



## DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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Volume I.

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Number 36.

### Principles of Nature.

[For the Telegraph.]

#### OF THE USES OF THE RAPPINGS.

MR. EDITOR: In an age like ours, where there is a disposition to turn everything to some private account, it is not to be wondered at that some minds inquire "of what use are the rappings?" If this was confined to those who have not investigated, (and it is but fair to say of many of them, that in asking the question they mean to insinuate that the rappings are of no use,) it might be enough to tell them to examine, and decide for themselves. But, even among believers, this anxiety in an honest form prevails to some extent. To my mind, the inquiry is entirely premature. The whole amount of knowledge in the premises is so limited that no one can safely say what are its uses. Individuals may say what it has done for them; and, judging mankind by themselves, may predicate a like use for the world. If all minds were precisely alike, and surrounded by the same or identical circumstances, the predication would not be without force. The facts are far otherwise. We are all divided up into sects, castes, and creeds. Each has his peculiar faith and character; and in entering upon the inquiry of these matters, as all do not start from the same point, it is not reasonable to suppose any two of us have kept even pace. Each makes such use of what he discovers as he is compelled to; and it should be a consolation to those who do not inquire, but who with their lips manifest so great a desire to be told of its uses, that even they may look into the subject, and still, with perfect sincerity, be like some who have preceded—not only in doubt as to its uses, but even also as to its origin.

Now, the uses of the rappings (assuming them to be spiritual) depend entirely on the individual. Men do not always use the same instrument in the same way. So common an implement as a pocket knife is applied to innumerable uses—the traveler by the wayside cuts up his frugal repast, the anxious teamster cuts his ox-goad, and the assassin cuts your throat—each applies it as he finds a use, and none condemn because some monomaniacal persons have converted it into an instrument of death. In such cases we justly discriminate between the instrument and the end it has subserved. How else can we do with the manifestations? If newspaper reports are to be trusted, the rappings in some cases have been connected with melancholy results. Individuals have become insane, and some have committed suicide. This certainly is to be regretted—not on account of the issue alone, but on the ground that human minds are to be found so unevenly balanced as to be so easily overturned. Nor can this be urged as an evidence of the bad tendency of the developments. If it could, we would be obliged to condemn even the Bible; for so great a portion of the inmates of all lunatic asylums are reduced to their extremity by religious excitement, that the late estimable Dr. Brigham published a treatise on the subject. We might go further, and condemn everything animate or inanimate that had in any way been the means, directly or indirectly, of producing unpleasant results. Following out this principle, we might justly be expected to anchor our steam-boats, break up our gun barrels, tear up our rail tracks, burn up our carriages, and kill all our horses; and, while at this commendable labor, it might be as well to bottle up the lightnings, melt down the glaciers of the Alps, and kick over Vesuvius.

It seems to me, however, that this reasoning is erroneous. We should distinguish between the thing considered, and any (so-called) use or

abuse of it. Even supposing there is no good use whatever in the rappings, the establishment of that fact would not affect the question of their reality. The first thing to be settled is—are they a verity? Next—are they produced by persons who once lived in the visible body? If answered in the affirmative, the condemnation of mortals can never expunge them; nor will it matter whether we call them good or ill, useful or dangerous. It is pretty well settled in my mind, that every act or occurrence in nature is in obedience to fixed laws, and that in the administration of those laws, the opinions of men upon the fitness or unfitness of things is as little consulted as it was on the "morn of creation."

The use, to me, is this: Up to the year 1848, I disbelieved in a life future to the present. The investigation of this subject has changed me in that respect. Those who place importance in matters of mere belief will doubtless feel that good has been done me. So far as I am concerned, it partakes of the nature of a discovery in so-called science. Like every discovery, its believers envelop it in a cloud of wonder. Also, like all discoveries, it is more endangered by the zeal of its advocates than the sneers of its foes. Mesmerism will yet assert dominion over much that now passes for spiritual.

WILLIAM ALLEN.

December 26, 1852.

[For the Spiritual Telegraph.]

#### "OH, WHERE ARE THEY?"

BY CHARLOTTE M. CAVAN.

Where are the dead—the mighty dead—  
Who shine as stars forevermore?  
Where are those noble spirits fled,  
Who loved on earth in days of yore?  
Where the heroic and the true—  
The Geniuses of every clime,  
Who brought a hidden life to view—  
Those POET-SEERS of olden time?

We see their foot-prints as we go;  
Ah, rich the lesson they convey!  
But are they dead? They answer, "No."  
We ask again—Oh! where are they?  
Hark! hear we not a gentle strain—  
An echo sweet as angel choir?  
"You shall not ask for us in vain,  
But find response to your desire."

"Through the infinitude of space  
We roam in consecrated life,  
Progress in love, and strive to trace  
Beauties with which our spheres are rife.  
Where Freedom's voice is brave and strong—  
Where human spirits strive to free  
Their brethren from each giant Wrong—  
Oh, there are we!— Oh, there are we."

"And where Earth's gifted ones of song  
Breathe music such as charms our sphere,  
In that harmonious, lovely throng  
You meet us here—you meet us here.  
Each Poet, Prophet, of his time  
Receives from us a quick'ning fire;  
We touch his lips; and words sublime,  
Are warbling from a Golden Lyre."

"And where the monuments of Art  
In wondrous beauty grace the view  
Perfect in every varied part  
As if a soul were speaking through.  
Yes, there are we at that loved shrine—  
'Tis holy, for Man's Life is there—  
Some Thought baptized with Light Divine  
To make e'en Goodness seem more fair."

"And in the lonely captive's cell  
We minister, and love to bless;  
And most of all we love to tell  
Of hope, and coming blessedness;  
Where stands a brave, devoted son  
Whose faith is strong of coming Good,  
Who sees the many made in one  
Confirmed in holy BROTHERHOOD."

"Oh, there are we—Oh, there are we—  
To teach of harmony above—  
To tell that man on earth may see  
A heaven of truth and glorious love—  
That angel-feet shall bless your bowers,  
A CHRIST within each soul enshrined—  
Strong concentrated human powers,  
Shall reach for the Eternal Mind."

Then will the Great Infinite One  
Make here the temple of his Love—  
No gorgeous consecrated dome  
Shall echo chants to heaven above;  
But every tongue shall strive to bless—  
And every act be pure and true;  
For nought but love and righteousness  
Shall reign when Heaven and Earth are new.

Dec. 20, 1852.

### RICHMOND AND BRITTAN'S DISCUSSION.

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

LETTER XII.

DEAR SIR: Your replies to my ninth and tenth letters are not received, and time renders it needful that you should have the last of the twelve in which I am to lead. In my last two I have grouped together certain phenomena—physical and mental, occurring in individuals and masses of individuals; and the symptoms so nearly agree that no serious attempt will be made to deny the identity of cause. The physical symptoms in the individual I conceive to be produced by a physical cause—operating on the brain and nervous system of the person—resulting in sleep, trance, convulsions, jerks, spasms, rotation of the head, tremblings, starts, and various violent muscular exercises.

The mental phenomena, speaking, dreaming, visions, ghost-seeing, are caused by mind acting on mind, and the deep impression made on the nerve centers—through which mind acts—to connect itself with the outer world. The physical "demonstrations" I attribute to the transmission of the first named physical cause, *nerve-aura*—to physical substances and the control of that nerve-aura by the human mind, after it has passed to surrounding substances. In the classes of persons mentioned we bring together, witches, ecstasies, convulsionists, dancers, jumpers, jerkers, and mediums; and the symptoms taken as a whole sufficiently are alike to draw the conclusion that if one set are the work of spirits, all are—if one class are the work of a physical agent—a gas, say—then all are. Doctors reason in this way—When a person is found with a certain set of symptoms, we say he has taken opium, or belladonna. When the symptoms in another person resemble them, we say again, it is opium, or belladonna, or what closely resembles them in its action on the system. Every mineral and vegetable substance has an action peculiar to itself, it resembles but does not act *exactly* like any other medicine. Take a few of the symptoms of one or two well known medicines. Belladonna on the sensorium; "vertigo as though everything turned in a circle" "H. walks in a circle." "He imagines he sees ghosts, and various kinds of insects." "He talks with his late sister in the church-yard—on the eyes;" "She sees flame before her eyes." "She sees a white star at the ceiling of her room—the size of a plate—white silvery little clouds float before it." "He sees things double, and multiplied." (See *Symptomen Codex*.) Here we find a physical substance producing ghost-seeing, and the odic lights. The bite of the tarantula produces symptoms that resemble St. Vitus' dance. The patients are cured by music. A case is related by a writer in the *Medical Repository*, vol. iv, of a girl bitten by a spider who was rendered clairvoyant. Her attacks were *periodical*. The sense of *touch* was infinitely exalted. Spasms, convulsions and catalepsy attended her. Nearly a year after the bite the hand suppurated. A mass of black matter was discharged and she recovered. A person in Nelson, Portage Co., was bitten by a serpent. For seventeen years he had *annual* attacks of the symptoms, and at last died. Here we see poisons producing singular mental and *periodical* symptoms.

The Rev. Mr. Clark, on visiting the Mammoth Cave, of Ky., when he returned to the open air lost his strength; and *smell* was exalted so that every flower and shrub was distinguished by its *odor*. The cruder forms of matter only induce physical phenomena—while the more *sublimated* forms affect the senses and mental symptoms. So far as history furnishes the facts, the oracles of Delphi were the work of clairvoyance produced by medicines. The protoxide of nitrogen is a familiar example of the work of a very light fluid form of matter. It produces mirth in the mirthful—fight in the destructive—politeness in the affable. The vapors of mercury inhaled from *water gilding*, produce very different symptoms from the crude article. The entire *Materia Medica* furnishes examples of the strange physical and mental, as well as moral symptoms induced by different substances found on our globe. Now because in witchcraft, religious ecstasies, jerkers and mediums, we find many of the symptoms seen in persons who have taken belladonna, lachesis, or opium, we do not conclude that either of the above named class of persons has taken those articles, but that their nerves are impressed with a fluid capable of *deeply* impressing the sensorium or seat of sense and mind—and that these classes being numerous, and spread over the entire globe—whole countries—entire cities, or large localities, some agent must be acting capable of affecting all persons; and in the more impressive we see its peculiar effects. If an individual should observe persons in New York under certain symptoms, the disease would be called cholera. If the same symptoms, or the prominent ones—some being added and others dropped—should appear in Paris, London, Constantinople, Pekin, the disease would be called cholera, whatever the cause, or particular poison might be, it would matter not, so far as the grand features of the epidemic might be, it would be assigned to the same causation, or one extremely similar.

In speaking in future of the agent operating on these persons, we shall use Buchanan's term, *nerve aura*—as implying *nerve-od*. The

od-force of Reichenbach being general, I have used it in a general way to familiarize the mind with the term. Swedenborg uses the term *sphere* in a general way, to indicate that all bodies have a sphere, or atmosphere, or od, or aura, surrounding them. That space is filled with an ether or fluid, electric in its character, is pretty generally conceded by philosophers. Breathed as it is in our atmosphere in combination with other forms of matter, its effect is modified, as that of every other substance is modified, by being combined with another substance. We have luckily a few rare chances of noticing the effects of this ether on the brain and nerves, breathed somewhat free from cruder matter. The sky-riding of Mr. Wise and M. Petin. The latter ascended from Bridgeport, Conn., in July, and reached an altitude of 22,000 feet. A hail-storm surrounded them—held in the air by an *unknown power*—(spirits probably.) M. Petin says, "One of our companions fell asleep. We felt so weak that another companion and myself could hardly open the valve. The *imagination* of one exalted to such a height grows vivid and warm as the body becomes dull and chilled. For us no reality, no limits were existing. The dreams of Bernardine and St. Pierre were realized—universal peace seemed to be on earth; and the whole globe were united states."

Mr. Wise, in his ascent from Ravenna during the summer, after riding high into the air, came down in the vicinity of Warren, Ohio. When at the highest altitude, he says his feelings became preternaturally exalted. A kind of transcendental ecstasy took possession of him; and such were his poetic dreams of heavenly joy, that he longed for some one to write them down, and give them to the public, which he had often resolved to do; but on descending his feelings cooled, and he had never had courage to tell the world all that he felt while breathing this highly electrical ether. Both Mr. Wise and Petin unite in the same symptoms, and in the electrical ethereal state of the surrounding medium. Who does not recognize in these symptoms the ecstatic, transcendental, rhapsodical, poetical, prophetic, millennial, progressional state of mind of mesmeric subjects, religious ascetics, and magnetic spirit-mediums? Dr. Buchanan says of clairvoyants and mediums, their communications are much alike, ecstatic—rhapsodical—"moon-shiny."

The positive state of this atmospheric influence, which produces this epidemic magnetic state, acts mostly on women and children; the negative state, which produces an epidemic putrefactive state of the human system, acts mostly on *robust men*. The negative state acts mostly on the positive or male race; the positive state acts mostly on women and children—the negative part of the race. The return of both states is periodic, and connected with earthquakes and volcanic eruptions and epidemic plagues and fevers. The earth, during the negative or sickly atmosphere, produces in great abundance; vegetation is rank, but *man* fails from the earth; while the positive state, or *spirit-rapping* periods exist, vegetation is less thrifty, sickly—potato-rot becomes universal. These periods are seen on a large scale to be controlled by tens, and the grand circles seem to be centuries, half-centuries, and so ranging down to ten again. Taking the birth of Christ as an initial point, we are surprised to see how many of the great events of our earth are consummated or begun about the beginning of each century; the middle period frequently showing the same crisis or climax in matter and mind.

The symptoms are not only *periodic* but *dual* in their manifestations. On one continent we have sometimes a warm season, on the other half a very cold one; on one hemisphere we have a universally feverish state of the body—pestilence and plague; on the other half an intense mental activity, amounting to national fury—just like the phenomena of the human body under a malarious fever. One day we get a light chill, the next a heavy chill, following the positive and negative, and dual in their order—following the notes of the diatonic scale. The chill of the first day will correspond to that of the third day; that of the second day to that of the fourth; then the third to that of the sixth, and the fourth to that of the eighth. They are not only *diurnal* but annual also in their return. Just so with man on a large scale. His bodily condition of the beginning of one century will correspond to that of the next century, or to that of a half century. Earthquakes being periodic, as well as eruptions, follow the same law. Let us fix on a point or local effect of this kind as a type of the whole and then thread our way through the facts. A statement of a few facts from history will be sufficient to show that this law of *periods* has followed the race.

At the close of the first century the Roman world was in arms, and the Jewish nation was literally blotted out, and Jerusalem destroyed. About A. D. 250, one of the periodic movements in the Northern tribes occurred—the Goths invade Rome. A. D. 300, Constantine espouses Christianity, and it becomes the religion of the empire. About sixty years after, Julian succeeds him, and proclaims universal toleration; but revives the Pagan worship throughout his dominions. Toward the close of the third century the Huns came rolling in the wake of the Goths. A. D. 400, Paganism is destroyed—Alaric appears and Rome is sacked. A. D. 450, Attila appears in sight, and stretches his sword over both empires. A. D. 550, society seemed falling into fragments,



and a universal earthquake occurred, followed by a plague that ravaged the Roman world for fifty years. A. D. 600, Mahomet begins his career. A. D. 800, Charlemagne founds the empire of the Franks. A. D. 900 to 1100, confusion prevailed; and at the opening of the eleventh century the first crusade occurred; in 1147 the second. A. D. 1200, the fourth crusade began; and the Greek empire was founded, and Zingis Khan invades China. About 1350, the Ottoman empire rose; and Tamerlane appears. About 1450, the Turks take Constantinople. A. D. 1500, or nearly, Columbus discovered America.

For a short time let us return to periods of disease. Dr. Kerner says that in a mountain village of Germany, St. Vitus' dance becomes epidemic, attended with sleep and clairvoyance. He adds that, in the valley below, the people have malarious ague. This is a sample only, but is a type of two forms of epidemics—the one mental, the other physical; but between these lies a disease called influenza, which commonly ushers in the febrile form of disease. The magnetic form sometimes precedes, sometimes follows. Plague and yellow fever will be in one locality, and jerkings; convulsions in an adjoining location. Plague, and all violent epidemics, follow eruptions and earthquakes. Noah Webster, at the close of the epidemic of 1800, wrote on this subject. Here are the facts. "Between B. C. 480 and the Christian Era, a number of violent plagues occurred, most of which coincided in time with these phenomena, comets, earthquakes, eruption of volcanoes, drouth, severe winters, diseases among cattle. Of thirteen comets during that time, eight coincide with eruptions of Etna, and eleven with pestilence." All great plagues have been attended with violent disturbance of the elements. The facts he says are confirmed by the plagues that occurred in the following eras: A. D. 80, 167, 252, 375, 400, 445, 542, 552, 590, 639, 679, 682, 745, 762, 802, 905, 994, 1005, 1031, 1044, 1069, 1106, 1135, 1142, 1162, 1181, 1222, 1242, 1300, 1347, 1368, 1400, 1477, 1500, 1531, 1577, 1602, 1625, 1636, 1665, 1699, 1709, 1719, 1728, 1743, 1751, 1760, 1770, 1783, 1789. Of these fifty plagues, thirty occurred near the beginning and the middle of each century. The whole seems ranged nearly on a scale of ten, ranging from that point up to one hundred. He says: "The phenomenon most nearly connected with pestilence is an earthquake. I question whether an instance of a considerable plague can be found not preceded or accompanied with an earthquake." All places shaken are not visited. The region is sometimes contiguous. Take America—earthquakes have occurred in the following years: 1638, 1647, 1658, 1662-3, 1668, 1727, 1735, 1783. Slight shocks seem to usher in epidemics—either measles, influenza, sore throat—as in 1669, 1720, 1737, 1757, 1761, 1769, 1771, 1791, 1797.

Volcanic eruptions seem next nearly connected with epidemic sickness. Cold winters are preceded or followed by eruptions, as in 1776, 1779, 1783, were followed by intense cold winters. The severe winters of 1762-3, 1779 and 1780, were followed by eruptions. When eruptions are continued for a number of years, if it becomes intense, a severe winter follows. Etna was in eruption from 1664 to '69. In '69 the disturbance was severe; a cold winter followed. In some cases a severe winter extends to both hemispheres—sometimes only one. Thus in 1607-8, in '83-4, in 1762-3, in '66-7, in '79-80, in 1739 and '40, the severe winters extended to both hemispheres. In 1640-41, 1739-40, and other instances, preceded by one year in Europe a similar winter in America. These facts show the changes on the air and elements around us.

Comets also attend pestilence, and severe winters. Large comets are seen to produce great heat, drouth followed by cold winters, swell of the tides, storms of wind and hail, and volcanic eruptions. The drouths of 1762 and 1782 preceded eruptions of Etna and Hecla. The years when eruptions, earthquakes and comets appear, or the atmosphere is fiery, meteors, streams of light, mock suns, &c., are beyond comparison the most tempestuous.

Those periods are most sickly in which the eruptions and earthquakes are most violent. From 1631 to 1637 three of the most noted volcanoes discharged immense quantities of lava. Pestilence prevailed over Europe and America. The same remark holds good of the years 1663 and 1666, when Europe was desolated with pestilence, the most fatal ever known. Also from the year 1691 to 1786, all the plagues occurring show the same connection with volcanoes. Influenza and plague often appear just before an earthquake.

In the masterly work of Mr. Webster he shows that the order of these occurrences is regular—first influenza, then measles, angina, small-pox, yellow fever, plague—advancing from mild to fatal. He attributes, of course, the first to the electric or highly stimulating effects of the atmosphere. The last have local causes combined with them. Local epidemics are most commonly dysentery, agues, yellow fever and plague. What alarmed Mr. Webster's readers and reviewers was that he adopted the doctrine of "equivocal generation," to account for the vast accumulation of musketoes, flies, worms, fish and insects, during the putrefactive periods. Dr. Priestly writes to Dr. Mitchell, saying that such a theory would show that MAN might have originated in the same way—and exhorts to its abandonment, as *unscriptural*. Is it to be supposed that our race can breathe an atmosphere so affected by earthquakes and eruptions without inducing a variety of mental, moral, and physical symptoms, when Messrs. Wise and Petin are so strangely affected by a few hours' residence in the air 20,000 feet above our globe? No one will pretend it.

I will cite a few cases from ancient history: A. D. 360, in the reign of Valentinian and Valens, an earthquake shook the Roman world.—(See Gibbon, vol iii, ch. 1.) During the reign of the same emperors, Zosimus states that a disease appeared among the people. "They acted strangely, and vastly more were effected than were known. Some miracles were wrought; and the emperor became a magnetic physician, curing disease by various strange methods."—(See Godwin's Lives of the Necromancers.) This was, beyond doubt, a magnetic epidemic.

A. D. 542, or nearly, another earthquake convulsed the globe. In the fifth year of Justinian, a comet appeared; eight years after, another; and the people predicted wars, pestilence and famine. Plague soon appeared near Pelusium, between the Lesbian bog and the eastern channel of the Nile. It spread over Syria, Persia, and India, and west along the coast of Africa, and over the continent of Europe. Constantinople fell a prey to its ravages. Says Gibbon, vol. iv, p. 294: "The infection was sometimes announced by the visions of a distempered fancy, and the victim despaired as soon as he heard the menace, and felt the stroke of an invisible specter." But the greater number at work, or in bed, were surprised by a slight fever. Swellings began, and death followed in a few hours, or days. Vast swarms of locusts had bred in the African sand—died, and rotted; and now the human race lay above ground, dead, rotting in vast heaps. The female was less susceptible than the male, while youth was the most perilous season. Such was the desolation that some of the fairest portions of the globe were depopulated.

A. D. 1373 the dancers appeared in Flanders. A. D. 1688 France was deluged with a convulsive disease; and about the close of 1700, the

West was flooded with the jokers, in Ohio, Kentucky, and Tennessee. Multitudes of other instances might be cited—but suffice it by saying that all these forms of diseases are connected, and coincide with physical disturbances of the earth. Hildreth, in his *American History*, tells us that just before the landing of the Pilgrims, New-England was swept of her Indian tribes by a pestilence. Again, (H. A. H., vol 1, p. 327,) in 1647 an epidemic influenza ravaged the colonies. Indians, Dutch, French, and English were alike seized; and its mortality was frightful. A. D. 1675 Philip's war began. Omens became general, and added to the horror of the hour. Indian boys were seen in the clouds, and *scaps in the moon*; unseen horsemen galloped through the air; and ranks of mounted warriors rode among the clouds. A. D. 1688 witchcraft began, and up to near 1700 the colonies were in a state of frenzy—"spectral illusions," ghosts in league with the Devil were seen on all hands, accompanied by trances, convulsions, and various other symptoms. Affected persons barked like dogs, purred like cats, were dumb, deaf, &c. About 1700 Boston was visited with a pestilential fever, and sickness generally prevailed.

About 1740 another form of mental excitement occurred—the new lights appeared—and a bare glance at history, shows the public mind in a feverish unusual state. New-York city partook of the fury. Some negroes were suspected of setting fires to buildings; and the city ran mad—and a ferment was apparent in every department of society. The Indian tribes were in motion; and Pontiac, connecting the vast tribes from Montreal to Mackinaw, fell like an avalanche on the defenceless whites.

Near the year 1800, yellow fever appeared. It spread from Maine to Mexico, and even South America, while the West, near the same date, was visited with jokers and visions. A wide spread influenza ushered in the fever; and man failed from the earth, while the earth itself bloomed with perennial beauty; vegetation was rank and green—the trees blossomed and bore fruit—and blossomed again. Two crops appeared of some kinds. Pork and fish spoiled in vast quantities. In New-York the rivers and marshes teemed with insects and flies—the earth with worms. Isolated pools of stagnant water became filled with eels, which gave rise to Webster's bold speculation of "equivocal generation." The filth of cities fermented. All who were connected with the making, vending, or use of soap, sickened and died—the same is true in plague; while those who worked in grease and oil escaped. France at the same time was in an opposite state. Mental frenzy raged with violence till the "reign of terror" ushered in Napoleon, who hushed the rude storm into steady streams of death. The earth shook—volcanoes belched—meteors blazed in the heavens—the clouds were fiery; hail and storm, and tempest chimed in to fill up the wild notes that seemed to mingle into one grand funeral dirge, chanted to sooth a sick and mourning world.

This is no fancy. Read the history of the times, and it will appear more than real. Open the *Medical Repository*, published by Dr. Mitchell in 1800, 1, 2, 3, 4, and trace the history of those years. And now, fifty years from the putrefactive state of 1800, we have a return of what appeared in 1750, and up to the Revolution, with additions and variations. France is revolving in the old orbit—revolution, republic, and empire. And still more follows. "Spirit-rappings" can not be humbugged down; for they are to me the *Macrocosm*, acting on the microcosm—the world without disturbing the world within. Unlike the period of 1800, when the earth was teeming with vegetable and animal life, we have had a sickly state of the soil that has blasted the potato-crops with fever; and other vegetation has appeared sickly. The whole globe has felt slight tremblings; Etna begins to tremble—the plague appears in Europe, and is rolling slowly toward our shores. The laws of matter do not change—pestilence follows fast on the heels of the spirits, who, instead of being witches in league with the devil, are our friends, they say, come to abolish sin and "vote in the millennium."

"The angel of death spread his wing on the blast,  
And breathed in the face of the foe as he passed."

Yours truly, B. W. RICHMOND.

#### THE SHEKINAH FOR JANUARY

Will be forwarded to all our subscribers before this number of the TELEGRAPH reaches them. It is a fine number and contains, among other articles the following:

- "The Spiritual Era," by the Editor.
- "The True Wisdom of Reform," dictated by the spirit of a clergyman through Rev. H. Snow, of Massachusetts.
- "Old Friar Bacon," (Poetry) by C. D. Stuart.
- "Review of Fishbough's Macrocosm," by W. S. Courtney.
- "Death of Mesmer," (Poetry).
- "The Mystic Wheel," a vision, J. W. Hurlbut, medium.
- "Universal Love," by V. C. Taylor.
- "The Dying Girl," (Poetry) by J. W. Storrs.
- "Spiritual Clairvoyance," by Dr. J. P. Greves.
- "Will they write their history," by Laura Webb.
- Psychometrical Portrait, by Mrs. J. R. Mettler.

The present number contains a portrait of the Editor, engraved on steel, and in the best style of the art.

Single copies of the SHEKINAH, twenty-five cents, will be forwarded to order, to any post-office in the country.

#### Wonderful Discoveries.

We learn from the *Observer* that communications from Dr. Wright, of the Nestorian Mission, to the American Board, and a letter from Persia to a gentleman in Boston, announce wonderful discoveries made by the Commission employed to run a boundary line between Turkey and Persia. They had discovered the ruins of the ancient city of Shushan, on the walls of which were many inscriptions, copies of which they secured. The marble pillars and pavement, as described in Esther i, 6, (the pavement of the colors named) still exist. On the tomb near by, supposed to be that of Daniel, is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles elegant as those placed upon the toilet table of the ladies of our day have been discovered, with other indications of art and refinement. Also, a large quantity of ancient coin.

#### Mr. Fishbough's Lectures on Spiritualism.

A violent storm having prevented the delivery of the first Lecture of Mr. Fishbough at the time and place appointed, the proposed course will be delivered at FRIENDSHIP HALL, No. 149 West 16th-st., near Seventh av. First lecture on next Monday evening, (Jan. 10) and the second and third on the two succeeding Monday evenings.

Subject for next Monday evening: Spiritual Manifestations in different ages and nations prior to the beginning of the 18th century. Lecture to commence at half-past 7 o'clock.

Admittance FREE and a COLLECTION taken.

#### FROM THE SPIRIT-WORLD, ON LIFE AND DEATH.

DEAR FATHER: Your little Caroline who died in 1843 is often with you, and has observed with much interest your inquiries in regard to the nature of life and death. They are to her subjects equally pleasing, because correlatives of each other. As she has both lived and died, and sees now clearly the facts and philosophy of each, both separately and conjointly, she can easily make them known to you. The sentiment or feeling connected with each can be known only by individual experience, and can not be described. She will use much of your own language which you employed in writing on the subject of metempsychosis of small animals of the insect and reptile form; and it will both surprise and please you when she informs you, that she, with other congenial spirits were, while you were writing that article, blended with the ideal of your own spirit; and although you knew it not did in fact suggest thought and matter, and thus completely control your hand and mind. You say, "The charge which many animals of the insect and reptile form experience, which transfers them from one sphere of independent life and animal existence to another, has surprised, and, until the present age, confounded philosophers themselves. These facts have, no doubt given rise, at least, in part, to the doctrine of the immortality of the soul. If animals of the insect and reptile form do some of them pass through a wonderful process of nature, even seven stages of existence, and emerge superior to death, to far more beautiful forms, and to them perfect spheres of existence; then, why not MAN, who, with desires equally strong, and far superior intelligence, longs and pants for immortality? This analogical argument is now in the higher discoveries of the day, in the light of science, to my mind reduced to an absolute certainty; and rests on the irresistible evidence of mathematical demonstration. The insect called the locust has been traced through seven successive stages of existence, in each of which there was a living animal, with form, disposition, habits and instincts essentially different; and, yet, its life—the soul of the insect—has remained unchanged. We are possessed of a body, a soul and spirit. The New Testament is good authority. Says the apostle: "I pray God that your whole body, soul and spirit be preserved blameless" &c.—to soma, the body, he suke, the soul, and to pneuma the spirit. To call this a pleonasm infinitely degrades the subject, lets down the language of the Apostle, and comes short of that philosophy to which I have adverted, and which I most solemnly believe. But my subject rests on the demonstrations of physical, not theological science.

There are two small animals whose metempsychosis we have, perhaps, all witnessed. These are the pollywog and the cabbage worm. The pollywog is the embryo of the frog. It has the gills and stomach of a fish, and in its tail and sides its lateral and transverse muscles, so that it is, as to constitution, form, life, habits and motion, emphatically a fish. In warm water on the edge of a marsh or pond it becomes regularly changed. Its gills become lungs, its stomach is converted into a heart, liver and bowels, the muscles of its tail and sides are changed to articulated limbs, and it comes forth the beautiful agile frog, whose leaps excel the most adroit gymnastic, and whose swimming the most perfect of the human race. If the pollywog be confined to deep water it soon dies, or becomes a large misformed reptile, without any distinctive character either in genera or species.

The cabbage worm is emphatically a worm. Well, at a certain crisis of its existence it leaves off eating, becomes sluggish and stationary, and soon commences spinning and constructing its aerial cell, or coffin, which is to become the womb and cradle of its future existence. This cell coincides not with the form of the worm, but is a perfect elliptical sphere, more finished and perfect in its workmanship than the most skillful human artist could construct. In this it is changed to the gorgeous butterfly; and from it, it finally bursts forth to sail away on the zephyrs of spring, breathe a purer air, sip the honey and dew of flowers, sport with its redeemed loves in the bright sunshine of what to it in comparison with its embryonic state appears a glorious and eternal day. The philosophy of this metempsychosis is this. The worm has in its mind a pre-emptive and prescient of its future condition as connected with its present, and, in consequence, an obligation to self to make use of all the means in its power to escape destruction, and attain to its happiness and glory. And its means and workmanship are perfect in their kind. The material with which it constructs its cell is a most perfect non-conductor of the atmospheric air and the free electricity it contains. As the worm is passing away, its vitality and intellectuality form and seize upon more perfect centers; the atmospheric air within the cell is decomposed, leaving it an almost perfect vacuum, into which none but the mildest rays of light and of electricity can enter. The vitality and intellectuality of the worm, excited, quickened and purified by this more ethereal energy, fashion to themselves, while they are at the same time mechanically affected, the form and being in which they finally appear and flourish. Thus while there is no death to vitality, or intellectuality—life and mind; there is a change from independent animal self-existence as a worm, to independent animal existence as a butterfly.

It is the same with the pollywog, only with this exception. It has an aqueous cell, or coffin, which becomes the womb of its future existence, composed of its own secretions, excretions, and efforts—the slime by which it is surrounded.

Now the moral of this philosophy is this: We are now forming in our present sphere of action our future means of transition to a higher sphere. The cell or womb in which we change is neither aqueous nor aerial, but ethereal; and as we are more or less true to the laws of our organic existence, we are saved or lost—experience good or evil—in it we are multi-sphered, and our elevation or depression in the sphere of future existence does necessarily depend on this transition process. We can not see this cell or womb; but spirits can. We can not see our own life, mind, thought—the vitality, intellectuality, ideas of our being, but spirits do; that is, in the exercise of a higher sense, they feel and know as perfectly, and far more so than we do by the sight and thought. As the man is apparently dying, his life or vitality which he had received from his parents, and in the use of which he had all along been preparing his transition womb, retires into this ethereal cell. The body is merely left. Thus there is no death, and man is immortal—that is, he survives—lives above one death. His body is left to corruption, earth and worms; but his life, soul, spirit, are an independent existence in another sphere.

Friends, sun, moon, stars, redeemed spirits are seen; and the new being exclaims, "Hail, life! being! existence! happiness! glory and immortality, all hail! All is right—all beautiful—all glorious!" How concentrated on self is our responsibility! How perfectly humble should we be, since all the originating and sustaining energy is beyond self! How firm and self-confident, since part and parcel of an infinite universe is sustained by unchanging and eternal laws!

Now, all this is true, and the spirit of your Caroline has only to say, that the term "infinitely" should be used and received in its radical, and not conventional acceptance; that which in going forth is like an endless thing,—that is, the end can not be discovered, found, attained. The matter is so subtle, the contrast so great, the subject so exalted—in one word, all ideas ever conceived or uttered, in language or words, by man, are finite; and for this reason, he is himself finite. Again, you say, "rests on the irresistible evidence of mathematical demonstration." You should say, "certainly. Let the line 1—2 equal the pollywog in his relative importance as regards vitality and intellectuality in the economy of things; and let the 3—4 represent the cabbage-worm, in the same relative position; and the line 5—6 man in the present sphere. Now, if the line 1—2, and the line 3—4 do, now extend to a future independent self-existence, it is infinitely absurd to suppose that 5—6, which is far greater, and under the same immutable laws, should not. But 1 2 and 3 4 do, and so does 5 6; because that which is infinitely absurd can not be true. Therefore it is now mathematically true that man has a future independent self-existence. Lastly: This great truth is now becoming self-evident, since it is being seen. It is presented to the eye, ear, and heart, in the spirit revelations of the day. The time is near when all that are on earth will know the reality and certainty of this glorious truth. The spiritual bodies of martyrs will be seen by the natural eye. The veil is rending. Immortality appears!

It seems, Mr. Editor, from this communication, that life, and mind, body, soul, spirit, are materialities—that is, are matter. I can conceive of nothing that is not matter. Those who get confused with definitions, and self-will acting in regard to them, can alone speak confidently of an immaterial thing, or being. Let old theology, the same as old philosophy, give way to present truth. It is also evident that life is before thought, and that all determinate action is the result of thought. The worm thinks and acts; and we think and act. Finally—it is to me evident, that instinct, presentiment and prescience, clairvoyance and prophetic impulse, are the attributes of animals as much as of man, and in degree coinciding with the present and future exigencies of their respective spheres. If I may add a second finally, I would say, that I can see no more reason why an Infidel or Atheist should not believe in spirits and a future existence than in the truth of any demonstrable proposition which has to do with invisible and impendable realities. The idea, because a man believes one thing, therefore everything is absurd; and to infer either belief or disbelief for another, is a libel on humanity and common sense.—Respectfully, your friend in the cause of truth and human progress,

Lowell, Nov. 9, 1852. JAMES S. OLCOTT.

For the Spiritual Telegraph.

#### Wm. Fishbough on Spiritualism.

In No. 5 of the *New Era* we find a letter from this gentleman setting forth, with propriety, his individual views of the subject of spiritual communications, which, were they not liable to be accepted as the exponents of believe's opinions, in general, on the subject, we should pass unnoticed. But as the cause has sufficient to encounter from without, we feel it a duty to maintain as much constancy and harmony as possible for it within the sphere of its professed friends and advocates.

From the article in question we extract a few remarks as the subject of a brief commentation. "Among the multitude of spirits who are now conversing with men, I am forced to believe that there are far more whom Christians (not sectarians) can instruct, than there are who can instruct Christians." The sum of this observation amounts to this: if there are more in the spirit-world whom Christians can instruct than can instruct Christians, then Christianity did not do its duty to them while they were in the body; and under the influence of Christian teachers. And still further: as spirits associate according to their affinities, if the great majority of spirits who communicate are low and ignorant, they must hence be attracted to minds like themselves here on the earth; and as this latter class are yet directly within the sphere of these Christians, who are capable of instructing the majority of communicating spirits, these teachers will be greatly culpable if they do not do their duty to them by instructing and elevating them to a higher plane of development than they now occupy. Again, "We have looked until our eyes have become dim and our hearts have become sick by 'hope deferred' for some displays of intelligence or wisdom which transcend what might have been given by men in the flesh; but, with the exception of a very few remarkable communications which I might name, we have been entirely disappointed." While we should totally dissent from this statement, as being in accordance with our estimate of the facts, we would inquire of the brother, what proportion of the minds who have become believers in spiritual communications, does he suppose would have fully appreciated spiritual instruction had it all been of the grade of these "few remarkable communications?" Are not the higher spirits continually affirming to us that they have as yet imparted scarcely a tithe of superior wisdom to us?—and for what reason?—precisely the same that Christ had when he told his disciples that he had "many things to say to them" which they were not then "able to bear;"—a fact precisely in point is, respecting the work entitled "Light from the Spirit-World." This book purports to come from spirits of the SIXTH CIRCLE. But is it written in the wisdom of that circle? No; it is given in the wisdom of the Fourth circle—because that is the highest degree "that any minds on earth," save a few advanced mediums, are capable of receiving." In all the various degrees of wisdom taught by Jesus, was that which has been classified by spirits as of the third circle, which was—"Do unto others as ye would that they should do unto you." Paul taught a still higher wisdom, (as did Christ also,) which was, to render "good for evil." But never did he decry any inferior wisdom, which was adapted to subserve the wants of minds in lower stages of development. Now we appeal to the effects of the instruction received



# SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW-YORK, SATURDAY, JANUARY 8, 1853.

## REPLY TO DR. RICHMOND.

NUMBER XII.

DEAR SIR: In your previous letters you did indeed group a variety of physical and mental phenomena, and, as I thought, in a manner that violated all laws of affinity; each seemed to be in strange company and without any disposition to associate with the others. You did not then claim a unity of causation. We need go no further back than the letter next preceding the one under review, to find that your philosophy admitted a whole legion of causes. Some of the phenomena were referred to the Irish od-force, and the remarkable "vibrations of the tune" performed by a medium at High Rock, while other facts depended on *charging* the table with electricity, in a manner which involves an impossibility. The magnetic sleep, clairvoyance, imagination and fanaticism, were presumed to be the chief causes in a great number of instances. Some manifestations were caused by fits, by 'a large organ of spectral illusion,' 'obstructed catamenia,' the 'leapingague,' 'eating warm bread,' neurological experiments and surgical operations. Other things—objects, conditions and circumstances—have been referred to in your letters as operative causes, but their number precludes further enumeration. Now, strange as it may appear, at the very opening of your last letter it is gravely said that, "no serious attempt will be made to deny the identity of cause" in all that motley group of facts. After assuming more causes than you have written letters, you now assert *one cause*! Not content to claim a strong similitude in phenomenal appearances and productive causes, you at once resolve the multifarious forces and agents, hitherto employed in their individual capacity, into one and the same thing. Mysterious change, from infinite multiplicity and variety to the simplest unity! Your causes are extremely obliging, since they come in vast numbers at your behest, and peaceably retire when you have done with them. They are potent or powerless as you please, and will perform double service or employ the time in rest and recreation, as may best accord with your personal convenience. And by this singular species of intellectual jugglery all facts are made to suit your purpose equally well.

In your second paragraph you refer "dreaming, visions, ghost-seeing," etc., to 'the action of mind on mind,' and yet after thus referring these mental effects to mental causes, you go on to speak, in the same connection, of a variety of physical symptoms exhibited among the media, such as involuntary dancing, jumping, jerking, convulsions, &c., and conclude that, 'if the one class of phenomena are the work of a physical agent, all are; and this novel amusement, of asserting premises and contradicting them in your conclusions, is kept up *ad libitum*.' Thus we have Dr. Richmond against himself, and it is not easy to determine which side has the merits of the argument. The affirmative appears to be very negative with respect to *direct proofs*, while the negative is extremely positive in *absolute assertions*.

You next proceed to give us further information respecting the way "Doctors reason." Certain symptoms are presumed to infallibly indicate the presence and operation of certain vegetable poisons. But medical men must be aware that a variety of symptomatic phenomena, common to several diseases, are comprehended in diagnostics, while such as are supposed to distinguish the specific form of disease, and the peculiar action of certain remedial agents, are perpetually modified by a variety of mental and temperamental conditions. It may be conceded that various symptoms, physical and mental, are produced by the administration of opium and deadly nightshade, but this will not account for the occurrence of other phenomena that do not depend on the presence and action of these agents. Nor does the similarity of such phenomena, in some of their phases, prove the cause to be identical. A violent blow in the region of the occiput will occasion a pain in the head, and enable a person to see stars by daylight, but there are, nevertheless, stars that have an objective existence, and headache may result from a number of other causes. The inspiration of carbonic acid gas will destroy animal life, but it does not thence follow that all dead men have inhaled this gas, or that physical dissolution invariably depends on a similar cause. It is said that belladonna produces vertigo, and that H.—I know not who is referred to—"imagines he sees ghosts and various kinds of insects," while his sister "sees a white star on the ceiling of her room;" and, as this vegetable poison will 'produce these effects'—we accept the fact on the authority of my correspondent—will cause the patient to see ghosts, etc., therefore, we are required to infer that *there are no real ghosts*, or, in other words, that the spirits of the departed never appear to mortals. But the same logic would authorize the inference that insects do not exist objectively, and that there are no stars except in the brains of those who take belladonna and are subject to vertigo. Whether the mode of reasoning as described by you, and especially as illustrated by so many practical examples, is calculated to support the claims of the faculty to a high degree of logical acumen, I may now venture to leave to the reader's decision.

The acute sensation of Mr. Clarke, on his egress from Mammoth Cave, is easily explained. He had been for some time in a pure atmosphere, entirely free from all odors, and, on his coming again into the open air, the perfumes of flowers and aromatic plants were perceived with unusual distinctness. You have only to leave the open air and enter the room of one of your patients, where spirits of ammonia has been used an hour before to perceive it distinctly, while those who occupy the apartment do not experience the slightest sensation.

That clairvoyance was employed in the oracular responses, heard in the temple of Apollo at Delphos, is extremely probable, but the admission of the probability affords no countenance to the views you entertain respecting the source of the Manifestations.

Nothing further is required to account for the intense emotions of Messrs. Petin and Wise—whose experience in nowise sustains your hypothesis—than the peculiar circumstances which surrounded them. The rarefied state of the atmosphere, at an altitude of 22,000 feet, combined with the novelty and sublimity of the scene and situation, would be quite sufficient to excite the imagination to unusual activity, and to induce a state of great mental exaltation.

You next affirm that positive and negative periods of the earth and atmosphere succeed each other in regular alternation, and the alleged effects of these opposite states are thus distinctly assumed: "The earth, during the negative or sickly atmosphere, produces in great abundance; vegetation is rank, but man fails from the earth; while the positive state, or *spirit-rapping* periods exist, vegetation is less thrifty, sickly—potato-rot becomes universal." The earth is here said to produce in greater abundance during the negative state—vegetation being more

luxuriant. Now the truth is exactly the reverse of your statement. Whenever the growth of vegetation is unusually large, as it is in warm, wet seasons, the atmosphere will be highly electrical, and this fact will be indicated by the frequent occurrence of storms accompanied by electrical phenomena, often of a startling and terrific character. When thunder-storms are less frequent and the season is cold, there is less vegetation. But the incorrectness of your proposition is already demonstrated in another way. It is proved by actual experiment that electricity greatly facilitates the growth of plants, hence the positive periods must be far more favorable to excessive vegetation. During "the positive state or spirit-rapping periods, vegetation" is said to be "less thrifty and potato-rot becomes universal." But was there never a really positive state of things until within the last twelve years? If there was, pray tell us whether that season was signalized by spirit-rappings, and were the potatoes diseased? And if this disease and the rappings go together, and are dependent on the same cause, namely, the positive state of the earth and air, why have the rappings increased with such rapidity during the last three years, while the potatoes are acknowledged to be *convalescent*?

Your attempt to adapt the chills and fever to music strikes me as highly original and entertaining, and it may render the trilling or *shaking*, in which the patients are said to excel, much more artistic and agreeable to the performers. This "diatonic scale" in fever and ague is the last, if not the most brilliant, discovery of modern physical science. Moreover, the announcement that 'earthquakes and volcanoes, being periodic, follow the same law' must, it is apprehended, take the world by surprise.

Several important occurrences recorded in history, are next introduced. This portion of your letter comprehends, among other remarkable events, the destruction of Jerusalem; invasion of Rome by the Goths; conversion of Constantine; general toleration under Julian; revival of Pagan worship; conquest of Hungary by the Huns; reign of Vandalism; advent of Mahomet; the Crusades; invasion of China, and so on to the end of the chapter, which terminates with the discovery of America. The date of each of these events is given, which must render the whole very convenient for reference.

Then follows an elaborate account of the appearance of thirteen comets, the yellow fever, measles and jerking, with influenza, numerous earthquakes and volcanic eruptions, together with *fifty plagues*, all arranged in chronological order.

"Angels and ministers of grace defend us!"

Oh, Doctor! I little thought, when, I consented to follow you, that you would lead me into such perilous places and then leave me, as you are now about to do, to find my way out of this wilderness of terrors.

My friend will pardon me if I do not treat his letter very gravely. I find nothing that calls for argument or ought that will admit of serious reply. The larger portion consists of a reproduction of the first treatise on earthquakes and volcanoes, with the alleged coincidental occurrence of epidemic diseases. Should the demand for the work warrant a third edition, permit me to suggest that the addition of a chronological account of the principal Indian wars, since the landing of the Puritans, would constitute an interesting feature; and, now that I think of it, the election returns might reflect some light on the general subject.

I have thus finished my review of the twelve letters written in illustration of your several material hypotheses. Others must determine how far the subject has been treated in a becoming manner. In conclusion, I deem it proper to observe that, if I have occasionally indulged in a playful or satirical remark, it has been because the nature of the case did not afford a suitable occasion for sober disquisition. In the direct investigation of the Spiritual phenomena, however, I yet hope to find materials for earnest and solemn thought. Amid much that is confessedly chaotic in its nature, and doubtful in its origin, I expect to find many beautiful evidences of the immortal nature and relations of man. The subject, as it presents itself to my mind, is quick with the inspiration of a new life, with the power of a lively hope, a living faith, and a present resurrection. Humanity feels the impulse and heavenward aspirations, like grateful incense, perpetually ascend from many devout and prayerful spirits. I remain, yours fraternally,

S. B. BRITTAN.

## Exhibition of the Spiritual Telegraph.

Mr. Walsh, the Paris correspondent of the *New-York-Journal of Commerce*, says, in his last letter:

"Our Catholic clergy are much amused by a number of the *Spiritual Telegraph*, published in New-York, which fell into the hands of a celebrated Abbé, by whom it is everywhere shown as evidence of the effect of independent judgment in religious matters. The autographs of the spirits are 'capital fun.' By the way, these spiritual rappings are an old German superstition and imposture. My Hungarian guests mention that they have been familiar with practices and legends of the kind since their childhood."

We are not surprised at this conduct on the part of some of the dignitaries of the church, since they are among the number of those who have long made "capital" of spiritual things; and as to the "fun," we know that many of the saints do laugh at the operations of spirits, to whom all such manifestations are 'foolishness as truly as they were to the ancient Greeks.' The numerous spiritual legends, said to be so familiar among the Hungarians, afford interesting confirmations of the verity of more recent phenomena. But Mr. Walsh must go back further if he would find the *origin*, of what he is pleased to distinguish as the "old German superstition and imposture." There seem to have been some reliable media for spirit-writing as early as the time of Belshazzar, since a very significant communication was written by spiritual agency on the palace-wall, on occasion of a great feast, announcing the division of his kingdom. Perhaps the *Journal of Commerce*, or its Paris correspondent, can tell us whether the spirit-writing, as performed in ancient Babylon, was founded in "superstition and imposture?"

A free spiritual journal must, of course, be a great curiosity in Paris, and its contents vastly 'amusing,' especially among the clergy. We must not omit to give thanks to the 'celebrated ecclesiastic,' for his services in exhibiting the TELEGRAPH everywhere, and to express our earnest desire that he will continue to use his influence to introduce the paper.

## A Sensible Spirit-Rapper.

The Editor of the *Palmer Journal* has been mixing with a circle of spirit-rappers, and made a dollar and a-half by the operation, as follows:

"We accepted an invitation to attend a sitting of a circle of Spiritualists, the other evening, and were not a little surprised when the following message was spelled out to one of our company:—'*Pay the Printer!*' It was subsequently explained through a 'medium,' that the message was from the spirit of a delinquent subscriber who owed us \$1.50. The friends of the departed paid us the money without hesitation, and the joy of the relieved 'spirit' was manifested by loud raps, tipping the table, &c."

The foregoing illustration of spiritual agency seems likely to do more to convert the secular press, than all that has transpired. A few such manifestations would doubtless convince a great many Mammon-worshipping scribes. If such facts do not make an impression on the *New-York Express*, we shall fear it is 'given over to hardness of heart.'

from spirits to prove whether it has been of any advantage to those who have received it or not. Who will dare to say it has not? Christianity is good enough: it is the warp and woof of the new philosophy itself; but its weakness is in its too general nature; it can not make an individual all that spiritualism superadded to it can, because it does not sufficiently descend to particulars. It never taught man what were the proximate realities of a future state. It only taught him what he must be, to enjoy a state of felicity which it did not in the faintest degree detail to his comprehension. It never taught whether the human soul were an *organism*, corresponding with its outward form; and the negative conviction of its believers has been that it might be only an ethereal puff of vapor or smoke. Hence we aver that, aside from what Christianity can do in rendering one intrinsically harmonious and pure, the lowest trick of buffoonery played off by spirits of the first circle, that has indubitably attested the presence of an invisible human agency, since the present phenomena commenced, has proved more of man's immortality than all which Christianity has ever done; and the living evidence of it is, the best and most devout Christians have never fully been assured of their immortal existence so, but that death has generally been to all alike "the king of terrors." If the communications adverted to by our brother, which he esteems too inferior to benefit advanced minds, are those which he has received in person, the law of Spiritual affinity is such, he will be forced to look within himself, for the attraction which has brought to him such a class of communications. If it be otherwise, then for him to assume that the sum of "instruction and wisdom" imparted by spirits is valueless to all mind, will appear no more consistent, than for an individual of high intellectual endowments to take exceptions at a bookseller, because his assortment instead of being composed of learned disquisitions on the sciences, comprises a larger amount of picture and story-books for children. Lastly: the conclusion which the brother arrives at through "visions" and other means, that Jesus Christ was "God manifested in the flesh." Let us examine this assumption. If God is infinite and omnipresent, He can not be local and circumscribed in His Being; for he can not be mutable and still be "without variableness or shadow of turning." If, then, his omnipresence renders it necessary that his being should fill immensity, it follows that what alone can dwell in infinite space, could not have been limited to the dimensions of an individual person, as a possible scope for his existence. But if it be said that Christ's nature embodied the attributes of God in their full perfection only so far as these could be localized in a human person, then the matter still comes back to our first proposition—that if they could exist in any organized locality or circumscription less than Infinity itself; such an existence could not be the *Deity*, for He can exist in no smaller compass than the immeasurable Universe. It will be conceded that, while a pint of water dipped from the ocean is the same in nature as the ocean itself, it can not still be the ocean. It is a part of it; and when we consider a part of an infinite entity—however large that may be—it can not be the whole; and it is also axiomatically evident, that an infinite whole can not exist as an infinitesimal part. Christ occupied but the space of an ordinary man, and hence was not omnipresent. If indeed he knew what was transpiring on the planet Saturn, he was cognizant of it by no other than the same clairvoyant powers which other individuals possess. We would therefore kindly suggest to our brother that, possibly, what he may have received in "vision" confirmatory of Christ being "God manifested in the flesh," and other similar theological claims, is no other than the effect of a *pre-existent belief*, the same as with Swedenborg, which enabled him to see as realities the out-birth of his preconceived orthodox opinions. He may suppose, indeed, that his belief is the result of his "visions," but if he unconsciously sees the cause of spiritual communications, and the inestimable blessings they are conferring upon the world so differently from the majority of those who more fully regard their importance, it would not be remarkable, if, as unconsciously, he should see something else in a light as proportionably wide of its reality as this.

V. C. TAYLOR.

NEW-WOODSTOCK, N. Y., Dec. 18, 1852.

## REMARKABLE CASES OF HEALING BY SPIRITUAL AGENCY.

ADDISON, Sept. 13, 1852.

RESPECTED SIR: Yours of the fourth inst., asking for a statement of my experience as an electrical operator through the agency of spirits, came duly to hand, and I hasten to reply. In September, 1851, while in Indiana, I went to hear the rappings, when I became convinced that there must be a spiritual agency involved in the matter. But by my position as a preacher of the gospel, being restrained from giving my sentiments to the public, I remained silent, until January of '52, when two of my daughters became media for the sounds. After investigating the matter, and still finding no other solution than the spiritual theory, I imputed it to the Devil, who, appearing as an angel of light, stood ready to deceive the very Elect. Indeed, I was angry at the sounds; but as they would not stop I made this request, that the unseen Powers would not make my children victims of Hell, but spare them, and try me.

After retiring the same night, the spirits paralyzed both my arms, keeping them in continual motion until six o'clock in the morning, when the circular alphabet was handed me; and then I learned my duty from good authority. As soon as this was made clear, I commenced holding meetings in public; and up to this date my time has been spent lecturing on the subject. While speaking I am spiritualized, or partly so. Brother, be of good cheer, there is an under-current at work; and it will break through the ice of misdirection and superstition, and the iron creeds that have so long enslaved us.

At a circle held at Adrian the first Saturday in July, the spirits wrote: "Seek the lame, the halt, and the infirm; and they shall be healed." I then remarked to J. M. Reynolds: "It can not be done; if that is read, away go the spirits and the cause together; for some one will be presented, and not cured." Nevertheless the call was read by my colleague, when Mr. Lyons presented himself, stating that his leg had been drawn up by rheumatism four years, and was under acute pain at the time. Without exercise of my own volition I was thrown into the spiritual state, and placed before him. I was also made to speak by the power of the spirit. Like doubting Thomas of old,

I put my hand on him, and he was made whole. He dropped his cane and went away rejoicing, feet as a boy of sixteen.

After this, a child, son of D. C. Smith, was very sick. The physician having given the most powerful medicine for stopping the fits without effect, the father called me in. I seated myself by the boy, and was put in communication with him by an unseen agency. Soon the patient showed too clearly that another fit was coming on; but instead of his suffering from the attack, the whole power of the malady fell on me. The agonizing distress, the clenched fist, and contracted muscle, gave me alarm for my own safety; but the second thought, that I was in the hand of spirits, quieted me; and I threw off the attack. The boy had no more fits, but got well.

Last July I was called to visit Mrs. Brownell, near Adrian. She had been sick with a weak back, and continual pain in the side. Her doctor said the liver was decayed, and she could never regain her health. I was moved by the power of spirits to lay my hand on her back and head, when she said: "I feel strange and dizzy." I told her to trust in God, for he was able to restore her to health. She now is well, doing the work of her family, which she had not done before for two years. There are other cases which I might give, if time would permit.

Yours in Spiritual affinity.

H. H. HUNT.

## PSYCHOMETRICAL PORTRAIT.

BY MRS. J. R. METTLER.

HARTFORD, CONN., Dec. 1, 1852.

MESSES. PARTRIDGE & BRITTAN:

Gent.: I inclose you a psychometrical examination of the character of Charles Dickens, by Mrs. Mettler. Before I handed her the letter, I folded it with the unwritten side out, and then inclosed it in a buff envelop, and sealed the letter. This was all done before I entered the room, so that she saw nothing but the envelop.

Very respectfully yours.

CHARLES DICKENS.

This person is one whose thoughts are occasionally so deep as to become painful. It would at times be a relief if he could throw away all thought, and dwell awhile in obscurity. What a benevolence of heart he possesses! So much sympathy for suffering, that were he to give way to this feeling it would cause him to be perfectly wretched. He possesses a mind highly imaginative; and frequently in his contemplations beautiful pictures present themselves. He can be an orator, and can express his thoughts beautifully and freely.

He can not be at all sectarian or exclusive. He can be sentimental, or jovial, and likes a good joke or pun. He is very cautious in all examinations of any subject—is quite conscientious—possesses strong argumentative powers, and can always give a reason for the faith entertained by him. He is subject to an abstracted condition—has strong powers of concentration—has the power to scan and perceive the motives of men—is firm and determined, and relies on his own opinions rather than on those of others.

He has strong social feelings and much suavity of manner, and can be exceedingly agreeable. He has quite a fondness for home. The scenes of childhood would delight him. He is very fond of pets and children, and this is a marked characteristic. He is fond of the society of ladies, particularly the attractive and intelligent. Connubial love is strong with him. He has an excellent appetite, and loves well the luxuries of life, but not for himself alone; it makes him more cheerful when others can partake.

He possesses too much liberality ever to be very rich. In mathematics I should think him good. He would not be so particular about little matters as many, yet loves to see order and promptness in all things. He is fond of music, has quite an idea of tune, and is tolerably good in time. He has very good language. He can form many original ideas, and express them both in conversation and writing. He has a good memory, particularly of what he reads. He comprehends quickly. He can not confine himself to any one particular subject, but desires to know and investigate all. He has great love for his country. The intellectual and spiritual nature predominate. His sphere seems agreeable.

## Spiritual Manifestations.

The inmates of the house of Mr. Samuel Seward, of this place, have been for the past two or three weeks, continually annoyed by what some persons denominate departed spirits. We are not sufficiently acquainted with the subject of spirit-knockings to write an article upon it, and will, therefore, only give the facts as they really occurred, and let our readers form their own conclusion. The first thing that led the family to suppose that something more than human agency was at work in their dwelling, was the strange appearance of the furniture—being removed from its proper place and piled up in the middle of the floor. This singular movement of the furniture occurred three times, the last of which the principal parts were found against the door, the only entrance into the room. Since writing the above, some of the most singular manifestations have been made that are on record, and had we not the evidence of Rev. James Jones, a man well and favorably known through the State, we would fear to relate them. A large dining-table was turned completely up side down, without any one touching or going near it, causing considerable damage to the piece of furniture. A chair was set in the middle of the room, and no sooner was it placed in that position than it was turned top-sy-turvy. Pillows were drawn as if by magic, from the bed, and thrown into the middle of the floor. While the family were seated around the table at dinner, the largest plates upon the table took to themselves wings and flew into the middle floor. This seems an incredible story, but it is nevertheless true, and the half has not been told. We have always regarded these spiritual manifestations as a great imposition, but we must confess that this entirely transcends comprehension. It is worthy of remark that when the old war-worn veteran of the cross requested of the company to join him in prayer, and when he became engaged and faith was in lively exercise, the spirit departed and troubled them no more that evening.—*Rising Sun (Ja.) Republican*.



THE TRUE LIGHT.

BY W. DENTON.

Twice First day morn, the sun shone bright,  
And, as a God, dispensed his light;  
The city, in his golden beam,  
Seemed fair as Heaven in a dream.  
A stillness reigned as night profound,  
Unbroken by a single sound,  
Till from a hundred steeples high,  
That reared their proud heads to the sky,  
A thousand bells rang on the air,  
"Come, people, to the house of prayer."  
And as the call went far and wide,  
I saw a living, human tide,  
A well-dressed, well-fad, sailing throng,  
Pouring with golden beams along.  
I followed to a temple high,  
Whose proud spires seemed to prop the sky;  
Through windows stained the dim light stole,  
And beauty gladdened every soul;  
The organ's peal swept through the aisle,  
In tones would make an angel smile;  
Now, soft as a fairy strain,  
Then glowing "like a god in pain,"  
When music's silver voice was dumb,  
And silence to her temple came;  
I heard the priest, in accents loud,  
Address the large attentive crowd.  
He said: "My friends, this truth is clear,  
All die in sin who come not here;  
For Peter will the gate unlock  
To none but our believing flock,  
All else are heretics beside,  
For whom Christ neither lived, nor died.  
The Pope's the God-appointed head,  
By him in truth ye shall be led;  
Nor with the goats—a numerous band—  
Be found at last on God's left hand."  
He ended; and I turned away  
From the proud temple's grand display.

Attracted by a pleasing sound,  
I turned, an humble building found.  
I heard one preach from "Christ the way,"  
He said, "My friends, 'tis clear as day  
Who make the pope their god, are wrong;  
And that they'll find before 'tis long.  
Christ is alone the truth, the way,  
Our leader to the realms of Day.  
By him we're washed from every stain;  
In him we all are born again;  
We have the witness from above,  
And know and feel, that God is love.  
How dark the soul without this light,  
It gropes in misery and night;  
It stands upon the brink of hell,  
Where sin and pain forever dwell."

In search of Truth, I bent my way,  
And many more I heard that day.  
One said, we fell in Adam's fall;  
And one, we never fell at all.  
One said, with solemn shake and nod,  
"There is a trinity in God,  
Disbelief in which, who cherish,  
Everlastingly shall perish;  
And straight I heard another cry,  
"The trinity's a Pagan lie,  
A thing the Scriptures never mention,  
A foolish, heathenish invention."  
"The sinner must forever dwell,"  
I heard one say, "in blackest hell;"  
Another, then, at once declared,  
That Heaven would by all be shared.  
"Within the Holy Book I've read,  
This is the way to life," one said;  
Another, with succeeding breath,  
Exclaimed, "That is the road to death."

A traveler I, which way to go,  
Bewildered thus, I did not know.  
With anxious doubts my soul was pressed;  
Where could I go for light and rest?  
For darkness spread her veil around,  
And wrapped my soul in night profound.  
"Twice then I saw, or did I dream?—  
I saw a Light like morning's beam—  
An angel fair unto me came;  
His wings were tipped with ambient flame.  
He said, "I come to guide thy youth,  
And lead thee in the path of truth.  
All thou hast seen are somewhat right,  
Though none walk fully in the Light;  
A veil shuts out Truth's brightest ray,  
Which priests care not to tear away.  
Thou hast within thy soul a light,  
Can chase away the gloom of night;  
A map by Heavenly wisdom planned,  
To lead thee to the Better Land.  
Then look within, for God is there,  
And cease to wander anywhere;  
And thou wilt then this truth be shown,  
God loves the good, and those alone.  
The soul sincere, wherever found,  
On Christian or on heathen ground,  
Is blessed by Him who made the skies,  
And finds acceptance in his eyes.  
God smiles on him, and angels share  
Their bliss, with him whose life is fair.  
Forever seek mankind to bless;  
All evils that thou canst, redress.  
Be it thy drink, be it thy food,  
Ever to labor doing good;  
So shall thy soul renew its youth,  
And thou be ever one with truth."

Correspondence of the Commercial Journal.

Inclosed I send you an extract of a letter from Anna Blackwell, sister to the Doctress. She has been for several years the Paris correspondent of the *Pittsburgh Commercial Journal*, and is now spending a few weeks in London. You can copy it if you think well.

Much interest is felt here on the subject of the "rappings" and other strange phenomena in the United States. The world-old and world-wide belief in supernaturalism, and the tell-tale creepings with which the back-bone of the staunchest unbeliever so often responds to unwelcome ghost stories, furnish no slight amount of presumptive evidence in favor of the

existence and contact of the shadowy sphere and Mrs. Crowe's "Night-side of Nature," which has been widely read here, has done much toward preparing the way for the interest excited by the curious accounts that reach us from the other side of the Atlantic. Several persons here are in active correspondence with the leading friends of the "spirits" across the water, and "circles" will soon be formed here, to try whether the same results can not be had in other places. A Mr. Stone has also made his appearance here, accompanied by a "medium," and admits people to his seances, in Grosvenor-square, at the rate of \$10 a head. Not being disposed to apply for admission at a door to be opened only by so costly a key, I can not speak from experience of the power of this "medium;" but, two gentlemen of my acquaintance, one an editor here, the other well known in the literary world, who visited Mr. Stone a few days ago, were exceedingly successful with the spirits; questions regarding their private and personal affairs, of which Mr. Stone could not possibly have had the slightest cognizance, having been answered with the greatest accuracy.

But although these phenomena have taken so novel an extension in America, it is a mistake to suppose that they have not been observed elsewhere; for various occurrences of the same kind have taken place both in this country and on the continent. Indeed, there are few families that, when the subject is started, are not found to have been startled by some uncanny appearances or noises, of which their philosophy has been inadequate to explain away their mysterious significance. The history of the haunted house at Wellington, so patiently investigated by William Howitt; the well known instance of supernatural visitation in the case of the sister of the favorite actress, Mrs. Charles Kean, (Ellen Tree,) are matched by thousands of instances, equally well authenticated, in which it is impossible to deny the self-evident supernaturalism of the actors. I remember that the accomplished compiler of the curious book just before alluded to, remarked to me when speaking of her work, that even with her full belief in the possibility of ghostly communication with our world, she had really been amazed at finding how common these occurrences were; and that so enormous was the number of these anecdotes, volunteered to her from sources of the highest respectability, that her sole difficulty in writing her book was, not the getting together of sufficient evidence to support her propositions, but the labor of selecting from the mass of private evidence that poured in upon her when it became known that she was writing upon this subject. The "raps" which have been going on in a house at Hull for some time past, are still occupying the attention of the police, hitherto in vain.

Among the oddest things of this kind that have ever come under my own observation, is a tissue of persecutions inflicted upon some persons of my acquaintance, during their late residence in one of the beautiful suburbs of this town. The father of the family is a professional man, and well known in the literary and scientific world; a large, noble-looking, thoroughly Saxon frame, in which the ample development of flesh and blood would seem to be a sufficient guarantee against any undue activity of the imagination. The wife, on the contrary, is of a highly sensitive, nervous temperament, though possessed of a clear, sound mind, and great calmness of judgment. About two years ago, the grandmother of my friend (whom, for convenience, I will call Smith,) was taken ill of a malady that terminated, after a few months, in her death. The old lady was of a very affectionate, hospitable nature, excessively fond of Mr. Smith and his family, and had a way of getting wine and cake for any of them whenever they came to see her. During the whole period of her illness, Mr. Smith's household was kept in constant torment through the unaccountable noises and other manifestations that went on. Raps were heard in all the rooms; doors would open without any visible agency, and this during the day; while, at night, steps would be heard going up and down stairs, though no one could be seen. On one occasion, one of the children saw a hand coming out of the wall of the room, and beckoning her; and again at night, felt a hand stroke her face as she lay in bed; all of which frightened the poor little soul to such a degree that she had a severe illness in consequence. But though these things were going on through the house, frightening the children and servants out of their wits, and puzzling as well as distressing their parents, it was in their bed-room that the strangest noises were heard. Night after night my friends were awakened by the peculiar footfall of the old grandmother, stepping toward their bed; the jingling of glasses on a tray being heard with the utmost distinctness at the same time, and forcibly suggesting the idea that the aged dame, with her usual hospitality, was bringing them the accustomed offering of cake and wine.

"I have heard my old grandmother's singular step, and the clear jingle and ring of her wine-glasses," said Mr. Smith when recounting these odd things to me, "as distinctly in the dead of night, as ever I heard it when at her house. And my wife heard it too, though our door was locked, and every one in the house abed and asleep." And this, it must be remembered, for months before the old lady's death! It must be remarked, however, that the old lady was constantly talking of her grandchildren and great grandchildren, longing to see them, and was often heard to say to her attendants, "It really seems to me as though I did see those dear children sometimes, as though my mind really went away to them, so much do I desire it." After her death, the troublesome manifestations went on more vigorously than ever; the most silly and perplexing things constantly occurring. If the cook locked up a pie in the larder over night, it would be found intact in the middle of the kitchen floor next morning; and so on; all the members of the household sharing in the annoyances. The child who had been the most tormented, (the old lady's favorite) now went to visit a maiden aunt, who lived some miles away; and this lady assured me, that for three nights she had the most choking consciousness of the old woman's being beside her pillow, bending over her, and trying to make herself felt by her, Miss Smith resisting this attempt on her part with might and main, and repelling the encroaching sphere with the whole force of her will, and the repulsion which the unwelcome pertinacity of the departed aroused in her mind. Just then Mr. and Mrs. Smith were visited by a clairvoyant, who immediately declared that the old lady was in the house, and that, being of a very worldly turn of mind, she was trying to get into communication with them, to give directions respecting the disposal of some of her property.

While the Clairvoyant was speaking and describing the silly doings of the old lady, Miss Smith happened to come in from the country, and called at her brother's. "You say grandmother is in this house, do you?" said she, addressing the clairvoyant; "but I should like you to ask her where she has been these last three nights, and what she has been doing!" "Why," replied the clairvoyant, "you ought to know that better than anybody else, for she says she has spent the last three nights at your bed-side, trying her best to make you see or hear her, and that you have fought her off so hard she could not come near you, and is dreadfully hurt at you for using her so unkindly." "Well," responded Miss Smith, "I wish you would tell her that I will not have her come tormenting me; and that she may as well save herself the trouble of trying again, for I will resist her with all the force of my being whenever she tries to come near me." The clairvoyant then remarked, "You had little Lucy in bed with you, it was the presence of her favorite that attracted the old lady, and if you don't wish to have her bothering you again, I advise you to send the child home." The child was, in fact, sleeping with her Aunt, though Miss Smith had not mentioned either that circumstance, or the annoying sense of the presence of the old lady; she sent her niece home, and was no more troubled. Meantime the Smiths were so constantly worried, not only by the presence of the grandmother, but apparently by that of other invisibles, whom she brought with her, that they gave up their house at a considerable pecuniary sacrifice, (having it on a lease,) and moved into a residence several miles away, in another suburb of London, and where they still reside. This change, and the attention which they have since been able to pay to the old lady's affairs, and in which they have endeavored, as far as practicable, to satisfy her wishes, seem at last to have delivered them from this disagreeable obsession, and up to this time they have been free from annoyance.

When narratives of this kind come to one direct from one's own intimate friends—persons whose evidence one would receive unhesitatingly on any other subject—they certainly give rather a rough jog to one's incredulity; but though their interest necessarily diminishes with every remove from the first speakers, perhaps this account, which I have had repeatedly from various members of the family in question, may not be uninteresting to your readers, at a time when facts of this nature, or what purport to be such, are occupying so large a share of public attention.

The Sleek Family.

We copy the following from the New-York *Evening Mirror* of a recent date. The article exhibits the estimate which some men of the world form of those schemes of ostentatious philanthropy so liberally sustained by sectarian Christendom:

Under the head of "Liberal Benevolence" we find the following in one of our contemporaries: "The Church of the Puritans, (Dr. Cheever's) recently contributed nearly \$1,500 to the American Tract Society in a plate collection; and the amount has since been considerably increased by voluntary offering. A gentleman in this city handed a check for \$1000 to one of the officers of the Society, unsolicited, as an expression of interest in its beneficial enterprise, and of gratitude for worldly prosperity. Another citizen sent the Treasurer a donation of \$908 anonymously, and a lady gave a check for \$250 to aid in liquidating the Society's debt."

A manuscript to the same effect has reached us this morning. To real Christian labors of the Church, we shall be the last to oppose any bar. We do not mean to deny value altogether to many of its "model schemes," in the way of Societies to enlighten and clothe the sinner and the heathen. We will even admit that its Tract and other Associations mean to, if they do not, effect any great good.

But it does seem to us in view of the absolute temporal condition and wants of society—of thousands in our midst—that it would be much more Christ-like if \$1000 checks could now and then be found to provide fuel, food, clothing and medicine, for the freezing, starving, ragged, sick and miserable beings who may be found within a block of the finest and grandest churches of this great city.

Tracts are very good on a full stomach, comfortable condition of body and placid state of mind, but a fellow sinner in the agony of temporal distress will be far more thankful and see more of God and Christ in a decent bone, or a half mouldy crust, than in never so many calls to prayer and tribulation of spirit. In fact these wretched, temporally suffering sinners, are already under a weight of tribulation great as they can bear—many of them often, as they look upon their own squalor and want and then on the proud apparel and plenty of the rich and pious around them, unthinkingly curse God. They do so unwittingly—for God pours his blessings bountifully on us all, alike, while we alone create the inequality of division.

We can not help thinking sometimes that the "Sleek" family is too numerous in the Church, and that it is too full of "Jellaby" philanthropy. Christ went about "doing good"—how? by feeding the hungry, clothing the naked, opening the eyes of the blind, and everywhere in the dwellings of the poverty-stricken and bowed down, sowing a seed of kind words in the heart of lowly and deformed humanity. It was noble seed, and might well claim a harvest of salvation. Verily, he was the gentle Shepherd who knew how to call back the stray and wandering to the fold; how to inspire in the rudest and hardest soul a confidence in, and a love of God. Who that was hungry or athirst in the flesh, did he cast off with a hush of unsolacing speech? Did he not ever heal the temporal wound, before urging the moral lesson?

We should rejoice in a near prospect of the Millennium, if, instead of leaving rich legacies to rich churches, the dying would bequeath somewhat toward temporally redeeming the poverty stricken of earth; if, instead of piling up contributions to sustain Tract and Missionary Societies, with their well clad, well fed and well paid officials, the wealthy followers of the "Meek and lowly Jesus" would give as many \$1000, or \$500, or \$250 checks to uplift the wretched thousands in every great city. Give openly or anonymously, and surely God would—for such purpose—place it on record as a voucher of at least the partial fitness of the giver for Paradise. All good angels would record it in their books, and there would be a jubilee of glad hearts on earth, and of approving souls in Heaven. Newspapers, too, would not be slow in adding their good word. Who will—as winter is now upon us—be a Christian after the manner of Jesus of Nazareth?

The Child and the Vision.

I have regretted the meagreness of my own experience, and yet I once had a pretty incident of an unusual kind through a child. He was a healthy, lively and intelligent boy of three years old. One bright Sabbath evening twilight he had been singing in my arms, and then sat awhile perfectly quiet; suddenly he turned round and whispered in my ear:

"Who is that leaning over the rocking-chair?" "Who does it look like?" I replied, without the least appearance of surprise—for the chair was empty, and stood quite near us.

"He looks so pleasant," was the reply, in his imperfect utterance.

"Will you go and shake hands with him?" I then asked. He disengaged himself from my arms, crossed over to the chair, and looking confidently upward, grasped the air; and not till he had done so two or three times did his countenance change, and then he whispered, "I tant feel him." He sighed heavily, and then returned to my arms.

The child more than once spoke of seeing objects in this way—was perfectly healthful, playful and noisy with other children. I never showed surprise or curiosity in the matter, never repeated the story in his presence, scarcely ever had talked about it in any way, so there was nothing to tempt to falsehood, by making him the hero of a story. The presence must have been real to him, not caused by disease or excitement. I turned his attention at once to other subjects, without making any comment.

At another time he crawled from his little crib, and waked me, saying:

"The peasant (pleasant) man has come adain," pointing to the back of his cradle. There was no object that could possibly deceive the child.

"Well, go to sleep my dear," I said. He laid down tranquilly, and presently called out, "He is done—" and soon was fast asleep again. There was nothing extraordinary in the habits of the child—he was affectionate, exceedingly truthful, and knew nothing of fear, never had known, and was of that joyous, happy temperament which many would suppose unallied to any thing of the kind. MRS. SMITH.

THE SHEKINAH—VOLUME II.

TO BE PUBLISHED MONTHLY.

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