



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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Principles of Nature.

AN HOUR WITH THE SPIRITS.

NUMBER ONE.

MR. PARTRIDGE: *Dear Sir:* Having been acquainted with the Spirit-manifestations and Spirit-intercourse from the first; and having witnessed all the known modes of communication, and, as I believe, examined them candidly and carefully, I feel prepared to say a word thereon. Although spirits do communicate most certainly in various other ways, yet the communications by sound, through a good medium, are the most satisfactory to every one. The reason why is very clear, because it is *outside* of, and not immediately connected with, the medium's mind. The *sounds*, and the intelligence given by them, certainly come from some unseen and separate intelligence; and I am ready to declare everywhere, that they do come from human spirits once inhabitants of our Earth, and now residents of the Spirit-world.

I have spent an hour occasionally, for the last few days, at C. R. Brown's, and have noted down some of the communications, as they have been rapped out—the medium being Mrs. Brown, formerly Mrs. Fish. I am sure that hundreds of hungry souls all over the country, will thank me for sending them to you, and thank you for publishing them.

FRIDAY, Dec. 24.—Present, four gentlemen.—One of them asked, “Is there a spirit here who will communicate with me?” Answer in the affirmative, and the following was spelled: “Tell Frances that I am exceedingly happy to echo back to her the truth. Tell her I love her. Tell her I take cognizance of all her movements. It is but a step that divides us. The passage is easy. The voyage is delightful. The life-boat is strong. The friends of my sphere view the launching with delight; while those of your sphere sorrow to see the departure.”

EMILY.

Emily, who gave the above, and Frances, addressed, were relatives of the gentlemen present, and not known to the medium.

Question: “Is Jesus Christ, God?” Answer, by the spirit of Abraham Tompkins: “Enter not into temptation.” Ask no questions which will produce discussion and disturb the present harmony and love.” Question: “Are there passages in the Scriptures which corroborate the present phenomena?” Ans.: “Yes: the handwriting on the wall; the Witch of Endor raising Samuel; Peter in the trance; the prison opened; Jesus' transfiguration; the stone which was rolled away from the mouth of the sepulcher; the healing of the woman of the issue; the laying on of hands, &c., &c.”

All present said they had none of the above passages on their minds, and could not have recalled them. Then was spelled, “Now, read the prayer, and we will conclude.” A prayer was then read, which had been previously given by a spirit; and during its reading, the friends of the persons present made sounds most harmonious, and at the close the Holy Ghost was felt to be with and upon us, most surely—by which I mean the sensible presence of angel and guardian spirits.

NUMBER TWO.

SATURDAY, Dec. 25.—Present, three ladies and four gentlemen, from Newark, N.J.—A child, two years old when it died, said, by sounds, “Dear father, I am a happy child. I never wished to come back to your Earth again.” But I want, my dear friends to come to me—

* Spiritualists who write and assert positively that the Spirit-world is here, on Earth please note these communications.

where the flowers bloom forever, and where little children enjoy*—I have spelled wrong—enjoy their sports, and learn very fast.”

One of the gentlemen asked his father, how it was that he was afraid to die, being good and pure, as he was known to be? The father answered: “I was mortal, and feared suffering. There was always a lingering *doubt* in my mind, which troubled me in my last moments. My son, I needed something tangible to confirm my hope of immortality. Could I have listened to echoes from the Spirit-world, as you now do, my *faith* would have made me whole.”

Mr. Hughes got responses from his daughter, and she said: “I have many subjects which I should like to discourse upon; but the one I now consider the most important is Spirit-writing. When my dear mother attempts to sit in circles, she should never join hands with promiscuous persons. The human magnetism too frequently mingles with the spiritual, thereby causing many unpleasant discrepancies.”†

Question, by Mr. Hughes: “Is the spirit present of whom I am now thinking?” Elizabeth Birge was spelled. Question: “Did my daughter, who lives in Michigan, see the form of Elizabeth Birge, after she became a spirit?” Answer: “Yes.”

Mr. Hughes then stated, that he had a daughter married and living in Michigan, who wrote to him, saying that at dusk one evening she was going through a lane near their house, when she met Elizabeth Birge dressed in white, and carrying a lamp in her hand. She was not frightened, but thought it was very strange, as Elizabeth Birge was a dear relative living near New York, and she had not heard of her death. About 12 o'clock the same night, Mr. Hughes' daughter was awakened from a sound sleep, and impressed to get up and go out of doors. She was a little alarmed now, and tried to induce her husband to get up and go out with her. He declined, and the impression became still stronger. She arose and went out, when she again distinctly saw, by a bright moon-light, Elizabeth Birge walking up the lane, dressed as before, and carrying a lighted lamp in her hand. Elizabeth Birge had passed the portals of death; but Mr. Hughes' daughter did not hear of it till some days after.

Mrs. Hughes asked: “Has my daughter a word for me?” Answer: “Mother, dear mother, write for me. I am not weary yet with you. Angels kindly watch over you, teaching you.”

Various questions were answered, which were excellent tests to the inquirers; and I believe no question was answered wrong during the sitting. The spirits came and laid their hands on several in the circle, so that their hands and fingers were as sensibly felt as though they were hands of flesh. My father touched me sensibly three times; and immediately after each touch, rapped out sensibly a curious signal given me through another medium, four years ago.

Men and brethren, tell us what this is, if it is not spirits—if it is not our dear friends who live on the other side of the grave?

Yours, &c.

G. W.

* The child above spoken of said, that its grand-mother told it that *injoy* was not spelled right.

† A very important fact.

SLEEP.—No better description is given of the approach of sleep than that by Leigh Hunt: “It is a delicious moment, that, when you drop gently to sleep. The good is to come, not past; the limbs have been just tired enough to render the remaining in one posture delightful; the labor of the day is done. A gentle failure of the perceptions comes creeping over; the spirit of consciousness disengages itself more, and with slow and hushing degrees, like a mother detaching her hand from that of her sleeping child; the mind seems to have a balmy lid closing—'tis closed. The spirit has gone to take its airy rounds.”

Extract of a Letter from Mrs. Whitman.

An eminent clergyman of the Episcopal Church said, not many days ago, to one of his communicants who had unwittingly become a medium, “When I talked with you a year since in relation to this matter, I was disposed to think that the whole thing might be resolved into a combination of mesmeric influence, imposition, collusion and credulity; now I am constrained to adopt a very disagreeable alternative, and to believe that it is a device of the arch-enemy.”

As a sign of the times, I received yesterday from our friend Bronson Alcott, the eloquent platonist of Concord, the prospectus of a course of lectures, the *Dæmon*—using the word, I trust, in the good old Socratic sense, as a term for spiritual or immortal natures. Is it not Emerson that says:

“Close, close above our heads
The potent plain of Dæmons spreads:
Stands to each human soul his own,
For watch, and ward, and furtherance.

Sometimes the airy synod bends,
And the mighty choir descends,
And the brains of men thenceforth,
Teem with unaccustomed thoughts.”

These lines, or something like them, I think, are in a poem on “The Dæmonic and Celestial Loves,” in which the word *Dæmon* is applied to spiritual intelligences intermediate between merely human and purely celestial natures.

I learn by a paragraph in a late number of the *Tribune*, and also through various private sources, that experiments in what is regarded as the operation of electric forces on matter, are becoming quite frequent among the curious. The theory of “detached, vitalized electricity,” as propounded by Drs. Taylor, Richmond, and others, has many adherents. “Before we erect an altar to this unknown God,” says one of the ablest writers on the new Manifestations, “it would be well carefully to test the rationality of our theory.” A very erudite and valuable work on “The Spiritual Medium,” with the Greek title “*To Daimonion*,” has been lately published, attributing all the mysterious phenomena of the present day, to the abnormal excitement of the nervous principle, an agent intermediate between Mind and Matter, which may indeed be powerfully wrought upon by minds in the body, but which, since the days of the Apostles, has been hermetically sealed to the influence of all disembodied and spiritual intelligences. He accepts these wonders, because they rest on unimpeachable authority, but ascribes all to “natural causes,” unmindful that a close and thoughtful study of natural science inevitably introduces the student into the domain of spiritual and occult forces. “That which God has joined, can no man put asunder.” The author quotes largely from the ancients, and cites many learned authorities, which, however, often prove too much for his theory. He has brought together many valuable facts, but throws no new light on them by his speculations. He admits that the thoughts of absent persons seem often transmitted through the medium, but doubts if they be really so transmitted. He confesses to fears and trepidations, and his fears evidently falsify the report of his reason. He assumes that it is “sinful and dangerous to transcend the established sources of knowledge?”

granted us by our Creator—to get out of the path in which he has made us to walk.” He says, “Let us leave these investigations to men trained to the work. Let a Pliny, an Agassiz press forward to view this agitated Vesuvius, ere we trust our own feet on the quivering crust! It may be that even they will peril themselves in the attempt. Certainly *we* shall peril ourselves.”

The author's whole argument is a special plea for the authority of the Bible, not only as the great central light, but as the *only* light that God ever did, or ever *will* suffer to shine on His children. Forgetting “that Light that lighteneth every man that cometh into the world”—that influence of the Spirit which shall yet be “poured out on all nations,” he assumes that all “knowledge of the Spiritual World, of God, and of the preparation we need for a future existence, must be gained, if gained at all, from sources *outside of ourselves*, from *supernatural revelation*.” By which he means exclusively the revelations recorded in the Bible. “All our personal knowledge,” he affirms, “are the observation of material things by the senses, and the intuitions or deductions of the reason as to spiritual things.” In support of this materialistic philosophy, which would limit the powers of the soul to the observation and the understanding, he cites Plato, as reported in “Lectures on Theology, by G. C. Knapp, D.D., translated from the German by Rev. Leonard Woods, Jr.” But if *we*, too, may be permitted to cite Plato, we would quote his beautiful creed, “*The world is good in a state of becoming*.” Could we bear in mind this sublime truth, we should not so readily limit the powers of Nature and of the human soul to any fixed or arbitrary standard.

I would not undervalue the position of the men who regard these things with distrust and awe. Caution and calm self-possession are imperatively called for. Let the timid stand back and wait 'till the path is made smooth for their feet. For me, I would make many a costly sacrifice. I would peril all but faith in God and “the fellowship of the Holy Ghost,” to gain a knowledge of the life that lies beyond the dark valley; and this, not so much for the satisfaction of my own soul's thirst, as for the desolate and doubting hearts that are “without God and without hope in the world”—they to whom the soul's future exists only as

“A wild weird clime,
Out of space—out of time.”

But to me these experiences, so far from exercising a disturbing influence, have been fraught with benignity and beauty; they have taught me the great truth that a life beyond the grave is not *merely* a life of ecstatic reverie and devout abstraction; that it is also a life of development, of progress, of tender human charities—of enlarged sympathies—of increasing susceptibilities to beauty and to love; that it strengthens all inherent affinities, all pure and lofty relations of soul with soul. I have received from them the confirmation of every devout hope, of every heavenward aspiration.

Minds predisposed to excitement, unaccustomed to reflect on the mysteries of life, and unsettled in their religious faith, will doubtless be thrown into confusion by these new truths. There are victims to every new discovery—every new conquest of the human mind. Hundreds of lives are yearly sacrificed through the application of Steam power to marine and inland transportation. Through the introduction of the various improvements in machinery and the mechanic arts, thousands are thrown out of employment, and die of poverty and starvation.

California was not settled without loss and danger. Many victims lie at the foot of her golden mountains, and line the banks of her opulent rivers. The great reformers in science and religion thought life and liberty of little moment when weighed in a balance with the truths they were born to utter. And shall we, to whom the veil is at last lifted—we to whom the children of another sphere descend with messages of peace and love—shall *we* falter because some temporary evil attends the unfolding of

this new dispensation? Shall the pale horse of Death be overthrown—“shall the drear white steed” be quelled without a conflict?

The Manifestations of our day are not fortuitous and abnormal. They indicate a law, to which by patient research we shall yet attain. God has not introduced phantasms into His universe to mislead and beguile us. All that exists by His permission is controlled by his providence. We must endeavor to distinguish between the use and the abuse of those mysterious agencies. An enlargement of the domain of thought or action always implies new responsibilities, and demands higher virtues from him who would use them wisely and beneficently.

New views of Nature are opening to us—wonderful glimpses of her modes and methods of process and development. On one hand the marvel and the mystery of Matter is inciting to more accurate and curious researches in the department of Physical Science. On the other, the occult psychical energies that lie folded up within us are pointing to a rich and unexplored domain of our mysterious inner life; and the knowledge of this winged, expansive nature, that has so long lain dimly dreaming within its chrysalis, is revealed to us precisely at the epoch when the rapid process of physical science threatened to banish the last faint vestiges of our faith in spiritual causation and spiritual influence.

The mysterious phenomena of the present day came to us unsought and unlooked for. Immersed in materialism, and in the hurry and tumult of actual life, we are constrained to pause and regard with reverence and attention the evidence of a spiritual existence and an immortal destiny which are accorded to us. No partial result of observation or experience can decide for us the aim and tendency of this marvelous dispensation. We await the unfolding of God's benignant purpose in serenity and hope.

You may use, at your own discretion, what I have written. Your friend,
SARAH HELEN WHITMAN.
New-York Tribune.]

The Hopedale Community.

Rev. Adin Ballou communicates the following interesting facts in regard to the Hopedale Community, to the *New-York Tribune*:

“The Hopedale Community consists of about seventy regularly admitted constitutional members. These, with probationers, dependents and permitted residents, make up a population of about 180 persons. The two sexes are nearly equal in numbers, and the proportion of children and youth is tolerably indicated by the community school, which has an average attendance through the year of from 45 to 50 pupils. This population is distributed among 40 families, occupying a village of 31 cottages and other dwelling houses. A *Unitary Mansion* has always been contemplated, when numbers and pecuniary resources should be such as to secure one worthy of the Institution. Hitherto this has not been the case; though the conveniences and economies of such an establishment begin to appear necessary. The industrial operations are carried on in a dozen or more branches. The inhabitants are commoded by a decent little water-power, 5 or 6 buildings used as mills and mechanic shops, a grocery store, a printing office, an educational chapel, and a semi-monthly newspaper. The territorial dominion of the Community comprises over 500 acres of average quality land, situated in the westerly part of Milford, Worcester Co., Mass., about 32 miles south-west of Boston, and 18 south-east from Worcester. It lies about midway between the villages of Mendon and Milford. The Community commenced its practical operations about April 1, 1842.”

DEAR SIR: In the first part of our controversy I have been required to discuss your views rather than my own, and to analyze such facts only as you have thought proper to introduce, in your endeavors to illustrate the mundane origin of the Manifestations. But our relations to the question are now changed, and it becomes my privilege to cultivate a more intimate acquaintance and fellowship with the real subject at issue. The facts introduced by you, with few exceptions, have been of a mixed character, and the result of disturbed physical and mental conditions. I do not question your privilege to select examples accompanied by such phenomenal aspects as leave the mind in doubt respecting their origin as well as their import. But in pursuing this policy you have not fortified your own position or otherwise impaired the claims of the Spiritual idea. I think it will not even be pretended that you have met the chief difficulties in the way of your hypothesis, or so much as attempted, by any means recognized among logicians, to dispose of the real facts. Indeed, several of the more important classes of the Manifestations have been scarcely referred to in the course of your twelve letters, while the very examples introduced to sustain and enforce your views have often proved to be utterly hostile to your claims, and absolutely fatal to the material philosophy, inasmuch as they are perceived to contradict the very laws whereon they were presumed to depend.

Before proceeding to a classification of such particular phenomena as are deemed illustrative of Spiritual agency, I desire to offer some preliminary observations involving a statement of certain general facts and principles which, to my mind, afford strong presumptive evidence that spirits are concerned in the presentation of these occult mysteries. A very superficial inquiry into the laws of material nature, and the capacity of the more imponderable elements will suffice to satisfy any sensible man that these potential agents, if left to themselves, never more agreeably to any mental formula that we may be pleased to dictate. It is only when their natural action is interrupted, by the intervention of some mechanical or other means, designed to adapt them to specific purposes, that they can be made to conform to our individual desires. Throughout the grand arcana of Nature they are free and everywhere visible in their effects; but those effects are not immediate expressions of thought and volition. The solar rays, the pale moonlight and the glimmering of the distant stars, observe no such authority, nor are they direct transcriptions from an intelligence like that which governs the voluntary functions of our bodies and determines the nature of our pursuits. The winds blow and their wild music echoes through the silvan arcades; and when the storm gathers, the tall masts and the giant oaks quiver like the strings of a delicate lyre. But the winds heed not the mariner's prayer, and when at length the voice of the tempest is subdued, and gradually dies away in countless *diminuendos* among the forest boughs and the ocean caves, it is not silenced at our bidding, but because the restless elements have found their equilibrium. The magnet attracts the steel, but it will not attract a cork in the same manner. This power will not come and go at our request, nor is it rendered more or less potent by the exercise of our will. Electricity descends in fatal shafts from the ethereal depths and circulates through the solid globe, causing the metallic nerves of the mountains to vibrate, the earth to quake, and cities to tumble into ruins; but neither in these terrible phenomena, nor in any of its silent movements, does it conform to the action of our minds. Thus light, air, magnetism and electricity, observe their own eternal laws. They never deviate from the peculiar modes which characterize their operations, either to gratify an idle curiosity or to save an empire from destruction. This is true of all the essential principles and refined essences in being. When not directly controlled by some voluntary mental or spiritual effort, they obey the original impulsion communicated to them by the Creator.

It will be perceived from the foregoing considerations that the imponderable substances, wherein the great forces of Nature are generated, never yield to our requests nor regard the action of our minds; and this fact is so universally acknowledged that, to even suggest the possibility of holding a colloquy with the unconscious elements referred to, would be deemed *prima facie* evidence that reason had lost the empire of the mind. He who should question the winds and expect them to answer positively or negatively, by blowing toward the north or the south, would be regarded as a poor lunatic, and yet this is no more absurd than to expect electricity to discharge itself *disruptively*, and in such a manner as to keep up an intelligent conversation. Moreover, it is equally absurd to conjecture that the od-force, or magnetism, can attract mineral, vegetable and animal substances in a similar manner, or that these agents possess the capacity to disclose the thoughts of men, to reveal the secrets of the past, or to predict future events. To ascribe all or any of these powers to the thoughtless, insensible and unorganized elements, is to assume that intelligent phenomena may proceed from unintelligent sources, or, in other words, that effects may transcend their causes by a difference as vast as that which distinguishes the lower realms of matter from the higher spheres of mind. We are forced to discard all such ideas for the simple reason that they violate the common judgment of mankind.

These observations are deemed sufficient to establish the fact that, the more remarkable phenomena known as the Spiritual Manifestations wholly transcend the capacity of mere material causes, and can, therefore, only be referred to intelligence. The invisible powers obviously possess, among other attributes of a subtle spirituality, a superhuman perception of our inmost thoughts; a surprising knowledge of past events, and distant objects and occurrences; a mysterious influence over the principles of life and thought, as illustrated in the vital and mental phenomena of human beings in all ages; a power to paralyze the body, to arrest disease, and to suspend and restore the use of the senses and the exercise of the mind. They move our senses from within, and mystic voices break the silence and echo through the unsearchable depths of our being. They shut up the windows of the spirit and darken all the mental horizon, and then great thoughts are written in flaming characters which flash through the gloom, vividly as lightnings gleam in the midnight sky. They withdraw the veil that conceals the interior world, and living men, entranced like the Revelator, are borne away in the spirit to scenes of unclouded splendor and supernal magnificence. They influence the elements and hold in subjection the laws of physical nature as mortals have never done. That these phenomena immeasurably transcend the utmost power of all material forces is self-evident to the humblest capacity, and that they do not depend on the unassisted action of minds in the body, is a truth, which, in my judgement, is suscep-

ceptible of the clearest demonstration. I shall do what my limited time, space and abilities will allow, to place this point beyond reasonable controversy.

I will now invite your attention to a cardinal fact which careless observers overlook, notwithstanding its profound importance. It is well known that, the agents employed in the manifestations are accustomed to give the same general account of themselves wherever the phenomenal exhibitions occur. Invariably, so far as my knowledge extends, they claim to be *Spirits*, and utterly refuse to acknowledge any other name or character. This I must regard as a most significant fact. The accounts they give of their conditions in the other life, and their designs in visiting our sphere, appear to be modified, in some instances, by the personal peculiarities of the media, and the preconceived opinions and prejudices of the persons in whose presence the phenomena transpire. But on the one most essential point there exists a universal concurrence in the testimony of the invisible powers. When Dr. Taylor wrote, under the impression that his arm was moved by "detached vitalized electricity," the power itself claimed to be spiritual. Our friend of the *Tribune*, who is not entirely satisfied whether it is mesmerism, clairvoyance, delusion, spirits or all of these combined, yet receives the unqualified assurance that the unseen actors are veritable spirits and nothing else. When Dr. Richmond goes to investigate, believing the agency to be od-force, psychology, deception, electricity, magnetism, vacuum, nervous irritability, hysteria, insanity, or some other principle of his faith and philosophy not now remembered, I desire you to notice that the mysterious visitants still affirm that they are spirits. Send the priest of the parish who knows—of course he knows—that it is all Witchcraft and the Devil, and the invisible presence at once comes forward and ventures to confront even the parson, by preferring the same claims as before. A thousand newspaper editors, who are sure it is all jugglery, are powerless to extort any such confession from the actors behind the screen. And is not this singular pertinacity wholly irreconcilable with the hypothesis that ascribes the responses to embodied minds?

The fact just stated is of fundamental import, and must be admitted to have an intimate bearing on the present issue. It is manifestly adverse to all the speculations of Materialism and stamps as legitimate the claims of the Manifestations to a Spiritual origin. That the facts everywhere disclose the diversified operations of mind, is apparent to all observers, and this truth may be no less conspicuous in ignorant and false communications, than in those of an intelligent and reliable character. The controlling power is obviously homogenous with that which determines our own thought and volition. It perceives and remembers; it approves or disapproves; it reasons and understands; it exercises faith, hope and charity, and expresses sympathy, joy and devotion. No rational man who has devoted a single hour to the investigation, under favorable circumstances, will deny this, or attempt to resist the conviction that the whole affair, in its genuine phenomenal aspects, bears this striking resemblance to the operations of mind as illustrated in our own experience. And yet, it is abundantly evident that the intelligence is not in, or of, ourselves. Among the reasons which warrant this inference I have only space to note the following:

1. In numerous instances the disclosures transcend the utmost capacity of our minds and the present limit of all merely human attainments. Many interesting facts are communicated, before unknown, and particular events are announced previous to their occurrence.

2. The mental power as exhibited in the Spiritual phenomena is, in many veritable cases, independent of, and opposed to, the action of our own minds. This is evident from the fact that the results are often at war with our earnest thought and intense desire. The invisible intelligence not unfrequently disputes our deepest convictions, it subverts the strongest will, and subjects many persons to a severe discipline that mortifies their pride, and perhaps openly rebukes their evil passions and unrighteous deeds.

3. It acts on unorganized matter mysteriously and powerfully. The mind in its earthly relations can not produce so much as the feeblest semblance of these marvelous effects, and I hazard nothing in saying that, it yet remains for the unassisted human will to furnish the first illustration of such a power in the whole history of the world.

But I desire to enforce in a still more emphatic manner the only conclusion, respecting the origin of the phenomena, that is at all compatible with the fact that the unseen actors, everywhere and on all occasions, claim to be spirits. This fact, if I do not over-estimate its importance, must preclude the acceptance of even the most plausible earthly theory. If the so-called Spiritual Manifestations are, in all cases, the offspring of embodied minds, it is but reasonable to infer that they represent the ideas entertained by such minds. When we speak or write, we are accustomed to express our own views and not those of another, and should the mind adopt any other mode of communication, the instrumentalities employed would doubtless yield to its action and become the exponents of its living thought. If the medium were the source of the intelligence, or if the responses were delivered by some member of the circle, they would not only be limited by the knowledge of that person, but would precisely conform to his idea. Now the genuine facts of the Manifestations—and we shall aim to treat of no other in the present series—do not exhibit this conformity, as I will prove by reference to specific examples whenever the evidence shall be demanded. At present I need not occupy my limited space and the reader's attention, by a citation of particular cases, when no candid and intelligent man will venture to dispute the position. If the intermediate agent, employed in the production of the Spiritual phenomena, were fit to the direction of minds in the body, it would render such an account of its name and nature, in the different circles, as would best accord with the preconceived ideas of the company. It is impossible to disguise this fact for a moment. Either the combined mental force of the circle, the will of the medium, or some positive intellect present, would determine the result in every instance. If the controlling mind entertained the idea that the phenomena were merely electrical vibrations, resulting from human volition or some incidental circumstance, the peculiar claims of the mysterious power would correspond to these impressions. If the people believed it to be all jugglery, the agent would so decide; and in all cases it would express the internal conviction, or obey the executive function, of the mind. But instead of this easy conformity to the predominant idea, it persists in telling the same story on all occasions. I insist that this fact constitutes a sufficient refutation of the hypothesis that ascribes the veritable Manifestations to the action of embodied minds, and I ask for it that deliberate regard which its profound significance demands.

Having occupied the space allotted to this letter, I will now briefly conclude. In my next I shall endeavor to commence a classification of the Spiritual phenomena. In attempting to sustain the position that departed spirits do hold intercourse with men on earth, I am supported by the experience of many noble and gifted minds, in all ages, and, in a most essential sense, by the common faith of the world.

Earnestly desiring that the truth may be honored, by a candid hearing and a practical conformity to its requirements, I remain,

Yours fraternally,

S. B. BRITAN.

DEATH OF MARTIN LANGDON.

The City papers of last Saturday announced the death of Martin Langdon, which occurred on Friday, 7th inst., at the Bellevue Hospital. The immediate cause of Mr. Langdon's death was a wound in the throat, inflicted by himself while in a deranged state of mind, together with exhaustion arising from previous mental and nervous excitement.

Several of the secular journals have been guilty of the gross injustice of charging the fatal tragedy, to the account of Spiritualism, when it is perfectly well known that he has been, more or less of the time for many years, incapable of taking care of himself, on account of his irregular habits and the disordered state of his mind. It is not denied that he believed in spirits. But what has this fact to do with the subject before us? Good and bad men have believed the same in all ages. The Patriarchs, Prophets, Christ, and the Apostles, all believed in spirits, and if we may be allowed to accept their testimony, they were cognizant of the absolute presence of spirits, and their constant influence in human affairs. Were they therefore responsible for all the consequences of demoniacal possession, for the spurious and disorderly manifestations, exhibited by "false Christs and false prophets," who "deceived many," hardly excepting "the very elect;" and are they justly chargeable with the suicide of Judas?

It is alleged that Mr. Langdon read the *SPIRITUAL TELEGRAPH*; and what of this? Did he ever read the *New-York Herald, Express, and Times*? If he did, why not attempt to identify those journals with the melancholy event? The *TELEGRAPH* has been in existence only eight months while poor Langdon has been unfortunately constituted all his life, and deranged at irregular periods for many years. We may have occasion to refer to this subject again. For the present we invite the attention of the reader to the following communications, which appeared in the *Tribune* of Monday last. Mr. Baner, it will be perceived, has been intimately acquainted with the deceased, and the well known candor and intelligence of Mr. B., demand for his testimony the fullest confidence.

STATEMENT OF FACTS.

To the Editor of the *N. Y. Tribune*:

In the City papers of this morning and evening I observe a report of a Coroner's Inquest on the body of Martin Langdon, which is calculated to make a very erroneous impression on the minds of those unacquainted with this person.

As I have known him nearly ten years, perhaps a brief statement of a few facts in his history and character may subserve the cause of truth. During a large part of the time with which I have been acquainted with Martin Langdon, he was at work in my office as a journeyman printer; and I but utter what is well known to many printers in the City—who have many times saved him from starvation by their charity—when I say that his insanity and his inclination to commit suicide date many years further back than the beginning of the alleged "Spiritual Manifestations," of which we hear so much in connection with this affair. Indeed, I can say, in truth, that a more unfortunately organized human being, mentally and physically, I have never met with. Allow me to state one or two facts to illustrate this assertion.

At the time of the Astor-place riot in this City, he was so incensed against the Mayor for having ordered the military to fire upon the mob, that it was with the greatest difficulty that myself and others interested in him could prevent his proceeding, with gun in hand, to the house of his Honor, and attempting to shoot him dead. Frequently, after the first excitement wore off, he would threaten to take the life of the Mayor, and I believe the perpetration of that outrage was a favorite enterprise of his to the day of his death.

Again: an insignificant difficulty arose between him and my partner, Barclay J. Burns, now of California, during which he told me—while his eyes bespoke the sincerity of his determination—that he would kill himself; that he would not live to be oppressed, to be made a slave of, &c., &c. I succeeded, however, by soothing words and kindness, spending a large portion of the night with him, in preventing him from doing it.

To all who have known him, such things as these seem but natural to the man. Threats of suicide and murder, occasional intoxication and general disorder, were the distinguishing traits in the man's character, and rendered him, all in all, a most sore affliction to his friends. He had occasional lucid intervals, during which a disjointed sort of wisdom would fall from him; but my intercourse with him, extending, as I have said before, through about ten years, has left upon my mind the conviction that whether there had ever been "spiritual manifestations" or not or whether he had ever been promised that he should become a "seeing medium" or not, he would at some time, in some crazy spasm, have put an end to his life by suicide. I saw him but a short time before he cut his throat, and quite frequently during the "ten months" spoken of in Mrs. Langdon's affidavit, and I assert positively that I have known him quite as insane

forty times before "spiritual manifestations" were heard of, as he was at any of these times. I was not at all surprised that he killed himself, and should not have been had he killed himself ten years ago.

One word in regard to that inquest. Will you allow me to ask the Coroner who presided over that solemn investigation, why he did not call to the stand some one or more of the half dozen intelligent and respectable physicians who have, for many years, contributed by their art and their purse in keeping this man alive? Why did he not call some one who would be likely to know something about the man and his circumstances? Mrs. Langdon could have furnished him with the names of several men who could have contributed many facts having an important bearing upon the causes of his death. I am compelled to think that there has been gross wrong done to a respectable and worthy portion of the community by the method in which this inquest has been held. Very truly,

W. J. BANER.

SATURDAY, JAN. 8, 1853.

THE SPIRITS AND THE GRAND JURY.

To the Editor of the *N. Y. Tribune*:

In this morning's *Tribune* I notice a detailed account of the death, by suicide, of Matthew Langdon, and the verdict of the coroner's jury; also their recommendation that the Grand Jury take means to suppress circles mentioned by the witnesses in that case. Now, from the names attached to that verdict, I have no doubt of their profound legal knowledge, and intelligence upon the subject on which they recommend action. The places named were by no means all the circles which the unfortunate man had attended in this City. Why should the more distinguished men, at whose houses circles have been held, be passed by and the comparatively obscure individuals mentioned as peculiarly obnoxious? What means do they propose the Grand Jury shall take to "suppress" these "circles?" I apprehend that such Juries will need particular instruction on this point, as the invasion of private houses is rather a delicate matter, without some evidence of criminality. The attempt is made in this case, to connect the persons called "mediums" at these circles, nay, the whole circles, with some degree of criminality for the effect of certain phenomena. The testimony of the wife discloses the fact that, about ten months since, the deceased lost a daughter, which affected him very much, and all the testimony shows that this was an inciting cause of monomania behind or beyond the circles. Dr. Elliott says also that the man stated that he had frequently been subject to fits of despondency, (for how long he did not state,) and tempted to take his own life. If the Jury had investigated still further back, they might have discovered an inciting cause to nervous irritability before modern Spiritualism was known.

Such wise Juries do not seem to see where this precedent is leading them. Love has made men and women monomaniacs and suicides. Shall Grand Juries, therefore, "suppress" all meetings of lovers? I am acquainted with a case where a man, from reading the Bible, became impressed with the idea that he had "sinned away the day of grace" and became a raving maniac. Shall Grand Juries be instructed to collect and burn all Bibles? You doubtless remember the case of a woman in Pennsylvania, a few years since, who from a constant attendance on a Protracted Meeting, got the same idea, and for fear her children would do so, killed three of them and then committed suicide. Shall protracted meetings and preaching, therefore, be suppressed? Our Insane Asylum reports *always* have a number put down, as caused by "Religious Excitement," shall Religion, therefore, be abrogated? The study of the sciences, of new inventions, &c., has made many monomaniacs. Shall not our Juries be called upon to "suppress" all the sciences, or whatever is the cause of insanity, or, as in this case, monomania? If I mistake not, this is not the first exhibition of that peculiar organization in the deceased, that becomes unbalanced at the least excitement.

In regard to the phenomena called "Spiritual," I am well satisfied that many of the grotesque gesticulations, mutterings and ridiculous movements which are claimed as spiritual, are no more such than they are the effects of the wind that blows. They are, many times, the effect of a self-biology, often running to fanaticism, ranting and monomania, from which the true spiritualist turns with disgust and regret. But these things are *always* exhibited by persons who have been tending to fanaticism and generally have previously, in some degree, been religious monomaniacs.

The writer of this has been in the constant habit of meeting "circles" and reading papers not only for ten months, but for five years, and while he has no idea of going up to reach the sublime fog of the *Mountain Cove Journal*, he does not expect to descend to the Coroner's Jury, or Grand Jury, for protection against that fanaticism which is the constant attendant of certain temperaments and organizations.

E. W. C.

Since writing the above, I have received satisfactory evidence that the unfortunate man, above noticed, had, for many years, been subject to exhibitions of monomania, and that he himself declared he had been an inmate of the Alms-House. It seems to have been hereditary with him. So much for the cause of insanity.

NEW-YORK, JAN. 8, 1853.

We have known the deceased Langdon (his Christian name was not Matthew but Martin) for more than twenty years. He was an honest, moral man, but unfortunately organized, always in want, and had been subject to fits of despondency from his youth. He was undoubtedly insane when he laid hands upon himself. We understand that he was a Millerite some years ago, and we have long regarded him as predisposed to spiritual excitement of any kind. [Ed. *Tribune*.]

Lectures on Spiritualism.

The second lecture of Mr. Fishbough's course, will be delivered next Monday evening, at half-past seven o'clock, at Friendship Hall, No. 140 West Sixteenth-street, between Seventh and Eighth-avs. Subject: "Spiritual Manifestations from the time of Cotton Mather down to the present day." Admittance FREE, and a collection taken.

LETTER FROM SOUTHOLED.

FRIEND BRITTON: For many months I have been investigating the phenomena of the day, as time and circumstances favored. I have witnessed enough to satisfy any mind, that neither "knee-ology," nor "toe-ology" has anything to do with the mystery—and if it is all to be attributed to Dr. Richmond's *ad-force*, then all I have to say is, it is the most singularly *odd* force with which I have ever been acquainted. By the way, it appears to me that the Doctor's theory bears quite as hard against the Bible as against modern manifestations. I admire the Doctor's independence, and think he must be, in the true sense of the term, a pretty *clever fellow*, and one with whom I should like to associate, but his theory, (the Lord help us!) if that be true, where are we? We must begin *de novo*—no evidence yet, since poor old Adam led a solitary life in the Garden of Eden, or somewhere else, of any such thing as spirit, inspiration, revelation or miracle—*od-force* enabled Jesus to walk upon the sea, and even to keep poor Peter from sinking—*od-force*, I suppose, moved the stone from the sepulcher, and *ritualized* electricity, or some other imponderable essence, nearly related, enabled the Prophets to write some of the most sublime sentiments ever conceived, and predict truthfully events centuries in advance. Well, let the Doctor go ahead! truth is *truth* for all that; and the question, "What is truth?" should be well canvassed, well tested, for the harder you rub it, like gold, the brighter it shines.

But, friend B., I sat down merely to say that even in this oriental town, on Long Island, we are favored with manifestations now and then, that to me and a few others, are quite remarkable, to say the least. There are several mediums here, more or less developed, but among the best we have, may be reckoned Mr. Daniel Corwin, and his wife Mary, who, though favored with but a limited education, are nevertheless very modest and unassuming, and for *real merit* and *true respectability*, may be said to take a high rank in the community in which they live, or that portion of the community at least, who are capable of appreciating merit, in contradistinction from fortuitous circumstances. From these two mediums have emanated communications, containing thoughts clothed in a beauty of expression, which they neither claim for themselves, nor their friends for them. The following communication was written by Mrs. Corwin from impression, *verbatim et literatim*. I believe I am not insane, friend B., nor do I believe every spirit, but I am disposed to "try the spirits" by the aid of that reason with which I have been favored. I know of no other way to investigate any subject. The subject of Modern Manifestations, has assumed an attitude which is neither to be laughed nor frowned down—learned quackery, interested demagoguism and bigoted sectarianism may croak, and their voices may be as numerous as the frogs of Egypt, still, *Truth* is mighty and will prevail.

SOUTHOLED, Jan. 4, 1853.

Oh! that man would listen to the inward voice of the soul, the spiritual monitor which speaks in language too plain to be misunderstood when listened to. Could man but burst asunder the chains that bind his spirit down—divest himself of that false reverence of creeds, which has been inbred in his very nature from infancy; if he could break from this binding influence and let the imprisoned soul go free, it would be like the liberation of a captive bird; at every flit of its happy wings, it would gather fresh impetus for its onward course.

Oh! let the fresh out-bursts of the pent up soul, be gratified. The kingdom of God cometh not with observation; neither shall they say, Lo! here, or Lo! there; for behold, the kingdom of God is within you. Yes, entombed upon the inner being lie dormant and buried, a semblance of that divine wisdom, love and harmony, which is shadowed forth and displayed in nature's inspiring revelations.

The man whose mental and spiritual capacities are open to the teachings of nature, gathers knowledge even from the little flower, one of nature's messengers. From its eloquent, though mute appeal his soul responds to its silent teaching. He sees there, the wisdom and harmony of his Father displayed. He takes it as a pure gem from earth's bosom, fresh from the hand of his Maker; it has blossomed beneath the genial rays of the sun and reviving showers—hath received the distilled dews of heaven into its bosom, and its odor makes balmy the breath of morn; and he learns this lesson—if he had lived temperately in all things, and let the soul go free and unshackled, to meet the kindred affinities that attract, and endeavor to draw it forth, (like the flower) it would have unfolded in its beauty, and drank inspiration as from a fountain.

Arouse then, oh man, thy latent energies! and as the flower struggles with the grossest particles of earth, to meet the more refined elements it is greeted with, the hopeful and invigorating smiles of nature, so, the man, who struggles to free himself from bondage, is aided by spirit friends who are ever ready to cheer the depressed, to strengthen the weak, and to raise up the bowed down—cheer up and listen to the spirits' call.

Another Convert to Immortality.

SYRACUSE, Dec. 27, 1852.

C. PARTRIDGE: I like the TELEGRAPH, and the plan on which it is conducted.

Dr. Richmond has disappointed me by the manner in which he has conducted the discussion with Mr. Britton. I hope the Doctor will pardon me, but really, when I have read his letters I have always been reminded of the problem given me to work out when a school-boy—"If a jack-knife cost two and sixpence, how much will a bag of wool weigh?" There seems to

me to be just as near a relation between his facts and his inferences, as there is between the two parts of the above problem. I was once a Materialist; and oh how dark the prospect before me! Thank God the light of spiritual truth has dissipated this darkness, and my feet have been taken from a horrible pit and miry clay, and placed upon a rock.

May the true light from the Spirit-world shine brighter and brighter till the mists and fogs of error and superstition are all dissipated.

Fraternally yours, H. J.

We publish the above because it contains another emphatic testimony that, the present spiritual revelations are establishing men on the solid basis of a rational faith. We are assured that Dr. Richmond's good nature will prompt him to pardon the allusion to himself. We are not insensible to the danger of circulating edge tools, but have concluded that *this old jack-knife went out much*.

"R. B. P." of Hartford, Conn., writes us that the *cavilers*, in that city, boldly assert that the communication signed R. P. Wilson, and published in No. 35 of the SPIRITUAL TELEGRAPH, must be a *fabriation*, for the reason, as they allege, that "no such place as River Styx is known to exist THIS SIDE OF PLUTO'S EMPIRE." We are happy to inform our correspondent that River Styx is located in Medina county, Ohio, but as the *aforesaid dominion may not be so far removed from Hartford*, as the State of Ohio, it is quite possible that the *cavilers* are substantially correct.

Mysterious Disappearance.

Information is desired respecting the death, or whereabouts, of Mr. Ira Hall—or Ira D. Hall, a man about forty years of age, said to have been from the State of Massachusetts, near the Connecticut line, where he had been employed as a stage driver in both States. Said Hall lived some two years in the vicinity of Dover, Lawrence, Co., Mich., and disappeared very mysteriously, some six years since. Mr. Hall's reputation was above reproach during his stay in Michigan. Information may be given at the Telegraph office, or addressed to Mr. J. W. Reynolds, Adrian, Lawrence Co. Michigan.

AN HONORABLE MEDIUM.

The following communication is from an influential member of the United States Congress.

On Sunday morning, December 12th, 1852, while listening to some beautiful poetic sentiments which were being sung, accompanied by music played upon the piano, my father and sister, who have been thirty years in the Spirit-world, attracted by the sentiments and music, which were very spiritual, suddenly magnetized me, and I went into the clairvoyant state, the most exalted and perfect I have yet experienced. For some time, sensations of indescribable pleasure thrilled every fiber of my magnetized frame, and my clairvoyant spirit seemed to melt as it were into an ocean of joyful gladness and repose. The darkling shadows of earth receded and rolled away, like vapors before the glories of the rising sun.

On pinions of down, culled gently from beneath cherubs' wings, my befitting soul rose to the Fifth Sphere of departed spirits, and stood as it were upon the plane of that exalted condition of immortality whose vast, immeasurable, and illimitable extent spreads far, far beyond the ken of spirit-vision. I saw in that blessed region of "endless day," the countless multitude of spirits, "which no man could number," who have passed from Earth, through the intermediate spheres, into that sphere. All were robed in drapery of spotless white, long and flowing, which seemed wrought with tissue of clearest, brightest sunlight; and around each spirit's head glittered transparent wreaths of blended stars.

They appeared, in aspect and expression, the very impersonation of Love; and, while transports of delight and joy played upon their radiant countenances, all were in waving, circling, ceaseless endless motion; moving in pairs, two and two, their faces always turned toward each other in responses—spirit answering spirit, through the accordant affinities which had attracted and united them in couples—and smile answering smile, and joy vibrating to joy, in unceasing and ever-increasing harmony. Every emotion of each spirit, as they moved over the sun-lit plane of their sphere, basking in the effulgence of God's eternal love, seemed to utter and send forth, as if from ten thousand times ten thousand golden harps, softest, sweetest music, whose notes of harmonious melody rose on my spiritual ear, and swelled and rolled in ceaseless choruses, and died away in endless symphonies in the far distance of the boundless plane. Love seemed the very essence of every spirit's being; and the atmosphere in which they moved seemed composed and constituted of the elements of Love, inspiring boundless and never-ceasing harmony and concord. To love each other and respond and reflect it back, each to each, in never-ending smiles, seemed to occupy and engage all whom I saw.

One approached me and said, or impressed me as follows: "This is the Fifth Sphere of the Spirit-world, and this is our condition as you see it, and these are the pleasures and joys of disembodied immortality. Oh! who would not share our blest abode? Oh! who would not share our triumph and our future hope? 'Tis ours to see from a world convulsed this new creation rising, and to hear a voice louder than all the clariens of earth—swelling and swelling still in lengthened notes its all awakening call—the trump of Spiritual Jubilee! When Truth, borne by us to Earth's benighted mortals, shall set them FREE; and unobstructed intercourse between us and them, through mediums unnumbered, in every land and clime, shall restore lost Eden to all the sons and daughters of Adam's race! Your mission is to publish *this truth* to men, and to this end we will be with you in your labor of love. illumine your mind, touch your spirit with ethereal and immortal fire, and fill you with all the fulness of the Spirit-world; and through your lips and pen we will discourse of spiritual truth and immortality to men. See to it, that you obey this mission."

At this announcement I passed out of my clairvoyant state, and closed my spiritual vision.

J. G. S.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA [WEEKLY REPORT.]

FRIDAY EVENING, Dec. 25, 1852.

Mr. John Williams, of Cincinnati, Ohio, said he had been in open communion with the Spiritual World for ten months past. He is a medium both for sight and for impression. He has many pages written in this way, his mind being moved by no volition of his own. Allusion having been made in the Minutes of the last meeting (which had just been read) to the stone cut out of the mountain, &c., induced him to state an impression that had been given him in reference to the image of Nebuchadnezzar's dream. By request Mr. W. wrote a sketch of it, which is as follows:

The image being in the human form, represents the state of humanity at its fulfilment. Nebuchadnezzar represented the head of gold. He was the King of Babylon, which signifies confusion. This kingdom began in the valley of Shinar, when by artificial means men endeavored to be religious, or to climb to Heaven on an artificial structure, which produced confusion, and which always has produced a confusion of languages, so that men can not understand each other, and are necessarily scattered in affections and positions.

The quality of the state of mankind, which is the head or chief state of subversive society, and of all the beasts of the field, is represented in the image by gold, which signifies affection or appetite, without truth for its guidance. This always produces confusion, and is now prevalent over the whole earth, for such Daniel told the king of confusion and of beasts, it would be. Affections or appetites, not guided by truth, have produced all the forms of artificial worship from the building of the tower of Babel to the present time.

All general principles of society have their especial representatives in the states of society, although they are by no means confined to the bounds of those representatives. As, for instance, this confusion, this head of gold, this Nebuchadnezzar, is now most especially represented by the Pagan system, although the Christian is not without its good share of it, &c.

The breast and arms being of silver, signifies, truth to guide, without affection to give a proper quality. This never was a prevailing principle. This kingdom was not prophesied of as becoming great, so we find the state of society has never been overstocked with truth, as it has been with affections and desires of doing something. That quality was, and still is, especially represented by the Jewish dispensation. The Jewish nation always had more truth than it put to a good use, or more truth than appetite or affection for good. It never was and never will be a great nation, comparatively, but it has decreased, as all men will decrease in quality and usefulness, who do not possess affections of usefulness to put what truth they know to good account. The Jews still exist as representatives of that quality of society. Their distinctive quality will be annihilated with the destruction of the image.

The parts of the image composed of brass, have reference to the sexual or conjugal principle, and in the image to the same desecrated. It is, in its desecrated state, a mixture of low natural affections, signified by copper, and of low truths, signified by zinc or tin. Copper is of the gold class of metals, and zinc or tin, of the silver class. These mixed together form an amalgam called brass. Such is the quality of marriages in general now, and such is also especially represented among Mahometans, whose mixed (brass) religion is like the desecrated state of marriage in our day. It has been and still is a great nation, as Daniel prophesied of the brass principle of the image.

The legs (supports of the image) were of iron. This here, represent the infallibility or self-conceited principle, that at this day supports most, if not all men and societies of men, in their upright position, as the legs of iron kept the image from falling prostrate. This principle has its strongest type or representative in the Catholic Church, by which the present structure of society is borne up more than by any other.

The feet, which had iron in them from the iron root or strength, represents the derivations from the Church. This is represented most especially by Protestantism, each sect of which claims infallibility to itself, and as far as it rests there, is strong, from its root, but as far as it mixes the clay of individual independence with the iron, it is weak and disjointed. Although the sects of Protestantism endeavor to mix their iron and clay, infallibility and independence together, and to cement them with the seed of men, the true product or true principles of humanity, where each is from or dependent upon something else, as the seed of men is, they can not make the iron and clay stick together. A true acknowledgement of this true principle, that all are from and inferior to something higher, separates the infallibility principle from the independent principle, and the structure is disjointed and falls to pieces. Such were the feet. The iron kingdom was to be strong and mighty, and to beat and to bruise, which the clay principle has no power to do.

In the days of those kings—that is when society is so subverted, or perverted, as to embody all these bad principles—a stone was foretold that was to be cut from a mountain without hands, not artificially made as were the bricks of which the tower of Babel was built, and which were forbidden in the structure of altars reared to the honor of the living God. This stone was to smite the image, first in the feet and toes, and then to destroy the whole image, and itself to become a mountain and fill the whole earth forever.

As this stone was cut out of a mountain, it represented a lesser from a greater, as a son from his father, a creature from its creator, or as the seed of men from men. As a stone cut out, it signifies acknowledgement of a dependent and derivative state, but as a mere stone it represents faith and its acts. Its proceeding from the mountain to the image shows its intermediate state or character as that of an ambassador or messenger sent from one to another to effect something agreeable to the will of the sender. This principle, or rather system or body of principles, by which the bad condition of humanity represented by the image, is to be destroyed so that the better condition of humanity may take its place, and true faith grow up into a mountain, and fill the whole earth, is the medium principle or body of principles by which all men are to be saved from destruction. Our Lord and Savior Jesus Christ, is the Soul, the Center, and the Life of this system. He is, and ever has been, the stem, the root, the true vine, of which all other mediums are the branches—and thus in him and from him the whole system has its origin. He is rightfully

enough called the only mediator (medium) between God and men.

As he existed on earth, he is the life, soul, and center of all mediums on earth, and in his glorified humanity he is the life, soul, and center of all spiritual mediums, (angels or spirit-messengers,) and his gospel the life, soul, and center of all spiritual manifestations.

The feet and toes of the image are now especially represented by Protestantism, and these, the stone, (the medium system,) was first to strike, so here does that system first begin to destroy the independent and infallibility principles, which never can make one. But eventually the stone will destroy the whole image and fill the earth in its place.

Mr. Williams thinks the low and false communications received subserve the purpose of preventing our natural reliance on spirits as authority—agreeing in this respect with views often expressed in this Conference. He related a case of cure of insanity, by means of a circle of Spiritualists. The person had become insane prior to any knowledge of Spiritualism, and the circle was formed for the specific purpose of promoting a restoration of health.

Dr. Greaves, of Milwaukee, related a similar case, which had transpired in Michigan. He also stated the occurrence of Spiritual lights, produced in his presence during the sitting of a circle in Milwaukee. They appeared to rise from the floor upward, some feet. There were scores of them. Their color was peculiar—many were of a reddish hue. At the same time many other physical manifestations occurred.

Mr. Allen said, on February 5, 1851, at about 8 P. M., as he sat reading aloud to his wife, in the private room, he observed that she presented an uncommon appearance. Her eyes being closed and her features placid. She arose from her chair, turned her back toward him, reached her hand behind as if trying to grasp something. The thought occurred to him that she might be personating some man in quest of a handkerchief. He offered his into her hand. She took it, applied it to her nose and gave a masculine "snort" as is sometimes done by men. After a moment or two she spoke as follows:

"What is the meaning of the word Christ. 'Tis not as is generally supposed the son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale." Here was a brief pause. She resumed, "Take that down to friend H— to put with his other piece that he has got!" Here the utterance was stopped, Mr. A. asked for the name of the person purporting to speak. To which she replied. "I am ELIAS HICKS."

Mr. Williams remarked, that some 25 years ago, he went to Jericho, where he had an interview with Elias Hicks, in which the same sentiments were expressed.

Mr. George Willets, of Rochester, says the manifestations in that city are falling off in elevation and tangibility. They have writing, gesture, and slapping mediums, and many, as he thinks, very foolish transactions are performed, by persons who suppose themselves under spiritual influence. They take hold of hands, and, as he thinks, are often affected more by the magnetism of each other than by spirits. He knows of few things of any value being said or written under these conditions. Many suppose these intangible hysteric exhibitions to be spiritual, but he thinks they are injuriously deluded. He would have Spiritualists on their guard, to discriminate between spiritual facts and mere psychological effects, and all such manifestations and the causes that lead to them should be avoided, and the wretched nonsense they engender should be neutralized as far as possible by the healthy action of calm reason. He knows of two writing mediums, in Rochester, who give evidence of being under spiritual control—one of them writes with her left hand, and backward, so that to be read easily it must be reversed before a mirror—she does this equally well in the dark as in the light. He has had communications through her, which he knows did not originate in her own mind. In this way he has had communications from his father. One fact he is unable to explain. The medium is a poor speller. His father spelled well. Yet, notwithstanding the evidence of its being from his father was undoubted, the spelling would be that of the medium. He also related a remarkable occurrence of spirit-writing, which took place in that city in October, 1847, in the presence of himself and Mr. E. W. Capron, two of the Fox family being the mediums. It was done on the door and wall of a room, under circumstances which could leave room for no mistake as to its spiritual origin. They distinctly heard the letters formed. Those on the door were made by a white substance, and that on the wall was by a black. No traces of either substance could be found in the house, though a minute search was made. Neither would either writing yield to ordinary means of erasure, though in about six weeks it gradually faded away, and without any human aid was wholly obliterated. Mr. W. promised a more circumstantial account of this and many other facts, in writing.

Adjourned.

R. T. HALLOCK, Sec'y.

CORRESPONDENCE.

MR. EDITOR: I send you these pages, which may be presented in your paper if you think worthy. The communications are extracts from long ones, and were written by a medium who does not care to have her name made public; yet I will vouch for their truth. Facts may come to me from time to time, which I shall take pleasure in forwarding to you.

I am yours, L. W. FLETCHER.

September 20.

Oh! it is a glorious revelation which is now being made unto the world. Could mankind only realize it, they would readily engage in it, instead of crying "humbly!" "delusion!" as they now feel bound to do.

The first believers have an important part to perform. They must be firm in the faith, ready to give a reason to every one that asketh, without fear or shame, and always bold in their avowal of belief in the so-called delusion. These manifestations are sent to make man good, not to minister to a morbid curiosity, or craving for something new. Many are pleased with them while they can go and hear the raps, and get answers to their questions, particularly test questions, or get messages of a lofty or uncommon charac-

ter, but when the excitement dies away, and they find they are taught the simple truth as Jesus taught it; "Do unto others as ye would that others should do unto you"—they lose their interest, and say they are not taught anything new, and that the media must write from their own minds. The raps and physical manifestations, they say, can be explained in some other way at a future time. Jesus *did* teach the same truths, and many have been his faithful followers, but the predicted time has now come for the more intimate union between the spiritual and natural world; and mankind have yet to learn that true religion is simple but strict in all its requirements. Love to God and man is the expression, in a few words, of all its exactments; for a pure devoted love will always prompt, and lead man to perform all that God requires of his children while on earth. He is not a hard master. He knows all the weakness and temptations of man, and is ever ready to receive all who come unto him in sincerity and truth.

The following is an extract from a long communication through the same medium:

Let every one realize the unbounded love, and mercy of our Heavenly Father even in the limited sense in which finite and imperfect beings can do it, and what an influence would it exert in regenerating the whole earth! What a glorious effulgence would be shed abroad on the whole face of Nature. Man, wholly engaged in works of love in imitation of his Maker, would radiate from his beaming countenance the glow of divine love, and send forth its cheering influence to every heart that might come within its sphere. Material or physical evils would disappear with the spiritual regeneration, and a new earth be made to blossom with heavenly beauty.

Love! all conquering, powerful Love! Teach thou our hearts to own thy sway—Send down thine influence from above, And change our midnight into day.

When all shall own thy peaceful reign And all its precepts shall obey; Then dire misrule and tyrants' chain No more shall dim the Heavenly ray.

PLEASANT VALLEY, Dec. 20, 1852.

The Continent of America existed four hundred years ago, though at that time it was entirely unknown to the civilized world. Columbus himself did not dream of it; he merely thought to find a new route to Eastern Asia. He did not create, but accidentally discovered America. So it is in science. We do not create, but merely discover new truths. And it is reasonable to suppose that there are mental truths yet to be discovered, that are entirely beyond the present comprehension of mortals. It is *unreasonable to suppose otherwise*. Who can tell what Eternity may unfold. We can not comprehend it, nor the joy of its inhabitants. There, Beauty and Harmony transcend what mortal eyes have ever seen, or ears have ever heard. But many deny future existence, because they have never seen it, or, rather, because they have a certain phrenological development which imparts to its possessor an instinctive tendency to skepticism. To say the least of this unfortunate development, it is a defect both in the head and in the character.

In all ages, some men have denied the existence of disembodied spirits, and even the existence of God; and now that doctrine has its honest advocates, and who can tell how many professed Christians *secretly* believe the cold and cheerless doctrines of the Sadducees. *Thousands, yea millions!* They are Sadducees, not from choice, but from necessity; and when once convinced of better things, they "Rejoice with joy unspeakable and full of glory." But there is another class far more stubborn than the Sadducee. I mean, the *wise, the rich, the proud, and the self-righteous of Earth's children*. Look around you, and on every hand and in every place you behold the proud and haughty Pharisee. He has a gaudy religion, well calculated to satisfy the vanity and partiality of the world. He sneers at every new truth, and ridicules the Reformer as a troublesome innovator. It was precisely so eighteen hundred and twenty years ago. The Pharisee then had his religion. It was popular, and, withal, exceedingly genteel. The doctors and lawyers were all proud of it; and when Jesus taught: the religion of lowly Innocence, they sneered, and the self-wise and the self-righteous said to each other, "This fellow is the carpenter's son. Lo, he teaches the people, without asking authority of the chief priests. Away with him. Crucify him! crucify him!" And the pious Israelites *did* crucify him. And then said Jesus, "Father, forgive them! for they know not what they do." And even now we have our chief priests, and thousands of the self-satisfied who "know not what they do."—Yours, in the great cause of liberty and social equality, GEORGE ROBERTS.

VENICE, SENECA Co., OHIO.

MR. BRITTON: Dear Sir: Being a reader of the SPIRITUAL TELEGRAPH, I find a great many things in it which appear wonderful and strange, and which are attributed to the agency of spirits.

It may be interesting to you, and the readers of your excellent paper, to hear that there are also Spiritual manifestations in this part of Ohio. We have been trying to investigate this matter some time past, and have come to the conclusion that the agency is that of spirits. We converse freely with our departed friends and acquaintances. We commenced by the tipping of the stand, table, and chairs, receiving correct answers to questions asked. They then began writing for us messages of consolation, reproof, and exhortation. Media became developed, believers confirmed. We next became vibrating and drawing media. Some beautiful drawings have been produced by the hand of those who knew nothing of the art. These were done very accurately, without a rule or any other instrument than a pencil. I will give you the name of some of these drawings, as named by the spirits. The "Tree of Knowledge;" "Tree of Life;" "Noah and his family, entering the Ark;" together with groves, monuments, and many other scenes.

We have now speaking and clairvoyant media. The spirit will take a chapter of the Bible, explain it, and preach from it. Others will exhibit themselves as former life. On one occasion a spirit came, purporting to be that of an old acquaintance. We wished to try it, the medium being an entire stranger to her while living. We requested an exhibition of herself in life. The medium soon began to shout and pray, and then to sing, using the same words that the person used while living. Upon my remarking that she sometimes used the German language, the medium began to sing and speak in German. The ministers of the gospel contented earnestly against us, and try to put a stop to these manifestations; notwithstanding, some of them are now turning in with us.

Yours, respectfully,

SUSANNAH DICKSON.

Dec. 19, 1852.

Miscellaneous Department.

Somnambulism—Education of Children.

To those who have witnessed the phenomena of clairvoyance, it is a subject of high and absorbing interest. We risk nothing in asserting that no other condition of a human being throws such a clear and glorious light upon the nature and capacities of the soul, or presents it in such close alliance with angelic natures. If spiritual teachers could be induced to avail themselves of the light to be derived from this source, how much more rational and effective would be their teachings in relation to the destiny of that spirit which is the great subject of their teaching, but about which, many of them know and seem to care to know, so little. What they dimly conjecture and speculate upon—the expansive powers of the immortal spirit, clairvoyance might place before them in its living, glorious reality. In order to guide and educate the child in the best manner, it is deemed necessary to understand the nature and capacities of a child. To guide and instruct adults, no less a qualification ought to be required. The following article was recently written in this city. In the state of spontaneous somnambulism or trance. The circumstances of its production are as follows:

It was found in the morning, in the somnambulist's hand writing. It was not written before retiring to bed and to sleep. The somnambulist has no consciousness of having any agency in it, and no recollection of ever having seen, heard, or thought of its contents. It must have been written in the dark, for the candle of about an inch in length, which was blown out on retiring, was of the same length in the morning. It was written on a cold night, by a slow writer, without a fire. The temperature was such that it would seem impossible for one to have sat in a fireless room in the natural state, for a sufficient length of time to have written it. The only consciousness in the matter is, that on waking at the usual hour in the morning, there was a feeling of fatigue and want of sleep which induced the writer to sleep an hour or two later than usual.

The following are some of the queries respecting it: It has been suspected that it was borrowed—one has thought from Beecher, though he was not able to lay his finger on it. But it is certain that none of Beecher's writings were ever in the possession of the writer, nor has the writer the least recollection of ever having read a line of that author. If borrowed from him or any one else, how was it obtained? We know that Davis, in his state of trance has a knowledge of what is contained in the works of writers of all ages, and frequently quotes from them though he never read or ever heard of one of them. If borrowed, the means of obtaining it are as wonderful as any phenomenon alleged of the clairvoyant state. How were the ideas suggested to the mind in the somnambulist state which never entered it during the waking state.

The ideas and the language are much above the ideas and language of the writer in the waking state. What proves the possession of accurate vision, though in the dark, is the fact that the lines of the ruled paper are accurately followed, and some words which were first incorrectly spelled, are erased and interlined. It is possible that the writer may have heard it or read it somewhere, that it had entirely passed from the memory, and was revived in the somnambulist state. The following is a copy of this writing—the composition or extract whichever it shall prove to be:

"It were better, far better, that the Atheist and the blasphemer, he who, since the last setting sun has died a pariah, or sunk his soul in sacrilege, should challenge equal political power with the wisest and best, than that the great lesson which heaven, for six thousand years has been teaching the world, should be lost upon it—the lesson that the intellectual and moral nature of man is the one thing precious in the sight of God; and therefore, that unless this nature is enlightened, refined and purified—neither opulence, nor power, nor learning, nor genius, nor domestic sanctity, nor the holiness of God's altar, can be safe until the immortal and god-like capacities of every human being that comes into the world, are deemed more worthy, are watched more tenderly than any other thing. Otherwise, no dynasty of men, no form of government shall stand upon the face of the earth; and the force or fraud that shall seek to uphold them, shall be but as fetters of wax to bind the flame.

"Let those who are jeopardized or lost by fraud or misgovernment: let those who quake with apprehension for the fate of all they hold dear: let those who behold and lament the desecration of all that is holy; let rulers, whose counsels are perplexed and whose laws are violated or evaded: let them all know that whatsoever of ill they feel or fear, is but the just retribution of righteous Heaven for neglected childhood.

"Remember, then, the child whose voice first lisps to-day, before that voice shall whisper treason or thunder sedition at the head of an armed band. Remember the child whose hand has just left its tiny bauble, before that hand shall scatter firebrands and arrows of death. Remember those sporting groups of youths in whose halcyon bosom there sleeps an ocean as yet scarcely ruffled by the passions, but which will soon heave it with tempest strength. Remember that whatever station in life they may fill, these mortals—these immortals are our care. Then should we devote, expend, consecrate ourselves to the holy work of their improvement. Let us pour out light and truth as God pours out rain and sunshine. Let us not seek knowledge as the luxury of a few, but dispense it as the bread of life to all.

"Let us learn how the ignorant may be instructed, the innocent preserved, the vicious reclaimed. Let us call down the Astronomer from the sky, invoke the Geologist from his subterranean explorations; summon, if need be, the mightiest intellects from the council-chamber of the Nation: enter cloistered halls where the Scholastic mutes over his superfluous annotations; dissolve conclaves and synod where subtle polemics are vainly discussing their barren dogmas; collect whatever talent, or erudition, or eloquence, or authority, this broad land can supply, and go forth and teach the people. For, in the name of the living God it must be proclaimed that vice, crime, and misery must be the liberty and violence and chicanery of the law, and superstition and craft the religion, and the self-instructed intolerance of every sensual and unhallowed passion the only happiness of that people who neglect the education of their children."

The following, evidently a continuation of the preceding, was subsequently produced under precisely similar circumstances, by the same person:

"Yet a moment: the child is still before us. May

we not see about it, contending for it, the principles of good and evil—a contest between the angels and the great fiends of society? Come hither statesmen, you who live within a party circle; you who nightly fight some selfish phantom, struggling for power and place, considering men only as tools—the more instruments of your aggrandizement. Come hither in the streets and look on God's image in his childhood. Consider this little man. Are not creatures such as these, the noblest, grandest, best things on earth? Have they not solemn natures? Are they not supremely touched from the hand of Omnipotence? Are they not made for the highest purposes of human life? Came they not into this world to dignify it? There is no spot—no coarse stuff, in the pauper's flesh before you that indicates a lower nature. There is no felon mark upon its now natural formation, indicating the thief in its tiny fingers—no inevitable blasphemy upon its lips. It stands before you a fair unblemished creature, an unspotted, uncreased-for thing, fresh from the hand of God, until you, without an effort, let the great fiends of Society stamp their fiery brands upon it. Shall it, even in its sleeping innocence be made a trading thing by misery and vice—a human being—a living creature borne from the streets, a piece of living merchandise for mingled beggary and crime? Say, what, with its awakened soul, shall it learn—what lessons? The lessons of purity, benevolence, righteousness and love, whereby to pass through life, making an item in the social sum? No! Cunning will be its wisdom, hypocrisy its truth; theft its natural law of self-preservation. To this child, so nurtured, so taught, your whole code of morals, nay, your neglect and wrong is written, in stranger figures than Egyptian hieroglyphics upon its brow. Time passes, and you scourge the creature never taught, for the heinous guilt of knowing naught but ill. The good has been a sealed book to him, and the dunce is punished with the—

"Doubtless there are great statesmen, wizards in bank paper, profound thinkers in cotton and annexation and war, and every turn and variation in markets at home and abroad; but there are statesmen yet to come—statesmen of nobler aim, or more heroic action, teachers of the people, vindicators of the universal brotherhood of man—apostles of the great social truth—dispensers of that knowledge which is the spiritual light of God, that like his material light was made to comfort and bless all men. And unless these men arise, (and it is less than weak, it is sinful to despair of them, for the spirits of noble men that now beautify the spirit-spheres will impress the minds of men to think of their brother men,) then the yearning poor will not be bound upon the very threshold of human life. There is not a child in the public streets or in the African hut—the unconscious victim of neglect left to ripen into the criminal, that is not a reproach to the States, a scandal and a crying shame upon men who study all politics save the politics of the human heart. Clergymen preach distinctions, and so long as they do, so long will vice exist; and so long as they array the minds of men against the free exercise of the mental faculties, so long will ignorance and vice remain, and mankind will continue to despise and abhor each other. And so long as clergymen preach truths and do not practice them; and so long as they fear to preach truth, from the apprehension that they will lose their place in society, so long crime and vice and persecution, and ignorance and misery will exist. Will you not arise to your station and be what the Divine Mind would have you, or will you continue to despise every new idea advanced? Every new idea is like a bud, and its full expression is like the rose."

Singular Discovery of a Murderer.

After the revolution of 1830, M. Duchatel, a young lawyer, left the Sarbonne with several of his friends, and took ship for Algiers, to vent his pent up fury against the Kabyles. He chose the military career for the purpose of enabling him at some distant time to be more fit in perfecting his views at home, and by his gallantry he soon rose to a captaincy. He was, however, so unguarded in his expressions in regard to the Orleans family, that his words even reached the ears of Marshal Engaoud, and from that moment all hopes of further advancement might be considered as cut off. Less deserving officers were advanced instead of himself, though in every attack upon the savage Kabyles he was the first to charge upon them, and the soldiers regarded him as the best soldier of the army. In all the regiment, however, he had but one man whom he considered his friend, and who had once saved his life. It was Jerome Chabert, a common serjeant.

In 1846, when a demand for preferment on the part of Duchatel had once more met with a flat refusal by the Marshal, he resigned his commission; and Chabert, who could not bear to be separated from his friend, did the same. They embarked for France, and reached Nancy, where Duchatel took to his practice again that by his earnings he might secure a tranquil living for his old companion in arms. He claimed a pension for Chabert, but the Government refused it, and fearing that circumstances might prevent him from remaining for life the patron of the old soldier, he purchased the good will of a little wine-shop in the village of Lacroix for him, where Chabert soon did a good business.

In 1849 the application to the Government in behalf of Chabert was renewed, and he received at last an appointment as keeper of the forest at Lacroix, and soon afterward the old soldier, by way of gladdening his last days, took unto his bosom a young and beautiful girl, named Catherine Brunet. She brought him no money, nor indeed was this an object to Chabert, for as hostess of the wine-shop she made plenty of it, while he went on his official pursuits. This union seemed to be a happy one, and many a villager envied Chabert the possession of so pretty and so good a wife.

Legal matters frequently obliged M. Duchatel to travel between Nancy and Verdun, on which occasions he generally stopped for the night at Chabert's. These were holidays for the old soldier; their former battles were fought over again, and every circumstance in the military life of the Captain was touched upon.

In the month of May last, Duchatel again undertook a journey to Verdun, whence he had not been for some time before. He called at Chabert's house, and entering the bar-room he met a man whose repulsive countenance caused him to scrutinize him with the greatest attention. He was about to ask for Chabert, when the young wife entered the room, and upon his question, told him that Chabert had gone to the chase, and would be very sorry not to meet his Captain.

"But will he be sure to return to-night?" asked the Captain. "I am not in a hurry." "Why," answered the wife, "it is just possible that he may, though I do not believe it, for he is gone on a bear hunt, and intended to stay away three or four days."

The woman then asked if M. Duchatel meant to stay all night, and being answered in the affirmative, she ordered the vicious-looking customer to look after the horse, while she herself hastened to prepare a dinner for the honored guest. She showed no concern whatever, and talked to her guest till nine o'clock in the evening, at which hour he went to bed, as he had to travel early in the morning.

Duchatel sought to get asleep, but thoughts of the most exciting kind crossed his mind. The features of Catherine had seemed to him much altered since his last visit, and the countenance of the man who had acted as hostler had filled him with such repugnance that he could not help but feel the greatest distrust against him. It struck twelve o'clock, and still he lay awake, utterly unable to settle himself down to sleep. At last drowsiness overpowered him. He dreamed that the door of his bedroom opened, and that his old comrade Chabert strode toward him.

"I come, because my murderess conjured me to do so," he said, "and because I must see you once more. Catherine has misled your comrade in arms. I am no longer one of the living; I have fallen a victim to vitiated passions. I discovered a criminal intercourse between Catherine and my servant Pierre, and in order to avoid the consequences of their acts, they murdered me. They have hid my corpse in the stable where the stones are newly laid in."

Duchatel awoke. The phantom had disappeared. Leaping out of bed he sprang toward the door, but it was locked. No one could have entered the room. M. Duchatel struck a light, took a piece of paper, and while the words were yet fresh in his memory, he wrote them down. He then lay down again and slept till next morning, when he was awake by the loud knocking of his coachman.

While he pursued his road, he laughed heartily at the queer dreams, thinking it to be the result of an overloaded stomach. He went to Verdun, arranged his business there, and on his return stopped again at the house of his old friend. As he entered the bar-room, Catherine appeared still more altered than when he had seen her last. After a momentary silence, she said to him, that Chabert had again gone to the forest, where he had forgot a bear that he had killed, and would bring it to the market of Bar le Due. She added, that Chabert would indeed be sorry at thus losing the opportunity twice running of seeing his old friend.

The suspicion, which since the night of the dream had insensibly fastened itself upon the mind of Duchatel, broke forth again with renewed violence. He laid down to sleep, much more excited still than he had been the first time. Scarcely had he fallen asleep, when the same apparition stood before him, again repeating the same words, and adding to it the prayer of revenge. He awoke, and determined not to sleep any more—he sat on a chair and awaited the dawn of day.

He braved the danger of being taken for a fool or a madman, and went to inform the authorities of what he had dreamed. The public prosecutor would not, of course, go into the matter upon so vague a suspicion, but he ordered secret inquiries to be made at Lacroix in regard to the whereabouts of Chabert. Soon he learned that the unfortunate man had actually disappeared in the most mysterious manner, and that his wife believed he had perished in the chase. This statement of hers compared to her expressions to Duchatel looked suspicious enough, and gave rise to a further investigation. At last the place described by M. Duchatel was searched, and on the very spot the body of Chabert, mutilated in the most horrible manner, was found.

The trial of this extraordinary case took place before the assizes of Bar le Due on the 4th of October. We will not attempt to account in any way for the extraordinary dream of Duchatel, suffice it that under oath and in spite of a searching cross-examination, nothing could be elicited that could in any way impair the truth of his first statement.

The finding of the body, with the unequivocal traces of the foul deed, together with the varying accounts of the supposed murderess and her paramour brought about their conviction, and they were sentenced to death on the 9th of November.—Translated from the French.

Mr. Finney's Lectures.

Mr. Finney, of Ohio, has been lecturing at Union Hall, for two weeks past, delivering four or five lectures each week. He has excited considerable interest, and his audiences have regularly increased, so that the Hall is now too small to hold all who desire to hear.

Mr. Finney claims to speak under the direction of Spirits, and he asserted last evening that he never premeditated what he said, that he was not liberally educated, and that he had read but very little. He also said that he never spoke in public till about six months since; and that he was forced from the carpenter's bench (he being then a journeyman joiner), to take the stand before the public, by spiritual influences. Sometimes his subject is foreshadowed, and he announces it; but what he says is as fresh to him when he speaks it, as it is to his audience. He sometimes uses Hebrew, Latin, and Chinese expressions, though he says he never studied either of those languages, and in his ordinary state can neither read, write, nor speak either! Last evening, he spoke of the characteristics of Nations. It was not a religious discourse, but it was a remarkable one in point of historical facts and incidents, and a most beautiful development of the characteristics of the nations of the earth. At the conclusion of the lecture, he asserted or replied to an inquiry, that he had never read the history of those nations, nor had he ever investigated, studied, or learned anything of consequence concerning them. He knew not what he should say till the words were uttered. Had the same lecture been uttered by Thackeray, or Parker, before an Institute, it would have been pronounced a most extraordinary, learned, and brilliant effort.

Mr. Finney, in his lectures, passes high eulogiums upon the character and extraordinary powers of Christ, but denies the Trinity. He believes in a God of great controlling power, but denies a God of special providences or of holiness and vengeance; nor does he believe in the divine inspiration of the bible; he denounces slavery and the slave law, and the use of alcoholic drinks. His discourses manifest much

strength of mind, and often he strikes a vein of surpassing eloquence. His lectures are making an impression upon a considerable portion of the public mind. We state these facts just as they are, that our readers may know of the prominent times "that are going on in Hartford."—Hartford Times.

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TO BE PUBLISHED MONTHLY.

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P. B. BRISTOL, Dansville, Liv. Co., N. Y., Nov. 1852.

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