obliged to use terms which men may misunderstand, if they choose to do so, and ride on cold moonbeams into the regions of shadows.

Thanking the friends for their patience, I will again call attention to Od-force and Will-force. Baron Von Reichenbach clearly demonstrates that, the od-force filled and surrounded the bodies of all magnetic persons—also those who were sickly—subject to fits—hysterics—trance—somnambulism, &c. He clearly established another fact, that it was transmissible to all substances in nature, without exception, by simple contact with the person—and that, in muscular motion and mesmeric attraction, the mind, or will, controls this subtle fluid. All mediums, without exception are the same class of temperament and persons on which the Baron made his experiments. When I come to physical symptoms and temperaments of mediums, I will settle this point.

Dr. Dodd, of Boston, has logically demonstrated that, in muscular motion, the mind acts through, or upon, an imponderable fluid, putting it in rapid motion, causing the muscular molecules to assume different relations, and presenting to the eye the phenomena of muscular contraction and expansion. Dr. Smee, of London, has, by experiment, settled quite satisfactorily the fact that the mechanism of muscular action is voltaic—that during muscular contraction a voltaic current is passing. Electric sparks have been obtained from the nerves, of persons subject to consumption and, I believe, those subject to fits. Dr. Buchanan says he has proven that, in mesmeric phenomena, an imponderable fluid, "nerve aura," plays an indispensable part, and that his experiments on impressible persons show the existence of such a fluid. He can not identify it with electricity, or magnetism. Von Reichenbach has proven its identity with magnetism.

The torpedo is an example of animal life by will electrically controlled. Its power to give a shock, and to benumb the living fiber, is known to all. The gymnotus, or electric-eel, is a still more striking example of electric life. Humboldt, in his travels in South America, witnessed a fight between these eels and horses driven by the Indians into the pools of water where they lived. The fish rose to the surface, presented his back to the belly of the horse, and his shock stunned the poor animal, so much that, in many cases, they fell into the water and were drowned. They give a distinct shock to the hand and arm, when touched by a stick, transmitting the electric current along a common staff or reed.

Their nervous systems are electric, two-thirds of the fibers of the brain being connected, distinctly, with the electrical apparatus. The will, in these cases, controls electric currents, produces muscular motion, and the phenomena of "physical demonstrations," almost equal to the "rappers."

Is the human brain a magnetic battery? Experiments in biology had clearly shown me this, long before I had heard of Smee, Von Reichenbach, or Gregory.

Take the operator and wires, in the telegraph, and substitute the will of the biologist and the nerves of his subject for them. Suppose the brain a battery, and the blood a solution of vitriol, and you have a machine presenting all the wonders of the telegraph. You may, by will-force, break and connect those human wires at any point, controlling as you do by mind the currents that are apparently passing over them, carrying motion to the arm, sight to the eye, taste to the tongue and sound to the ear. My convictions will not satisfy others. A. J. Davis, in his volume called the Physician, announces the fact that the brain is a battery, and the phenomena of life magnetic. The savans laughed at it, of course, but they will be obliged to eat the fact in spite of their wry faces. Smee announced the same fact, founded on long and carefully conducted experiments. The savans mocked him, and said "make a man and put life in him, and we will believe you." The stupid fools! Von Reichenbach demonstrates that the phenomena of life is magnetic, and the result of animal chemistry—the savans think him crazy or a fool. All their reviews of him were the concentrated essence of bigotted stupidity. Leibig shows the same fact by another route, but still nobody can see it.

To the above we add what Gregory says:

MAN A GREAT GALVANIC BATTERY.—The remarkable fact already noticed, of the existence in all parts of the body of an alkaline liquid, the blood, and an acid liquid, the juice of the flesh separated by a very thin membrane and in contact with muscle and nerve, seems to have some relation to the fact now established of the existence of electric currents in the body, and particularly to those which occur when the muscles contract. The animal body may be regarded as a galvanic engine for the production of mechanical force. This force is derived from the food, and with food has been derived, as we have seen, from the solar rays. A working man, it has been calculated, produces in twenty-four hours an amount of heating or thermal effect equal to raising nearly fourteen millions of pounds to the height of one foot, heat being one form of mechanical effect. But, from causes connected with the range of temperature, he can only produce, in the form of actual work done, about as much mechanical effect as would raise three million five hundred thousand pounds the height of one foot, and that in twenty-four hours. Even this is a prodigious amount of force, and whether we regard it as derived from heat, electricity, or chemical action, it is ultimately derived from the luminous solar rays, on which vegetation depends.

[Gregory's Chemistry.]

The phenomena of all animal life is magnetic; the human brain and nerves are designed for electric action. The white and gray substance of the brain, take the place of zinc and copper; the ultimate molecules of the gray substance, are globular: the white fibres, found in contact with it, may be, traced through their whole extent, as perfectly as the wire to its different stations. Add to all this, the fact, that electricity and its modifications of all substances in nature, when put in motion on the human nerves, is alone capable of producing muscular contraction, exactly resembling the action of the muscle, under the will-power. I will caution the reader here, not to confound will, or mind with od-force, magnetic currents, or vital heat, produced by chemical action, in the human organism; the latter, is only the agent—the imponderable fluid, which the mind seizes and controls, in producing the voluntary phenomena of life; while the unconscious, interior involuntary will, controls these vital currents in their action on the heart, lungs and involuntary phenomena of animal life. When we are shut out by sleep from the voluntary world, with what wonderful regularity is life maintained; the lungs inhale, the heart contracts and expands; the blood is arterialized; the body is nourished; the brain transmits thought; and the body as unconsciously obeys its impulse, as do the heart or lungs.

Now, what has all this to do with "Spirit-rappings?" "Much every way." I have reached about this result, in the chat we are having:

Man, is a magnetic machine, to produce force, under the control of will or mind. He is found to be surrounded, and permeated, with the od-force—electricity—vital-heat—nerve aura—an imponderable fluid; mind comes in contact with this force, or fluid; applies it to muscle; applies living muscle to the chair; upsets it; raps on the table; turns it over—with various other physical demonstrations. We find this od-force in the horse-shoe magnet; one magnet operates on another and moves it, repels and attracts it. Baron Von Reichenbach presented these magnets to sickly, fitful, magnetic-impressible persons; it attracted, repelled, and produced in them convulsions, fits, magnetic sleep, cramps, spasms. In one case we see two dead masses of matter moving each other; that is wonderful, marvelous, curious, monstrous. Again, dead matter, or the magnet, moves, controls, cramps, puts to sleep a living being—a person of particular make, and condition; and now comes the rub: Can dead matter, under the control of mind, be made to jump, turn over, dance, play the pantomime, quiver, become a "star actor," and make a fool of itself, and those who are trying to look into its mysterious behavior?

The od-force, vital fluid, magnetic fluid, nerve aura, are controlled by mind, in the body or out; this fact Von Reichenbach, and mesmeric experiments, settles forever. This force, or fluid, is transmissible to all known substances, by simple contact. Don't kick, and say, it is not; first study the Baron's Dynamics, he settles that point, too. It accords with other facts in Nature, of a relative kind. Water enters the sponge; air penetrates where water can not; heat enters the solid steel, by simple contact; water penetrates the pores of wood; one flame kindles another; the living body imbibes the small-pox virus, from a dead body; it puts in motion a new action in the man; he dies of cholera—malaria does the same. All nature is full of examples of the kind. One person pours his own vital fluid upon another; he seizes his will; his body, and controls it as his own; he eats, walks, thinks, acts, as the will of his master directs; yet they are ten feet, or twenty, apart. Major Weir, hung for witchcraft, was very gifted in prayer by the sick bed; but could not pray when they took away his staff. It had become a conductor, and when gone from his hand, his brain was oppressed by the od-force, or nerve auri, which the cane carried off; about as strange as the conduct of the gymnotus, that gives a shock to the hand, through the length of a staff, by the force of his will. Weir was hung for the one, and the eel skinned for the other. In my next, I will bring my facts to bear on this theory, and do remember, that it will soon be my turn to "follow behind," crack the whip, and cry "get up." When I get the planks of my platform together "spit on it," if you dare.

Yours truly,

B. W. RICHMOND.

BOOKS AND POSTAGE.—Persons who send for books, to be forwarded by mail, should be particular to remit, with the prices of the books ordered, the amount of the postage. The neglect to do this has often occasioned much inconvenience. By reference to the list on the last page of the TELEGRAPH, the reader will learn the publishers' prices and amount of postage on each.

REPLY TO DR. RICHMOND.

NUMBER VII.

DEAR SIR: At length it is virtually admitted that a question has existed from the beginning of this controversy. It is true the concession indicates slight reluctance, and is accompanied by a kind of verbal negation—as though the medium unconsciously resisted the influence of the conviction—still, it merits a gracious reception, seeing it measurably relieves my correspondent from the former Quixotic aspect of his first efforts. Since it is decided that there is a question, and also that you have the affirmative, the reader may be authorized to anticipate more positive results. While the question, in its present form, has no direct claims on your humble servant, it is sufficiently obvious that a most important duty—*onus probandi*—is demanded at your hands.

Permit me to remind you that seven of the Twelve Letters, required to account for the Manifestations on the principles of physical science, have already appeared, and only one solitary fact—for which a Spiritual origin was ever claimed—has thus far been introduced. The attempts to discountenance that fact—to disprove it, or explain it away—have been various according to circumstances. At one time you discovered the spasmodic action of Mr. Fowler's nerves in the unequal spreading of the ink on the parchment, and then the hypothetical 'subtilus tendinum' was palpable evidence of the "abnormal magnetic state which exists while he is writing." On another occasion the internal evidence was presumed to authorize the suspicion that Edward was naturally gifted with remarkable powers of "imitation"—was "accustomed to drawing," and "of course" used to forms, sizes, similitudes and resemblances, in lines, curves and circles—all assumed without evidence and against the facts—and that he had exercised his faculties for fraudulent purposes. The position first assumed being indispensable, of course nothing remained but to assail the Spiritual theory, and the facts in the case, form a different stand point. Such changes are easily accomplished under circumstances of urgent necessity; and your philosophy—so admirably plastic!—as readily adapts itself to one hypothesis as the other—*mutatis mutandis*. In your last letter you intimate with great complacency that you have met the case fairly—in no way misrepresenting the facts—at the same time you manage to have all the witnesses disappear in a most mysterious manner, and affirm that "such momentous questions are sought to be settled by the testimony of a single individual! And here this exhibition of your 'fairness' almost approaches the sublime; especially, as you go on to express "much regret" that I did not furnish more evidence. You would dine every week on fresh testimony, though you had failed to digest the first repast—you would have the whole of the letter from Prof. Bush, when you had not deigned to notice the portion already received!

I must have a limited indulgence to speak of that remarkable fact—so beautifully illustrative of your theory—imported from the Shetland Isles. I infer, from the spirit of your rejoinder, that you would have the reader deem my criticism out of place, and indicative of a capacity for small things; but the intelligent reader knows as well as Dr. Richmond precisely how the case stands. When learned men express their well-founded convictions, we may believe; but the *coup d'état* to which Doctors, as well as Princes, sometimes resort in an emergency, is quite another affair, and few will fail to make the distinction. But the manner in which you propose to help yourself out of the dilemma, and to extricate Dr. Hibbert, is extremely amusing. "Dr. H., you suppose, only gives the average breadth and thickness of the rock." This can not be, for he states that the whole rock was ten feet broad, "in places," which distinctly implies that other portions were much less, and indeed that ten feet was not the average but the maximum breadth. But if the Doctor designed to give the average breadth of the whole mass, he doubtless also gives the average width of the fragments, which only imposes a more grievous tax on our credulity. Now the average of the two pieces particularly described was just eighteen feet and six inches, so that the breadth of the third and largest fragment—the one said to have been forty feet long, and which was thrown into the sea—is literally reduced to nothing. Not wishing to criticise small matters, I pass over what is said about the relative thickness of the whole and its parts. The difference is only twenty per cent on the side of the fragments, and that's not much!

It is well known that the apparent magnitude of external objects very much depends on the medium through which they are viewed. By the aid of certain optical instruments huge things become diminutive, and minute objects assume the most gigantic proportions. Some persons seem to be provided with a sort of mental camera obscura, into which the light reflected from all objects is admitted by invisible lenses, which magnify or reduce the apparent size of the objects at the pleasure of the possessor. The instrument is self-adjusting. While looking at the 'autographical manuscript,' you had in a double convex lens which disclosed monstrous imperfections. "John Penn looped his h—instead of his old stem"; Jefferson progressed the loop to the right; "Richard Henry Lee looped both his h and his y"; while Francis Lightfoot Lee looped his h, and dotted his first i, instead of "the last one." These, under the great magnifying power of your mind—as adjusted for the occasion—became matters of vast moment. The little 'dot over the first i' suddenly swelled into grand and more than capital dimensions, and became a mountain of evidence against the claims of the spirits. Things of this nature were so momentous, in your judgment, as to be deemed worthy to occupy the whole of your fourth letter, while the writing of a single paragraph in review of one of your facts, (?) the statement of which involves utter impossibilities, exposes me to the charge of being hypercritical. In this case you evidently look through the concave lens, and the mistake, on your part, grows "beautifully less" while the occasion for criticism disappears altogether.

In discussing "the sources of motion in fluids," you distinctly mentioned heat, giving it the first place. According to Webster, the term source is defined to mean, the "first cause"; "original"; "the first producer"; "he or that which originates, &c." If you have abolished the old definitions in Ohio, please send us your lexicon that we may know what you mean. The word heat represents both a sensation and a substance, (?) and on account of its dual meaning, it is not so suitable a term, in certain relations, as caloric, which is only applied to the principle or cause of the sensation. When the terms heat and cold are used to denote certain sensations, both indicate merely relative conditions, and whether the causes of those sensorial impressions are substances, or merely conditions of other forms of matter, scientific experiments have never clearly demonstrated. I know that caloric, latent and sensible, is pre-

sumed to be a substance—it may be so—and the experiments performed at the Academy del cimento, at Florence, and subsequently repeated with entire success at Geneva—showing the immense force exerted by freezing-water—were supposed to warrant the presumption that cold, also, is a substance. Later philosophers, however, undertake to account for the effects on a different hypothesis, and the word cold, when employed to represent the cause of the sensation, is now generally understood to denote merely the absence of sensible caloric. And thus it appears that heat, instead of being a principal source of motion and chief among the force-agents, does not develop so great a force as we see exhibited in its absence. That latent caloric still exists in water, in its solid state, is very obvious from the fact that, under certain circumstances, and without being congealed, it can be reduced to a temperature several degrees below the freezing point. Philosophers, however, have not been inclined to ascribe the sudden expansion that occurs during the process of solidification, to the remaining latent heat. I shall not be greatly surprised to learn that my worthy friend has consulted his preferences by that romantic ride, "down the declivities of the North pole." Such an excursion, at "lightning" speed, and "astride of an iceberg," certainly suggests a novel and original mode of escaping the force of all criticism, and especially such as relates to your views of heat and motion in fluids.

I had occasion to refer to the ebb and flow of the ocean tides, to show that your caloric hypothesis did not account for this ceaseless motion in the waters. Your rejoinder consists of a rhetorical flourish about "riding on cold moon-beams into the region of shadows," which of course affects my remarks on that subject quite as much as it does the tides themselves.

Your next illustration, of the mundane origin of the Spiritual Manifestations, is derived from the peculiar powers of the torpedo and the gymnopus. I am aware that these animals are furnished with a kind of electrical battery, which for self-preservation, and for the purpose of securing their prey, they discharge, suddenly, and in such a manner as to give a powerful shock to the nervous systems of other animals. But this proves nothing with respect to the human capacity. Man is not so organized as to admit of this powerful concentration and disruptive discharge of animal electricity; nor will a galvanic battery and any number of electrical eels enable us to account for Revelation and miracles.

As the phenomena of vital and voluntary motion, in animals and man, depend on the distribution of electric currents, it must necessarily follow that various forms and conditions of matter, whether taken into the system, or placed in intimate external relations to the body, will influence the organic functions. Any object that will suddenly attract or repulse the vital electricity, will influence vital motion in a corresponding degree. Thus when a powerful magnet is placed in close proximity to a sick or sensitive subject—one who has but little voluntary power, resistance of foreign influence, or self-control over the functions of the nervous system—the electric aura is suddenly disturbed, and, under its rapid and irregular motion, the nerves vibrate in an involuntary and uncontrollable manner, producing "cramps, spasms, &c." A powerful brain, highly electrical, and energized by a human spirit, might produce similar effects on a very impressible subject; but all this most signally fails of accomplishing the object, if the facts are cited to prove the sub-lunary origin of the Spiritual phenomena.

That vital electricity is the great agent in all the phenomena of vital motion and sensation, I believe; moreover, this agent and its relations constitute an integral part of my system as well as of yours. I have not been indifferent to the discoveries in this particular direction. I have heard of Alfred Smea, and Reichenbach and Gregory are names not wholly unknown to me. I respect the authorities you have cited, but unfortunately they do not serve your special purpose in the present issue. We have no evidence that they even believe in the facts of the Spiritual Manifestations, if we except Mr. Davis and Dr. Buchanan, both of whom entertain the Spiritual theory. Thus the very persons, on whose experiments and observations you chiefly rely, saw none of the spiritual phenomena while engaged in their important researches, nor did they pretend to have discovered a scientific solution of kindred mysteries. What you have proved, therefore, in the letters already published, I was ready to admit before the discussion commenced; what you have merely assumed, it will be difficult to prove. Here I await the receipt of your next letter, and with sentiments of friendly regard, am,

S. B. BRITTAN.

PSYCHOMETRICAL PORTRAIT.

BOSTON, Nov. 10, 1852.

Description of the character of John M. Spear, given by Mrs. Mettler, of Hartford, from the impression which she received of him from a piece of his writing, sealed in an envelop. Mrs. M. had not seen the handwriting, and knew not by whom it was executed.

I perceive the writer to be a person possessed of much intelligence and purity of mind, and character. The character is opened and revealed, for in every act and deed he expresses the beauty of his character and intellect. His sympathies are very strong and his benevolence broad and diffusive. He is a great admirer of Nature, for in it he seems to behold many beautiful truths. He appears extremely anxious and energetic, and the mind is engaged in that which has a tendency to elevate and purify the soul. This person reflects much and deeply, is an earnest inquirer after truth, desiring ever to walk in a way that conscience may approve. He possesses strong combative powers, and in argument would sustain himself well. He has strong powers of concentration, and in any thing upon which the mind is fixed and interested, he becomes much abstracted. He relies mainly upon his own judgment and intuitions; believing himself capable of judging far better for himself than others can for him.

Filial and connubial affections are large. He has a great love for home, with strong social qualities—loves to mingle with society. He loves the intelligent. I should think this person, at times, was governed much by intuition. He seems to follow the dictates thus received; as the inner life governs his actions. He can not feel otherwise than kind toward every thing created. His attachments are very strong to friends, lasting and enduring. He feels sensibly that there is another life to live for; and not all acts of kindness and benevolence which he administers are confined to the present, but that there is something more beautiful and divine to be realized, by the sympathies formed in this sphere of action. Order, time and promptness, are strong characteristics. He seems to be a person that can form many very beautiful and original ideas, within himself. He has a strong memory, particularly of little incidents, and of historical reading. He is a very good judge of human nature, and would be looked up to much, by all who know him. The poor and degraded would find him a benefactor. His moral, spiritual, and intellectual qualities predominate, and his sphere is very agreeable.

CORRESPONDENCE.

ATHOL DEPOT, Nov. 8, 1852.

MR. PARTIDGE: We continue to be blessed yet with communications from the Spirit-world. We believe that our departed and invisible friends are enabled, through Mrs. Cheney, to converse freely with the inhabitants of earth. While the medium (Mrs. C.) is in the trance, she seems all absorbed in the doctrine of the higher life yet to come. Beautiful, indeed, are the messages that come to us through her, as she is impressed to speak by some invisible power! Ideas of the Spirit-world, and our duties here as mortal beings, as revealed to us through her, are far more excellent than the teachings from the pulpit, or any other source. I regret much that mortals are not more extensively blessed with the light of truth and love, as it comes from the fountain of Divine Wisdom.

In our circles we witness no light, discordant, or contradictory messages, or any that to us appear improper, in any way, but, on the contrary, all are instructive, beautiful, truthful, and harmonious. I know it is from Heaven, for nothing on earth is like it.

Yours, respectfully,

S. F. CHENEY.

HEAR BOTH SIDES.

We publish below an extract from a letter recently received by a friend in this city, from his brother who resides in Baltimore. "C. C." is a gentleman of intelligence, and urges his objections in a forcible manner. The accompanying "Considerations for Doubters," are by a friend who formerly occupied the editorial chair. They are cool and pungent. We wish H. would exercise his old function more frequently.

[ED. SP. TELEGRAPH.]

The physical manifestations that you had, and which are frequently mentioned in the papers, are interesting to me, but the communications are generally of an unsatisfactory nature to my mind. I don't see to what result of any importance they lead, and the advice purporting to come from A, B, and C, in the Spirit-world, seem all to be much in the same style—suggesting the idea that they are all dictated by the same mind. As to the speculations of correspondents in the TELEGRAPH, upon the nature and causes of these phenomena, they seem to know as much about it as I do, which is nothing at all. How natural it is for people to think they know the explanation of a thing, because they were present and saw the transaction, or heard the noise! How determined people are to assign a cause for everything that happens, and that forthwith. An inadequate or improbable reason seems to such to be a relief. Why should spiritual agency be supposed in these matters, merely because we don't know of any other agency to ascribe them to? or why should we suppose the spirits of the departed have an agency in them merely because the agent, whatever he or it may be, so assures us? Is not this begging the question? The first suspicion in all such cases is, that somebody is playing tricks upon us, and experience justifies this suspicion, since the counterfeits bears such a large proportion to the real in this world. Shall we ask the person whom we suppose to be imposing upon us, whether he is what he pretends to be? We might as well ask a prisoner at the bar whether he is guilty, and sentence or discharge him upon his own assertion—I know you put test questions to them to try them, but who knows that only such as have departed this life can answer such questions? Who knows that spirits can do it at all?

For myself, I am getting more ignorant every day in regard to matters beyond death, and it seems to me that the increased knowledge of others consists mainly in forming new theories, sometimes based on what they suppose facts, and oftener on no facts at all—but, whether or no, nothing but theories. I have great faith in the testimony of such as have seen things take place, or heard them—but beyond what can be seen and heard, it is difficult for me to follow anybody, for they can not testify to anything beyond that. The human mind—what do we know of its nature and power? It probably is what we know less about than of any thing else that pertains to us, or that we have to do with. Perhaps it is capable, even in this life, of doing what have hitherto been called miracles. Perhaps some few in advance of the rest, have made some wonderful discoveries in regard to its powers, and are playing off their new-found acquisitions upon the gaping multitude. Water, caloric, electricity, are made now to develop powers they once were not known to possess. We don't know what the human mind is, and of course we can not tell what it can or can not do; but perhaps we shall gradually arrive at a knowledge of what it is, by enlarging from time to time, the boundaries of its capabilities. But I know nothing of mental philosophy—if I did, all this talk would appear nonsensical. But then again, it seems sometimes as if the knowledge men get of subjects, into which at best they can look only a little way, is actually a stumbling block to them. Yours affectionately, C. C.

CONSIDERATIONS FOR DOUBTERS.

Men can not be too careful to avoid falling into error, whether upon the subject of Spiritual Manifestations, or any other—and whether such manifestations are asserted to be of ancient or modern occurrence. Yet we should bear in mind, that it is just as much an error to refuse a good gold coin under the supposition of its being copper—to reject a truth under the supposition of its being a mistake or a lie—as the opposite blunder, of receiving a copper coin or a falsehood for a piece of gold or a truth.

There is an infallible method of testing all truth of a general nature, if men will take the trouble to apply it with due care and candor; though we have no sure test of individual facts or assertions. For instance, the general truth of the existence of partridges in the woods can be proved by pure reasoning—to the satisfaction of any reasonable man; though any special instance of this fact, as, whether John Smith saw a partridge at any given place or time, must most likely rest upon John Smith's own testimony alone—as a fact of such limited interest well may. The method above referred to, is a comparison of the alleged truth with truths whose veracity is established. Thus, it is an established truth that

men will not take the trouble to construct lies without some slight motive of interest or vanity; also, that a number of witnesses can not agree in their testimony without having fixed facts to copy from, any more than a large number of coins or printed sheets can agree in every minute peculiarity without having a common original—unless, indeed, such agreement is the result of collusion, a process that can never be carried to any great extent without detection.

Now let us apply this test—the comparison of the asserted with the known—to the subject of spirits and their supposed displays of power, remembering that the truth is just as much the truth when spoken by a poor peasant girl, like Joan of Arc, as when spoken by Euclid or St. Peter; and that no man nor spirit can possibly prove any of his mental acts, experiences or workings to us by any other evidence than his own.

The first question to be settled is, do spirits exist? the second, have they powers? and the third, can those powers produce any visible or sensible action? On each of these points let us consult and analyze the testimony of all ages and all nations—for they have all given their testimony—and see if it be sufficient; taking care that we do not let our dislike to any false or careless, or crazy witness, prejudice us against the evidence of those who speak soberly, nor our regard for the true witnesses blind us to the faults and crudities of those who are ignorant or knavish; for there are thousands of knavish or foolish witnesses, as well as good ones, to all questions of much extent or importance. Let all doubters of Spiritual Manifestations investigate the subject in this mode, and their doubts will soon be laid. Or let those who are determined to doubt in spite of facts, apply the same style of reasoning to more familiar facts that they do to facts of the spiritual sort, and they must come to the conclusion that, inasmuch as thousands of men have never seen a partridge in their lives; and as thousands of those who think they have seen this bird, saw in fact, nothing but a stray hen from the barn-yard, or a quail, therefore the notion of the existence of partridges is a delusion. Also, that all the letters distributed at our post-office are written by the post-master and his clerks for the money that they exact therefor from a credulous community—or else that they are all created and put in the mail-bags either by the god "Imagination," or the rival god who is known and worshipped under the still finer name of "Electricity."

We will add one suggestion more. We who have obtained the blessing of a positive faith, should remember that belief is nothing of itself, and that there is no gain in receiving any truth unless we also put it to use; and the legitimate use of all spiritual knowledge is, to make each one feel himself an eternal member of the great family of spirits—to restrain us from acts of selfishness—to fill our hearts with love for the spirits who are above us, and active kindness for those who are less blest, because less able or willing to accept the truth than ourselves. H.

ANOTHER UNSHACKLED SPIRIT.

CENTREVILLE, Tenn, November 1, 1852.

CHARLES PARTIDGE:

DEAR SIR: Being a minister of the gospel, I have presumed to address you on the great and important subject of the "Spirit-rappings." Knowing, as you and I do—having experienced it—the great benefits the world has been deprived of, on account of the ignorance and unbelief of it, I wish to swell the tide of evidence as much as possible, that men may become convinced of their error—and unite in the faith that will meliorate so much of the suffering and affliction of the human family. As a philanthropist, I am eager that mankind should receive the endless blessings that are its necessary concomitants, and for the purpose of propagating this useful knowledge, and of accomplishing those great ends, I permit my name to go before the world, to be scoffed at by the incredulous and disbelieving multitude. I do so, too, with a consciousness that it will, for a while at least, in some degree, blight my ministerial reputation in this vicinity; for there are only four here beside myself, that believe in the practicability or possibility of such things. Beside myself, Dr. S., also a minister, and lady; Mrs. M., and Miss S., constitute all the believers. But, no difference what the result may be; I feel it is a duty enjoined on me by my Maker, and I will not shrink from it, trusting in him to reward and compensate me for the loss of that confidence that a liberal community may have placed in me. I hope though—when they shall see this declaration public—to induce them to think me sincere and not dealing in hypocrisy or deception, or trifling with their credulity.

I will relate a few occurrences that transpired under my immediate observation, and with which I was intimately connected, which demonstrate and illustrate well the remarkable influence and effect of this great and useful discovery—if such a term should be applied to it. We had made experiment after experiment, without thinking of applying it to heal or cure affliction, but hearing of the like being done, it was suggested to us that we should give it a test; and, we happened to have a subject or two. A lady—one of the above named—had one arm so far paralyzed as to be useless. This was relieved to the satisfaction of all, and to the delight of herself. All of the circle here have acted frequently as mediums, and many very interesting colloquies we have had, and much good advice and warning we have received. While Miss S., was in the state of clairvoyance, she beheld and conversed with an aged veteran of the cross who, when on earth lived at this place, and exhausted all his life to promote the cause in which he embarked. He seemed to exhort to the promulgation of Spiritual Philosophy, as being a great agent by which the human family might be led on in the ways of Righteousness; that it was to be the great medium through which the salvation of the soul was to be obtained. Many other very interesting scenes occurred, but I will not trouble you with them.

In conclusion, I will say that this important discovery is bound, ere long, to burst forth to the knowledge of all, and become the medium, whereby man is some day to interpret the will of the Almighty. It will be the means of quieting forever all Infidelity or Atheism. A great Reform is at hand; the radiations of wisdom can no longer be obscured by incredulity or ignorance. Man must soon, by the aid of this same Spiritual philosophy, look back on the present, as an age of gloom and ignorance; "the world shall be as a new world and the Lord shall dwell therein."

You will please give this insertion in the SPIRITUAL TELEGRAPH. I shall have a large "club" of subscribers shortly. I will forward as soon as I get as many as practicable. Yours, with respect and reverence, WASHINGTON MOORE.

Miscellaneous Department.

JULY 19, 1852.
MR. PARTRIDGE: The following poem, though perhaps not of very recent date, may be new to some of your readers, and has sufficient beauty to make it worthy of a place in your columns, amid the sweet voices of angels.
A SUBSCRIBER.

LINES TO THE DEAD.

BY MARY E. LEE.

The dead! the much loved dead;
Who doth not yearn to know
The secret of their dwelling-place,
And to what land they go?
What heart but asks, with ceaseless tone,
For some sure token of its own?

We can not blot them out
From memory's written page;
We can not count them strangers,
But as birds in prison-cage,
We beat against the iron bar,
That keeps us from those friends afar.
Oblivion may not hang
Its curtain o'er their grave;
There is no water we can sip,
Like Lethe's lulling wave,
But fond affection's moaning wail,
Breaks from us like the Autumn gale.

Grief can not win them back;
And yet, with frequent tear,
We question of their hidden lot,
And list with throbbing ear,
For some low answer that may roll
Through the hushed temple of the soul.

We love them—love them yet,
But is our love returned?
Is memory's hearth now cold and dark,
Where once the heart-fire burned?
Nor do the laborers now gone home,
Look for the weary ones to come?

We wrong them by the thought;
Affection can not die!
Man is still Man, where'er he goes,
And oh! how strong the tie
Which links us, as with fetters, fast
Unto the Future and the Past.

Death would be dark indeed,
If with this mortal shroud
We threw off all the sympathies
That in our being crowd,
And entered on the Spirit-land
A stranger, 'mid a stranger band,

Far pleasanter to think
That each familiar face
Now gazes on us, as of old,
From its mysterious place,
With love that neither death nor change,
Hath power to sever or estrange.

Oh! who will dare to say,
"This is an idle dream,"
Who that hath giv'n one captive dove
To soar, by its own stream,
But fancies that its breathings low,
Float round them wheresoe'er they go?

Mother, could'st thou endure
To think thyself forgot
By her who was thy life, thy air,
The sunbeam of thy lot?
Would'st thou not live in doubt and fear,
If all thy bright hopes perished here?

And brother, sister, child!
Ye all have loved the light
Of many a dearly cherished one,
Now taken from your sight;
And can ye deem that when ye meet,
Hearts will not hold communion sweet?

Alas! if it be so,
That in the burial-urn
The soul must garner up the love
That once did in it burn,
Better to know not of the worth
Of true affection, on this earth;

Better to live alone,
Unblessed and unblest,
Than thus to meet and mingle thought,
Then, from the immortal breast,
Shut out the memory of the past,
Like day-beams from a forest vast.

Oh! no, it can not be!
Ye, the long-lost of years!
'Mid all the changes of this life,
Its thousand joys and fears,
We love to think that round ye move,
Making an atmosphere of love.

Ye are not dead to us;
But, as bright stars unseen,
We hold that ye are ever near,
Though death intrude between,
Like some thin cloud that veils from sight
The countless spangles of the night.

Your influence is still felt,
In many a varied hour,
The dewy morn brings thoughts of you,
Ye give the twilight power;
And when the Sabbath sunshine rests
On your white tomb, ye fill our breasts.

No apathy hath struck
Its ice-bolt through our hearts,
Yours are among our household names,
Your memory ne'er departs;
And far, far sweeter are the flowers
Ye planted in our favored bowers.

Friends, I would crave like boon,
When laid within death's vaults;
Think of me often, though it be
Only to tell my faults;
For, better that some hearts be taught
Even of my follies than of nought.

Oh! yes, remember me,
In gentleness and love,
Let not the chasm be early filled
That tracks my last remove,
But grant me still that little spot,
Friends! dearest friends! forget me not.

MANIFESTATIONS IN MASSACHUSETTS.

The following communications were handed us, by our friend H., some weeks since, but their publication has been delayed owing to the crowded state of our columns. Mr. Hall is a gentleman of the highest respectability, and the facts—as briefly stated by himself, and more particularly in the letter from his sister—may be accepted as strictly reliable, if the personal observation of discriminating witnesses is of any value.—[Ed.]

The following communications were written by disembodied spirits, at West-Roxbury, Mass., on the — day of August, 1852. No MEDIUM was used in this instance, though two were in the house, away from the room in which the writing materials were placed.
H. H. HALL.

FROM A CHILD, WHO LEFT THIS SPHERE AT THE AGE OF THREE YEARS.

"WEST-ROXBURY, August, 1852.
"My Dear Mother: I write this little letter myself, to try to convince father, and all of ye—not you, for you have been convinced before—that we are real spirits of your deceased friends that have gone before you to God. My dear mother, we have done a great deal for you all—in talking and writing, rapping and everything that we can do for ye—but I will not say any more now. From your son in Paradise,
CHARLES EDWIN HALL."

"My Dear Friends: I take upon myself to write this note to ye, with the request of a spirit, Charles Hall, who is heading this letter. My dear friends, the purpose of this religion is to make man happy and good. It is a necessary thing, because the untaught and uninfluenced nature of man is not good—universally necessary, because this is true of all men. Between this religion, therefore, and the nature which it comes to change and recreate, there is a direct antagonism. This religion and nature not only oppose each other, but have power over each other; and because the essential principles of both remain ever the same, although their aspects and manifestations vary much in different ages and periods, so their influence and operation upon each other must be always essentially the same, although varying in form and appearance. Remember one purpose of this religion is to make the world happy, and it is this purpose which human nature at once needs and resists. We may easily see that, although the nature of man opposes this religion, it can not destroy the gift of God. It comes from its Divine source with sanctions too mighty—it pleads with too much power, to be wholly disregarded. All that human nature can do, in its most violent and most successful efforts against this religion, will be in vain. MARY, QUEEN OF SCOTS."
"I will write you more soon."

"My Dear Friends: This religion is a free gift of God, and from Heaven it descends—a Heavenly gift—but when it reaches earth, it assumes a dress which may veil its splendor and true glory. The constant purpose of this religion is two-fold. It is that man should do good, and give the glory of this goodness to God. It is the essence of Love to wish to give something of its own to another. God is Love, is perfect, infinitive Love; therefore it is his constant and universal desire to give to man something of himself—to give himself to ye. MARY, QUEEN OF SCOTS,
of Scotland."

EXTRACT FROM MISS HALL'S LETTER.

WEST-ROXBURY, August 14, 1852.

Brother Henry: I sit down to describe to you the visit of two mediums, with which I was favored last week, and some of the Spiritual Manifestations which were given to us through them. One was Lizza, who is still living at mother's, at Charlestown, of whom you have heard before. She is a very powerful medium. The other was a talking-medium, a little girl twelve years of age, Mary Eliza Kendall; she resides at South-Boston. We were entirely unacquainted a short time since; our acquaintance commenced through the spiritual agency of Charley and Tim. Her mother came with her, who also is much interested, and a firm believer. She was first impressed to go to Charlestown to see Lizza; she went, though a perfect stranger to all, and since that time has been frequently. Soon her own little girl was developed as a medium. She writes, talks, plays and sings by inspiration; she says that, when talking, there is a beating in the roof of her mouth; her voice changing and the subject altering as the different spirits speak through her. The music is peculiar, solemn, and impressive, and then joyous and free, as the spirit of the child who inspires her. Naturally she plays like most children in the first exercises; she has a weak voice, herself being quite small.

Charley and Tim have been very earnestly urging them to visit me, and at the same time to have Lizza come too. They wished to do some great thing to convince father, they said, and last Wednesday, they sent me word they would come, and though it rained hard, still they must come, and come they did. Charley said, "It will be pleasant at noon," and so it was. Charley commenced talking to me as soon as I opened the door, expressing great joy that he could speak to me, and that I believed him. My own sensations you can imagine better than I can describe. When here with me, he sometimes stuttered, and some words were not spoken distinctly, and these smote on my ear like the tones of other days. He talks as the child he was—not as he is now. He was talking at intervals all day—wished me to go into the garden with him and gather a bouquet for him. He says, "Mother, may I have this, or that flower?"—sometimes calling them a star and sometimes a butterfly—and so the time passed till night. Lizza had not yet come. He says, "We shall not do anything till she comes." She was to have come in the two o'clock train, but was detained at home by sitting at the table. When the five train passed, and she did not come, we thought she would not come at all—but Charley says, "She will be here soon," and at seven she arrived.

After tea we formed a circle around the table, as they directed, and after singing, Charley says, "Mother, please get me a pen and ink." I brought them and put them on the table; we were in the hall, near the piano. He now says, "Lizza, take the pen, ink and a sheet of paper and put them on the parlor table, without a lamp, and place a chair at the table. Now, father, take a lamp and see if all is right; then come out and shut the door." He took the lamp—the paper was gone! The door leading to the kitchen was closed before; and, if you recollect, there is no other way of entering that room. We were desired to remain silent around our table; soon, Charley says, "I have

written my part—some one else is now writing, some of the big spirits."

About an hour had passed—he then directs Lizza to go into the parlor without a lamp, alone, and get the paper. She being very timid, is not willing to go; but, after much persuasion from us, and many promises of security from Charley, she goes in. She does not see the paper immediately—but, after walking round the table, she sees it—seizes it—and rushes out of the room to us. It was on the floor, under the table, folded up—as this copy I send you—directed, "Open and read." I hope soon to have the pleasure of showing you the original.

We were all now somewhat excited; the believers rejoiced—the doubting were strengthened—the unbelieving puzzled—and various opinions were given. After some time, we again harmonized ourselves, by singing the Lord's prayer, to the tune of "What Fairy-like Music." We asked if some spirit would inspire the medium to sing? Mary Eliza sat down to the piano; played by Charley and Tim first—then, she says, "Put out the lights"; which we did. The music changed to a solemn and impressive character—and Washington addresses us. I can not recollect his words. He begins: "I am the spirit of Washington." He speaks of having fought—but he now finds rest in the bosom of God. He spoke some minutes. Then the music is changed; that and her voice become loud and free—and we hear Napoleon: "I am Napoleon; on earth I achieved fame and greatness—but all was nothing in comparison with the greatness of the Savior." Another change—and Voltaire speaks: "I am Voltaire. I am no Infidel now. I come to proclaim a God—a God of TRUTH and LOVE, before whom we must all bow." All urging us to believe in these manifestations, as proofs of His great love to His children on earth—and all promising still greater manifestations.

Thus finished our first evening—it was now one o'clock, and with mind impressed and solemnized, we separated.

I have forgotten to tell another incident: Alfred having made some remark signifying that Charley had done well to-night, he at once says, to Eliza, "We must have a tune of rejoicing"; and with lighted lamps and happy hearts, we listened to his lively tune. And now, he says, "Good night all. Before Alfred leaves for the City, in the morning, Charley has a note for him—Lizza is writing." He says: "Father, I hope you are now convinced. I have done a great deal for you, in the way of tipping, talking, writing, and singing—but I will do still more, to remove all doubt from your mind.
From your little bird in Paradise,
C. E. HALL."

FROM THE SPIRITS.

The following communications claim a very exalted source. Whether there is, or is not, internal evidence to sustain that claim, is left to the reader's decision. We presume that people will be divided in opinion, and that is their privilege, for which each should respect and tolerate others.

PHILADELPHIA, Tenth Month 7, 1852.

S. B. BRITTAN:
Respected Friend: An inquiry was made by me (at the meeting of our Circle, on the 25th inst., at 3 o'clock, P. M.) for a communication from Daniel Webster, through one of the committee, or, if practicable, from himself.

Immediately the medium's hand moved off with a velocity far greater than a flesh-covered spirit could guide it, and wrote the inclosed communication, purporting to come from Daniel Webster himself.
Most respectfully, yours,
JOHN W. MIDDLETON.

THE COMMUNICATION.

O, God! he who governs men rules but pebbles, while Thou, endless good, ruleth all with thy Divine power—Love. O! what light bursts upon me, like the pure radiant light of a thousand suns, illuminating vast space with the towering majestic love-light of Thy lovely being.

O, grand, Eternal Guardian! O, how my spirit, welling up from its inmost depths, loves Thy boundless Love!

O, what joy is mine! O, hail unto thee thou generous one!

All is peace.
Where is my body? Gone unto its kind mother earth.

Oh, here am I, and, Oh God! there art thou.

Oh, how sublime, to be in the presence of Divine Life, whose ways have always been the gems my spirit sought away down in the bottomless depths of sublime thought. How limited was my gaze then!

O, now I am indeed restored to sight.
O, look! Eternity, eternity! Great Father, hear thy poor child's prayer.

I thank Thy boundless love.

Space is nought but a grand plane, full of mighty seas of Love, streams of Truth, and trees of Knowledge. Oh! how beautiful is all, and Thou the Creator of all. Oh! this life-giving principle, how grand does it work, filling all space with its fruit. Oh, God! I am dazzled in this glowing light—and am as the little child let out in the clear sunshine to frisk to his heart's content.

Oh, earth! thou art too trifling to have had so much of my vein of thought while on thee. Yet thou hast thy own mission. Fulfill it.

I am not dead. I live forever. Life is eternal. Always has been, and always will be, the grand proof of God's presence. Oh! behold the great beauty of the flow of purity from the fount of God's divine love. Life is but another name for many little things administered by the goodness of God for the enjoyment of his creation, combined into one grand moving principle, that governs all you see through the immutable laws of their own being: instilled into them by this same pleasure-giving principle.

Oh! man, art thou still in thy darkness! I almost lose thee in the presence of the heavenly host—still, let Love on earth be the guide and guardian; and, when here, thou wilt find that there is no such thing as living in vain. Live in love—and let in the divine truth of God's own forming—for it must be the grand moving principle of the eternal things of God. What is all the enjoyment of all the good things of earth, compared with one grain's weight of the pure enjoyment of this grand home of thy eternal God! Oh, how my spirit boundeth now, as a wild, free eagle, soaring free, and far into the eternal spheres of endless space; and with my stronger eyes see the move-

ments of the grand machinery of endless life. My wings tire not, and I need no rest, for my own being carries with itself the things necessary for its own enjoyment.

Why should man make his spirit, with mourning, weary? What is there to mourn for? Is not all good that God has allowed to be done? Love removeth all things that man makes his spirit weary with mourning after. O, listen, how sweet, how lovely and pure.

Another Communication.

J. G. BRONSON, MEDIUM.

I have been but a short time an inhabitant of the Spirits' Home; but while I have been here I have been made happy by the change. All worldly honors fade in view of this glorious sphere. I was long since weary of the station assigned me; still, ambition—the love of fame—led me on. My country's good was a great incentive to exertion—that inspired me with new ardor.

We are bound by the ties of a perfect Brotherhood in this blessed land. I would say to my friends—who have been co-workers with me on earth—seek the blessed truths communicated by the spirits of your friends, who have left what they once considered glory; for nothing of earth can compare with the realities we experience here. Oh! that I had stopped to consider further what might be in store for earth's children; then would I have been better prepared to enter the home of all the earth-born, and to reach higher than I can at present. But I will seek for instruction from on high, to guide me to more exalted bliss. I will endeavor to aid all my friends on earth, who will call on me, and give them some idea of the Spirit-world. While I aid them my reward will be greater.

The aim of spirits seems to be to assist each other—there is no selfishness here—the good of all is the one grand object.

I will write more when I have advanced higher.
DANIEL WEBSTER.

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WE shall endeavor, in this paper, 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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