



## DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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

Volume I.

NEW-YORK, SATURDAY, JANUARY 1, 1853.

Number 35.

### Principles of Nature.

#### “JESUS CHRIST: HIS POSITION IN THE UNIVERSE.”

MR. EDITOR: In No. 29 of the TELEGRAPH, Dr. Cory has an article with the above caption, which, I think, is so full of misstatements and errors, and so false in all its reasonings that I fear it will have a tendency to lead many from the truth, not only of Reason but of Revelation. The whole tenor and scope of his argument is an attempt to prove that Jesus Christ laid no claim to his being God.

The Doctor says: “As far as the question of Revelation is concerned, Christ’s own testimony will be justly considered of the highest importance, if not conclusive, as to his Godhood.” If so, then let Christ’s own testimony be admitted. The Doctor says that Christ never claimed to be God, but that the idea came from others. Is such the fact? I answer; No. In John, chap. ix; 58, Christ says; “Verily, verily, I say unto you, Before Abraham was I Am.” Now that is a title assumed only by the Deity himself. Again, John xiv; 7: “If ye had known me, ye should have known my Father also; and from henceforth ye have known him and have seen him.” Again, “He that hath seen me, hath seen the Father.” Again, John, chap. x; 30: “I and my Father are one.” If Christ claims not to be God in the above passages, what does he mean?

The Doctor next tries hard to make it appear that Matthew and Luke both endeavor to make him the son of David, by proving him to have been the “son of Joseph,” and asserts that, “If he is not the son of Joseph, he is not the son of David. If not the son of David then the prophecies concerning him were not true.” Now the Doctor, to sustain his argument, makes an erroneous statement. Neither of the Apostles claims him to have been the son of Joseph. Matthew commences with Abraham, and traces the line down to Jacob, who begat Joseph the husband of Mary, of whom, (that is, Mary,) was born Christ. Now if he wanted only to prove him the son of David, where was the necessity of going back to Abraham? But Matthew says he was the son of Mary, and not of Joseph; and he expressly asserts that before they came together, she was found of child of the Holy Ghost.

St. Luke begins with Jesus, whom he says was the “supposed son of Joseph,” and traces the line up to God. Now mark! St. Luke says that Joseph was the son of Heli. St. Matthew, on the contrary, says Joseph was the son of Jacob. And the two genealogies do not meet in the same individual from Christ up to David, unless Mattha of Matthew and Mattha of Luke are the same person; if they were, then Joseph and Mary were cousins. Now, the only way to reconcile the two genealogies is to suppose one to have been traced through Joseph, and the other through Mary; and Mary being in a direct line from David, it would make a child born of her a son of David, though Joseph should have been of another nation, and the real father of Christ. Again, I say, neither of the Apostles attempts to prove him the son of Joseph.

The Doctor also casts a slur at what he calls “the story of the unnatural and unphilosophical incarnation.” Does the Doctor believe the story of God, in the beginning, creating man from the dust of the earth “unnatural and unphilosophical?” If not, could not that same Creator impregnate the seed of the woman without the agency of man? Will he deny the power of the Creator in the one instance, and not in the other? Or, will he say that one is

more difficult than the other? If the history of the incarnation of Christ impeach the universal law of animal procreation, then the history of man’s creation does likewise, for they rest upon the same foundation. To deny them is to impeach the omnipotence of God. To grant them will not conflict with free, cultivated, enlightened Reason. Nor will it be Idolatry to worship the Soul that dwelt in Christ, as very God of very God.

In conclusion, I will give you my idea of “Jesus Christ and his position in the Universe.” I believe him to be both God and Man, Divine and Human. That he possessed two natures, one Divine, the other Human, as man possesses two natures, one spiritual, the other animal.

God, the father of all, in his wisdom and for his wise purposes saw fit to create out of the seed of the woman a human form, as he had before done from the dust of the earth, and instead of breathing into it the breath of life, he himself came and dwelt therein, that he might come and converse face to face with man, and to counsel and instruct him in the ways of everlasting peace. Such, evidently, was Isaiah’s idea when he says: “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting FATHER, the Prince of Peace.” Such also must have been St. John’s idea, when he says: “In the beginning was the Word, and the Word was with God, and the Word was God.” So also thought St. Paul, when he said, “in him (Jesus) dwelleth all the fullness of the Godhead bodily.”

If these opinions are correct, then the Soul which animated the body of Christ, was God the Father, the Humanity was God the son, the Redeemer of the world. Yours, &c.,  
NEW-YORK, Dec. 4. 1852. W

#### “JESUS CHRIST: HIS POSITION IN THE UNIVERSE.”

MR. EDITOR: My first letter on the subject indicated by the above sentence, was called out by an article in a former number of your paper, signed J. R. Orton, in which the writer seems to think he has obtained additional proof from some reputed spirits of “exalted character,” that the old doctrine of the church is indeed true, to-wit: that “Christ is God.”

The very fact of a spirit of the other life still clinging to this cherished idol of his former faith would be, to me, *prima facie* evidence that he was not from an exalted sphere, or circle; certainly not higher than the fourth or fifth circle of the second sphere, which would be what the writer has been pleased to call one of the “penal spheres.” I would beg leave here, lest I should forget it, to ask Mr. Orton what he means by the term, “Penal Sphere?” By his own admission “punishment is not an infliction, but a consequence.” Our aches and pains, perplexities and unhappiness in this life are but the legitimate and inevitable effects of ignorance and misdirection, resulting in “transgression of law.” Can this life, therefore, which is beyond doubt the lowest plane of human existence, be properly called a “penal sphere?” If so, then, with equal propriety, may every grade of development short of the seventh, or highest sphere, be called a penal sphere; for, the only reason why all spirits are not denizens of the seventh sphere, is, because they are not qualified by a perfect unfolding of their highest spiritual capacities to fit them for such an exalted position. Their detention in a lower plane is, therefore, an inseparable consequence of such want of development.

The word “penal,” therefore, strikes me as not the most happy and appropriate, unless we

distinctly know the meaning attached to it. We have been so long schooled in these old theological ideas that I am painfully aware of the difficulty of banishing them from the mind; and especially is this true of that phantom of the dark ages, “punishment,” an idea which, I am confident, never entered into the mind of the Deity since creation began. The universe is bound together in an endless and unbroken chain of cause and effect. Human suffering is but one of the links in this chain.

But, to return from this long digression, I stated in my first letter that we must not expect to decide this question solely on the testimony of revelation, for *all revelation is not necessarily all truth!* Mr. Orton seems to suppose that all we have to do, to establish this or that doctrine, is to interrogate spirits, write down their testimony; and the thing is done—though every line and word may outrage reason and common sense.

As a case in point, I would refer to a book of revelations made, through a Mr. Arnold of Poughkeepsie—“by God’s high and holy spirit, Jesus Christ, formerly of Nazareth.” Now this purports to come from an “exalted spirit”; and yet it is, when scrutinized by reason and analyzed in the crucible of intellect, found to be the veriest jumble of truth and error, sense and nonsense, ever put together since the days of Gulliver.

Now these “big names,” to me, are a mark of suspicion. My impression at present is, that we can not get direct communications from a higher source than the second sphere. Any thing higher than this must come through a “medium” of the fourth, third, etc., down to us, and could not rise very much above the plane of thought existing in the media through which it had to flow. At the same time, I have no doubt the world will yet receive revelations from the fountain-head, as its wants and capacities demand them. Let not Spiritualists permit themselves to be duped by high-sounding names, but seek for truth by careful investigation, and, above all things, let them not fail rigidly to sift and weigh every communication by the same rules and tests they would apply to a human production.

Take nothing for granted as truth because it may claim a spiritual origin.

Any idea, doctrine, or communication, which is not consonant with the deductions of reason, can not be true; for truth and reason are ever harmonious.

For illustration, let us take one of Mr. Orton’s own specimens:

“Question—‘Is Jesus Christ God?’

“Answer—The supposition that there is more than one God is ridiculous. Jesus Christ is God.”

The first part of the answer affirms the unity of the Deity, and therefore is wholly unobjectionable—barring the harshness of the word “ridiculous,” which a high spirit would not be likely to use. But what follows is rationally and logically incompatible with it—shocks common sense, and consequently may safely be set down as coming from a spirit who had not yet cast off his orthodox shell; for every one who is at all conversant with these matters, knows that the spirit enters the other life with all his tenets and opinions unchanged, and that he retains them until he comes into truths which finally eradicate and supplant them. That, as in this life, is necessarily the work of time.

Another source of fallacy is that very common error which supposes a spirit must know everything, and be able to answer every question which human curiosity may ask.

I would suggest to Mr. Orton to go into the

streets of the city, and put this question to every person he may meet, and demand an answer: “Is Jesus Christ God?” What will be the result of such an investigation? The chances are that a majority will give an affirmative answer. Will this establish Mr. Orton’s faith in the Trinity? Certainly not; and why? Because, he would say, these persons know no more than I do. Very well: Now suppose these same persons the next day to be in the Spirit-world, and you repeat to them the same question, will not the answers be the same? Yes. Then would their testimony be any more reliable, as establishing a great theological question? Certainly not; and for the same reason as before. Is there not, then, an imperative necessity for the exercise of reason in the investigation of this matter, as much as in any other that can possibly be presented to the mind?

Let me again repeat the proposition, that *any thing repugnant to reason is untrue.* If this is kept distinctly in the mind, we shall not be much troubled with these knotty questions.

Their solution flows into the mind as air rushes in to fill a vacuum.

If your patience holds out I propose to resume the subject more directly hereafter.

Fraternalty yours, D. CORY, M. D.  
Waukegan, Ill., Nov. 25, 1852.

#### HEAR THEM.

WOODSTOCK, Dec. 14, 1852.

PROF. BRITTON: Dear Sir: Presuming I am but one among the many who, when we would discourse upon the beauties of Spiritualism, are met by the chilling inquiries—“What good does it do? What do the Spirits tell which can be of any use to us here?” I propose to present your readers with a specimen of such advice, counsel and encouragement, as it is my blessing to be favored with daily. True they do not tell where we can find great bags of gold, with which to outstrip our neighbors in luxury and display; but they speak to us of the Better Land, where even gold is but dross, and where Love is the test of worth.

“Vast, beautiful and glorious is this—our Spirit-home. Then think no sacrifice of Earth’s pleasures too great to make, in preparation; for in proportion as thou art developed, shalt thou be able to appreciate its beauties, and be assured its treasures are inexhaustible. Then press forward with all thy powers. We are preparing rich feasts for them here which can not cloy thy starving spirit. Then feel not that thou canst go too far in preparation. One step but leads to another, and soon thou wilt have reached the topmost round on the ladder of time—and then—joyous hour! angels can fold thee to their burning breasts to rest forever! Then be not sad in view of Earth’s trials; for they are the appointed means of the great Father of all, through which the human Spirit is perfected, and prepared for the light and purity of its destined home. The being who is not tried and perplexed must be long, long years in making that progress, which a weeping, almost bursting spirit makes in a few weeks, or days, even. Think of this, and rejoice amid the persecutions and afflictions to which thou art called, and thou canst now appreciate me when I tell thee that I would not have thee suffer less, and that I do not try to prevent a profitable amount of pain from reaching thee. Never feel that I have left thee. No, never for one moment do I withdraw my watchful care from thee. When I do not answer to thy appeals, it is because thou art not in a condition to hear me, or because it is best thou shouldst be left to thine own meditations, unaided by any one who is in the smallest degree *authority* to thee. Earth-life is purely for development; and it is

not well that the Human Soul should learn to walk in leading-strings; but rather, that it should make so slow a growth as to be firmly permanently fixed upon its own basis; for no borrowed foundations can pass the second birth. That spirit which has trusted too much to the strength of its companions will find itself feeble, weak, wavering, and for a long time liable to be bent and deformed by every passing breeze, however gentle and healthful its influence might be to the properly unfolded Spirit. Therefore let me entreat you to make no effort to progress except upon the true foundation, which can be found alone in a knowledge of true principles, reason and intuition—that intuition which flows naturally into the unfolded human Soul, from the exhaustless source of Light and Life. Do not seek a yea or nay from any arbitrary authority, but seek such evidence as shall enable thee to say: “I know; for I see how it is produced.” Then wilt thou be established upon the sure foundation, where the winds and storms of persecution may beat against thee; and still thou wilt stand—yes, stand firmly forever. This is the base I desire thee to build upon; and hence when thou dost lean too much on me for thy best good, I can not support thee, but seem to leave thee for a season until thou art restored to thy self-reliance. But, believe me, it is when I see thee making rapid and bold strides in progress alone that I am most proud of thee. Then fear not; for when thou dost strive with all thy powers to find the light, and canst not find it, then surely shall it be given thee; and when thou dost feel no condemnation or misgiving in view of anything which thou dost propose to thyself, perform it with eagerness; for I promise thee, upon the honor of an angel, to arrest thee in any wrong course, if thou art true to all thy convictions of right and wrong. Then go on cautiously, firmly, boldly, perseveringly, and look to the God of justice for thy reward. Pursue the upward and onward course marked for thee by the Author of thy Spirit; and he will protect thee.

From ———, to M. B. RANDALL.

For the Spiritual Telegraph.  
SEYMOUR, Conn., Dec. 6, 1852.

BROS. PARTRIDGE AND BRITTON:

Spiritualism in Connecticut seems to be rapidly progressing, notwithstanding the fallacy of the whole matter has been so many times “shown up.” From all quarters I hear of the development of new media, some of whom are gentlemen and ladies of the highest standing and respectability; and their mediatorial endowments seem to be of the most powerful kind. Every day witnesses many new conversions to our beloved faith. On all sides we meet with honest skeptics who begin to inquire “what all this means,” and think that there “must be something in it.” We ask them why they do not investigate the matter, that they may be able to judge for themselves, and the answer is: “We intend to as soon as we have opportunity.” And, my friends, you may rest assured that they are investigating—many of them secretly, to be sure, but *honestly*; and the result will be the turning of many from the dim twilight of tradition to the more glorious light of this millennial morning. Still the surly croak of “Humbug” is not unfrequently heard, but in a majority of cases I think that the very souls of the croakers themselves experience a thrill of joy to which they have been strangers, as each new proof is offered them by our spirit-friends of the truth of that long-unsolved problem—the Immortality of the Soul; but they have not the manliness to acknowledge it. The trouble is, they are afraid of “What the people will say.” Well, they will have to show their



colors eventually, though it be not until "the eleventh hour."

Our ministerial friends, too, are just now making much ado about "Modern infidelity and Demonic influence," in connection with "the rappings." But I can point them to minds that, six months since, rejected the doctrines of Christianity, as being entirely unsubstantial and unsatisfying, that are now, through the influence of the new Gospel, firm and joyful believers in all the fundamental principles of the Bible. And I can point to hundreds of others who have earnestly tried to "believe," but could not, who now feel that they have a rock, "steadfast and immovable," upon which they can build a rational and living faith.

If this be the work of Demons, I think they have progressed decidedly; for we have not been wont to ascribe to them so much goodness; and if they have really "put on the guise of angels of light," I think that the change bids fair to become a permanent one. The more of such demoniacal teachings the better, say we; and perhaps if our clerical friends would "please exchange" with them a few times, there would be much less cause to mourn over "modern infidelity." One thing is certain, fewer of their hearers would be "caught napping."

Truly yours, J. W. STORRS.

## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW-YORK, SATURDAY, JAN. 1, 1853.

ALL BRING FROM EACH MUST ANSWER FOR HIMSELF; AND WHERE NO INSTRUCTIONS ARE DEPOSED, NO ACCOUNTABILITY WILL BE ACKNOWLEDGED.

Owing to the temporary illness of the Editor his space is chiefly occupied, in this number, by contributions from other sources.

## ANTHEM FOR THE NEW YEAR.

BY FANNY GREEN.

RESPECTFULLY INSCRIBED TO OUR PATRONS.

On a small isthmus between mighty seas  
That loom up darkly—two eternities—  
The Past and Future—touching either shore—  
The first in shade receding evermore—  
The other rising in its wondrous birth  
With a new period to enzone the Earth.  
We stand, and listen to the chant sublime,  
That now awakes the solemn trump of Time!

O, never, since our morning psalm rang,  
And the young Stars, entranced, together sang,  
Hath dawned upon the world a truer light  
Than now illumines the bosom of old Night,  
As if to show the darkness whence it came—  
Each ray is thrilling—kindling into flame  
By some inspiring Soul of Harmony,  
That swept its golden chords, and set its music free.

This is the day of JUDGMENT—EVEN NOW  
The royal circlet on the monarch's brow  
Falls to the earth from its corroding clasp,  
While kingly power expires within his grasp.  
Bigot and Despot, Lords of Church and State,  
Feel the dire presence of their coming fate—  
Well may this dawning day their hearts appal—  
They fade—they change—they totter to their fall!  
And all their servile badges—crozier—crown—  
In one great ruin now are crumbling down—  
Scepters and thrones must pass with passing things—  
They'll be remembered as the toys of kings,  
To gain which men were murdered by the host,  
'Till outraged Human Right gave up the ghost;  
While Creed and Dogma, with their power to bind  
And cramp the vital energies of mind,  
No longer fertile with their seeds of strife,  
Are doomed to perish—for the want of life—  
The world is waking. Behold, even now  
The morning light illumines its rising brow!  
Mankind are coming up to claim their dower—  
Humanity begins to feel its power,  
And in its history turns a thrilling page,  
By daring to assert its heritage!  
Still onward is the movement. Even there,  
Where a great people reared a temple fair  
To Liberty and Equal Brotherhood—  
Sprinkling its altar with their purest blood—  
Though now they fling the imperial bangles back  
To one who fain would crush them in his track,  
Thus bartering their liberty and fame  
For the poor Shadow of a brilliant name!  
But Freedom, though profaned, is living still—  
And soon it must react with mightier will;  
For when to last abuses Despots go,  
They only work more certain overthrow.

This is the RESURRECTION. Lo, unfold  
From the old Ruins, ere their fires are cold,  
Temples of Beauty and of Wisdom, wrought  
With truer reason, and with finer thought;  
Old Darkness, flung back to its native Night,  
Shall give a freer passage to the Light;  
From the dark nave the polished arch shall spring,  
Airy and graceful as a cherub's wing—  
The wide horizon and the arch above  
Will shadow forth the Infinitude of Love—  
Fair olives Peace and Plenty shall embower;  
And there shall Life awake with its divinest power.

This is the RESURRECTION. To the seer  
The suffering masses of mankind appear  
Prostrate and crushed beneath the iron heel  
So long, that now, they hardly seem to feel.  
They watch the great light, breaking ray by ray,  
'Till they behold their shackles melt away.  
The Serf is chanting Freedom's sweet refrain—  
The Slave makes music with his broken chain,  
Ennobled by unwonted sense of Right,  
They drink in manhood from the dawning light—  
They rise but to reverse their ancient ban,  
In all the might and majesty of man—  
They claim their birthright to be happy—good—  
And trace their lineage up to angel-hood!

By higher inspiration quickened—Thought  
Into a more serene expression wrought.  
Breathing sweet numbers mortal never bath sung—  
Pours heavenly music on the human tongue—  
With fairer life the thrilling canvas warms—  
And in the marble wakes divinest forms:  
While the rapt Poet, by his gift a seer,  
Rises from thought to thought, from sphere to sphere:  
Soaring he sings, and, singing, soars afar,  
Higher, and higher still, from star to star,  
Where worlds unnumbered, into systems wrought,  
Stretch far away beyond the reach of thought—  
Each in its circling orbit fair and true  
Turns centerward, with love forever new.  
While ages multiplied by ages, swelling  
'Till thought is lost—of their existence telling—  
He listens to their chant of life sublime,  
That still salutes the morning-star of Time—  
Thrilling with rapture as the Worlds rehearse  
The mighty anthem of the Universe.

This is the LIFE. In vain the skeptic tries  
To fasten the old film upon his eyes.  
The scales are melting off in every ray  
Of living light that gilds the glorious day!  
His outraged nature feels a sweet relief—  
Expands—rejects his frigid unbelief;  
Then, in his lonely heart, he folds serene  
A living, loving Faith—his bosom Queen—  
Clasps the fair Hope whose own true anchor lies  
Beneath the everlasting Harmonies,  
And in the vigor of undying youth,  
He reaches out to grasp eternal Love and Truth.

This is the LIFE: the ethereal essence warms,  
And clothes itself in living, loving forms—  
They throng around—they whisper in our ears  
The well-remembered notes of other years,  
And thus to our true consciousness restore  
The mourned—the lost—the cherished ones of yore.  
The old chaotic gulf that lay between  
The spirit-regions and this earthly scene,  
Where brooding Shapes of Horror sought to dwell—  
Whether the path diverged to Heaven or Hell—  
Lost in the shades that robed the frightful steep,  
The way was hid in darkness wild and deep;  
No Faith had pierced it with a visual ray,  
Which yet could turn its shadows into day;  
The Future with vague terrors loomed before—  
Our loved ones left us—and returned no more—  
Life was a cord entwined of vaporous breath—  
'Twas severed—lost—and nought remained but Death.

But now to these dark fallacies adieu—  
Behold the picture in a nearer view:  
From shadowy gloom springs forth a lovely scene,  
A valley fair enrobed in living green,  
Enamelled with bright flowers so sweet and rare  
Their very coloring seems to fill the air  
With an unending splendor, like the dyes  
That picture beauteous lights in angel-eyes.  
Voices salute us clad in tones so bright  
The music seems the reflex of the light;  
While radiant forms of beauty now appear,  
Walking elate the terraced atmosphere,  
With songs of rapture burning on their tongue,  
Lofty as those the rapt Isaiah rung,  
When o'er the distant Future, dark and gray,  
His prophet-vision caught the quickening ray  
That should unfold this day and hour sublime,  
Quick with the grandest mysteries of Time!

O nearer—nearer!—with us now they stand!  
They soothe—thy cheer—they grasp us by the hand—  
They open for us one eternal day—  
Point out the Spirit-home—and lead the way!  
Now Faith beholds a light in loving eyes  
That shall conduct us unto Paradise,  
While sweet familiar voices whispering still,  
Our hearts with sudden joy and rapture fill;  
And as the strains seraphic reach our ears,  
Lo, the dark shadowy valley disappears!  
Hope soars exulting on triumphant wings,  
To clasp the great Sublime that from old Chaos springs.

## MODERN "SPIRITUALISM."

We copy the following interesting communication from PUTNAM'S AMERICAN MONTHLY MAGAZINE, the first number of which has just appeared. The article was written by Mr. GEELEY who, it will be perceived, does not profess to be settled in his views respecting the origin of the manifestations, though he treats the subject gravely and fairly. The suggestion concerning the agents employed in the mysterious responses of the ancient oracles might be sustained by a number of facts and much learned and plausible reasoning. The student of ancient history finds that no institutions were more renowned than the oracles of Egypt, Greece and Rome. When we consider their number and the celebrity acquired by some of them, especially those in the temples at Delphos, Delos and Dodona, which were consulted on all important occasions, in the affairs of individuals and nations, the rational mind is constrained to reject the assumption that they were wholly founded on imposture. We think that a careful examination of the whole subject would lead an unprejudiced mind to the conclusion that Clairvoyance and Spiritual agency were, at least in some degree, blended with the mysteries of all the more celebrated Pagan oracles.

Mr. Greeley cites several strong facts illustrative of spiritual agency in these days, and, as the article has a wide circulation through the medium of the new Magazine, it will, we doubt not, answer an important end.

"The existence of occult or latent powers in the human organism, entirely transcending the bounds of every day experience, as well as the materialist's conception of nature and her immutable laws, is not of recent discovery. Archaeologists assert that pictorial representations of the process commonly known as magnetizing a human subject have been found in the Egyptian catacombs; and there is no other mode of accounting for the marvels recorded of ancient Egyptian priestcraft, the later Grecian Oracles, or some of the feats of Hindoo jugglery, half so

easy or probable, as that which supposes the operators in either case to have possessed a competent knowledge of what is popularly designated Mesmerism, Psychology, Clairvoyance, &c., &c. Medical books of observation, written centuries ago, record phenomena of like nature with those of Clairvoyance, and equally without the domain of vulgar probability. That sick persons, especially when near death, have often exhibited a condition termed Coma, Trance, or Catalepsy, wherein the soul would seem to have shaken off its carnal fetters, and taken cognizance of whatever attracted its regard in absolute defiance of physical impediments, is as well established as any fact of unusual occurrence. Cases in which a mortally diseased, keenly suffering, partially or wholly insane person has perceived and simultaneously described occurrences, both ordinary and extraordinary, which were taking place at a very considerable distance, sometimes in remote apartments of the edifice wherein he lay, but of which it was absolutely impossible that he should know any thing through the medium of the senses—are abundantly authenticated. That Swedenborg perceived and proclaimed the existence of a great conflagration in a far distant city, is a fact no longer disputed; as also that he, on other occasions, evinced a power of cognition beyond the range of the senses. Others have possessed this faculty, and have left indubitable proof of its exercise. "Second sight" and its kindred pretensions had probably a basis of reality, as with the Oracles; but, the faculty ceasing or being withdrawn, its place was supplied, so far as it might be, by deceit or simulation, more or less conscious, until finally the whole degenerated into sheer craft or imposture. As the false coin or note implies the preëxistence of a genuine counterpart, to which the counterfeit owes its transient currency; as hypocrisy implies the preëxistence of genuine faith and love; so do the very mockeries of a prescience above the reach of the senses imply and demonstrate a preceding verity. Can you imagine such a fraud as the Delphic Oracle at last became, deliberately plotted and originated by men conscious that they had no power of divining or foreseeing beyond that possessed by all human kind?

It is now some seventy years since Mesmer startled the learned and polite world, by the proclamation of his discovery as to the power which one human being might, under certain circumstances, exert and maintain over the nerves, the motions, and even the perceptions and will of another. The curious and the restless welcomed him for the usual nine days as a magician, or seer; the learned and scientific listened impatiently while they must, then shrugged their shoulders and bowed him out; the pious and priestly execrated, and would gladly have exorcised him; the multitude waited incredulous, yet uneasy and half eager, for the judgment of the savans; the French Academy turned him over to a committee who subjected him to this—"Mesmerize the toughest subject among us, or we will condemn you as a deceiver and charlatan!" He tried the experiment and failed; proving—what? That Mesmerism was a fraud or a delusion? By no means. A naturalist might just as reasonably have been required to obtain an egg from a fowl regardless of its sex, and on his failure in the attempt, because the bird happened to be a male, his theory of the propagation of fowls through the medium of eggs been stigmatized as a glaring imposture. Time has long since demonstrated the existence of a far broader and deeper reality in Mesmerism than its modern discoverer ever suspected; though we do not remember that the Academy has even yet reversed or modified its original sentence of condemnation. And now, men who would have scoffed at Mesmerism sixty years since, assume its undoubted truth as the basis of an argument against Clairvoyance; as they may yet admit and build upon the verity of Clairvoyance in order to refute thereby the reality of the so-called "Spiritual Manifestations."

What, then, of the modern "Spiritualism?"

Several years have now elapsed since the societies of communist celibate ascetics calling themselves "Christian Friends," but commonly designated "Shakers," professed to be in the direct receipt of almost daily communications from "the spirits of the just made perfect." This claim attracted very little attention; it was quite generally deemed (as it still is) only a natural outgrowth or development of the fanatical folly and knavery which (at least in the popular estimation) form the bases of Shakerism. Two or three German books, of which "The Seeress of Prevorst" is the most remarkable, were reprinted here about the same time, and excited some interest among the curious. Except by those having a strong tendency to mysticism, however, they were regarded as far more indebted for their origin to German beer-drinking, tobacco-smoking, and opium-eating, than to any inlet from the Spirit World. Finally, during the summer and autumn of 1849, it began to be whispered about that communications from the spirits of the departed had been and were being received in the city of Rochester, N. Y.

—the alleged "mediums" being three sisters, Mrs. Ann Leah Fish, and Misses Margaretta and Catherine Fox, the two latter then some fifteen and thirteen years old. At length, on the 14th of Nov., 1849, in accordance, as was said, with directions from "the spirits," a public lecture on the origin and character of the alleged "Spiritual Manifestations" was given in Corinthian Hall, Rochester, at which the "mediums" were present. "Manifestations" were had, and a Committee was chosen from the audience to report upon their nature and origin at an adjourned meeting the next evening. That Committee in due time reported that they had made such investigations as they thought proper in the presence of the "mediums," at a place with which these persons were previously unacquainted, and where they could have made no preparations for jugglery or deception—that the answers given by the alleged "spirits" to their questions were partly correct, and partly otherwise—that the mediums had apparently given every facility for the investigation; but that the Committee had utterly failed to discover how the mysterious sounds or "raps" were produced, or what was their cause or origin.

The adjourned public meeting, after some discussion, selected another Committee, consisting of five well-known and respected citizens, including three of social and political eminence, who made a further investigation in another place, with substantially the same results. Thereupon a third Committee was appointed, who appointed a sub-committee of ladies, who took the "mediums" into a private room of a hotel to which they were strangers, disrobed and searched them, to be certain that no machinery or fixtures were concealed beneath their dresses whereby the mysterious sounds were produced. The "mediums" were then made to stand on pillows, with handkerchiefs tied tightly around their ankles; but all in vain. The "raps" were repeated, and intelligent answers to unpremeditated questions were thereby given. A physician had previously applied a stethoscope to the breasts of the "mediums," in order to be sure that the sounds were not made by ventriloquism. He reported that no movement of their lungs or chests was perceptible when the sounds were heard. At the first trial of standing the "mediums" on glass, no sounds were perceived; but the experiment was repeated, and the "raps" were heard as usual. At one of the meetings for investigation, the Committee excluded all persons but themselves and the "mediums," in order to preclude the chance of collusion by unsuspected outsiders. At one meeting, members of the Committee wrote their questions privately, so that the "mediums" could not know (by any ordinary means) what was their purport; and yet the reply to them (by "raps") were said to have been given correctly. So with regard to mental questions. On these points, however, no reports were made by either Committee as such. Their formal scrutiny was limited to the single point of detecting the trick or jugglery in which the "raps" were presumed to originate; and on this point their reports were unanimous, that every facility for investigation was proffered them, and that no cheat could be detected.

Thus far, and so long as the "Manifestations" were confined to "the Fox family," the evident presumption necessarily was that the "mediums" were exceedingly clever impostors. Their story imported that the "rappings" had been first heard in their humble rural dwelling at the little hamlet of Hydesville, township of Arcadia, Wayne County, N. Y., some two years before, and while that dwelling was occupied by another family—that they ceased after a while and were not heard again until March, 1848, (the family of Mr. John D. Fox having occupied the house since the preceding December)—that they very naturally excited alarm and terror in Mr. F.'s family, and induced them (on the evening of the 31st of March,) first to call in their neighbors to counsel and encourage them in the presence of these unaccountable noises, and that the first indication of intelligence in the sounds was given them a few days before, in consequence of the youngest daughter, (then twelve years old) attempting to imitate the mysterious "rapping" by snapping her fingers, when the "raps" immediately repeated the number of distinct sounds made by her, and proceeded to "rap" five, six or any number of times, as requested; then to tell the age of any person present by giving a rap for each year, if desired, &c., &c., until a very tolerable telegraphic communication with the invisible cause of these perturbations was established—that the noise followed the greater portion of the family on their removal to Rochester, and that the telegraph was gradually improved by the employment of the alphabet: the "medium," or some one else present, calling over the letters in succession until a "rap" indicated that the right one had been reached, when said letter was jotted down, and the alphabet called again, and so on until the "rap" ceased, when the letters already set down were divided into words, and the sentence thus obtained received as a communication from behind the curtain, &c., &c. All this, though apparently straightforward, and

corroborated by neighborhood testimony, would hardly have attracted attention outside of a narrow circle, or been regarded by any considerable number as other than the specious web of falsehood wherein the preconceived imposture had enveloped itself.

But the "Manifestations" were not long confined to the Fox family. They were soon heard of in different towns of Western New-York; then in Western Ohio; then in Providence, R. I., and various parts of New England; and in Philadelphia, Cincinnati, St. Louis, &c., and recent letters speak of them as quite extensively witnessed in California; while late advices chronicle their outbreak in Hull, England. If this "Spiritualism" be a sheer delusion, it is one of so singular a character, of such extensive prevalence, and producing consequences so serious, that it demands the most earnest scrutiny and thorough exposition.

But it is really no longer possible for rational beings familiar with its history and nature to brand it and brush it aside as a mere human jugglery or imposture. How far the Ancient Nicholas is mixed up with and responsible for it, this writer can not presume to decide, as he can not boast any critical familiarity with the works and ways of that eminent personage. If he is at the bottom of it, or there is good reason to suspect him of being there, that fact, so far from stopping investigation, ought to induce and enforce it. A careful watch over and shrewd comprehension of the enemy's maneuvers, devices and dodges is one of the characteristics of good generalship, and would seem as essential in spiritual as in carnal warfare. If the devil is in it, then that alarming fact should be demonstrated and established; but it is really too late in the day to rig out any novel phenomenon with horns, hoofs and tail, and thereupon forbid any one's going near or looking toward it. The immense probability that the apparition which looms so awful and ghostly in the dark will be resolved into every-day flesh and blood, or else into an inoffensive stump or rock—at all events, be reduced to conformity with nature's recognized laws and their comprehended results—if we only bring it to the light, should preclude our leaving it a mystery and a marvel, merely because Old Nick has had the bantling fathered upon him, by those who know very little about the matter, and are stubbornly resolved never to know any more.

That there are jugglers, or downright cheats, among those who profess to be "mediums" of this novel illumination, is very probably—nay, is morally certain, *a priori*, and confirmed by indubitable testimony. The world is too familiar with counterfeit clairvoyants, shamming mesmerizers, hypocritical religionists, &c., to believe that, if there were real recipients or channels of influx for "light from the Spirit-world," there would not be knavish or self-deluded pretenders to such gifts, as well. How far self-delusion may go, we can not pretend to estimate; but we all know that men otherwise sane, have honestly believed themselves specially commissioned and guided from Heaven to admonish, prophecy, and work miracles, when in truth they had no such commission and could do no such mighty works as they contemplated. Salem witchcraft, religious frenzy evinced through unseemly contortions, jerking, and tumblings, are among the familiar examples of wide-spread contagious delusions, which often exhibited the apparent effects of unaccountable if not supernatural power. But the supposition that all the alleged "mediums" are conscious, intentional swindlers, is utterly irreconcilable with facts, and at war with human nature. Many of these "rappers," or "tippers," or "writers," or "speakers," (for the modes of "manifestation" are various,) are little children, even down to five years of age; others are grave, stern, honored men, whose integrity is absolutely beyond suspicion; others, again, are beloved and sensitive women, who dread and recoil from any intercourse, while in the body, with the invisible world, and would not be known as "mediums" for a kingdom. In many families the secret that "manifestations" have occurred there is guarded with religious care, and any allusion to the subject in the presence of non-members thereof repressed, as if it were the acme of shame and sin. Yet the contagious spreads, and every month adds to the number of the witnesses and "mediums."

We know it is urged that human nature is fearfully depraved and deceitful, and that we can not know the motive—whether love of notoriety, hope of gain, the prosecution of some private intrigue, or some other—which induces this or that individual who has heard of the "rappings," and the usual modes of "Manifestation," to take courage by the success of others and undertake to produce something of the kind herself. Let us cite, then, one or two samples of the "Manifestations" as they are attested to have occurred, and see whether this theory will account for them.

A few days ago, a Mr. Humes, residing in one of the interior towns of Connecticut, happened to be in Bridgeport, and there called on his friend Dr. Jaques, to whom he casually broached



the subject of "spiritual manifestations," avowing his total incredulity with regard to them. Dr. J. replied that, if evidence would convince him, he thought his skepticism might be overcome; and they soon agreed to visit in company a Miss Middlebrook (some twelve or thirteen years old), who is a reputed "medium." On their way, Mr. H. concocted four or five questions which he resolved to ask the invisibles in presence of Miss Middlebrook, saying to Dr. J. that if these questions were answered correctly he would be no longer incredulous. He asked his questions accordingly, and they were all answered to his satisfaction; but now he thought of a few more that he would like to put, which he did with equal success. At length he asked, "Who are you that answer me?" Ans.—"I am your uncle William." "No, you are not," said Mr. H., "for I never had any uncle William." "Yes, you did," persisted the invisible, "but you never saw and probably never heard of me. I left Connecticut when very young for the interior of New York, and died there a great many years ago." Mr. Humes persisted that he never had any such uncle, and the interview rather abruptly closed.

Several days thereafter, Dr. Jaques, in the course of an inland ride, came across the father of Mr. Humes, a venerable patriarch of eighty, whom he abruptly accosted thus: "Mr. Humes, had you ever a brother William?" "No, sir," was the ready reply. The doctor turned away rather crest-fallen and was riding off, when the old man recalled him with—"Stop, doctor! I was mistaken. I had a brother William; but he went off West and died several years before I was born, and I haven't thought of him for many years till now. I don't think there is another person alive who knows that I ever had such a brother. What could have put him into your head?" We have this narrative at second-hand, but on testimony whose accuracy and truth we can not doubt.

Of like bearing with the above is the testimony of Apollon Munn, (now deceased,) that, on the occasion of his first visit to a "medium," in a city over three hundred miles from his residence, and where he was quite sure no one knew him, he asked a number of questions which were answered with what seemed to be superhuman perspicacity, until he finally asked, "Who are you that answer me?" "I am your sister Lois." "I never had such a sister—my sister's name was Louisa." "No, my name was Lois." He left the matter thus at a dead lock, and on returning to his home, said—"Mother! can I be mistaken as to the name of my deceased sister? Though I never saw her, I supposed I could not be mistaken as to her name." "It was Lois," quietly responded the mother.

I do not see how such relations as these, assuming that they are not utter fabrications, are to be accounted for on the theory of juggle, or even on that of contagious self-delusion. If we attribute the whole business to Satan, we get rid of this difficulty, but only to rush inevitably on others, perhaps no whit less formidable. Among these is the intrinsic improbability that the old reprobate should give utterance to such counsel as is very often proffered through "mediums," and which, assuming that Satan is their author, would seem entirely to contradict Lord Byron's observation with reference to his own "Cain," that "if you permit the devil to speak for himself, you mustn't expect him to talk like a parson." For instance, in the backwoods of western Pennsylvania dwells a rude but good-hearted pioneer of our acquaintance named Martin King, whose little daughter of twelve or thirteen years became a "medium" about a year ago. Martin is in the main a good creature, but his education is very defective, which is the only excuse we can make for his bad habit of keeping a barrel of whisky on tap, to deal out at a shilling per quart to his hail-fellow neighbors. The "spirits" who manifested themselves through the medium of the daughter promptly demanded that the "spirits" (and water) confined in the whisky-barrel should be cast out, and no more be harbored on the premises. It would take direct and abundant evidence to convince us that it was Beelzebub in this instance who directed the casting out of the alcoholic demon.

But having no settled belief of our own with regard to the origin and nature of this modern "spiritualism," we are very far from wishing to impose one on others. We might cite many well authenticated facts and incidents which tend quite as strongly as those we have just cited, to prove these "manifestations" the work of some super-human power; we could cite many others which point to an opposite conclusion. Should the subject prove of general interest, we may quote and contrast some of these apparently contradictory phenomena hereafter. Meantime, the lesson we would insist on is this—Let us not fear to open our eyes lest we see something contrary to our preconceptions of Nature and Providence; for if these preconceptions are at war with facts, it is high time they were revised and corrected. Bacon very justly observed that "a little learning inclines us to Atheism, but more learning carries us back to a be-

lief and trust in God;" and we have no doubt that, whenever we shall clearly and fully understand whatever of truth is involved in these "knockings," etc., we shall realize its perfect accord with nature, with reason, and with the beneficence, omniscience, and paternal guardianship of the God and Father of us all.

P. S.—Since the foregoing was in type, the writer has received the following letter from Mrs. Sarah H. Whitman, of Providence, R. I., in reply to one of inquiry from him, as to her own experience in "Spiritualism," and especially with regard to a remarkable "experience" currently reported as having occurred to Hon. James F. Simmons, late U. S. Senator from Rhode Island, and widely known as one of the keenest and clearest observers, most unlikely to be the dupe of mystery or the slave of hallucination. Mrs. Whitman's social and intellectual eminence are not so widely known, but there are very many who know that her statement needs no confirmation whatever. Her reply was so long delayed, owing to illness, that only a part of it can here be given; but the most material portion is as follows:

"DEAR SIR: I have had no conversation with Mr. Simmons on the subject of your note, until to-day. I took an early opportunity of acquainting him with its contents, and this morning he called on me to say that he was perfectly willing to impart to you the particulars of his experience in relation to the mysterious writing performed under his very eyes in broad daylight, by an invisible agent. In the fall of 1850, several messages were telegraphed to Mrs. Simmons through the electric sounds, purporting to come from her step-son, James D. Simmons, who died some weeks before in California!

"The messages were calculated to stimulate curiosity, and lead to an attentive observation of the phenomena. Mrs. S., having heard that messages in the hand-writing of deceased persons were sometimes written through the same medium, asked if her son would give her this evidence. She was informed (through the sounds), that the attempt should be made, and was directed to place a slip of paper in a certain drawer at the house of the medium, and to lay beside it her own pencil, which had been given her by the deceased. Weeks passed on, and although frequent inquiries were made, no writing was found on the paper.

"Mrs. Simmons, happening to call at the house one day, accompanied by her husband, made the usual inquiry, and received the usual answer. The drawer had been opened not two hours before, and nothing was seen in it but the pencil lying on the blank paper. At the suggestion of Mrs. S., however, another investigation was made, and on the paper was now found a few penciled lines, resembling the hand-writing of the deceased, but not so closely as to satisfy the mother's doubts. Mrs. Simmons handed the paper to her husband. He thought there was a slight resemblance, but should probably not have remarked it had the writing been casually presented to him. Had the signature been given him he should at once have decided on the resemblance. He proposed, if the spirit of his son were indeed present, as alphabetical communications, received through the sounds, affirmed him to be, that he should then and there, affix his signature to the suspicious document.

"In order to facilitate the operation, Mrs. S. placed the closed points of a pair of scissors in the hands of the medium, and dropped his pencil through one of the rings or bows, the paper being placed beneath. Her hand presently began to tremble, and it was with difficulty she could retain her hold of the scissors. Mr. Simmons then took them into his own hand, and again dropped his pencil through the ring. It could not readily be sustained in this position. After a few moments, however, it stood as if firmly poised and perfectly still. It then began slowly to move. Mr. S. saw the letters traced beneath his eyes—the words J. D. Simmons were distinctly and deliberately written, and the hand-writing was a fac simile of his son's signature. But what Mr. S. regards as the most astonishing part of this seeming miracle, is yet to be told.

"Bending down to scrutinize the writing more closely, he observed, just as the last word was finished, that the top of the pencil leaned to the right; he thought it was about to slip through the ring, but, to his infinite astonishment, he saw the point slide slowly back along the word 'Simmons' till it rested over the letter i, where it deliberately imprinted a dot. This was a punctilio utterly unthought of by him; he had not noticed the omission, and was therefore entirely unprepared for the amendment. He suggested the experiment, and hitherto it had kept pace only with his will or desire; but how will those who deny the agency of disembodied spirits in these marvels, ascribing all to the unassisted powers of the human will, or to the blind action of electricity—how will they dispose of this last significant and curious fact? The only peculiarity observable in the writing was, that the lines seemed sometimes slightly broken, as if the pencil had been lifted and then set down again.

"Another circumstance I am permitted to relate, which is not readily to be accounted for on any other theory than that of spiritual agency. Mr. S., who had received no particulars of his son's death until several months after his decease, purporting to send for his remains, questioned the spirit as to the manner in which the body had been disposed of, and received a very minute and circumstantial account of the means which had been resorted to for its preservation, it being at the time unburied.

"I took down the particulars in writing, by the permission of Mr. S., during his relation of the facts. I have many other narratives of a like character from persons of intelligence and veracity; but they could add nothing to the weight of that which I have just reported to you."

Dr. Richmond's twelfth letter did not reach us until our paper was about to go to press. This letter, which concludes his series, will be published next week.

#### Correspondence of the Telegraph.

The following letter was intended for publication in last week's TELEGRAPH, but it did not reach us until after our paper had gone to press. The writer is a gentleman of intelligence, and is not accustomed to ask permission to investigate, or to make known the result of his observations. It will be seen that Spiritualism will not die out in Hartford to please any one, and so our evangelical neighbors, in that city, who have adopted resolutions of non-intercourse with the Spirit-world, have a good opportunity to exemplify the Christian virtues of patience and submission.

FRIEND BRITTON: I drop you a hasty line to let you and your readers know that we are not all dead up here in Connecticut. No, Sir; we are alive, and wide awake, too. What can be done in the way of propagating the truth in our midst is being accomplished—thanks to the energy of one or two of the friends who are possessed of the means and the will to help the cause. When Mr. Davis left Hartford to spend the winter at the West, the bats and the owls of the orthodox theology here winked their eyes, flapped their wings, and pricked up their ears, anticipating the speedy extinction of the light of the "Spiritual" heresy and superstition, which had sorely interfered with their time-honored privileges, and which, under the fostering attention of Mr. Davis, had threatened to become a big flame, which would ere long not only

"—molest their ancient, solitary reign."

but perhaps burn out the chaff and dead timber of their dusky creed altogether, and leave them in the full blaze of the noon-day sun, with no other alternative than to adopt the light of the truth, *nolens volens*. The removal of Mr. Davis, whom these worthy theologians seem to regard as a kind of diabolical high priest in the temple of the New Philosophy, whose very presence exerted a mysterious sort of vitalizing influence on the pernicious doctrine which had taken root among us, awakened to a new life the drooping spirits of the "clergy" and their followers; chuckling hints were freely thrown out that the spiritualists would soon break down for the want of backbone—that there were neither principles nor a system of faith to keep them together in the absence of their "master spirit." But the fact is, we have never shown ourselves in better trim than at present. We are up and doing! For the past month we have had a good time with the lectures of Mr. Finney, of Ohio, whom the spirits control to speak. He has delivered ten or a dozen lectures here, and I can assure you that the dry bones of the old Theology have been tremendously stirred up and shaken by his sturdy eloquence. Union Hall was found to be too small for the crowds that flocked to hear the "free truths of the New Dispensation." So the public were treated on Sunday evening last to a lecture in American Hall—and it would have cheered the soul of every faint-hearted Spiritualist in the land to have seen the vast crowd of attentive listeners that filled the spacious room. Upward of one thousand people were present. The subject was "The Spheres and the Destiny of the Spirit," and the speaker was eloquent in the address, which was heard with interest from beginning to end. The Sunday night previous Mr. Finney spoke to a room full in Union Hall on the "Characteristics of Nations," and a more remarkable address, both in its range of thought and the forms of its expression, it is said by all parties, was never heard in Hartford. Mr. F. is still with us, working like a veritable pioneer to clear away the primeval growth of a harsh and distorted faith—a sort of moral prickly pear in fact—and make room for a purer and better religion. He has stirred up the waters to their very bottom—they have been troubled to their lowest depths, even as they were of old in the pool of Bethesda—and there is reason to believe that the commotion is caused now, as it was then, by the angels. At all events, the self-complacency of the orthodox people hereabouts is badly "riled," judging from the muddy materials that rise to the surface; and I think there are about a score of the prominent ones who are nearly ready to come out squarely and manfully for the truth as it is in Nature. Much more is being done than is shown upon the surface of society here: you will hear good reports before the coming year shall have closed. Several new "mediums" have been partially or wholly developed in the city lately, and circles are regularly held at different places. I suppose "the clergy" will show their heads after Mr. Finney has gone; at present they dare not do it, although they may use the mark of "professional dignity" to screen their professional cowardice. Mr. F. has challenged them to meet him in discussion, but they keep mum.

Yours truly,  
HARTFORD, Conn.

#### A Spirit Mother to her Earthly Child.

On Sunday, Aug. 15, 1852, the following communication was given through Miss Rhoda Fuller, a writing medium, at her mother's residence in Kelloggsville, N. Y., in presence of Vincent Kenyon, who recorded it, and Hervey Kellogg. On my asking if my mother would communicate with me, the medium began to be exercised, and after about five minutes wrote that she would. I asked if my mother would write her name, and she, or what purported to be her spirit answered:

"I have not been attracted to the subject of my name, but doubt not, my beloved child, that I am in your immediate presence.

"Early were you deprived of my maternal guardianship; yet now I can with pleasure assure you that my watchfulness has ever been upon you, and my spiritual powers have been exerted in your behalf. Fancy not it was the design of your Heavenly Father thus early to remove me from your physical presence, for violated laws and physical transgressions caused my transition. Still the Father's goodness more fully manifested itself in permitting me to exercise my spiritual influence upon you in a degree exceeding my ability thus to do, had I continued an inhabitant of the mortal tenement. Now I can present to your view an increased benefit resulting to you from our apparent separation. I have been enabled to observe your physical and mental development, and also to foresee with pleasure the happy period when you will be released from mortal incumbrances; and that a mother can then embrace you in a manner adapted to your spiritual wants, conducting you through continued scenes of glory and advancement.

"Revert not with sorrow to early sundered ties, but anticipate with pleasure a reunited family. Your paternal guide, when permitted to rejoin me, for the

moment, possessed longing interests, or desires, in behalf of his child's temporal wants, as you had then not arrived at a period rendering you wholly independent of earthly guardianship. Yet I was soon enabled to portray the future reunion, in a manner so transparent to his view that he was led to exclaim: 'Father, how wonderful are thy ways!' As the mind may naturally inquire in what manner the Spiritual circle can be rendered complete, I will reply: Ties of affection and congeniality are never severed—thus could the same happy circle be increased tenfold, and not detract from family felicity. Did human feeling infect the spiritual nature, family circles would be inharmonious, as a selfish or exclusive desire would occupy the mind; yet now let me assure you in the language of another, 'We neither marry nor are given in marriage, but are rendered one by congeniality—thus you perceive the extension of the circle without detracting from the happiness of either.'

"It would be my highest spiritual delight to present the pleasures in which we are permitted to luxuriate, as therein your reflections with regard to our condition would be rendered pleasing, and your anticipations of a spiritual existence also enable you to rise triumphant over mortal trials, should they freely bestrew your pathway. Again let me present to your view the benefits arising from these truthful sentiments: You are herein enabled to perceive an object in your existence, and individuality. The Heavenly Father's design can not be fully presented to the minds of his earthly children, independent of the reception of these glorious truths. Now you are enabled to reply to the inquiry, 'Of what avail are Spiritual demonstrations?' If we inherit an immortal destiny, can it not therein be presented when we cast aside the mortal tenement?

"I desire not that my own dear child should be subject to mental bondage during his mortal pilgrimage. Thus do I anxiously improve the present occasion for the presentation of spiritual truths, thereby aiding him through my spiritual experience, and assuring him that a kind and watchful Father arranged all things, even though his youthful loneliness caused him to exclaim, 'Wherein can we behold the wisdom of such arrangements?' Now let me advise you to present the Heavenly Father's design to your own dear offspring in a character forbidding doubt and uncertainties, that it may find an abiding place in their minds. Educate them spiritually! Thus you perceive you are profiting by a mother's experience while they are aided by your individual experience. In so doing, a safeguard will encircle them; and should they unfortunately be early bereft of parental care, they can rely confidently upon continued protection, although their natural senses can not be gratified in beholding the presence of those they love. Ardently have I striven to present these truths to your view, fearing error might find an abiding place in those youthful natures entrusted to your keeping. Weary not in your investigations; yet cease not to cultivate social pleasures, as all are in a degree 'of the earth earthy,' and must, of necessity, enjoy earthly pleasures. Spiritual intercourse exclusively would unfit mortals for the demands of the temporal nature, therein retarding spiritual development, as the healthful mind prefers an unimpaired tenement.

"Let me again assure you that my watchfulness is ever upon you; and when seasons of trial surround you, rest confidently upon my protecting powers in behalf of you and yours. Whenever desires occupy your feelings with regard to me, fail not to seek a source through whom these communications and congratulations can be presented."

#### Sectarianism Opposed to Spiritual Influence.

The following is another exhibition of the materialism of modern sectarian theology, which deems a man unfit for the office of a religious teacher because he is subject to spiritual influence! Our friend may congratulate himself that the Church of God and Humanity is large enough to hold him.

RIVER STYX, Dec. 14, 1852.

Messrs. PARTIDGE and BRITTON:

The cause of Spiritualism is on the advance in the West. I was excluded from the ministry of the Methodist Episcopal Church for embracing the *True Philosophy*, and because I became a medium of spiritual communication. The days of stand-stillism have passed, and the future must witness greater advances and better deeds.

Yours for Truth and Progression,  
R. P. WILSON

We copy the following from a private letter just received from Lynn, Susquehanna Co., Pennsylvania:

"Spiritualism is gaining slowly in this place, and is doing good. The swearer has ceased to take God's name in vain; the hitherto skeptic, as regarded a future state, now reads the Bible daily to see if these things are so, and bows the knee in humble thankfulness to God for the assurance he now has of a blissful immortality. Your paper is doing much good in this place, and we welcome its arrival with as much joy as the benighted traveler does the light of the coming day. I have written this much about Lynn's hitherto dark corners for your encouragement; for if spiritualism can get a foot-hold in this place, which it has done, then no one needs be discouraged. We say, friend Partridge, go on; if God is for us, who can be against us?"

J. SMITH.

#### Wonderful Manifestation.

On a late visit to the island of Nantucket, being favored with an excellent medium, Mr. John M. Gardner, we had some powerful demonstrations.

At one of our sittings we were having a communication from a very dear friend that was murdered in California two years since. During the communication the medium asked, if there was much blood shed at the time of his death, to make it manifest through the palm of his hand. He laid his hand on the table for a few moments, then asked me to remove his hand cautiously; I did so, and, to our great astonishment, there were three large clods of blood, the size of a dollar. We had at other sittings blood made manifest through his hand; but not in answer to any questions in reference to the murder. My sister and a brother were present, together with Mrs. P. and Mrs. G. Mr. Gardner is a powerful medium, and has had many wonderful demonstrations.

P. S.—The communication was from Mr. Brayton, who was a native of the island, and was murdered in California under very aggravating circumstances.

#### NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA—

[WEEKLY REPORT.]

FRIDAY EVENING, Dec. 17, 1852.

Wm. Allen remarked that we get a wrong impression often when we speak of the Spirit-world as future. We are in that world now. Suppose two roads winding from the acclivity of a mountain, with an individual in each; we would not speak of the one threading the higher path as being in the future; and if he should communicate to the one below, what he might say would not be infallible, because there would still be a higher, or a future, to him as well as to the other. He would have this well considered. Many have changed their social and business relations at the investigation of what they deemed infallible promptings from the Spirit-world. Now, spirits worth interrogating tell us to use our own judgment, and that informs us we need not migrate to the next State or County to be religious. Religion, with him, is synonymous with duty, and that awaits our action at every step in the pathway of life. Nor does it require a public exhibition of one's self, or the hanging out of a long face, by way of sign, to let the world know how godly we are. All shades of opinion are in the Spirit-world, because all phases of human intelligence are there. But it is nothing but opinion, after all. Suppose a spirit directs us to leave our usual pursuits and preach the gospel. Before we comply, let us inquire first whether we have the requisite ability; and if we are in doubt ourselves, ask our friends—anything rather than submit to a blind dictation.

The following communication, through a rapping medium, and purporting to come from Lorenzo Dow, was then read, as corroborating some of the ideas expressed by Mr. Allen.

"Please listen to me. I am a true reformer. I speak in parables; when you expect a spirit to speak in high-flown language you will be mistaken; when you expect to hear that said which was never said, you will be mistaken; when you think spirits are perfect, then you are mistaken. Spirits are men, women, and children who have thrown off their disguise, and talk their own sentiments.

"Yours very respectfully,  
"LORENZO DOW."

Mr. Partridge agreed with Mr. Allen that whatever faith or opinion may be held here, may find backers in the spiritual world; and further remarked, with respect to spheres, that he supposed when he left this he should be conjoined to that which best harmonizes with his own plane of development, as being the only one in which he could be happy. After all the light we can obtain from the spirit-world we are thrown back on the exercise of our own faculties, just as we should be.

Mr. Saml. Fowler's idea is, that the spirit-world is a world of activity, and that we are in it now as much as we ever shall be. He thinks we should seek not for the opinions of this or that individual spirit to guide us; but should seek for communion with the Spirit of Truth. This has been his aim, and he thinks it has been crowned with a good degree of success.

Mr. Fishbough was pleased to learn from the remarks made this evening, that one fact was admitted—that spiritual communications were not infallible *per se*. Among the many remarkable revelations from the spiritual world, this is one of the most important. He could have arrived at the fact in no other way. He would not have believed it had it been asserted by all the clergy in the world. Now we see it, without doubt. The spiritual world has shown its face, and now that we have seen they are mere babblers, the time has come for us to inquire as to the use God intended in permitting us to hold intercourse with them. He thinks it is to break in pieces the existing sectarian conservatism. While this is going on he does not expect many important truths; on the contrary he expects nothing but chaos. It seems to him to be a temptation or chastening sent of God to try the world—to plough up the soil of the human heart—to prepare it for a more expanded thought, the result of which will be a higher spirituality. This is the ultimatum. He advised us to leave high-sounding names, and be content with intercourse with our friends. The world was cautioned 1800 years ago to beware of false Christs and false teachers. All these things were permitted as a trial to break in pieces the petrified forms of ancient conservatism; and now, as then, the ground is being plowed for the reception of truth—of truth which will be seen to be such.

Mr. Servier asks—What is the truth of Mr. Fishbough's conception?

Mr. F. explained. The truth of which he spoke was not a new truth, for all truth is as old as its Author. The child in harmony with God may be said to possess all truth, as the primeval acorn may be said to contain all future forests. But we may be developing an *endless progress in truth*. All truth was in Jesus. He represents higher truth; but there will be an endless unfolding of that truth. He thinks Christianity has developed seven degrees of it. This is a sounding of the seventh trumpet, spoken of when this world is to become the kingdom of our Lord and of his Christ; when the vista stone is to become a mountain, and fire the whole earth. Now this is not true or infallible simply because it is in the Bible, but because it is *true*. But if the Bible contains a truth it is an *infallible* truth. He who understands the interior of the Old and New Testaments will see that there is an infallible truth there; and this is the standard by which we must try all truth.

Many interesting remarks were made by others present, which must be omitted for want of room. The conversation was very animated and interesting, and at a late hour the Conference adjourned.

—R. T. HALLECK, Sec.

#### A CARD.

Being at the present time interested in collecting important and well-authenticated facts, under these classes of Spiritual Phenomena known as Remarkable Providences, Warnings, Dreams, Intuitions, Premonitions, Spirit or Ghost seeing, cases of Sleep-walking and other abnormal excitement, or any unusual sights or sounds, with a view to their publication in a bound volume, I have thought proper to ask assistance of such as may be willing to aid me. Any person having valuable facts of the kinds mentioned, whether relics of the old times or occurrences of the present, will confer a great favor by transmitting the same to me, soon as may be convenient—the sooner, indeed, the better. Please address me at Newark, New-Jersey.

FRANCES H. GREEN.



## A Rambling Letter on Spirit-Intercourse.

MR. PARTRIDGE: Dear Sir: I have been an investigator of Spirit-Intercourse, and Spiritual Manifestations, since the summer of 1847—soon after the appearance of the "mysterious sounds" in Rochester. I have had abundant opportunity to witness the phenomena in all phases, both at my own house, and at the residence of the mediums—the Fox family. At that early day "Spirit-rapping" was so great a humbug that there were but five or six of us who dared to brave public opinion and examine it. Hence, the first year, a few of us had the time and opportunity entirely to ourselves. During that time I witnessed much, and learned much, concerning Spiritual existence, and their power to manifest themselves to us, which I have never seen published to the world. At some future day I may feel like writing out some of the facts then witnessed.

One year of candid and daily observation and communication with unseen intelligences, claiming to be our father, mother, brother, and sister, had satisfied me of the fact of their existence, and of their power to prove it to us. During this time, we tried to bring these facts before the public, but could get a listening ear nowhere, not even in the *Universalist*, then published in your city. I have been ridiculed, as I walked the streets of Rochester—by "Christians." I was pronounced crazy by my friends; and a dear brother declared, in the words of prophecy, that if I pursued such a blasphemous course, the day would come when I should neither have bread to eat, nor water to drink. But never mind this—"the world does turn round."

In October, 1848, E. W. Capron—who had been an investigator for nearly the same time—and myself were asked by spirits to call a public meeting in this city, and there to declare that the sounds, which the people should hear in all parts of a large hall, were made by human spirits, who had passed through the change called death. Minute instructions were given for our observance, which showed a remarkable degree of intelligence and wisdom; and I have no more doubt now that it was spirits, and that we were led by the very ones whom they claimed to be directing us, than I have of my own identity and existence. Mr. Capron, I think, was then, and is now, alike certain. Yet during the whole time of that investigation, and those four days of trial as with fire, we found spirits proffering their counsel whom we could not rely upon; and we had to try the spirits constantly, to see what manner of spirit they were.

When first asked to put myself up a mark for the jeers of this "Christian world," I said: "No—not I." Now hear what a spirit said. The sounds for the alphabet were heard, and the following spelled: "If you do not do what we ask you to do, you shall lie in your coffin."

I answered: "Very well, then I will lie there—but does this spirit see what bad philosophy this is? All spirits agree that to die is gain, and that a life in the Spirit-world is far superior to this. So your threat of death has no power. Beside, all spirits who know me, know that if I am convinced beyond doubt of the rightfulness of any step proposed, and of my duty to act, fire would not stop me; but, until so convinced, and so satisfied, threats from spirits, even, would avail nothing."

Now another sound, louder and clearer than the first, was heard; and the following was given:

"My son, how glad I am that thou canst discern the wrong from the right! My care shall be over thee, to protect thee from all harm. I am thy father." The evidences which were adduced, and which proved the identity of my father and other spirits at that time, I must pass over now, and only say this: when E. W. Capron and myself stood upon the platform in Corinthian Hall, after the four days of searching investigation, and the mob was excited to furor, by some of the "first citizens" of Rochester, until they cried "Hustle 'em out!" "Banish 'em from the city!"—then we were sure that what we declared was truth; and that, some day, it would be recognized.

From that hour till now have the phenomena spread. Real and tangible evidences have multiplied without precedent all over the land, that Man lives beyond the grave; and, at last, in the progress of all things, he is able to prove it. It was a wonderful truth that we could talk with those whom we had called dead—converse with the dear and loved ones gone before to the bright and beautiful Spirit-land!

I early saw that the tendencies would be to enthusiasm and fanaticism—particularly with those persons who might be seized with the idea that they have a great mission to fulfill, and that they are to reform the world.

Writing mediums have risen up like mushrooms in a night. Books are published declaring the sublime truth "that wisdom is wise"—and "human nature" has protruded itself into all shades; and from the latter class came such communications as the following:

"Dear Sir: I hear that you are a great writing medium, and have published several books, etc. Now I have written a great deal myself, but have doubts whether it is spirits moving me to write. I wish you would get a communication from spirits, saying whether I am a medium or not, and tell me of what my mediumship consists. Am I to be a shining star, like Ambler, Brittan, and others—and be an agent to spiritualize the world, or not. If not, let me know it; and then I should wish to die immediately. Yours truly. Write by the next mail."

This class of persons are very wise. They can expatiate by the hour on the laws of the Spirit-world. "You must not question my authority, for I tell you so," is the authority by which they speak. If I ask them for the evidences of what they assert, I am answered, "You are a skeptic and an unbeliever." All these are sure they have a special mission from spirits; and some of them from the Lord. Circles meet together—one medium will write in "Indian," another in "Chinese," while a convert six weeks old makes some terrible flourishes, falls into the "clairvoyant state," and, with the greatest ease, translates Indian, and all other languages offered for translation. Some are moved to slap the table violently, and go through various gymnastics—while others are suddenly made to talk, generally in some unknown tongue, assenting most positively that a spirit has entered their bodies, and uses their tongue and organs to speak to us. To such, let me say, pray God fervently for help to cast them out, for certainly they are in the wrong box.

Men and brethren, everywhere! set your faces

against enthusiasm and fanaticism. There is a storm coming when you will need the real "Simon pure" spirits to guide you through the fire which will be kindled on either hand. Fanaticism will not stand fire. The "Christian clergy" of this land will never let spirits come in and build up those most holy aspirations, of which is woven the web of Human Brotherhood, without spitting on your platform. See to it, I beseech you, that you have a platform to stand upon, and a barque to buoy you up against a storm such as Republican America has not yet witnessed.

I do know that I shall live always—and that I shall preserve my Individuality and Identity, and Form, the same as now. These facts are proved—and they are proved by the known certainty that we have seen and heard from the inhabitants of that land which lies through, and beyond the grave. Yes! I live—and neither I nor any one else can ever die. But how and where do I live? This is the next question in order.

I have been much amused by the different articles in the *Telegraph*, on "What and Where is the Spirit-world," and particularly by Mr. Courtney's ideal Heaven. I do not know by what process can be proved that the ideal and the fanciful is the reality. If that be true, then I have only to close my eyes, and fancy myself sitting at a table covered with the richest viands, and, while going through with the fancy sketch, from roast beef to mince pie, smack my lips, and arise, very much refreshed from having eaten a hearty dinner. This will be very comfortable when, as predicted, the bread and water fail.

"But"—says the reader—"where is the Spirit-world? perhaps you can tell?" Well, let me do it. The planets of our Solar System above our earth's sphere are progressive homes of human spirits. As it has taken the combined action and influence of three planets or planets to develop human spirits at our earth, so perhaps we may pass to the next three above Earth's plane, at death, according to our development and refinement. I shall give no reasons at this time why I have arrived at the above conclusions; but think that I can give some that are rational, natural and philosophical to my mind. I beg your pardon for trespassing so much upon your columns, and will bring this rambling letter to a close.

Respectfully yours, GEO. WILLETS.

ROCHESTER, Dec. 7, 1852.

## LETTER FROM DR. BURR.

PORT WASHINGTON, TUSCARAWAS CO., Ohio. }  
Nov. 16, 1852. }

FRIEND BRITTON: I have no insatiable appetite for Spiritualism, that I feel (in judgment, and in conscience), to be living beneath my privilege and duty, when not well furnished with publications explanatory or descriptive of Spiritual Philosophy.

I have practiced medicine upward of thirty years, and am resolved to keep well posted up (at least in my profession,) and am at this time taking eight periodicals, mostly medical, of the reform and innovating order. I presume that but few men read more; especially works tending toward progression of general society, the composition and development of mind, its relation to the corporeal man, the laws which govern it relatively and abstractly; and I have observed and experimented much mesmerically, and what is of late called spiritually; all of which only stimulate an increasing desire to know more, and better comprehend the many anomalous matters, now imperfectly perceived.

From the works of Fowles & Wells, *Buchanan's Journal of Man*, &c., I derive much valuable information, and have many mental feasts of fat things; but yet I feel a vacuum of soul, which your productions come nigher filling, than any others I meet with.

The *Universalist* I took as long as published, also the *Spirit World*, and the *Spirit Messenger* from its commencement—also the first volume of the *SHEKINAH*; and recently some unknown friend sent me numbers 19 and 20 of *Spiritual Telegraph*, with which I am so well pleased, that I hereby inclose you one dollar, and request you to have forwarded to me from the commencement, (unless it will answer me as well to commence in middle of the year.) I bind all my periodicals, and would not take one unless worth binding.

Yours respectfully,

JOSEPH S. BURR.

P. S.—Are not mankind an anomalous set of beings?

So far as my observations extend, those persons who have been considered incredulous and infidel, have been the first to fairly investigate the recent phenomena, called Spiritual Manifestations; and when furnished with the same evidence of the truthfulness thereof, which their orthodox friends have witnessed, have openly announced their convictions, and contended fearlessly for what they conceived to be the truth, regardless of the jests and sneers of those who arrogated to themselves the superior intelligence of knowing that it was all a humbug.

But ministers of the gospel of every name and order, (with a very few exceptions,) who conceive that they are placed upon the walls of Zion, to proclaim Spiritual truths for the enlightenment of their adherents, at once proclaimed it all an imposition, and calculated to find a resting place only in the credulity of the ignorant and superstitious. Or if any thing real was associated with the manifestations, it was from the Devil.

I have heard many such denunciations from our Christian ministry—I belong to an orthodox denomination—as well as church officials, and lay members, who would acknowledge that they had never critically examined these strange things, so dogmatically denounced; but had read and heard enough to know that they could not be true. And yet these same ministers would urge us to "examine all things." "Try the spirits," &c. Do they wish us to "examine" and "try" as prescribed by their respective church rituals?

Why is it that believers are so infidel, and infidels so believing, relative to Spiritualism? There is no effect without a cause; therefore, I hope that through your columns you will inform us how Christians (and that too, without investigations,) can, in so summary a manner, dispose of so momentous a matter, and openly war against what others think to be spiritual; while infidels willingly investigate, and by the evidence adduced in the various manifestations, conclude that they have been in communication with the spirits of their departed friends—and that they, too, are endowed with spiritual entities, which will never cease to be—much as they formerly doubted it.

J. S. B.

## Familiar Messages from the Spirits.

BRO. BRITTON: Perhaps the following communications may not be unworthy a place in the *Telegraph*. They came through a writing medium of this village. The first purports to come from a spirit whose earthly life was cut short by suicide. In many respects he was an intelligent and worthy man, but whom intemperance led to ruin. The second is from a father to his daughter. From some slight cause her father had left his home thirty years ago, and never has been heard from, except through this channel.

Faithfully yours,

MILF A. TOWNSEND.

New-Brighton, Pa., Dec. 12, 1852.

"My Dear Friend: I am happy to see that the memory of my wickedness does not make you love me less than I could ask to be loved, by one to whom I tried to be a friend. But, I must speak of dear F. Oh! my wife! what can I say to comfort her wounded and bereaved heart! Tell her not to limit God's mercy, when her own human heart is so ready to forget and forgive my great sin and errors. She must not think of the husband of her youth as inhabiting a world of devils. I am, thank God, where I can have holy influences, without the great temptations to do wrong which belonged to my earthly life. I have already tasted spiritual death; but there is balm in Gilead—there is a Physician there, and my F. must believe that God's mercy and his power are from everlasting to everlasting. Ask her to love me yet—to think of me as one who has repented, and still repents, and longs for her forgiveness in the faith of God's love.

"Tell her I will manifest myself to her in a manner which she will understand. Tell her to look into her own heart, and there see a corroboration of this. My children—some are safe here—all are in God's hands. For the present, Good-bye."

"My Dear Daughter: I wish to say some things respecting your mother, and improve this opportunity. I am glad, grateful, to see your kindness to her now in her old age and dependence. She has suffered much, dear J.; more than you know of, or can know. But now there is a season of quiet and peace allowed her for the closing years of her earthly life; and my own heart finds comfort in knowing that the years of suffering, privation, and sorrow are passed. She will have trials yet, but they will not be the kind which eat out the soul and the affections of the heart—the life of all life. Oh! my dear daughter, I can not tell you the sorrow I have felt, when I have seen her suffering in mind and body, and traced that suffering back to my own acts as the great cause. But you and she have forgiven me in the goodness of your hearts; and may a good and compassionate God and Father forgive every error of your lives, and have you in the keeping of his Infinite love, and constant remembrance. We shall meet again, dear friends—meet and be happy in this world of peace and joy.

"You wish to know, sometimes, if I have perfect peace here—how far I have progressed in divine wisdom and love. You can not fully understand the situation of those who have passed into this life, without first knowing their situation in your life; and this would comprise a great extent of knowledge. You would have to know the history, the peculiar trials and temptations—the incitements to holiness of life, and the influences of various kinds which surrounded them, and formed their characters, as well as the special liabilities to which an inherited constitution and temperament subjected them. You would have to see the causes of the actions which were apparent to the world—and the world is apt to look at the effects alone, without thinking of the causes which conspire to produce them. So you and others can seldom judge of characters rightly. But here spirits are truly known. God looketh at the heart, and Christ—the highest manifestation of God—judgeth no man.

"I do not profess to have attained to angelic purity and holiness; but I have progressed since I left the earthly life, as I never did in that life—and there are infinite heights to be attained to which I lift the aspirations of my spiritual hope."

"A man once asked Diogenes what course he should take to be revenged on his enemy? "Become a good man," answered the philosopher.

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P. B. BRISTOL.

Dansville, Liv. Co., N. Y., Nov. 1852.

## THE SHEKINAH—VOLUME II.

## TO BE PUBLISHED MONTHLY.

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

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

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

The *Spiritual Telegraph* is edited by S. B. Britton, and published weekly, at \$1.50 per annum, payable in advance. All communications should be addressed to

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December 10, 1852. (33-63)

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