

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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

Volume I.

NEW-YORK, SATURDAY, FEBRUARY 19, 1853.

Number 42.

Principles of Nature.

CEREBRAL INFLUENCE ON REVELATION.

BY S. B. BRITTON.

We are accustomed to contemplate other natures through the medium of our own; and our impressions of external forms are determined not less by the perfection of the organic structure through which they are perceived, than by the nature of the objects themselves. Our thoughts, whether depending on sensational impressions, a power of mental generation, or an inward communion with more exalted beings, are molded into a likeness of the mind in which they are cast. Thus we think as we are; in other words, "As a man thinketh so is he." From whatever source we derive our ideas, it can not be denied that the structure of the brain and nervous system, and a variety of spiritual, temperamental, and outward conditions, greatly modify all the forms of thought. A thousand images steal from the vast Unknown, and dance before us like pale shadows in dimly-lighted halls, and then glide noiselessly away, we know not whither, and these, in the variety of their form and aspect, as much depend on the organic medium through which they are discerned, as on the objective reality. We disclose our own internal qualities rather than the specific attributes of things we attempt to describe or unfold. We may fail to make a revelation of the truth, as it relates to the objects which impress either the physical or spiritual sense; their shadows may be imperfectly defined before the outward vision, or otherwise fall obscurely on the soul, but in our effort to transfer them, we necessarily, though perhaps unconsciously, reveal ourselves.

In all ages, revelations from the Spiritual World have been essentially modified by the physical and mental characteristics of the persons through whom they have been given to mankind. In the process of influx, the elements of two minds are blended, and the revelation is the result of their mingled action. Sometimes this infusion is labored and difficult, and the spiritual influence is only perceptible in a slight abnormal quickening of the human faculties. Again the thought is directly inspired, but is left to be invested by the mind of the medium, from which it takes not only its coloring and clothing, but its specific form. Rarely does the spirit *en rapport* exercise such unlimited psychological control as to admit of embodying the thought in language of its own selection. As, therefore, the language of Revelation is, chiefly, of earthly origin, or human dictation—only the spirit, or truth, it contains being inspired—it follows that a rigid adherence to the letter of Revelation is not only unwise, but subversive, in a high degree, of its spiritual claims, while it is most emphatically condemned in the New Testament.

It is alleged that the modern revelations have no well grounded claims to a spiritual origin, inasmuch as they bear a close resemblance to the minds of the media. That this correspondence is often clearly discernible, is a fact which we have no inclination to disguise; but this alone is by no means sufficient to invalidate the peculiar claims of these communications, since the human mind, of necessity, stamps its image and superscription on the truth of which itself is the vehicle. The inspired idea may be heavenly in its nature and origin, but, to reach the dull ears of sensual men, it must be molded into the forms of human thought, and find utterance in the imperfect speech of mortals. The Divine light is ineffably glorious, but the rays from the Spiritual Sun are often obscured, or intercepted by dark clouds, and grotesque shapes come near

and mirror themselves in the soul. The living waters, issuing from beneath the Eternal Throne, are clear as crystal, but they flow down to us through earthly channels, and this contact with gross elements may render the streams impure. Thus, however infallible the immortal thought may be, in itself considered, infallibility does not attach to the instruments and modes of its expression.

When the soul sustains intimate relations to more exalted natures, and is directly informed by an infusion of ideas, the spiritual influence usually conjoins itself to, and becomes coöperative with, the predominant elements of the mind. Whatever faculty is most frequently and vigorously exercised, will necessarily determine the specific form of such communications. Thus a revelation, communicated through the medium of the human faculties, will receive its particular shape and coloring from those powers of the individual mind which ordinarily determine his thought and action. Agreeably to this view of the subject, it will appear on examination that the numerous writing, speaking and other media—especially those who write or speak from mental impressions received from some invisible intelligence—exhibit, in a greater or less degree, a conformity to their accustomed modes of thought and style of expression. This is often so striking as to awaken the suspicion in many minds, that the communications originate with the media themselves, and that they are in no way dependent on the influence of spirits. Those who write without volition, or in whom the invisible forces are merely applied to the nervous and muscular systems, may not *pervert*, by any direct action of their own minds, the form of the spiritual idea; but this mode, it appears to us, is not without its disadvantages. If the soul be not simultaneously informed—if no power quickens and inspires its faculties, imparting a Divine impulsion to human thought and endeavor—the whole is merely *mechanical*, and can not particularly aid in the work of man's spiritual development.

But to return. We have already observed that the condition of the media, physical and mental, may greatly modify all revelations from the Spiritual World. In the intercourse of human society, all thought is expressed "after the manner of men." Hence, though angels inspire us, our thoughts are born in the earth, and bear the images of beings like ourselves. Inspiration flows to us through impure channels, and is ultimately in the imperfect language of mortals. That the human mind, while in the body, does influence and, in a measure, determine the external form or verbal imbodiment of the revelations from the other life, is confirmed by numerous examples. When the Imagination predominates, the communications are couched in metaphorical language, and the subject is invested with poetic imagery. When the Rational faculties have the ascendancy, the inspired thought is ultimately in a corresponding form, and is clothed in words that have a logical fitness and propriety. In some instances the Spiritual influence conjoins itself to the Self-love of the medium, and finds expression in the most extravagant pretensions and offensive egotism; while those in whom the religious element is most conspicuous, are constantly moved to acts of devotion.

This blending of the elements of human feeling and thought with the soul's divinely inspired impressions, is forcibly illustrated in all the revelations of the olden time. Not only were the ancient Jews subject to an arbitrary form of government, but their leaders were warlike and revengeful. This spirit characterized the revelations of that period, and hence the *lex talionis*, according to Moses, was the law of

God. In the government of an ignorant and idolatrous people, the Jewish lawgiver was called to act chiefly in a legislative and executive capacity. Accordingly, the inspiration of Moses assumed a *legal* form. He found it necessary to awe a superstitious people into submission, and Sinai was veiled in thick clouds, and smitten with thunder-blasts. With these awful symbols of Jehovah's presence, came the Law!

DAVID was gifted above all the Hebrews as a poet and a musician. He was a lover of Nature, and possessed a lively appreciation of beauty and harmony. The silence of the mountain and grove; the sublimity of the visible heavens, and the glory of Zion, inspired his soul with devout meditation and solemn praise. David was a poet, and through him the spirit of Inspiration found expression in Orphic hymns which, to this day, constitute a part of the devotional exercises in Jewish and Christian temples, and are read by millions in all the languages of the civilized world.

ISAIAH was a remarkable Seer or spiritual clairvoyant. He was actuated by pure desires; and existence, in his mind, was rendered supremely grand and beautiful, by the brilliant hopes and lofty aspirations which peopled the Future with images of glory. These attributes seem to have determined the character of his revelations, which were eloquent prophecies of the great Spiritual Era. Above and beyond the summits of the distant Ages, dawned the light of the new Day. The far-off reign of righteousness was present to the unclouded vision of the Prophet, and earth was transformed into a scene of beauty and a "highway of holiness."

JEREMIAH was amiable in his disposition, but he had not the cheerful and hopeful spirit of Isaiah. He seems to have been given to meditation, and inclined to melancholy. Being highly sympathetic in his nature, he was disposed to mourn over the misfortunes of his countrymen, and on this account he has been called "the weeping prophet." His case illustrates the influence of cerebral conditions on revelation. The inspiration of Jeremiah ultimately itself in the *Lamentations*.

JESUS OF NAZARETH, whose humble life and death were more to humanity than the conquests of a thousand heroes, was preëminent over all in devotion to his ideal of the celestial life. Amid the noise of passion, and the jarring discords of the world, his soul was at peace. A spirit quickened by Divine fire; love that consumes the deepest resentment, and forgiveness which coexists with all human wrong, were conspicuous in the life of Jesus. When the world was faithless and disobedient, he stood alone—sublimely great—in his solemn trust and his immortal fidelity. That hallowed peace of the soul; that deathless love of Humanity, and Godlike forgiveness of offenders, were incarnate in the revelations of Jesus. The Divine law, as disclosed by the great spiritual Teacher, was the law of Love.

Revelation thus takes the form of law, poetry, ethics, etc., and the verbal expression of the inspired thought is made to depend, in a greater or less degree, on a variety of idiosyncratic peculiarities, and the general perfection of earthly media.

[Shekinah.]

The glory of an age is often hidden from itself. Perhaps some word has been spoken in our day which we have not deigned to hear, but which is to grow clearer and louder through all ages. Perhaps some silent thinker among us is at work in his closet, whose name is to fill the earth. Perhaps there sleeps in his cradle some Reformer, who is to move the Church and the world.

CHANNING.

A General Epistle to all who claim the Papal Right of doing other Men's Seeing and Thinking, whether such claimants be Priests or Editors, "Lords Bishops" or "Lords Brethren."

GENTS.: I am the famous Mr. SMITH of whom you must have heard often, and so take it for granted that I need no introduction. I perceive that you are all very sensitive on the subject of Spiritual Manifestations, and that you give over to your friend the devil all those who, regardless of your authority and inspiration, pry into these matters. Now this would do very well, if you had not let the spirits get the start of you; but they have been at work all over the country for two or three years, till there are at least 100,000 good, strong witnesses, (of whom I, unhappily, am one,) and what is to be done with them? How undo the past? Shall we all turn liars, and assert, at this late day, that all we have hitherto said on the subject was false? This is evidently your wish; but I fear you greatly overrate both our complaisance and cowardice, when you attempt to either coax or coerce us into such a measure. If you, yourselves, always require some motive for violating the truth, can you expect men wholly unpracticed in the art of misrepresentation, embarrassed, too, as we mostly are with established characters for truth and strong conscientious scruples, to lie for nothing? If so, your expectations are as unreasonable as your pretensions to know what we have or have not seen in your absence; and you must not look to us for their gratification.

As it may weaken your attempts to tyrannize over the minds of the 100,000 witnesses above referred to, to show you that such attempts, even if successful so far as they are concerned, would utterly fail to accomplish the great ends you have in view, I will endeavor to render them that service. Let us suppose, then, that all the thousands scattered over the Union should determine, henceforth, to deny the spiritual sights and sounds they have seen and heard within the last three years, and what would be the result? All our relatives, friends, and neighbors, would at once press upon us to know why we had been at the pains to invent and circulate the stories we were denying? and how we succeeded in making them agree so closely as we did, when scattered all over the land, and without any mutual acquaintance or consultation? How could we satisfy such inquiries short of giving them the truth, and letting out the fact that we were denying what we knew to be truth, out of complaisance to, or fear of, certain bullying pretenders to papal authority over our souls? And would not the world then be apt to pry into your motives, and conclude that you feared your reputation for knowledge of spiritual things, with all the reverence, and authority, and hard cash you have long derived therefrom, was a baseless fabric, that could not retain its market value in case spirits should be allowed to teach spiritual things in opposition, and without charge? Be assured, gentlemen, all the world would know that your solicitude in the matter could only be caused by a desire to continue some false pretension, some cheat, in which you were deeply interested; and it would be very apt, in spite of all you could do, to find out which cheat or what cheat it was.

You should remember, too, that your success in bullying the witnesses out of their convictions, if ever so complete, could amount to nothing unless you could also cause the spirits to cease their demonstrations at the same time. If they are permitted to go on presenting new facts every day by the thousand, and to constantly increase the number of the witnesses until "all shall see and know, from the least even unto the greatest," what gain can you derive from one

falsifying the facts we have seen? Nothing at all. You had therefore best be a little more modest hereafter. Permit men to describe with care and accuracy all the spiritual or natural phenomena they may witness; and should you, from inability or unwillingness, fail to witness any such yourselves, we will freely absolve you from all fancied obligations to enlighten the world beyond the sphere of your own knowledge. When you speak of things that you have seen, and confine yourselves thereto, we shall always listen with civility; but when you assume to know the things that we have seen and heard, better than we do ourselves, you must not take my silence as a mark of acquiescence in your pretensions, and still less as a mark of respect.

JOHN SMITH.

SPIRITUAL FACTS.

NUMBER EIGHT.

FRIEND BRITTON: It has not been for the want of material, that for some time past I have suspended the publication of spiritual facts which are continually coming under my observation. Nor is it because I do not consider well authenticated Facts, of vastly more importance than all the theories extant, in our endeavors to convince a skeptical world of the great truths that, the next state of human existence is a continuation of this, and that, when conditions admit, departed friends positively demonstrate their existence and identity. But I thought perhaps your readers had received enough from one quarter; yet I can hardly refrain from making the following statements:

A few days since while in the State of Illinois, a stranger in the place, and one thousand miles from home, I attended a circle and, notwithstanding I think I know that human spirits communicate with mortals, I was almost overwhelmed with surprise when the guardian-spirit of the medium told me that my deceased daughter was present, and that she said that the spirit of a child—not my own—had left the form three weeks before, at my residence in Massachusetts! That he was called Franka, but his name was Francis? All of which was strictly true. I then asked for others—thinking perhaps I might get the names of some of my relatives who were with little Franka—and was answered, "He is with his uncle William Smith." Mr. Smith was exceedingly attached to Franka, and used to take great pains to visit him often. Mr. S. passed into a spiritual state of existence a few weeks previous to the child. After I arrived home, and before I had related the above, my wife told me that she had attended a circle during my absence, and that the spirits said, "Little Franka is with William Smith!"

A lady in Connecticut, some twenty years ago, had a remarkable vision, in broad daylight, about three weeks before the death of her intended husband, and also another vision just previous to the death of one of her female friends. A few days since she was visiting her brother, who is one of my most respectable neighbors. During her stay at her brother's, Mrs. Foulds—a medium who, by the way, is a remarkably robust, healthy woman, and of the highest respectability—happened to be in company with the lady from Connecticut. They were total strangers to each other. Mrs. F. immediately commenced personating the persons whose exit was foreshadowed by the visions to which I have referred. She then told the lady that, "strange as it might seem, the spirits of her old friends were present," and she described the relation which had existed between them. Her hand was then seized by some invisible power and wrote in a plain legible style the names of the two deceased persons, much of their history, and

answered more than one hundred test questions. Many of the answers were thought, at the time, to be untrue, but every one has since been ascertained to be correct and in all respects as the spirits stated!

The lady referred to—the name I am not at liberty to mention—was then informed that she was a medium herself, and that the spirits would communicate through her by tipping the table, after the other medium (Mrs. F.) should leave the house, all of which was verified by the actual occurrences of the evening. Many more test questions were answered, and with strict fidelity to the truth. O the wonders of "magnetism," "electricity," "will-power," "disembodied mediums," "vacuum," (in skulls), "od-force," "humbog," "mystery," "the Devil," &c., &c.

RUFUS ELMER.

SPRINGFIELD, JAN. 27, 1853.

A Word to My Reviewer.

As sincerely as I disbelieve the reality and doctrine of modern Spiritualism, I am a subscriber for, and a reader of, the SPIRITUAL TELEGRAPH, with such other works on the subject as my leisure will admit of, and am not quite totally ignorant of the Harmonical Philosophy, i. e., if there is anything to be learned from these sources; nevertheless, I will endeavor to be ashamed of my dogmatical audacity, and profit by the example of my reviewer.

Mr. Phillips will permit me to express my thanks for his admirable, four-square review. He deserves a crown and a palm for the clearness with which he states my premises, the correctness of his quotations in which he represents my meaning, and the manliness and strength with which he makes a clean sweep of my conclusions from my premises. He displays a mind not only logically acute, but remarkably candid, with a critical acquaintance with the Bible and principles of interpretation, especially where he makes geology to conflict with the Mosaic account of the Creation. That my articles in *Zion's Herald* and *Wesleyan Journal* are accomplishing their mission, I desire no better evidence than that they have called forth such a review from such a source; still, he would no doubt have furnished a better review even, than he has, if he had read, or paid some attention to the two preceding articles in the last December numbers of that paper, and not commenced in the midst of the series, and that, too, with the mere inferential arguments which depend entirely upon the preceding. Still Mr. P. must allow me to suggest that his review is quite gratuitous, for if he will take the trouble to look at the *Herald* of Dec. 22, he will find that I have no words with those who do not admit the plenary inspiration of the Scriptures, and consequently do not make them ultimate as the basis and rule of their faith and practice; but, that I address myself to those who give them the same authority, and who profess essentially the same theological views (which have been held as orthodox for about two thousand years) as myself, yet, at the same time believe these mysterious phenomena to be Spiritual effects; and if I understand Mr. P., he does not admit all I assume for the Bible, and of course my arguments could have no force with one of his views and habits of thought—they would appear as trash and jejune as, to say the least, a respectable minority of the communications of "the spirits" do to the orthodoxy, or spiritual skeptics.

Though I oppose this new theory according to the best of my ability whenever I think fit, yet if by one stroke I could crush it, I would not do it. The spirit of Christianity is that of tolerance; it says, let opposing principles have fair play, and we need not fear for the Truth—it appears fairest when clearest seen, and stands firmest when resting upon its own merits; let its light be seen, and its triumph is sure. When the system of Spiritualism gets off its swaddling clothes, stands up in its full proportions, and has done its legitimate work, it will be known whether truth is in it or in the Orthodox Bible. For the present, then, Bro. Phillips, we will each keep cool, use our liberty, keep at work against each other—unless we see reason to change our cause—and God defend the right. Were we of one heart and one mind, it would require us both to build up a lie, or overthrow a truth.

Let me here say to the readers of the TELEGRAPH, in general, that in this region there is yet room both for Spiritualism and Orthodoxy. The latter is enjoying a vigorous prime, without the least symptom of decline. The former, having made a desperate effort to live in this village, has fairly yielded the point, and made an orderly and peaceable retreat—much to its credit.

JOHN D. KING

NORTH-COHASSET, MASS., Feb. 9, 1853.

A Case of Clairvoyance.

As it is the fashion for newspapers to chronicle everything pertaining to the marvelous, we feel bound to give the particulars, as related to us, of a singular discovery of stolen money, and said to have occurred lately in this city.

Soon after the recent burglaries were committed upon the premises of Mr. Morrill and Mr. Mulken, a watch and some money were missed from a chamber in one of our boarding houses, and it was at first supposed the house had been entered in the same manner as the others. The landlady, however, suspected one of her own boarders as the thief, but could obtain no evidence against him. Having had some faith in mesmerism, and feeling anxious for the elucidation of the mystery, she finally determined upon applying to a clairvoyant subject, resident in town, a boy of seventeen, who had the reputation of being able to find out hidden things. The mesmerizer was absent, but the subject undertook to put himself to sleep, and having done so, his wonderful second sight immediately enabled him to give all the particulars of the robbery, the name of the thief, and to describe the place where the property was then concealed—viz: the mouth of a drain which is carried through the stone foundation wall of the block of stores above the bridge on the river side. The opening is about ten feet above the foot of the wall, and on search being made, the money and watch were found, rolled up in a piece of cloth according to the clairvoyant's description.

Disbelievers in the collusion of mesmerism will conclude that there was science in the case, but we are told there is nothing to warrant that suspicion, and furthermore he has made many other discoveries, equally surprising. All we have to say is, that if the boy, or any other boy, actually possesses the faculty imputed, he might speedily make his fortune as an attaché of the police department in some one of our large cities. It is only wonderful that he does not make the move.—*Kennebec Journal*.

SPIRITUAL TELEGRAPH.

NEW-YORK, SATURDAY, FEBRUARY 19, 1853.

BRITTAN AND RICHMOND'S DISCUSSION.

Question.—Do those who have departed this life still continue to hold intercourse with those who yet remain on earth?

NUMBER SIX.

MYSTERIOUS MOVEMENTS OF PONDERABLE BODIES.

DEAR SIR: I am now prepared to resume my observations on this phase of the Spiritual phenomena, but, before introducing other facts, it may not be unprofitable to diverge for a moment from the course I design to pursue. A passing notice of your fundamental position may check the effusion of ink and save my friend much valuable time and labor, and this must be a desideratum with a physician who has an extensive practice, especially if he travels "in a muddy region" and the roads are unsettled.

In your reply to my first letter you admit the existence of spirits, and then gravely charge me with reasoning from premises wholly assumed and utterly indefensible. I invite attention to your language: "We cannot allow you to assume that spirits are back here, till you show they can come agreeably to the laws of matter. They are bodies, and must obey the same law that controls atoms and globes." You then compare the souls of men, in their relations to gravitation, to "balloons inflated with hydrogen gas," and calculate the rapidity with which they must inevitably ascend until they find their 'local position as determined by the laws of gravitation.' You seem to think that this is the pivot whereon the logical issue of this whole matter is to turn. Now I propose to show that the assumption, concerning the whereabouts of spirits, is all on your side.

You have recorded the admission that spirits exist, and it is worthy of remark that the only place where you can be sure they do reside, is here. All human spirits live on earth at least so long as they remain in the body. This world is the scene of their labors, and here are numerous objects, it may be, for which they have strong and almost deathless affinities. And yet you confidently assume that every spirit that dissolves its connection with the body, instantly leaves the earth by a physical necessity which it has no power to resist. You attempt to sustain this assumption by a species of sophistry the very anatomy of which is visible through the frail disguise it wears. Neither the facts under discussion nor the laws of being afford you the slightest countenance, and it may not be improper, ere you charge me with the assumption that "spirits are back here," to prove that they have ever necessarily been away, in any sense that regards their specific locality. In these remarks I remember your argument as distinctly as I perceive its fallacy. You assume that, the spirit being lighter than air must of necessity 'go up,' precisely as a "balloon" ascends when it is filled with hydrogen. Here I wish to exhibit a due respect to the inward consciousness as well as for the outward experience of men, and I frankly confess that, if there are any spirits who have no voluntary agency of their own—souls inflated with gas—it is possible they may go up just as you describe, until they find their "local position agreeably to the laws of gravitation." But as some human souls may, perchance, possess as much voluntary power as you ascribe to "eagles," it is no less probable that they may be able to stay down, as easily as eagles go up, regardless of their specific gravity. According to your philosophy men in the flesh can walk, run, and sail against wind and tide; aquatic fowls can dive into the liquid element and remain beneath the surface; eagles, and other birds, have power to ascend into the transparent ether above the region of the clouds, in opposition to the laws to which the soul is alleged, by you, to be strictly subordinate—and all because they severally possess voluntary powers adequate to the resistance of the forces that govern the unorganized and lifeless elements.

Strange as it may seem, to this 'higher law' the soul is denied even the remotest relation. The human spirit, the highest earthly creation of God, endowed with Divine attributes and almost infinite capacities, alone is made an exception. You deny to the spirit any voluntary agency whatever. The God-inspired nature of man is thus seen to be degraded by your material philosophy to a plane beneath "beasts and birds and creeping things." Alas! to what gross and graceless issues are we tending when learned Doctors reason thus of the soul! Your mode of treating the subject shows, in a most significant manner, that you place the spirit on a level with things that have none of the powers of life and thought. You are unmindful of the sublime Image it bears; you show a total absence of all faith in its essential attributes, and hence in its very existence; and yet you are quick to repudiate—with what propriety let Christians or Infidels judge—the first intimation that your philosophy is founded in Materialism. The Poet says,

"'Tis distance lends enchantment to the view,"

and the force of your argument, like the effect of certain pictures, is found to depend on its being viewed from a remote position.

Now, my friend, as the spirits of men do reside here, during the entire period of their life in the flesh, you are at liberty to prove, if you are adequate to the task, that they invariably go away when these earthly tabernacles are dissolved. When you demonstrate that the soul must necessarily dwell in another and far distant part of the Universe, merely because its external relations and mode of life are metamorphosed, it will be time for you to charge me with assuming the fundamental points in the present controversy. I will now proceed with my citation of facts illustrative of the capacity of spirits to move ponderable bodies, and will, for a while, depend on the nature of the facts themselves to prove that spirits are really here.

On the evening of April 15th, 1852, I was at the house of Rufus Elmer, Esq., in Springfield, Mass., when David A. Wells, Professor of Electricity and Chemistry at Cambridge, was present with other intelligent gentlemen for the purpose of witnessing the mysterious phenomena. Remarkable manifestations occurred on that occasion through Daniel D. Hume, Prof. Wells and several other gentlemen, all of whom had been previously skeptical, made a written statement of what transpired in their presence, which was subsequently published in the Eastern papers. I have only space for the following extract:

"While no visible power was employed to raise the table, or otherwise move it from its position—it was seen to rise clear of the floor, and to float in the atmosphere for several seconds, as if sustained by some denser medium than air. Mr. Wells seated himself on the table, which was rocked to and fro with great violence, and at length it poised itself, on two legs, and remained in this position for some thirty seconds, when no person was in contact with the table."

"Occasionally we were made conscious of the occurrence of a powerful shock which produced a vibratory movement of the floor of the apartment. It seemed like the motion occasioned by distant thunder or the firing of ordnance far away—causing the tables, chairs, and other inanimate objects, and all of us to tremble in such a manner that the effect was both seen and felt. In the whole exhibition we were constrained to admit that there was an almost constant manifestation of some intelligence which seemed to be independent of the circle."

"During these occurrences the room was well lighted, the lamp was frequently placed on and under the table, and every possible opportunity was afforded us

for the closest inspection, and we submit this one emphatic declaration: We know that we were not imposed upon nor deceived."

The statement from which the above is extracted, was signed by David A. Wells and others. It is introduced in this connection for the reason that all the parties were among the last persons who could be imposed upon, and especially because Prof. Wells, being an electrician, is eminently qualified to judge whether electricity is competent to produce the results. Without expressing any definite opinion he at once rejected the assumption that makes this agent the chief cause. I am informed that Prof. Mapes, on witnessing similar phenomena, emphatically expressed the same opinion. Indeed, I am sure that, no one at all familiar with the laws that govern electrical phenomena will pretend for a moment that, the agent itself is adequate to produce the effects, or that the human mind in the body is capable of directing it, even with the aid of all the apparatus now in use, to the accomplishment of similar results.

On the 8th of August, 1852, several gentlemen were assembled at the residence of Ward Cheney, Esq., Manchester, Conn., where, in the course of the evening, very remarkable demonstrations occurred. One of the Editors of the *Hartford Times* was present, and from his account of the exhibition, as published in that paper, I cut the following paragraph:

Suddenly, and without any expectation on the part of the company, the medium, Mr. Hume, was taken up in the air! I had hold of his hand at the time, and I felt of his feet—they were lifted a foot from the floor! He palpitated from head to foot with the contending emotions of joy and fear which choked his utterance. Again and again he was taken from the floor, and the third time he was carried to the ceiling of the apartment, with which his hands and head came in gentle contact. I felt the distance from the soles of his boots to the floor and it was nearly three feet! Others touched his feet to satisfy themselves.

Mr. Gordon has several times been taken up in a similar manner. This has twice occurred in this city; on one occasion at the residence of Mr. Partridge, in Twelfth-street, and again at Dr. Gray's in Lafayette-place. In both instances the phenomenon transpired in presence of a number of intelligent and scientific observers. In one case Gordon was carried not less than sixty feet, through different apartments, and was supported at irregular distances of from four to eight feet from the floor, while performing this aerial journey.

To attempt to refer these and other similar facts to the action of minds in the body, appears to me like trifling with the whole subject. The common experience and the common sense of the world, alike discredit all such pseudo-explanations. Not Faith alone, but Science and Philosophy stand up to rebuke the assumption. It is well known that science has never admitted these facts within her pale and none have entertained them in her name. This world's philosophy shuns and outlaws them, and cowards, who dread nothing so much as conversion to an unpopular truth, flee from their presence as from a magazine of curses. The savans who have been accustomed to call loudly for facts are, for the most part, dumb, now that new facts are likely to explode some of their material conclusions. There are honorable exceptions, I am happy to acknowledge, but generally they are anxious to keep out of sight of these facts, as hypocrites are to evade the terrors of "the last judgment." But the facts are of too frequent occurrence to escape observation, or to leave the candid inquirer without the grounds of a rational conviction. These facts must inevitably strengthen the believers in revealed religion, and they, especially, have a more than mortal interest in this question. If it was a miracle for Peter to walk on the water, and for Philip to be taken up in the air and borne away, it is no less a miracle that the bodies of the Seeress of Prevorst, Peter of Alcantara, St. Theresa, Daniel D. Hume and Henry C. Gordon, are made to float on the water or in the atmosphere, in modern times, and before the eyes of living men, who calmly but fearlessly bear witness to these things. Now I submit that any mode whereby you may be enabled to account for the modern facts, will equally well explain the ancient examples of the same class. The combined wisdom of four thousand years has failed to trace these and other mystical phenomena to material causes, and if your coup de main is successful, it will demonstrate all revelation to consist in distempered dreams of undisciplined and erratic minds, and miracle-working, from the time of Moses to the present hour, will be proved to be a kind of scientific jugglery employed by the wise to deceive the ignorant. I am ready to follow Truth wherever she leads the way, but feel quite sure that you are taking the wrong direction, and had you the ability to accomplish the purpose to which you seem to have devoted your present labors, your power would suffice to wreck the faith of the world!

The following is extracted from Dr. R. T. Hallock's description, before the New-York Conference, of some interesting manifestations which occurred, not long since, in presence of a number of witnesses, at the house of Mr. Partridge.

On the table around which we were seated, were loose papers, a lead pencil, two candles and a glass of water. The table was used by the spirits in responding to our questions, and the first peculiarity we observed, was that however violently the table was moved, everything on it retained its position. The table, which was mahogany and perfectly smooth, was elevated to an angle of about thirty degrees, and held there, with everything remaining on it as before. It was truly surprising to see a lead pencil retaining a position of perfect rest, on a polished surface inclined at such an angle. It remained as if glued to the table, and so of everything else on it. The table was repeatedly made to resume its ordinary position and then its inclination as before, as if to fasten upon us the conviction that what we saw was no deception of the senses, but a veritable manifestation of spirit-presence and of spirit-power. They were then requested to elevate the table to the same angle as before, and to detach the pencil, retaining every thing else in precise position. This was complied with. The table was elevated, the pencil rolled off, and everything else remained. They were then asked to repeat the experiment, retaining the pencil and every thing else upon the table stationary, except the glass tumbler, and to let that slide off. This also was assented to. All the articles retained their positions but the tumbler which slid off and was caught in the hands of one of the party, as it fell from the lower edge of the table.

The phenomena here described illustrate the complex modes which often characterize these exhibitions of spiritual power. It will be perceived that while the strange force was applied to raise the table, and to hold it at the angle described, a power equally mysterious, but operating in a wholly different way, was employed to retain the other objects, each in its respective position, or to release them, one by one, as requested. Why did those objects neglect to follow the eternal law of gravitation. By what unknown principle of electro-magnetism was the glass made to adhere to the polished surface of that inclined plane? What unaccountable od-force held the table up, while it held the other objects down, with a force superior to their specific gravity? What gigantic human will operated on that occasion—without knowing it, too—and actually accomplished what a thousand men can not do if they try? So long as no man on earth has power to produce like results, I deem it quite unnecessary to remind the sensible and candid reader that, the phenomena under consideration infallibly indicate the presence of some foreign intelligence, endowed with unearthly powers of perception and supra-mortal energy.

Some time in November last I witnessed a most interesting exhibition of the powers of the mysterious agents, at the house of Anson Atwood,

Esq., in Bridgeport, Conn. A little girl of some ten years of age, daughter of Mr. A., was the medium. Nine or ten persons were present, and the room was thoroughly lighted during the entire exhibition which I am about to describe. The spirits had previously promised to play on the guitar; accordingly, Miss Emeline Mallory, the only member of the circle at all accustomed to use the instrument, furnished hers for the occasion. The guitar was wholly out of tune when it was placed on the floor under a large table, round which the circle was formed. Soon after it was delivered into the hands of the Invisibles, the strings began to vibrate, and it was speedily manifest that the musicians *incognito* were tuning the instrument. At length, this was accomplished in a most perfect manner, and the unseen performers continued to play for more than an hour to the astonishment of the whole company. During the performance the instrument often moved out from beneath the table, where it could be distinctly seen, and as often retired. At one time it assumed an erect position, and then it repeatedly rose from the floor, striking the head against the under side of the table in answer to questions. Also, while moving about in a horizontal position, the head of the instrument would rise a few inches from the floor, in answer to the oral and mental questions of different persons. At other times the answers were given by striking a single string. Occasionally, the guitar would approach some member of the company, and in several instances it pressed against them with a force of ten or fifteen pounds. As the guitar was moving out from beneath the table, traveling head foremost like "a thing of life," some one observed that the head and neck (which were black) appeared like a serpent, whereupon, instantly, the instrument imitated the motions of the reptile in a most life-like manner. During all these eccentric movements the music continued, almost without interruption. For some time the spirits kept up what are called the harmonic sounds, which—as those acquainted with the instrument will understand—are produced by pressing lightly, with the fingers of the left hand, on certain frets, and then sweeping the strings near the bridge with the right hand. The mysterious musicians played in what is technically termed the *arpeggio* style, and in different keys.

It may be proper to add that, for some time during the progress of this interesting performance, the medium, at my request, sat with her feet on the round of the chair, while the hands of every individual could be seen by the entire company. Miss Mallory assures me that she could not by any means, with the free use of both hands, produce the sounds, to say nothing of the accompanying movements of the instrument itself, which were produced on the guitar by the invisible harmonists.

Now, who played on that guitar? It certainly was not the members of the circle generally, for, be it remembered, not one in the room, Miss Mallory alone excepted, could execute the simplest exercise. Did Miss M. perform on that occasion? If she did, it is passing strange that not one of the company was aware of the fact. The young lady herself was of course entirely unconscious of the slightest agency in any part of the performance. If you require us to believe that she played on the instrument, by some occult action of the mind on some invisible imponderable agent, which you can not explain and the reader can not comprehend, you offer us a miracle infinitely more incredible than all the claims of the spirits. Besides, how could Miss M. produce results without trying which she is confessedly unable to accomplish with her utmost efforts? And if one can play on the guitar without using the hands, so much better than they can when the hands are exercised without restraint, of what possible utility are fingers to those who perform on stringed instruments? "I pause for a reply."

No attempt has as yet been made to account for such facts, as are herein presented—without the intervention of spiritual agency—that is not, in my judgment, at war with all true philosophy and utterly repugnant to the common understanding of men. The attempt to refer them to the laws of physics, demonstrates the want of close discrimination and judgment, respecting the power of material agents, and the capacity of the human mind in its mundane relations. I desire to avoid a too confident tone, even in giving expression to my deepest convictions, but I trust you will pardon me if I am forced to regard your labors, in this direction, as a species of scientific Quixotism which may amuse, but can scarcely convince the reader.

I am, faithfully thine,

S. B. BRITTAN.

The Witness in Himself.

Dr. Dake, of Pittsburgh, in a recent letter, writes us as follows: "Many strange things are taking place here, and much excitement prevails in our city. One of our distinguished clergymen recently preached against the spiritual phenomena, and to cap the climax he himself has become a medium, and the people, high and low, are alike astonished at the strange things which are now occurring."

We shall be pleased to have a more specific statement of any important facts that have transpired, or may hereafter occur.

Your paper, Dr. D., has been going to Philadelphia by mistake. We have just forwarded all back numbers, agreeably to your request, to Pittsburgh.

Progress of the Cause in St. Louis.

BROTHER BRITTON: Believing that a statement of the progress of the cause of Spiritualism in this city would be read with interest by the readers of your journal, I will, if you deem worthy, lay it before them.

It is about one year since the subject first began to elicit much interest in St. Louis. At that time a Miss Anderson, the first rapping medium that appeared in St. Louis, arrived here, and through her many satisfactory spirit-tests and communications were received. Since then, medium after medium has been developed, and the manifestations have steadily increased, until now, the converts, who are firm and unwavering in their belief, number a small army, ready to battle manfully and boldly for the cause. Our most prominent advocate of the ever glorious truth is P. E. Bland, Esq., a member of the St. Louis bar, a good speaker, and a gentleman of fine literary and scientific attainments. It is about one year since that, after a thorough investigation, he became convinced of the fact of Spiritual intercourse, as well as of the truths of the Harmonical Philosophy as taught by Nature, and by the more elevated spirits; and he has, on all occasions, warmly and publicly proclaimed it amid the opposition of the combined efforts of the clergy and the popular prejudices of the day.

For fifteen years previous, Mr. B. had been an active and consistent member of the Methodist Episcopal Church, but for change of views he was arraigned before that church and politely requested to withdraw therefrom, and accordingly did so.

A Spiritual Conference has been organized, and meets Sunday afternoons at Odd Fellows' Hall, for the reading of Spiritual communications, the interchange of thoughts, and for lectures.

Last Sunday Mr. Bland delivered a lecture on the History of Reformation, to a crowded house, and was listened to with the deepest attention. He referred to all of the great reforms and reformers in religion and science, which have been presented to the world in the different ages, from the time of Moses, Lycurgus and Solon, to the present, and portrayed the opposition with which they were met by the church and the dominant institutions of the times. He pointed out the fields to be occupied by the Reformers of the present day, and the heroism of boldly occupying them; and concluded by sketching the happy condition of Society as it will be, when these reforms become more universal and complete.

At the close of the lecture, Mr. Morse, a gentleman of influence, read a beautiful communication received a few evenings previous, from his deceased daughter, which abounded in affection and elevated thoughts. Feeling an impulse in that direction, he made a very beautiful and appropriate speech—whether with or without spiritual influence, he says he does not know, but that he had no idea of speaking when he rose to read the communication. At the meeting on the Sabbath previous he stated that, some weeks since, he received a communication claiming to be from a sister whom he supposed living. He was informed by this communication that his sister had been dead four months, the time and circumstances being stated; whereupon he objected, saying to the spirit, "That must be a mistake, for my sister died four months since, I would have received information of the fact." The spirit answered: "Two letters have been written you, detailing the fact and circumstances; there was an error in the address." Inquiring at the Post-office in this city, he got the letters described by the spirit. These letters informed him of the death of his sister and the attendant circumstances, thus entirely corroborating the spirit's statement.

Following this, Mrs. Dr. L. P. Britt, a speaking medium, being present, was influenced by the spirits and spoke for about one hour, upon the law of affinity, the confusion of media, and of the importance of passiveness on their part, and of the investigation of the subject with elevated thoughts and pure desires; that, without these, confusion would be the result, for just in accordance with the condition of our own minds, will be the class of spirits that will be attracted to and communicate with us. The discourse throughout was elevated, truthful, philosophic, and at times quite eloquent in sentiment, riveting the attention of all present during its delivery. This is the third time that the spirits have addressed the public through this medium, and they have promised to be with us again on future occasions. May the cause continue to prosper, and blind humanity be made to see the glorious truth as it is now being revealed from the Spirit-world.

We have quite a large number of mediums developed and being developed, and through them many wonderful cures are performed. Among the most prominent of these I will mention the case of a young man in this city, A. W. Mooney, who had for some time been afflicted with a scrofulous disease of the throat. Under the treatment of physicians he had gradually grown worse, until his life was despaired of by his friends and physicians. His parents were Methodists, and had been much opposed to the Spirit-manifestations; but, at the earnest request of the dying son, the father called on Mrs. Kelton, an excellent medium, and a kind neighbor, requesting her to try if the spirits would do anything for his son. She immediately went with him, and found in the room of the sick man two physicians. She asked them if they could do anything for the patient. They said, "No, we give him up; he must die in a few minutes." They passed into another room, saying, "We will wait till he is dead." The patient's skin was becoming very dark, and indentations, made by the finger in the flesh, were permanent. Mrs. K. was now powerfully influenced by the spirit, and after she had worked with him some fifteen minutes, he opened his eyes and asked what they had done—he felt so much better. The medium was made to strike him several strong blows on the chest, when he vomited freely black clotted matter. The next day he walked down stairs, and has been constantly improving since. His scrofula has not disappeared as yet, but strong hopes are entertained that he will entirely recover.

Another remarkable cure has been performed by the same medium—the cure of blindness. This was upon an old gentleman, who had been deprived of his sight for some three or four years. A few days since the spirits pronounced him cured, though they cautioned him against exposing his eyes too much; his sight is entirely restored. This cure was gradually performed by the spiritual manifestations. Thus it is a truth that the lame walk, the sick are healed, and the blind are made to see. Let skeptics who read this hereafter withhold their ridicule and cease the inquiry, "If true, what good does it do?"

I might go on to mention many other cures per-

formed in this city by the spirits, but it is unnecessary.

The next most prominent work being performed by the spirits, is the Editing of the *Light from the Spirit-world*, through the hand of W. H. Mantz, publisher of the paper, which I think bids fair to accomplish much good. The hand of the medium is used with great rapidity, and the articles penned teach the true doctrine, and are well written. It is to be hoped that the friends of the cause everywhere will give their support.

Our Spiritual Conference sent a special invitation to A. J. Davis, while in Cincinnati, to visit us and deliver a course of lectures, and fondly hoped that the invitation would have been accepted, but the Seer informed us that he could not then, but would at some future time. We hope that time will soon arrive, for we need powerful advocates to wake up the people.

Yours, in the cause of Truth,
St. Louis, Jan. 26, 1853. H. S.

DOINGS IN HARTFORD.

FRIEND BRITTON: Dear Sir: We have been favored with a flying visit from Rev. John M. Spear, of Boston, widely known as "The Prisoner's Friend," and more recently distinguished as a medium for a somewhat peculiar order of Spiritual manifestations. He came to this city quite unexpectedly to himself and to every one here. He says the invisible intelligences who manifest themselves through his hand and pen, directed him, on Saturday afternoon, to visit Hartford forthwith; and accordingly he took the last train and arrived here late on Saturday night. Although from the circumstances of his arrival but little public notice could be given, it was deemed advisable to hold a meeting in Union Hall on Sunday afternoon, at which time and place Mr. Spear delivered a very interesting discourse to an attentive audience. His subject was his own personal experience as a medium. He said that when his hand was first unconsciously moved by the Spirits, and messages of love and encouragement were written out, he was as much astonished and interested as any one would be under such circumstances; but when these writings directed him to give up his regular business and devote the remainder of his earthly life to the spread of the Spiritual Philosophy, his heart sunk within him. He had a business by which he gained bread for himself and his dependent family; he had a character before the world, which a step like this threatened to demolish; and there were hundreds of destitute human beings who daily looked to him for charity and counsel; to these needy sufferers his services would, he feared, be lost if he obeyed the mandate of the unseen powers who thus strangely directed him. He was greatly troubled with doubts and fears; his friends warned him of the dangers that would ensue from such a step—poverty and suffering, the contempt of all who knew him, and even insanity, were severally held up to his affrighted gaze to deter him from abandoning a religious creed and a business which gave him position and influence in society. In this extremity of doubt and trial, when he struggled with the opposing forces of spiritual truth and duty on one side and the dictates of supposed worldly interest on the other, he sought the advice and encouragement of A. J. Davis; but even he (said Mr. S.) dared not give me any words of cheer, and I was left to choose "whether to follow a voice when no one could be seen," or to reject the celestial dictate and turn back to my friends and business. But the Spirits then told me that "perdition and the bottomless pit were behind"—but peace and happiness were in store for me if I kept onward in the path which they had marked out. And, said Mr. S., I have found it even so. I have followed the voice, and my every want has been supplied—sometimes so mysteriously and under such circumstances, as to leave no doubt of a spiritual agency in the business. Mr. Spear then proceeded to narrate his experience, and it was a most interesting one. I am sorry that I have not the time and you have not the space for a full report of his singular lecture. It has made an impression on me, and on many others here, which will not soon be effaced. I would give a condensed sketch of it, were it not that such a skeleton outline would do no sort of justice to the subject. Some portion of his remarks, I am glad to learn, are to be published in connection with his series of lectures which are now appearing in the *New Era*. Mr. S. has been successively under the influence of the spirits of John Murray, Benjamin Rush, Thomas Jefferson, Benjamin Franklin, Roger Sherman, and one or two others—and each one has given, through him, a series of discourses on natural philosophy, the science of government, the principles and capacities of architecture, the healing art, and other subjects, which are full of original suggestions and apparent truth.

On Sunday, Mr. Spear was told the main object of his journey to Hartford, which was to consecrate the mission of Mrs. Mettler. Her clairvoyant and healing powers are to be greatly increased, and she is henceforth to heal by the touch in many cases of disease. The ceremony of this "consecration" was a most impressive one. Mr. Spear was spiritually magnetized, and controlled to manipulate Mrs. M., and thus impart some of the power which she is henceforth to exert for the good of suffering humanity. An impressive address to her was spoken through his lips, and the ceremony concluded by Mr. S. taking her open hand, closing it in his, and then breathing into the closed palm. [A similar instance is narrated of Christ, in the New Testament, but Mr. S. was totally magnetized, and remembers nothing of the part taken by him in this strange scene.] A new name—"CHARITY"—has been given Mrs. M. by her spirit friends. In the evening a private company, including Mr. Spear and two or three mediums—one of whom had been sent here from another State, by the spirits, for the express purpose of meeting Mr. Spear in this city and receiving through him certain directions from them—were assembled at the house of one of the friends here. A series of striking representations of the various shades and forms of the monster social vice *Hypocrisy* were given—the mediums (including Mr. Spear) taking their several parts in this curious and effective dramatic performance. At some better time I may give you a sketch of one of the lectures delivered by Mrs. Mettler while under spirit influence on this occasion. Another consecration was effected through Mr. Spear, and Miss B., a young lady of much excellence as a truthful and reliable medium for Spiritual impressions, was told that henceforth she would become a spiritual clairvoyant of the first order—that "the heavens would be opened to her expanded vision, and she would be translated, in spirit, to the regions of the visions."

No one who knows Mr. Spear can doubt his perfect honesty of heart, or the purity of his character.

REPLY TO PROF. BRITTON.

NUMBER THREE.

MY DEAR SIR: You still continue to argue, while the vital points in your position are assumed. 1. The laws of gravitation prevent spirits from remaining near our earth, and eternally prevent their return. 2. All the laws of animal organization utterly preclude the idea of spirits breathing in our atmosphere, it being a vastly grosser body than their own.

Till Spiritualists attempt, at least, to show the falsity of both these propositions, no argument they may present can legitimately apply to their theory. For five years the rappings have been spreading, and the whole force of the excitement has hung on the fact that departed spirits are near our earth—in our rooms—with us—touching us—moving matter, and impressing mind. This is a new application of the laws of gravitation, but no logic can break its force till it is shown that spirit will-force can overcome the entire force of our atmosphere and breathe a fluid that holds a relation to their vitality wholly repugnant to all our knowledge of the laws of mind and matter. When these two facts are fairly and clearly impressed on the human mind, it will be as ridiculous to suppose the return of spirits to our globe, as it would be to teach that by will-force we could jump to the moon.

Your allusions to David, Ezekiel, and the Revelators, require no comment from me; you must settle the fact of their being mediums, if it seems important to your purpose. I will remark, however, that the man who built the perpetual motion in the "Ashery," received it in a vision; he "saw it floating in the air in pieces"—and it was, he insisted, the identical machine seen by the prophet on the river Chebar, and had wheels within wheels.

A class of phenomena are presented in your third letter, which involves the strongest *mist-ical points* in all the "manifestations." The fact from the *Cambridge Chronicle*, in which a medium wrote out that "Lewis"—then some distance from the place—was making fun of them (the spirits), and they would have nothing more to do with him. The medium was *en rapport* with the mind of "Lewis," and took the fact from his mind. Suppose a plate to be found with the exact likeness of "Lewis" on it, in a strange place; the logical inference would be that some Daguerrean artist had copied it from his face. So in this case, the likeness written out was a *fac simile* of his mind, and proves just what the other case does, that the medium copied from his mind as the artist did from his face. *Mental reflection*, my friend. He lost his mediumship, you say. A good medium recently told me that on falling from a house he lost his power to write for four months, and then he regained it. "Hog-Devil," who attended the boy Warren, has left the boy; he is no longer a medium. A pumpkin was placed on the table; some force threw it up to the floor overhead. Mr. A., a furious Methodist, asked the spirit if he would show himself down cellar; he replied he would. A. went down, pulled off his coat, and rolled up his sleeves, and bid his hogship to exhibit—but he backed out—A. saw nothing. The little boy was alarmed, and dare not go down cellar, which probably changed his condition. I have, in a number of instances, by impressing the medium that it was electricity, prevented their writing till their faith returned. "Lewis" was impressed by the medium who disliked his sport-making. The facts by Mrs. Capron, from the spirit of "Angeline Juliette Kimball," are explained on the same principle—the law of *en rapport*. The medium took the fact from minds at East-Kingston. The fact of Dr. R. B. Barker, of Beaver, Pa., is the work of the same law. The case of Mr. Edward Hooper, of Fitchburg, is referable to the same source. The medium *en rapport* with his friends in England—or the family at the death of his father would impress the absent son—the deep impress of grief in the one reaches and impresses the friend and brother in Fitchburg—the medium *en rapport* with him unravels the impression or absorbs it from his mind and transfers it to paper. Numerous instances occur along the sea coast of families who have absent friends—who are suddenly affected by the impression that a father, brother or son is dead—they sometimes—nay, often—see the spirit of the departed. The agony of death fixes the mind on the friends at home, and mind impresses mind through space, and the dying friends often so impress the family or some member of it that the image is reflected and seen exterior to the body.

Mr. Mosher, a neighbor of mine, and a Spiritualist, states that while on the ocean—suddenly a sailor in the midst of a storm, cried out, "My father is dead and he stands there on the yard-arm." They marked the hour, and he saw the specter at the hour of his father's dissolution. All these facts are referable to the law of *en rapport* and mental reflection, and are caused as the sounds were by the father of Mr. Olcott—before mentioned.

The strongest case of this kind on record, is that accorded to A. J. Davis. He announced the discovery of a planet beyond the orbit of Herschell—this announcement was in March, and the planet was not discovered or given to the public as discovered till September following. I am not aware that any higher origin than mere clairvoyance is claimed for this—and it is perfectly certain that no claim to spiritual intelligence can be based on it. The astronomers of Europe had long believed in the existence of such a planet, and we have only to suppose Mr. Davis *en rapport* with their minds to get a perfect solution of the facts this side of any super-mundane influence.

Swedenborg, while living, wrote to Mr. Wesley and informed him that in the Spirit-world he was informed that he (Mr. Wesley) was anxious to see him. Mr. W. said that was the fact, but he had never mentioned it to any person living. Swedenborg in his abnormal mood—passed into *rapport* with the mind of Wesley and absorbed the fact from his mind. Some will ask if S. had not the power to distinguish between Wesley's mind and spirits. I answer, no—and daily facts are occurring that settles beyond dispute this position. The mind in these moods seems only to come in contact with mental influences, with no power to discern the physical objects with which those mental influences are connected. Swedenborg mistook this law of our own minds for a law of the Spirit-world, and says that spirits can not see physical objects. Dr. B. P. Bristol, Danville, N. Y., says in a communication in the *TELEGRAPH* that a medium wrote out, as she supposed, a communication from a spirit—and Dr. Bristol recognized it at once as an extract from Davis' philosophy of the manifestations. The medium was *en rapport* with the book and did not know it—thought it a spirit.

Mr. Davis himself is reported to have made a similar mistake in Cleveland. In his superior state he was impressed that Mr. Mann, who was to be in Cleveland in a few days, would speak thus and so, on Woman's rights—it turned out that he took his impressions from a report of Mr. Mann's speech in the *New-York Tribune*. His enemies charged him with having read that paper's report—this I do not believe—but the fact shows that Mr. Davis in his abnormal state could not distinguish between Mr. Mann's manuscript and the *Tribune*, that is all. The mind in all these moods distinguishes nothing but mental dynamic forces and treats them all as spiritual. Psychometric experiments on letters show the same law. The mind absorbs the mental dynamic force of the letter, but takes no cognizance of her being

impressed by the letter—any more than the medium recognizes the fact that she is being impressed by a book, a letter, or some human mind.

In a recent number of the *TELEGRAPH* I saw a statement that a medium wrote some twelve pages—*verbatim et literatim*—from a book—and signed a spirit's name to it. She could not distinguish between them. These examples might be multiplied *ad infinitum*.

In these examples we get a solution of imitating names from manuscripts—and also of the fact that mediums often give *fac similes* of hand-writings they never saw. Hon. J. R. Giddings, member of Congress, a year since received a communication from what purported to be the spirit of F. Sutliff, a former law-partner who died some twelve years since. The medium had never seen Mr. S.'s hand-writing, and was quite young when he died—yet the signature was recognized by two members of the bar—at first sight. The medium—*en rapport* with Mr. G.'s mind—copied the name from his memory. All these cases show that a signature is copied more correctly than any other parts of writing. The signature being always more distinctly impressed on the mind of the medium, or the mind *en rapport* with the mind of the medium, they always get a more perfect copy of that than of the general character of the writing.

The writing executed by the professed spirit of Mr. Simmons' son, is of this kind—and as you regard that as the most remarkable case on record, I venture an explanation. Miss Catherine E. Beecher has in the *Tribune* the following on willing tables to move. She says:

"I invited this young lady and another in the vicinity, who was a 'medium,' to experiment with me alone, at my room. In a few minutes my table began to move about. I requested the young ladies to will it to move in certain directions, and found that it was under the control of their volition, but only at certain times. At other times it seemed to move without being guided by them, and, as I conjectured by currents of electricity, that interrupted their power for a time and then ceased and they recovered it again."

"We then tried spelling with the alphabet, and with success. One of the young ladies, conjecturing that in this, too, her will might have some influence without mentioning her design, willed that the word 'mother' should be spelled by the knocks. It was done. We tried other words in the same way and with uniform success. The knockings seemed to be on the surface of the table. Either one of the mediums would mentally will to have a word spelled, and then the other, without knowing what it was, would call over the alphabet, and the word selected was uniformly spelled. A gentleman and several ladies were called in, and the thing was repeated with the same success."

The will must, in all these cases, come in contact with the table through the agency of the nerve aura of the medium. Take, now, Mr. Simmons' case. He holds up the pen by the aid of a pair of scissors—the impulse in his mind (his son's name being the image which is to be reflected) sends the nerve aura from his brain down the arm, along the scissors on to his pencil—and then the movement begins in the pencil—the mind having control of it in this manner. In writing with the hand, the mind impulse the nerve aura through the muscle—the muscle or hand seizes the pen and we write—the hand obeying the impulse of the will through the agency of the imponderable media of muscular motion. In this case the will seizes the pencil through the same agency, sending it over the scissors and pencil, and then moving it—as it moves a hand when seized through the same agent. The one act is as mysterious to my mind as the other. The dot was placed over the i in the name, and Mrs. Whitman asks how that can be disposed of, as the mind of Mr. Simmons contemplated no such act—but did suggest the other. The writing the name and dotting the i are all inseparably connected in his mind—and would follow as naturally in such a case as the dotting would in his own name written by Mr. Simmons himself. It was a part of the image of his son's name stamped on the mind and the reflection is as natural as that a wart or mole should be reflected on the plate of the artist when a human image is reflected.

I can not see any mystery in this act—and while others seem to find in it reasons for belief in an eternal future, I only see that mind can will brute matter.

Mention is made in Mr. Simmons' case of the exhibition of writings "executed in a closed drawer." You mention a case occurring in Wheeling, Va., in the house of Dr. B., a German physician. The writings were "executed in a trunk locked," and the key to it secured by another lock and key. The ink "did not dry in twenty-four hours after taken from the trunk." Curious. Give me the communication and the character of the medium, their mental peculiarities, and I will explain it. As the facts are related nothing can be said for or comprises a fragment only of the transaction. The only fully detailed case of that class on record is found in your reply to my first letter. The case of Mr. E. P. Fowler and the Hebrew *fac simile* you publish in *TELEGRAPH* number twenty-two. In the letter under review in proposition number five you allude to all these cases—by saying that "these examples indicate that the writing may be executed by the hand of the spirit—which is sometimes rendered visible. You quote Belshazzar, A. J. Davis, and E. P. Fowler, as witnesses on this point. A candid exposure should be given to such marvelous facts as are here put forth as the work of hands not made of flesh and blood."

Will Mr. Davis, Fowler, Daniel, and Belshazzar, stand by while I take this case to pieces. In *TELEGRAPH* number twenty-two Mr. Fowler says, "The first one I received was, as I am informed through the kindness of Prof. Bush, a quotation from the Old Testament, written in Hebrew." The execution of this occurred about three o'clock in the afternoon, soon after I had returned from my business. I was alone in my room, when, through the sounds which then occurred in my presence, I was requested to leave the room for the space of five minutes—during which interval they (the spirits) promised and attempted to write. I obeyed their request, and went into a room below where sat my sister. I told her what had transpired, and at the expiration of five minutes we both ascended to the room. Instead of finding, as we had conjectured we should, some directions written in English, we discovered this Hebrew quotation, the ink on the paper being still *unabsorbed*. Now Daniel and Belshazzar will remark here that Mr. E. P. Fowler was so ignorant of Hebrew that he did not know what he had got till the "kindness of Prof. Bush" informed him. This communication is not given in the *TELEGRAPH*. Subsequent to this, on "Saturday night," a number of spirits came into Mr. Fowler's room and wrote by the aid of the "battery," and a *fac-simile* is published in *TELEGRAPH* number twenty-two—in Hebrew characters—quoted as from Daniel xii, 12, 13. Of this writing Prof. Bush remarks (*SHEKINAH*, Vol. I. p. 305,) as follows: "The first of these manuscripts was in Hebrew, containing a few verses from the last chapter of the prophet Daniel. This was *correctly* written with the exception of several apparently arbitrary omissions, and one rather violent transposition of a word from an upper to a lower line." I have a copy of a Hebrew Bible lying before me. I have submitted this Hebrew to a German Jew—Mr. Millner, merchant in our place—and also to the opinion of two graduates from Yale College, and present the public with a statement of one of these—Rev. Wm. Carter, Waukegan, Ill.—on the subject. He says: "It is an attempt to copy from the Hebrew Bible by one who was ignorant that Hebrew reads from right to left, instead of left to right, as the English does. Consequently

he gets together parts of the 9th, 10th, 11th and 12th verses, without inserting the whole from any one of them. 1. His writing begins in the middle of the line of the 9th verse, and he gives the right hand portion of it, thus giving us the last part of the 9th verse instead of the beginning of the 10th! 2. At the close, he makes a corresponding mistake, and gives us the left hand portion of the line instead of the right—thus giving the beginning instead of the end of the 11th. 3. A worse blunder still he commits by transferring the right hand extremity of the last line but one to the left hand of the last line. In English it would make no difference—but in Hebrew it was transferring the last of the 10th verse—shall understand—and putting it after the last word he copies from the 12th verse—there. The two whole lines as published in the TELEGRAPH contained parts of verses 10th, 11th, and 12th, but the whole of no one verse—while the part of a line at the bottom is a transposed part of the 12th verse. Not a word of the 13th verse gets in at all. His Hebrew translated reads as follows in English: 9th, 'And sealed are the words until the time of the end.' 10th, 'Many but the wicked shall do wickedly, and none of the wicked shall understand, but the wise.' 11th, 'And from the time that the daily sacrifice shall be taken away, and the abominations that maketh desolate set up—there shall be days a thousand.' 12th, 'Blessed is he that waiteth and cometh to days a thousand—there shall understand.'

"To cap the climax, he puts the Hebrew period—the English colon—at the beginning of the 11th and 12th verses—mistaking the beginning for the end of the verse." Compare this with Daniel, xliii chapter, 12th and 13th. "The nominative many comes after its verbs in Hebrew, so that it happens to get in, while they are left out."

We are informed through the circle that Ben Franklin professes to have been present and aided in directing the battery by his will. Daniel has subscribed his name to the document and claims to be its author. Numerous persons certify to the good character of Mr. Fowler—while Daniel and Franklin both bore testimony against wrong while on earth—one faced the lions of old and the other helped whip the British lion while in this sphere—but for all this who believes that they have become such stupid dunces as to make such work as the above quoting Hebrew? Turn to your Hebrew Bible—it reads from top to bottom and from right to left, and lay before you the TELEGRAPH, and the Universe can not prevent any candid reader from seeing that whoever wrote that Hebrew began at the left hand at the top by zigzag marks, and copied the last part of the ninth verse—then returned to the left and copied the two next lines to the period—then transferred the last word or phrase at the right hand to the beginning of the next line, at the left—then copied to the period. The signs below show that Daniel was written from left to right.

To pretend for a moment that such a piece of nameless bungling as that is to be ascribed to the spirit of a departed Hebrew who used to do things right in spite of the world while in it, is asking more than human credulity is willing to grant. To wind up, Franklin is made to endorse the act—thus involving the spirit of the inimitable old philosopher in a transaction which disgraces the very name of Hebrew literature. What! the prophet Daniel—quoting Daniel xii, 12 and 13, to edify the world—and making such a botch of it as to mix up parts of the 9th, 10th, 11th and 12th verses in a way to convert them into perfect nonsense when translated into English. Old Ben. endorse such a foolish blunder as that after a run of half a century in the higher circles of the Spirit-state and associating with prophets and spirits of the just made perfect, and then ask us to believe in a future, on such a sublime and unutterable sham! The dignity of true manhood recoils from such nonsense, and scorns it as an abuse of common sense—as a mockery to human sanity. Daniel! who lifted his windows in the sight of a bloody tyrant, and prayed three times a day, with a loud voice, in the face of the race—spitting defiance in the teeth of death—the noble old Hebrew whose touching story stirs all the sublime elements within us—crouching at midnight with Yankees and Dutchmen into a garret—and there befell a young man's legs and make them stiff, and cap the climax with such a piece of literary chicanery!

Will Prof. Bush tell us how it is, and what he meant when he said that was "correctly copied" with but slight exceptions? I accuse no man—but such a fact goes home with the annihilating force of a thunder-bolt—scattering such facts on the wings of the wind.

Yours truly,
B. W. RICHMOND.

As the finished statue slumbering in the unwrought marble, so does a beautiful and harmonious life lie in the mass of chaotic events and ideas which are constantly evolving—by means of the blind force which the world is full of—finally to be wrought out by the Spiritual artist.

Miscellaneous Department.

"STAND FOR THE RIGHT."

Be firm, be bold, be strong, be true;
And dare to stand alone;
Strive for the right, whatever ye do,
Though helpers there are none.

Nay, bend not to the swelling surge,
Of popular sneer and wrong,
Twill bear thee on to ruin's verge,
With current wild and strong.

Stand for the right! though falsehood rail,
And proud lips coldly sneer—
A poisoned arrow can not wound
A conscience pure and clear.

Stand for the right! and with clean hands,
Exalt the truth on high;
Thou'lt find warm, sympathizing hearts
Among the passers by.

Men who have seen, and thought, and felt,
Yet could not boldly dare
The battle's brunt, but by thy side,
Will every danger share.

Stand for the right! proclaim it loud,
Thou'lt find an answering tone,
In honest hearts, and thou'lt no more
Be doomed to stand alone.

A. J. DAVIS.

We find the following Phrenological analysis in the *Light from the Spirit World*, the St. Louis paper, published by W. H. Mantz. The description indicates a remarkable uniformity of temper, which is certainly manifest to all who have been on terms of familiar intercourse with the Seer. The following introductory remarks are by the Editor of the *Light*, &c.:

For the benefit of our readers and friends, and also for the advantage of some of our clerical brethren and others who have so heartily abused the character and maligned the motives of Mr. Davis, we insert the following interesting description (from a Cincinnati paper) of the Man of the Nineteenth Century:

A PHRENOLOGICAL DESCRIPTION,
Given by F. Ely, of A. J. Davis, the Independent Clairvoyant and Philosopher.

Temperament, nervous bilious; brain full size, favorably balanced for contentment and happiness.

My scale, in numbering the various organs or faculties, is from one to twenty, as follows: 1 very small, 4 small, 7 moderate, 10 medium, 13 full, 16 large, 20 very large. Here is the size of each individual function or organ:

1 Amative-ness, - - - 9	22 Imitation, - - - 16
2 Philoprogenitiveness, 10	23 Mirthfulness, - - 11
3 Adhesiveness, - - - 19	24 Individuality, - - 20
4 Inhabitiveness, - - 7	25 Firmness, - - - 13
5 Concentrativeness, 15	26 Size, - - - 15
6 Combustiveness, - 9	27 Weight, - - - 12
7 Destructiveness, - 5	28 Color, - - - 16
8 Alimentiveness, - 8	29 Order, - - - 11
9 Acquisitiveness, - 7	30 Calculation, - - 17
10 Secretiveness, - - 9	31 Locality, - - - 15
11 Cautiousness, - - 14	32 Eventuality, - - 16
12 Approbation, - - 10	33 Time, - - - 15
13 Self-esteem, - - 11	34 Tact, - - - 8
14 Firmness, - - - 13	35 Language, - - 18
15 Conscientiousness, 18	36 Causality, - - 12
16 Hope, - - - 20	37 Comparison, - 19
17 Marvellousness, - 6	38 Sublimity, - - 19
18 Veneration, - - 15	39 Savviness, - - 12
19 Benevolence, - - 17	40 An intuitive disposition to know human nature, - 20
20 Constructiveness, 14	
21 Ideality, - - - 18	

This combination of Phrenological development will give one of the most wonderful characters of the age. He is sensitive and impressionable to a high degree; yet his mind and body work in unison and harmony. No man whom I have ever examined has more control over his passions than himself. No circumstance, however annoying, can irritate or ruffle the even tenor of his way, because the intellectual faculties preponderate, and the moral principles of the mind guide the reasoning powers in the channel of love and charity. He has not the spirit of revenge, however much he may be injured or reviled, though he ever has a firm, resolute desire to promote general good. This feeling has ever actuated him from the earliest period of his life up to the present. He has not the love of ambition or personal fame. Selfishness is not a part of his disposition; ever kind and affectionate; warm and ardent in his attachment for his friends; no particular love for place, but can make himself at home wherever his friends or labors call him; always friendly and social to every one, yet he seeks not the applause of men. His natural for him to be devoted, watchful and grateful, though with this organization of mind it is impossible to believe and advocate the popular religious faith, as it is taught by the orthodox churches. His intuition, presentiment and foresight are prominent; his penetration and perceptive faculties enable him to understand and appreciate life as it is, and the laws of Nature which govern mind and matter. His originality of thought and reflection, combined with the observing powers, qualify him to study the Book of Nature with success and interest to himself and others. Possessing great application in the accomplishment of his purposes, always looking forward with great anticipation to the Spirit-world. Not easily discouraged by disappointment of any kind; could bear misfortune well; always the same in feeling and manner—yesterday, to-day and forever; humorous and good-natured; mathematical talent remarkably good; enjoys music, and might execute some, if cultivated; language well developed, conveys his ideas to others plain and distinct, at the same time his style of speaking is easy and fluent, well calculated to please others; his expression is mild but forcible; no man of mind can hear him and not be interested; memory generally good. This description, according to my science and judgment, is true. But much more might be said of this character.

Medical Clairvoyance.

Permit me through your columns, to present to the public the following facts and the wonderful powers of clairvoyance, a perfect test of which I have experienced in my own family, through the powers of Mrs. Mettler. The facts are these: My daughter, some three years since, became afflicted with inflammation in her eyes, produced at first, as we suppose, by getting a piece of lime in one of them. This inflammation continued to increase until both eyes became

greatly inflamed, depriving her almost entirely of her sight. She then took cold, and this increased inflammation with renewed distress and sufferings. At this time we called in a physician of known skill; he treated her case for three months. At first, under his treatment, there were indications of a little improvement. This, however, was only temporary, for in a few days they became worse again, and I have no doubt had the treatment been continued, she would have lost her eyes entirely. We then called in the second physician, and under his treatment, for some length of time, there was no perceptible change for the better; we then had about given up the case as hopeless. Still feeling it our duty to try further, we called in the third physician, who after treating the case some time, left it without any improvement for the better. Our faith, by this time, in the regular faculty, was of course quite exhausted, as well as the hope of her ever becoming any better. During the attendance of these physicians, there was a spot or fellow upon the eye, which was continually increasing and the inflammation became so extreme that it was with great difficulty that she could distinguish one person from another. She could scarcely open her eyelids, and that only in the dark. Of course, now all hope for her restoration was at an end, and thus she remained suffering intensely.

Finally, through the persuasion of a kind friend, as the last resort, we took her to Mrs. Mettler on the 21st of May last. Mrs. Mettler, while in the clairvoyant state, gave a perfect and minute detail of the causes of her complaint, and then prescribed for her; and to our utter astonishment, after the application of her prescription, less than two weeks, she could see quite well, improving almost as if by magic or miracle; and in less than four weeks she could see to read, and has continued so ever since. Will the Medical Faculty or any other Faculty explain this? After giving up all hope, the physicians exhausting their skill, to have a child so suddenly snatched from hopeless midnight darkness, calls forth my heartfelt gratitude to Mrs. Mettler. May her extraordinary powers continue, as she moves on in her mission, relieving suffering humanity of the most difficult forms of disease. Her system seems perfectly safe and without risk. Almost daily do I hear of some poor sufferer relieved or restored by this lady's powers. She seems to have all the worse cases to attend, after they have passed through the physician's hands. Experimentally, sufferers, as a last resort, call upon her, and with the most astonishing success.

The cry of humbug is a miserable substitute for facts, especially when facts are daily multiplying in our own city, to say nothing of what is occurring all over the wide world.

GEORGE STAPLES.

Hartford Times, Dec. 1862.

More Cures by the Spirits.

The following facts were communicated to Bro. Mantz, of St. Louis, and published in his paper. While such facts are constantly occurring, nothing short of the blindest infatuation will persist in ascribing all the manifestations to the Devil or evil spirits.

A Spiritual World, brother, has been revealed, and already extends my knowledge beyond all earthly expectations. I was somewhat a stubborn skeptic, at first, and believed it to be an intrigue on our sacred order, (the church,) and having been a minister of the gospel for twenty years, was loth to go to the exhibitions. But when the undeniable truths were brought under my immediate observation, I could no longer denounce the Heavenly revelations—and, by my own conscience, was forced to take a part. I own that my mind has been led astray in the deceptive regions of past Theology, and what convinced me of the beauty and truth of the New Dispensation, was this:

There were three cases of sore eyes, of long standing, in our town, which medicine appeared to aggravate, and were given out as incurable by the most eminent physicians and oculists. The Rev. Washington Moore, having had success in other cases, and wishing to carry his experiment still further, tried spiritual influence on the eyes of Miss S—, the patient. He called a spirit friend who rapped. He then said, "if you will give me the power to drive away this disease, by the application of my hand, please make it manifest by three distinct raps on the table." The raps were heard by all present—the number being between twelve and twenty—and in twenty-four hours no mark of disease could be seen about her eyes! Tell me, brother, is not the God who moved Jesus through a useful and wonderful life, again visible? I think so. Our good medium tried the same power in two other cases, and with the same success!

It is a well known fact to the people of this town and vicinity that Miss S—, and the Widow W—, had to be led about the streets for over two years.

May God bless you dear brother, for your zeal in this great cause!

Yours, in the cause of Truth,
JOHN DUNE.

The Evil Spirit of Intolerance.

Rev. J. B. Ferguson, Editor of the *Christian Magazine*, an independent religious periodical, published at Nashville, Tenn., has for some time been inclined to very liberal Christian views. His preaching, and the pages of his journal have clearly indicated the progressive tendencies of his mind, while the old demon, intolerance—the evil spirit that refuses to be cast out of the churches—has appeared through Alexander Campbell as medium, and is determined to make war on Mr. Ferguson and the *Christian Magazine*. Mr. Campbell was never eminently distinguished for his candor as a theological disputant, and in this case his articles are certainly written in a supercilious tone, while they indicate an ability to denigrate at the expense of reason. In every attempt to damage the reputation of Mr. Ferguson, to impair the fire and credibility of his views, or to diminish the extent of his influence, Mr. Campbell betrays a disposition to excite the elements of denominational pride, prejudice, and popular resentment, seemingly with a view to excite the conscience of a FREE MAN into submission, and to restrict a more comprehensive faith an inferior aspiration to the limit of his own ideal. Mr. Ferguson replies to these attacks in a firm, dignified and temperate spirit, which we greatly admire. We have no doubt that our views, on many important points, would accord with those of Mr. F., but if we had not three ideas in common, his usual resistance of spiritual pride and oppression, and his earnest de-

fense of the liberty of thought, unlimited investigation, and private judgment, entitle him to our cordial fellowship, and to the confidence of every friend of Christian and Republican freedom.

Rev. Thomas Starr King, in his admirable lecture on "Show and Substance," holds a post mortem examination over the remains of ancient nations, and finds they did not perish by the might of foreign conquerors, but by their own innate corruption. Such would be their verdict: "Babylon died of delirium tremens; Nineveh, apoplexy; Persia, weakness of the spine; Greece, quick consumption; Rome, paralysis." The present characteristics of nations were hit off happily thus: Ireland was hungry and dirty; France was troubled with neuralgia and St. Vitus' dance; Spain had the scurvy; Austria was had off with colics and cramps that required the utmost nursing skill of the Russian Czar; Germany was subject to the gout and headache; England had a plethora—while, even in our youthful nation, signs of a great black cancer might be seen on our lower limbs." [Auburn Advertiser.]

THE SHEKINAH—VOLUME II.

PUBLISHED MONTHLY.

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

1. LIVES OF THE SEERS AND REFORMERS. Each number of the *Shekinah* will contain a biographical sketch of some prominent Seer or distinguished Reformer. In the selection of subjects for this department we shall observe no restricted limits nor regard with undue partiality any particular sect, party or class. These biographical sketches will each be accompanied with an elegant portrait of the subject, engraved on steel, expressly for the *SHEKINAH*.

2. ELEMENTS OF SPIRITUAL SCIENCE. Containing the Editor's Philosophy of the Soul, its relations, susceptibilities, and powers, illustrated by numerous facts and experiments.

3. CLASSIFICATION OF SPIRITUAL PHENOMENA. Embracing concise statements of the more important facts which belong to the department of modern mystical science.

4. PSYCHOMETRICAL SKETCHES. These sketches of LIVING CHARACTERS are given by a Lady while in the waking state, who derives her impressions by holding a letter from the unknown person against her forehead.

5. ESSAYS ON IMPORTANT QUESTIONS OF SOCIAL AND POLITICAL ECONOMY.

6. ORIGINAL POETRY AND MUSIC.

7. REVIEWS.—Especially of such works as illustrate the progress of the world in natural, political, social, and spiritual science.

CONTRIBUTORS.—Rev. James Richardson, Jr.; O. W. Wright; C. D. Stuart; Horace Greeley; Hon. J. W. Edwards; V. C. Taylor; J. K. Ingalls; D. M. Mahon, Jr.; Wm. Williams; Senor Adolfo Calpe; W. S. Courtney; Frances H. Green; Sarah Helen Whitman; Annette Bishop; Mrs. Lucy A. Millington, and others. Several distinguished minds in Europe are expected to contribute occasionally.

The contents of the *Shekinah* will be wholly non-sectarian, and its mechanical and artistic execution will be second to no Magazine in the world. Shall it have a patronage worthy of its objects and its character?

TERMS.—The *Shekinah* will hereafter be issued Monthly, at \$8 per annum, or \$1.50 for one complete Volume, to be finished in six months. The year's subscription will thus form two Volumes; containing some six hundred pages of fine letter press, and twelve portraits. Hereafter the work will be forwarded to no one until the subscription is paid. A discount of 25 per cent. will be made to Booksellers and Periodical Agents, but the cash must accompany the order.

Address, PARTRIDGE & BRITTAN,

No. 3 Courtland-street, New-York.

THE SPIRIT MINSTREL.

A COLLECTION OF HYMNS AND MUSIC, for the use of Spiritualists, in their Circles and public meetings. By J. B. Packard and J. S. Loveland. Price, in paper covers, 25c.; in cloth, 50c. Postage on each, 7c.

ADIN BALLOU'S BOOK.

BEING AN EXPOSITION OF VIEWS RESPECTING the principal Facts, Causes and Peculiarities in Spirit-manifestations, together with interesting phenomenal statements and communications. Price 50c. Postage 5c.

For sale by Bala Marsh, Boston; Partridge & Brittan, No. 3 Courtland-st., and Fowler & Wells, New-York city, and D. M. Dewey, Rochester, N. Y.

42—3m

PSYCHO-MAGNETIC PHYSICIANS.

D. J. B. METTLER AND LADY, have for some years applied Clairvoyance, and other kindred agents, to the treatment of the sick, and will continue to make Clairvoyant Examinations, and to give such diagnostic and therapeutic suggestions as are required in the successful practice of the healing art.

TERMS.—For Clairvoyant examinations including prescriptions, \$5, if the patient be present, and \$20 when absent. When the person to be examined can not be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will require a lock of the patient's hair.

Mrs. Mettler also gives psychometrical delineations of character by having a letter from the unknown person, which, without unfolding, is placed against her forehead.—Terms for psychometrical readings, \$5 each, always in advance.

Address, DR. J. B. METTLER,

No. 8 College-st., Hartford, Conn.

CLAIRVOYANT EXAMINATIONS.

APPLIED to the Discovery and Cure of Disease, by MRS. HAYES—that good and faithful Clairvoyant—and the Ladies Medical friend. Mrs. Hayes was well known for many remarkable Cures, while with Drs. Brown & Hallcock, when in Chambers-st. of this City.

MRS. HAYES can be consulted daily, at her Office, No. 116 Spring-st., between Mercer and Green-sts., near Broadway, New-York City.

MEDICAL.

CLAIRVOYANCE applied to the discovery and cure of disease, by MRS. BRIDGES, under the supervision of MRS. WM. ALLEN, at No. 112 Christie-st., near Grand, New-York. Terms—Always in advance.—One Dollar for each examination, when the patient is present; those at a distance, or unable for any cause to attend, can be examined by sending a lock of their hair—in which case the charge will be Three Dollars. Address, MRS. WILLIAM ALLEN, No. 112 Christie-st., New-York.

SPIRITUAL BOOKS.

PARTRIDGE & BRITTAN'S SPIRITUAL LIBRARY.

The following list embraces some of the principal works devoted to Spiritualism, with the prices annexed, together with the rates of postage, all of which may be found at the Office of the *Shekinah* and *Spiritual Telegraph*.

The Spiritual Telegraph.

A weekly paper, devoted to the elucidation of Spiritual Phenomena, contains a record of the most interesting facts, and the general intelligence respecting the state of the cause. It is edited by S. B. Brittan and published by Charles Partridge. A very interesting Discussion of the facts and philosophy of the Manifestations is now in course of publication in the *Telegraph*, between Dr. B. W. Richmond and S. B. Brittan. All the back numbers can be furnished, Subscription price, \$1.50 per annum.

THE SHEKINAH, a splendid Monthly Magazine, conducted by Partridge & Brittan. Terms—\$5 per annum—embracing two elegant Volumes—of \$1.50 per Volume, in advance; single copies, 25 cents. Vol. I, bound in muslin, \$2.50; bound in morocco, embossed and gilt, \$3.

PRICE. POSTAGE.

Revelations, &c., by A. J. Davis, the Clairvoyant, 2	25	43
The Great Harmonia, Vol. I.—The Physician, by same, 1	25	20c
The Great Harmonia, Vol. II.—The Teacher, by same, 1	00	19
The Great Harmonia, Vol. III.—The Seer, by same, 1	00	19
The Philosophy of Spiritual Inter-course, A. J. D., 50	9	
The Philosophy of Special Providences—A Vision, A. J. D., 15	3	
The Approaching Crisis: being a Review of Dr. Bushnell's recent Lectures on Supernaturalism, by Davis, Light from the Spirit-world—being written by the control of Spirits.—Rev. Chas. Hammond, Medium, 75	10	
The Pilgrimage of Thomas Paine, written by the Spirit of Thomas Paine, through C. Hammond, Medium.—Paper, 50c.; Muslin, 75	12	
Elements of Spiritual Philosophy.—R. P. Ambler, Medium, 25	4	
Reichenbach's Dynamics of Memnerism, 1	00	20
Pneumatology, by Stillings—Edited by Rev. Geo. Bush, 75	16	
Celestial Telegraph, by L. A. Cahagnier, 1	00	19
Voices from the Spirit-world—Isaac Post, Medium, 50	10	
Night Side of Nature—Ghosts and Ghost Seers.—By Catharine Crowe, Gregory's Lectures on Animal Magnetism, 1	00	17
The Science of the Soul, by Haddock, 25	5	
Sorcery and Magic, by Wright, 1	00	19
The Clairvoyant Family Physician, by Mrs. Tuttle, 75	10	
Signs of the Times: comprising a History of the Spirit Rappings, in Cincinnati and other places—Coggshall, Spiritual Experience of Mrs. Lorin L. Platt, Medium, 20	3	
Spirit-Manifestations: being an exposition of Facts, Principles, &c., by Rev. Adin Ballou, 75	11	
Spiritual Instructor: containing facts and the philosophy of Spiritual Inter-course, 88	6	
The Spiritual Teacher, by Spirits of the Sixth Circle—R. P. Ambler, Medium, 50	7	
The Macrocosm and Microcosm, or the Universe Without and the Universe Within, by William Fahlengh—paper, bound, 50c.; Muslin, 75	12	
Arrest, Trial, and Acquittal of Abby Warner, for Spirit-Rapping, by Dr. A. Underhill, 12	2	
Philosophy of Mysteries Agents, Human and Mundane, on the Dynamic Laws, and Relations of Man, by E. C. Rogers, 25	5	
Dr. Esdaile's Natural and Memneric Clairvoyance, with the Practical Application of Mesmerism in Surgery and Medicine (English edition) 1	00	10
Also, Mesmerism in India, by the same author, 75	13	
Fascination, or the Philosophy of Charms, by John B. Buman, M.D., Shadow-land, or the Seer, by Mrs. E. Oakes Smith, 25	5	
Practical Instruction in Animal Magnetism, by J. P. F. Deleuze, 1	00	16
Messages from the Superior state, communicated by John Murry, through J. M. Spencer, 50	8	
Love and Wisdom from the Spirit-world, by Jacob Harshman, writing medium, 60	11	
Spirit Voices, dictated by Spirits, for the use of Circles, by E. C. Benck, medium: price 35 and 50	6	

PARTRIDGE & BRITTAN,

No. 3 Courtland-st., New-York.

GENERAL AGENTS.

The following Booksellers are general Agents for the *Shekinah* and *Spiritual Telegraph*, and will supply all the books in the above list at publishers' prices:

Bala Marsh, No. 25 Cornhill, Boston, Mass.
S. F. Hoyt, No. 6 First-st., Troy, N. Y.
Benjamin P. Wheeler, Utica, N. Y.
F. Ely, Cincinnati, Ohio.
Samuel Barry, S. W. corner of Fifth and Chestnut streets, Philadelphia.
Dr. A. Underhill, No. 4 Ontario-street, Cleveland, Ohio.

Other Agents and book dealers will be supplied promptly—the cash should accompany the order.

Second Edition.

THE NINETEENTH CENTURY, or THE NEW DISPENSATION: being an Examination of the Claims and Assertions of Emanuel Swedenborg, (with a brief review of the writings of Andrew Jackson Davis.) By a Layman. New-York, 1862. 12mo., pp. 425.

We cordially bear witness to the general ability and wisdom of the work. It is, in its general scope, eminently popular. It directs its appeal to the plain sound sense of the masses.

[Prof. Bush's Review and Rep.]

It is ably written, often eloquent, and in a far more lucid style than is usually employed by writers of the Swedenborgian school. Many of its opinions on the spirit of the age are pregnant and strikingly sustained; a vein of masculine thought pervades its course of argument, and no one can read it in a commonplace mood without receiving important and fruitful suggestions.

[N. Y. Tribune.]

It encourages a great amount of information and speculation on such spiritual subjects as are now generally discussed in nearly all intelligent circles. For those who are not well read in reference to the theories of the spiritual revolutions of the day, it will prove a valuable manual, if not a counselor and guide.

[Sunday Courier.]

It is a beautiful specimen of typography, very creditable to the American press, and forms a handsome volume. In fact, this is a work both suited to the mind and worthy of the present era of the Christian world. [London Intellectual Repository.]

For sale by PARTRIDGE & BRITTAN, No. 3 Courtland-street, New-York.

BRITTAN AND RICHMOND'S DISCUSSION.

Question.—Do those who have departed this life still continue to hold intercourse with those who yet remain on earth?

NUMBER SIX.

MYSTERIOUS MOVEMENTS OF PONDERABLE BODIES.

DEAR SIR: I am now prepared to resume my observations on this phase of the Spiritual phenomena, but, before introducing other facts, it may not be unprofitable to diverge for a moment from the course I design to pursue. A passing notice of your fundamental position may check the effusion of ink and save my friend much valuable time and labor, and this must be a desideratum with a physician who has an extensive practice, especially if he travels "in a muddy region" and the roads are unsettled.

In your reply to my first letter you admit the existence of spirits, and then gravely charge me with reasoning from premises wholly assumed and utterly indefensible. I invite attention to your language: "We can not allow you to assume that spirits are back here, till you show they can come agreeably to the laws of matter. They are bodies, and must obey the same law that controls atoms and globes." You then compare the souls of men, in their relations to gravitation, to "balloons inflated with hydrogen gas," and calculate the rapidity with which they must inevitably ascend until they find their local position as determined by the laws of gravitation. You seem to think that this is the pivot whereon the logical issue of this whole matter is to turn. Now I propose to show that the assumption, concerning the whereabouts of spirits, is all on your side.

You have recorded the admission that spirits exist, and it is worthy of remark that the only place where you can be sure they do reside, is here. All human spirits live on earth at least so long as they remain in the body. This world is the scene of their labors, and here are numerous objects, it may be, for which they have strong and almost deathless affinities. And yet you confidently assume that every spirit that dissolves its connection with the body, instantly leaves the earth by a physical necessity which it has no power to resist. You attempt to sustain this assumption by a species of sophistry the very anatomy of which is visible through the frail disguise it wears. Neither the facts under discussion nor the laws of being afford you the slightest countenance, and it may not be improper, ere you charge me with the assumption that "spirits are back here," to prove that they have ever necessarily been away, in any sense that regards their specific locality. In these remarks I remember your argument as distinctly as I perceive its fallacy. You assume that, the spirit being lighter than air must of necessity 'go up,' precisely as a "balloon" ascends when it is filled with hydrogen. Here I wish to exhibit a due respect to the inward consciousness as well as for the outward experience of men, and I frankly confess that, if there are any spirits who have no voluntary agency of their own—souls inflated with gas—it is possible they may go up just as you describe, until they find their "local position agreeably to the laws of gravitation." But as some human souls may, perchance, possess as much voluntary power as you ascribe to "eagles," it is no less probable that they may be able to stay down, as easily as eagles go up, regardless of their specific gravity. According to your philosophy men in the flesh can walk, run, and sail against wind and tide; aquatic fowls can dive into the liquid element and remain beneath the surface; eagles, and other birds, have power to ascend into the transparent ether above the region of the clouds, in opposition to the laws to which the soul is alleged, by you, to be strictly subordinate—and all because they severally possess voluntary powers adequate to the resistance of the forces that govern the unorganized and lifeless elements.

Strange as it may seem, to this 'higher law' the soul is denied even the remotest relation. The human spirit, the highest earthly creation of God, endowed with Divine attributes and almost infinite capacities, alone is made an exception. You deny to the spirit any voluntary agency whatever. The God-inspired nature of man is thus seen to be degraded by your material philosophy to a plane beneath "beasts and birds and creeping things." Alas! to what gross and graceless issues are we tending when learned Doctors reason thus of the soul! Your mode of treating the subject shows, in a most significant manner, that you place the spirit on a level with things that have none of the powers of life and thought. You are unmindful of the sublime image it bears; you show a total absence of all faith in its essential attributes, and hence in its very existence; and yet you are quick to repudiate—with what propriety let Christians or Infidels judge—the first intimation that your philosophy is founded in Materialism. The Poet says,

"'Tis distance lends enchantment to the view,"

and the force of your argument, like the effect of certain pictures, is found to depend on its being viewed from a remote position.

Now, my friend, as the spirits of men do reside here, during the entire period of their life in the flesh, you are at liberty to prove, if you are adequate to the task, that they invariably go away when these earthly tabernacles are dissolved. When you demonstrate that the soul must necessarily dwell in another and far distant part of the Universe, merely because its external relations and mode of life are metamorphosed, it will be time for you to charge me with assuming the fundamental points in the present controversy. I will now proceed with my citation of facts illustrative of the capacity of spirits to move ponderable bodies, and will, for a while, depend on the nature of the facts themselves to prove that spirits are really here.

On the evening of April 15th, 1852, I was at the house of Rufus Elmer, Esq., in Springfield, Mass., when David A. Wells, Professor of Electricity and Chemistry at Cambridge, was present with other intelligent gentlemen for the purpose of witnessing the mysterious phenomena. Remarkable manifestations occurred on that occasion through Daniel D. Hume, Prof. Wells and several other gentlemen, all of whom had been previously skeptical, made a written statement of what transpired in their presence, which was subsequently published in the Eastern papers. I have only space for the following extract:

"While no visible power was employed to raise the table, or otherwise move it from its position—it was seen to rise clear of the floor, and to float in the atmosphere for several seconds, as if sustained by some denser medium than air. Mr. Wells seated himself on the table, which was rocked to and fro with great violence, and at length it poised itself on two legs, and remained in this position for some thirty seconds, when no other person was in contact with the table."

"Occasionally we were made conscious of the occurrence of a powerful shock which produced a vibratory movement of the floor of the apartment. It seemed like the motion occasioned by distant thunder or the firing of ordnance far away—causing the tables, chairs, and other inanimate objects, and all of us to tremble in such a manner that the effect was both seen and felt. In the whole exhibition we were constrained to admit that there was an almost constant manifestation of some intelligence which seemed to be independent of the circle."

"During these occurrences the room was well lighted, the lamp was frequently placed on and under the table, and every possible opportunity was afforded us

for the closest inspection, and we submit this one emphatic declaration: We know that we were not imposed upon nor deceived."

The statement from which the above is extracted, was signed by David A. Wells and others. It is introduced in this connection for the reason that all the parties were among the last persons who could be imposed upon, and especially because Prof. Wells, being an electrician, is eminently qualified to judge whether electricity is competent to produce the results. Without expressing any definite opinion he at once rejected the assumption that makes this agent the chief cause. I am informed that Prof. Mages, on witnessing similar phenomena, emphatically expressed the same opinion. Indeed, I am sure that, no one at all familiar with the laws that govern electrical phenomena will pretend for a moment that, the agent itself is adequate to produce the effects, or that the human mind in the body is capable of directing it, even with the aid of all the apparatus now in use, to the accomplishment of similar results.

On the 8th of August, 1852, several gentlemen were assembled at the residence of Ward Cheney, Esq., Manchester, Conn., where, in the course of the evening, very remarkable demonstrations occurred. One of the Editors of the Hartford Times was present, and from his account of the exhibition, as published in that paper, I cut the following paragraph:

"Suddenly, and without any expectation on the part of the company, the medium, Mr. Hume, was taken up in the air! I had hold of his hand at the time, and I felt his feet—they were lifted a foot from the floor! He palpitated from head to foot with the contending emotions of joy and fear which choked his utterance. Again and again he was taken from the floor, and the third time he was carried to the ceiling of the apartment, with which his hands and head came in gentle contact. I felt the distance from the soles of his boots to the floor and it was nearly three feet! Others touched his feet to satisfy themselves."

Mr. Gordon has several times been taken up in a similar manner. This has twice occurred in this city; on one occasion at the residence of Mr. Partridge, in Twelfth-street, and again at Dr. Gray's in Lafayette-place. In both instances the phenomenon transpired in presence of a number of intelligent and scientific observers. In one case Gordon was carried not less than sixty feet, through different apartments, and was supported at irregular distances of from four to eight feet from the floor, while performing this aerial journey.

To attempt to refer these and other similar facts to the action of minds in the body, appears to me like trifling with the whole subject. The common experience and the common sense of the world, alike discredit all such pseudo-explanations. Not Faith alone, but Science and Philosophy stand up to rebuke the assumption. It is well known that Science has never admitted these facts within her pale and none have entertained them in her name. This world's philosophy shuns and outlaws them, and towards who dread nothing so much as conversion to an unpopular truth, flee from their presence as from a magazine of curses. The savans who have been accustomed to call loudly for facts are, for the most part, dumb, now that new facts are likely to explode some of their material conclusions. There are honorable exceptions, I am happy to acknowledge, but generally they are anxious to keep out of sight of these facts, as hypocrites are to evade the terrors of "the last judgment." But the facts are of too frequent occurrence to escape observation, or to leave the candid inquirer without the grounds of a rational conviction. These facts must inevitably strengthen the believers in revealed religion, and they, especially, have a more than mortal interest in this question. If it was a miracle for Peter to walk on the water, and for Philip to be taken up in the air and borne away, it is no less a miracle that the bodies of the Seers of Prevorst, Peter of Alcantara, St. Theresa, Daniel D. Hume and Henry C. Gordon, are made to float on the water or in the atmosphere, in modern times, and before the eyes of living men, who calmly but fearlessly bear witness to these things. Now I submit that any mode whereby you may be enabled to account for the modern facts, will equally well explain the ancient examples of the same class. The combined wisdom of four thousand years has failed to trace these and other mystical phenomena to material causes, and if your coup de main is successful, it will demonstrate all revelation to consist in distempered dreams of undisciplined and erratic minds, and miracle-working, from the time of Moses to the present hour, will be proved to be a kind of scientific jugglery employed by the wise to deceive the ignorant. I am ready to follow Truth wherever she leads the way, but feel quite sure that you are taking the wrong direction, and had you the ability to accomplish the purpose to which you seem to have devoted your present labors, your power would suffice to wreck the faith of the world!

The following is extracted from Dr. R. T. Hallock's description, before the New-York Conference, of some interesting manifestations which occurred, not long since, in presence of a number of witnesses, at the house of Mr. Partridge.

On the table around which we were seated, were loose papers, a lead pencil, two candles and a glass of water. The table was used by the spirits in responding to our questions, and the first peculiarity we observed, was, that however violently the table was moved, everything on it retained its position. The table, which was mahogany and perfectly smooth, was elevated to an angle of about thirty degrees, and held there, with everything remaining on it as before. It was truly surprising to see a lead pencil retaining a position of perfect rest, on a polished surface inclined at such an angle. It remained as if glued to the table, and so of everything else on it. The table was repeatedly made to resume its ordinary position and then its inclination as before, as if to fasten upon us the conviction that what we saw was no deception of the senses, but a veritable manifestation of spirit-presence and of spirit-power. They were then requested to elevate the table to the same angle as before, and to detach the pencil, retaining everything else in precise position. This was complied with. The table was elevated, the pencil rolled off, and everything else remained. They were then asked to repeat the experiment, retaining the pencil and everything else upon the table stationary, except the glass tumbler, and to let that slide off. This also was assented to. All the articles retained their positions but the tumbler which slid off and was caught in the hands of one of the party, as it fell from the lower edge of the table.

The phenomena here described illustrate the complex modes which often characterize these exhibitions of spiritual power. It will be perceived that while the strange force was applied to raise the table, and to hold it at the angle described, a power equally mysterious, but operating in a wholly different way, was employed to retain the other objects, each in its respective position, or to release them, one by one, as requested. Why did those objects neglect to follow the eternal law of gravitation. By what unknown principle of electro-magnetism was the glass made to adhere to the polished surface of that inclined plane? What unaccountable od-force held the table up, while it held the other objects down, with a force superior to their specific gravity? What gigantic human will operated on that occasion—without knowing it, too—and actually accomplished what a thousand men can not do if they try? So long as no man on earth has power to produce like results, I deem it quite unnecessary to remind the sensible and candid reader that, the phenomena under consideration infallibly indicate the presence of some foreign intelligence, endowed with unearthly powers of perception and supra-mortal energy.

Some time in November last I witnessed a most interesting exhibition of the powers of the mysterious agents, at the house of Anson Atwood,

Esq., in Bridgeport, Conn. A little girl of some ten years of age, daughter of Mr. A., was the medium. Nine or ten persons were present, and the room was thoroughly lighted during the entire exhibition which I am about to describe. The spirits had previously promised to play on the guitar; accordingly, Miss Emeline Mallory, the only member of the circle at all accustomed to use the instrument, furnished her for the occasion. The guitar was wholly out of tune when it was placed on the floor under a large table, round which the circle was formed. Soon after it was delivered into the hands of the invisible, the strings began to vibrate, and it was speedily manifest that the musicians *invisible* were tuning the instrument. At length, this was accomplished in a most perfect manner, and the unseen performers continued to play for more than an hour to the astonishment of the whole company. During the performance the instrument often moved out from beneath the table, where it could be distinctly seen, and as often retired. At one time it assumed an erect position, and then it repeatedly rose from the floor, striking the head against the under side of the table in answer to questions. Also, while moving about in a horizontal position, the head of the instrument would rise a few inches from the floor, in answer to the oral and mental questions of different persons. At other times the answers were given by striking a single string. Occasionally, the guitar would approach some member of the company, and in several instances it pressed against them with a force of ten or fifteen pounds. As the guitar was moving out from beneath the table, traveling head foremost like "a thing of life," some one observed that the head and neck (which were black) appeared like a serpent, whereupon, instantly, the instrument imitated the motions of the reptile in a most life-like manner. During all these eccentric movements the music continued, almost without interruption. For some time the spirits kept up what are called the harmonic sounds, which—as those acquainted with the instrument will understand—are produced by pressing lightly, with the fingers of the left hand, on certain frets, and then sweeping the strings near the bridge with the right hand. The mysterious musicians played in what is technically termed the *arpeggio* style, and in different keys.

It may be proper to add that, for some time during the progress of this interesting-performance, the medium, at my request, sat with her feet on the round of the chair, while the hands of every individual could be seen by the entire company. Miss Mallory assures me that she could not by any means, with the free use of both hands, produce the sounds, to say nothing of the accompanying movements of the instrument itself, which were produced on the guitar by the invisible harmonists.

Now, who played on that guitar? It certainly was not the members of the circle generally, for, be it remembered, not one in the room, Miss Mallory alone excepted, could execute the simplest exercise. Did Miss M. perform on that occasion? If she did, it is passing strange that not one of the company was aware of the fact. The young lady herself was of course entirely unconscious of the slightest agency in any part of the performance. If you require us to believe that she played on the instrument, by some occult action of the mind on some invisible imponderable agent, which you can not explain and the reader can not comprehend, you offer as a miracle infinitely more incredible than all the claims of the spirits. Besides, how could Miss M. produce results without trying which she is confessedly unable to accomplish with her utmost efforts? And if one can play on the guitar without using the hands, so much better than they can when the hands are exercised without restraint, of what possible utility are fingers to those who perform on stringed instruments? "I pause for a reply."

No attempt has as yet been made to account for such facts, as are herein presented—without the intervention of spiritual agency—that is not, in my judgment, at war with all true philosophy and utterly repugnant to the common understanding of men. The attempt to refer them to the laws of physics, demonstrates the want of close discrimination and judgment, respecting the power of material agents, and the capacity of the human mind in its mundane relations. I desire to avoid a too confident tone, even in giving expression to my deepest convictions, but I trust you will pardon me if I am forced to regard your labors, in this direction, as a species of scientific Quixotism which may amuse, but can scarcely convince the reader.

I am, faithfully thine,
S. B. BRITTAN.

The Witness in Himself.

Dr. Dake, of Pittsburgh, in a recent letter, writes us as follows: "Many strange things are taking place here, and much excitement prevails in our city. One of our distinguished clergymen recently preached against the spiritual phenomena, and to cap the climax he himself has become a medium, and the people, high and low, are alike astonished at the strange things which are now occurring."

We shall be pleased to have a more specific statement of any important facts that have transpired, or may hereafter occur.

Your paper, Dr. D., has been going to Philadelphia by mistake. We have just forwarded all back numbers, agreeably to your request, to Pittsburgh.

answered more than one hundred test questions. Many of the answers were thought, at the time, to be untrue, but every one has since been ascertained to be correct and in all respects as the spirits stated!

The lady referred to—the name I am not at liberty to mention—was then informed that she was a medium herself, and that the spirits would communicate through her by tipping the table, after the other medium (Mrs. F.) should leave the house, all of which was verified by the actual occurrences of the evening. Many more test questions were answered, and with strict fidelity to the truth. O the wonders of "magnetism," "electricity," "will-power," "disembodied mediums," "vacuum," (in skulls,) "od-force," "humbug," "mystery," "the Devil," &c., &c.

SPRINGFIELD, Jan. 27, 1853.

(For the Spiritual Telegraph.)

A Word to My Reviewer.

As sincerely as I disbelieve the reality and doctrine of modern Spiritualism, I am a subscriber for, and a reader of, the SPIRITUAL TELEGRAPH, with such other works on the subject as my leisure will admit of, and am not quite totally ignorant of the *Harmonial Philosophy*, i. e., if there is anything to be learned from these sources; nevertheless, I will endeavor to be ashamed of my dogmatical audacity, and profit by the example of my reviewer.

Mr. Phillips will permit me to express my thankfulness for his admirable, four-square review. He deserves a crown and a palm for the clearness with which he states my premises, the correctness of his quotations in which he represents my meaning, and the manliness and strength with which he makes a clean sweep of my conclusions from my premises. He displays a mind not only logically acute, but remarkably candid, with a critical acquaintance with the Bible and principles of interpretation, especially where he makes geology to conflict with the *Mosaic account of the Creation*. That my articles in *Zion's Herald* and *Westeyan Journal* are accomplishing their mission, I desire no better evidence than that they have called forth such a review from such a source; still, he would no doubt have furnished a better review even, than he has, if he had read, or paid some attention to the two preceding articles in the last December numbers of that paper, and not commenced in the midst of the series, and that, too, with the mere inferential arguments which depend entirely upon the preceding. Still Mr. P. must allow me to suggest that his review is quite gratuitous, for if he will take the trouble, to look at the *Herald* of Dec. 22, he will find that I have no words with those who do not admit the plenary inspiration of the Scriptures, and consequently do not make them ultimate as the basis and rule of their faith and practice; but, that I address myself to those who give them the same authority, and who profess essentially the same theological views (which have been held as orthodox for about two thousand years) as myself, yet, at the same time believe these mysterious phenomena to be Spiritual effects; and if I understand Mr. P., he does not admit all I assume for the Bible, and of course my arguments could have no force with one of his views and habits of thought—they would appear as trashy and *jeune* as, to say the least, a respectable minority of the communications of "the spirits" do to the orthodox, or spiritual skeptics.

Though I oppose this new theory according to the best of my ability whenever I think fit, yet if by one stroke I could crush it, I would not do it. The spirit of Christianity is that of tolerance; it says, let opposing principles have fair play, and we need not fear for the Truth—it appears fairest when clearest seen, and stands firmest when resting upon its own merits; let its light be seen, and its triumph is sure. When the system of Spiritualism gets off its swaddling clothes, stands up in its full proportions, and has done its legitimate work, it will be known whether truth is in it or in the Orthodox Bible. For the present, then, Bro. Phillips, we will each keep cool, use our liberty, keep at work against each other—unless we see reason to change our cause—and God defend the right. Were we of one heart and one mind, it would require us both to build up a lie, or overthrow a truth.

Let me here say to the readers of the TELEGRAPH, in general, that in this region there is yet room both for Spiritualism and Orthodoxy. The latter is enjoying a vigorous prime, without the least symptom of decline. The former, having made a desperate effort to live in this village, has fairly yielded the point, and made an orderly and peaceable retreat—much to its credit.

JOHN D. KING

NORTH-COHASSET, Mass., Feb. 9, 1853.

A Case of Clairvoyance.

As it is the fashion for newspapers to chronicle everything pertaining to the marvelous, we feel bound to give the particulars, as related to us, of a singular discovery of stolen money, and said to have occurred lately in this city.

Soon after the recent burglaries were committed upon the premises of Mr. Morrill and Mr. Mulken, a watch and some money were missed from a chamber in one of our boarding houses, and it was at first supposed the house had been entered in the same manner as the others. The landlady, however, suspected one of her own boarders as the thief, but could obtain no evidence against him. Having had some faith in mesmerism, and feeling anxious for the elucidation of the mystery, she finally determined upon applying to a clairvoyant subject, resident in town, a boy of seventeen, who had the reputation of being able to find out hidden things. The mesmerizer was absent, but the subject undertook to put himself to sleep, and having done so, his wonderful second sight immediately enabled him to give all the particulars of the robbery, the name of the thief, and to describe the place where the property was then concealed—viz: the mouth of a drain which is carried through the stone foundation wall of the block of stores above the bridge on the river side. The opening is about ten feet above the foot of the wall, and on search being made, the money and watch were found, rolled up in a piece of cloth according to the clairvoyant's description.

Disbelievers in the science of mesmerism will conclude that there was collusion in the case, but we are told there is nothing to warrant that suspicion, and furthermore he has made many other discoveries, equally surprising. All we have to say is, that if the boy, or any other boy, actually possesses the faculty imputed, he might speedily make his fortune as an *attache* of the police department in some one of our large cities. It is only wonderful that he does not make the move.—*Kennebec Journal*.

Progress of the Cause in St. Louis.

might go on to mention many other cures per. h

...and who knows his secret can doubt his perfect
sincerity of heart, or the purity of his character. *

陈学超和朱振 宁国知事

dynamic force of the letter, but takes no cognizance of her being

right to left, instead of left to right, as the English does. Consequen

he gets together parts of the 9th, 10th, 11th and 12th verses, without inserting the whole from any one of them. 1. His writing begins in the middle of the line of the 9th verse, and he gives the right hand portion of it, thus giving us the last part of the 9th verse instead of the beginning of the 10th! 2. At the close, he makes a corresponding mistake, and gives us the left hand portion of the line instead of the right—thus giving the beginning instead of the end of the 11th. 3. A worse blunder still he commits by transferring the right hand extremity of the last line but one to the left hand of the last line. In English it would make no difference—but in Hebrew it was transferring the last of the 10th verse—'shall understand'—and putting it after the last word he copies from the 12th verse—'there.' The two whole lines as published in the TELEGRAPH contained parts of verses 10th, 11th, and 12th, but the whole of no one verse—while the part of a line at the bottom is a transposed part of the 12th verse. Not a word of the 13th verse gets in at all. His Hebrew translated reads as follows in English: 9th, 'and sealed are the words until the time of the end.' 10th, 'Many but the wicked shall do wickedly, and none of the wicked shall understand, but the wise.' 11th, 'And from the time that the daily sacrifice shall be taken away, and the abominations that maketh desolate set up—there shall be days a thousand.' 12th, 'Blessed is he that waiteth and cometh to days a thousand—three shall understand.'

"To cap the climax, he puts the Hebrew period—the *English colon*—at the beginning of the 11th and 12th verses—mistaking the beginning for the end of the verse." Compare this with Daniel, xii. chapter, 12th and 13th. "The nominative *many* comes after its verbs in Hebrew, so that it happens to get in, while they are left out."

We are informed through the *circle* that Ben Franklin professes to have been present and aided in directing the battery by his will. Daniel has subscribed his name to the document and claims to be its author. Numerous persons certify to the good character of Mr. Fowler—while Daniel and Franklin both bore testimony against *wrong* while on earth—one faced the lions of old and the other helped whip the British lion while in this sphere—but for all this who believes that they have become such stupid dunces as to make such work as the above quoting Hebrew? Turn to your Hebrew Bible—it reads from top to bottom and from right to left, and lay before you the TELEGRAPH, and the Universe can not prevent any candid reader from seeing that whoever wrote that Hebrew began at the left hand at the top by zigzag marks, and copied the last part of the ninth verse—then returned to the left and copied the two next lines to the period—then transferred the last word or phrase at the right hand to the beginning of the next line, at the left—then copied to the period. The zigzags below show that Daniel was written from left to right.

To pretend for a moment that such a piece of nameless bungling as that is to be ascribed to the spirit of a departed Hebrew who used to do things right in spite of the world while in it, is asking more than human credulity is willing to grant. To wind up, Franklin is made to endorse the act—thus involving the spirit of the inimitable old philosopher in a transaction which disgraces the very name of Hebrew literature. What! the prophet Daniel—quoting Daniel xii, 12 and 13, to edify the world—and making such a botch of it as to mix up parts of the 9th, 10th, 11th and 12th verses in a way to convert them into perfect nonsense when translated into English. Old Ben. endorse such a foolish blunder as that after a run of half a century in the higher circles of the Spirit-state and associating with prophets and spirits of the just made perfect, and then ask us to believe in a future, on such a sublime and unutterable sham! The dignity of true manhood recoils from such nonsense, and scorns it as an abuse of common sense—as a mockery to human sanity. Daniel! who lifted his windows in the sight of a bloody tyrant, and prayed three times a day, with a loud voice, in the face of the race—spitting defiance in the teeth of death—the noble old Hebrew whose touching story stirs all the sublime elements within us—crouching at midnight with Yankees and Dutchmen into a garret—and there befuddled a young man's legs and make them stiff, and cap the climax with such a piece of literary chicanery!

Will Prof. Bush tell us how it is, and what he meant when he said that was "correctly copied" with but slight exceptions? I accuse no man—but such a fact goes home with the annihilating force of a thunder-bolt—scattering such facts on the wings of the wind.

Yours truly,

B. W. RICHMOND.

Miscellaneous Department.

"STAND FOR THE RIGHT."

Be firm, be bold, be strong, be true;
And dare to stand alone;
Strive for the right, whate'er ye do,
Though helpers there are none.

Nay, bend not to the swelling surge,
Of popular sneer and wrong;
'Twill bear thee on to ruin's verge,
With current wild and strong.

Stand for the right! though falsehood rail,
And proud lips coldly sneer—
A poisoned arrow can not wound
A conscience pure and clear.

Stand for the right! and with clean hands,
Exalt the truth on high;
Thou'lt find warm, sympathizing hearts
Among the passers-by.

Men who have seen, and thought, and felt,
Yet could not boldly dare
The battle's brunt, but by thy side,
Will every danger share.

Stand for the right! proclaim it loud,
Thou'lt find an answering tone,
In honest hearts, and thou'lt no more
Be doomed to stand alone.

A. J. DAVIS.

We find the following Phrenological analysis in the *Light from the Spirit World*, the St. Louis paper, published by W. H. Mantz. The description indicates a remarkable uniformity of temper, which is certainly manifest to all who have been on terms of familiar intercourse with the Seer. The following introductory remarks are by the Editor of the *Light*, &c.:

For the benefit of our readers and friends, and also for the advantage of some of our clerical brethren and others who have so heartily abused the character and maligned the motives of Mr. Davis, we insert the following interesting description (from a Cincinnati paper) of the Man of the Nineteenth-Century:

A PHRENOLOGICAL DESCRIPTION,
Given by F. H. of A. J. Davis, the Independent Clairvoyant and Philosopher.

Temperament, nervous bilious; brain full size, favorably balanced for contentment and happiness. My scale, in numbering the various organs or faculties, is from one to twenty, as follows: 1 very small, 4 small, 7 moderate, 10 medium, 13 full, 16 large, 20 very large. Here is the size of each individual function or organ:

1 Amateness, - - 9	22 Imitation, - - 16
2 Philoprogenitiveness, 10	23 Mirthfulness, - 11
3 Adhesiveness, - 19	24 Individuality, - 20
4 Inhabitiveness, - 7	25 Form, - - - 13
5 Concentrativeness, 15	26 Size, - - - 18
6 Combativeness, - 9	27 Weight, - - 12
7 Destructiveness, - 5	28 Color, - - - 16
8 Alimentiveness, - 8	29 Order, - - - 11
9 Acquisitiveness, - 7	30 Calculation, - 17
10 Secretiveness, - 9	31 Locality, - - 16
11 Cautiousness, - 14	32 Eventuality, - 15
12 Approbation, - 10	33 Time, - - - 15
13 Self-esteem, - 11	34 Tune, - - - 8
14 Firmness, - - 19	35 Language, - 18
15 Conscientiousness, 13	36 Causality, - 12
16 Hope, - - - 20	37 Comparison, - 19
17 Marvellousness, - 6	38 Sublimity, - 19
18 Veneration, - - 15	39 Suavity, - - 12
19 Benevolence, - 17	40 An intuitive disposition to know human nature, - 20
20 Constructiveness, 14	
21 Ideality, - - - 18	

This combination of Phrenological development will give one of the most wonderful characters of the age. He is sensitive and impressible to a high degree; yet his mind and body work in unison and harmony. No man whom I have ever examined has more control over his passions than himself. No circumstance, however annoying, can irritate or ruffle the even tenor of his way, because the intellectual faculties preponderate, and the moral principles of the mind guide the reasoning powers in the channel of love and charity. He has not the spirit of revenge, however much he may be injured or reviled, though he ever has a firm, resolute desire to promote general good. This feeling has ever actuated him from the earliest period of his life up to the present. He has not the love of ambition or personal fame. Selfishness is not a part of his disposition; ever kind and affectionate; warm and ardent in his attachment for his friends; no particular love for place, but can make himself at home wherever his friends or labors call him; always friendly and social to every one, yet he seeks not the applause of men. It is natural for him to be devotional, watchful and prayerful, though with this organization of mind it is impossible to believe and advocate the popular religious faith, as it is taught by the orthodox churches. His intuition, presentiment and foresight are preeminent; his penetration and perceptive faculties enable him to understand and appreciate life as it is, and the laws of Nature which govern mind and matter. His originality of thought and reflection, combined with the observing powers, qualify him to study the Book of Nature with success and interest to himself and others. Possessing great application in the accomplishment of his purposes, always looking forward with great anticipation to the Spirit-world. Not easily discouraged by disappointment of any kind; could bear misfortune well; always the same in feeling and manners—yesterday, to-day and forever; humorous and good-natured; mathematical talent remarkably good; enjoys music, and might execute some, if cultivated; language well developed, conveys his ideas to others plain and distinct, at the same time his style of speaking is easy and fluent, well calculated to please others; his expression is mild but forcible; no man of mind can hear him and not be interested; memory generally good. This description, according to my science and judgment, is true. But much more might be said of this character.

Medical Clairvoyance.

Permit me through your columns, to present to the public the following facts and the wonderful powers of clairvoyance, a perfect test of which I have experienced in my own family, through the powers of Mrs. Mettler. The facts are these: My daughter, some three years since, became afflicted with inflammation in her eyes, produced at first, as we suppose, by getting a piece of lime in one of them. This inflammation continued to increase until both eyes became

greatly inflamed, depriving her almost entirely of her sight. She then took cold, and this increased inflammation with renewed distress and sufferings. At this time we called in a physician of known skill; he treated her case for three months. At first, under his treatment, there were indications of a little improvement. This, however, was only temporary, for in a few days they became worse again, and I have no doubt had the treatment been continued, she would have lost her eyes entirely. We then called in the second physician, and under his treatment, for some length of time, there was no perceptible change for the better; we then had about given up the case as hopeless. Still feeling it our duty to try further, we called in the third physician, who after treating the case some time, left it without any improvement for the better. Our faith, by this time, in the regular faculty, was of course quite exhausted, as well as the hope of her ever becoming any better. During the attendance of these physicians, there was a spot or fellow upon the eye, which was continually increasing and the inflammation became so extreme that it was with great difficulty that she could distinguish one person from another. She could scarcely open her eyelids, and that only in the dark. Of course, now all hope for her restoration was at an end, and thus she remained suffering intensely.

Finally, through the persuasion of a kind friend, as the last resort, we took her to Mrs. Mettler on the 21st of May last. Mrs. Mettler, while in the clairvoyant state, gave a perfect and minute detail of the causes of her complaint, and then prescribed for her; and to our utter astonishment, after the application of her prescription, less than two weeks, she could see quite well, improving almost as if by magic or miracle; and in less than four weeks she could see to read, and has continued so ever since. Will the Medical Faculty or any other Faculty explain this? After giving up all hope, the physicians exhausting their skill, to have a child so suddenly snatched from hopeless midnight darkness, calls forth my heartfelt gratitude to Mrs. Mettler. May her extraordinary powers continue, as she moves on in her mission, relieving suffering humanity of the most difficult forms of disease. Her system seems perfectly safe and without risk. Almost daily I hear of some poor sufferer relieved or restored by this lady's powers. She seems to have all the worse cases to attend, after they have passed through the physician's hands. Experimentally, sufferers, as a last resort, call upon her, and with the most astonishing success.

The cry of humbug is a miserable substitute for facts, especially when facts are daily multiplying in our own city, to say nothing of what is occurring all over the wide world. GEORGE STAPLES.
Hartford Times, Dec. 1852.

More Cures by the Spirits.

The following facts were communicated to Bro. Mantz, of St. Louis, and published in his paper. While such facts are constantly occurring, nothing short of the blindest infatuation will persist in ascribing all the manifestations to the Devil or evil spirits.

A Spiritual World, brother, has been revealed, and already extends my knowledge beyond all earthly expectations. I was somewhat a stubborn skeptic, at first, and believed it to be an intrigue on our sacred order, (the church,) and having been a minister of the gospel for twenty years, was loth to go to the exhibitions. But when the undeniable truths were brought under my immediate observation, I could no longer denounce the Heavenly revelations—and, by my own conscience, was forced to take a part. I own that my mind has been led astray in the deceptive regions of past Theology, and what convinced me of the beauty and truth of the New Dispensation, was this:

There were three cases of sore eyes, of long standing, in our town, which medicine appeared to aggravate, and were given out as incurable by the most eminent physicians and oculists. The Rev. Washington Moore, having had success in other cases, and wishing to carry his experiment still further, tried spiritual influence on the eyes of Miss S—, the patient. He called a spirit friend who rapped. He then said, "if you will give me the power to drive away this disease, by the application of my hand, please make it manifest by three distinct raps on the table." The raps were heard by all present—the number being between twelve and twenty—and in twenty-four hours no mark of disease could be seen about her eyes! Tell me, brother, is not the God who moved Jesus through a useful and wonderful life, again visible? I think so. Our good medium tried the same power in two other cases, and with the same success!

It is a well known fact to the people of this town and vicinity that Miss S—, and the Widow W—, had to be led about the streets for over two years. May God bless you dear brother, for your zeal in this great cause!

Yours, in the cause of Truth,
JOHN DONE.

The Evil Spirit of Intolerance.

Rev. J. B. Ferguson, Editor of the *Christian Magazine*, an independent religious periodical, published at Nashville, Tenn., has for some time been inclined to very liberal Christian views. His preaching, and the pages of his journal have clearly indicated the progressive tendencies of his mind, while the old demon, intolerance—the evil spirit that refuses to be cast out of the churches—has appeared through Alexander Campbell as medium, and is determined to make war on Mr. Ferguson and the *Christian Magazine*. Mr. Campbell was never eminently distinguished for his candor as a theological disputant, and in this case his articles are certainly written in a supercilious tone, while they indicate an ability to dogmatize at the expense of reason. In every attempt to damage the reputation of Mr. Ferguson, to impair the force and credibility of his views, or to diminish the extent of his influence, Mr. Campbell betrays a disposition to excite the elements of denominational pride, prejudice, and popular resentment, seemingly with a view to coerce the conscience of a FREE MAN into submission, and to restrict a more comprehensive faith and loftier aspirations to the limit of his own ideal. Mr. Ferguson replies to these attacks in a firm, dignified, and temperate spirit, which we greatly admire. We have no doubt that our views, on many important points, would accord with those of Mr. F., but if we had not three ideas in common, his manly resistance of spiritual pride and oppression, and his earnest de-

fense of the liberty of thought, unlimited investigation, and private judgment, entitle him to our cordial fellowship, and to the confidence of every friend of Christian and Republican freedom.

Rev. Thomas Starr King, in his admirable lecture on "Show and Substance," holds a post mortem examination over the remains of ancient nations, and finds they did not perish by the might of foreign conquerors, but by their own innate corruption. Such would be their verdict: "Babylon died of delirium tremens; Nineveh, apoplexy; Persia, weakness of the spine; Greece, quick consumption; Rome, paralysis." The present characteristics of nations were hit off happily thus: Ireland was hungry and dirty; France was troubled with neuralgia and St. Vitus' dance; Spain had the scurvy; Austria was had off with colics and cramps that required the utmost nursing skill of the Russ and Czar; Germany was subject to the gout and headache; England had a plethora—while, even in our youthful nation, signs of a great black cancer might be seen on our lower limbs." (*Auburn Advertiser*.)

THE SHEKINAH—VOLUME II.

PUBLISHED MONTHLY.

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

1. LIVES OF THE SEERS AND REFORMERS. Each number of the Shekinah will contain a biographical sketch of some prominent Seer or distinguished Reformer. In the selection of subjects for this department we shall observe no restricted limits nor regard with undue partiality any particular sect, party or class. These biographical sketches will each be accompanied with an elegant portrait of the subject, engraved on steel, expressly for the SHEKINAH.
2. ELEMENTS OF SPIRITUAL SCIENCE. Containing the Editor's Philosophy of the Soul, its relations, susceptibilities, and powers, illustrated by numerous facts and experiments.
3. CLASSIFICATION OF SPIRITUAL PHENOMENA. Embracing concise statements of the more important facts which belong to the department of modern mystical science.
4. PSYCHOMETRICAL SKETCHES. These sketches of LIVING CHARACTERS are given by a Lady while in the waking state, who derives her impressions by holding a letter from the unknown person against her forehead.
5. ESSAYS ON important questions of Social and Political Economy.
6. ORIGINAL POETRY AND MUSIC.
7. REVIEWS.—Especially of such works as illustrate the progress of the world in natural, political, social, and spiritual Science.

CONTRIBUTORS.—Rev. James Richardson, Jr.; O. W. Wright; C. D. Stuart; Horace Greeley; Hon. J. W. Edmonds; V. C. Taylor; J. K. Ingalls; D. McMahon, Jr.; Wm. Williams; Señor Adadus Calpe; W. S. Courtney; Frances H. Green; Sarah Helen Whitman; Annette Bishop; Mrs. Lucy A. Millington, and others. Several distinguished minds in Europe are expected to contribute occasionally.

The contents of the Shekinah will be wholly original, and its mechanical and artistic execution will be second to no Magazine in the world. Shall it have a patronage worthy of its objects and its character?

TERMS.—The Shekinah will hereafter be issued Monthly, at \$3 per annum, or \$1.50 for one complete Volume, to be finished in six months. The year's subscription will thus form two Volumes; containing some six hundred pages of fine letter press, and twelve portraits. Hereafter the work will be forwarded to no one until the subscription is paid. A discount of 25 per cent. will be made to Booksellers and Periodical Agents, but the cash must accompany the order.

Address, PARTRIDGE & BRITTAN,
No. 3 Courtland-street, New-York.

THE SPIRIT MINSTREL.

A COLLECTION OF HYMNS AND MUSIC, for the use of Spiritualists, in their Circles and public meetings. By J. E. Packard and J. S. Loveland. Price, in paper covers, 25c.; in cloth, 38c. Postage on each, 7c.

ADIN BALLOU'S BOOK.

BEING AN EXPOSITION OF VIEWS RESPECTING the principal Facts, Causes and Peculiarities in Spirit-manifestations, together with interesting phenomenal statements and communications. Price 50c. Postage 9c.

For sale by Bela Marsh, Boston; Partridge & Brittan, No. 3 Courtland-st., and Fowlers & Wells, New-York city, and D. M. Dewey, Rochester, N. Y.

42—3m

PSYCHO-MAGNETIC PHYSICIANS.

DR. J. R. METTLER AND LADY, have for some years applied Clairvoyance, and other kindred agents, to the treatment of the sick, and will continue to make Clairvoyant Examinations, and to give such diagnostic and therapeutic suggestions as are required in the successful practice of the healing art.

TERMS.—For Clairvoyant examinations including prescriptions, \$5. If the patient be present, and \$10 when absent. When the person to be examined can not be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will require a lock of the patient's hair.

Mrs. Mettler also gives psychometrical delineations of character by having a letter from the unknown person, which, without unfolding, is placed against her forehead.—Terms for psychometrical readings, \$2 each, always in advance.

Address, DR. J. R. METTLER,
No. 8 College-st., Hartford, Conn.

CLAIRVOYANT EXAMINATIONS

APPLIED to the Discovery and Cure of Disease, by MRS. HAYES—that good and faithful Clairvoyant—the Ladies Medical friend, Mrs. Hayes was well known for many remarkable Cures, while with Drs. Brown & Hallock, when in Chambers-st. of this City.

MRS. HAYES can be consulted Daily, at her Office, No. 116 Spring-st., between Mercer and Green-sts., near Broadway, New-York City.

MEDICAL.

CLAIRVOYANCE applied to the discovery and cure of disease, by MRS. BRIGGS, under the supervision of MRS. WM. ALLEN, at No. 112 Christie-st., near Grand, New-York. Terms—always in advance.—One Dollar for each examination, when the patient is present; those at a distance, or unable for any cause to attend, can be examined by sending a lock of their hair—in which case the charge will be Three Dollars. Address, MRS. WILLIAM ALLEN,
No. 112 Christie-st., New-York.

December 10, 1852. (33—63)

SPIRITUAL BOOKS.

PARTRIDGE & BRITTAN'S SPIRITUAL LIBRARY.

The following list embraces some of the principal works devoted to Spiritualism, with the prices annexed, together with the rates of postage, all of which may be found at the Office of the Shekinah and Spiritual Telegraph.

The Spiritual Telegraph.

A weekly paper, devoted to the Elucidation of Spiritual Phenomena, contains a record of the most interesting facts, and the general intelligence respecting the state of the cause. It is edited by S. B. Brittan and published by Charles Partridge. A very interesting Discussion of the facts and philosophy of the Manifestations is now in course of publication in the Telegraph, between Dr. B. W. Richmond and S. B. Brittan. All the back numbers can be furnished, Subscription price, \$1.50 per annum.

THE SHEKINAH, a splendid Monthly Magazine, conducted by Partridge & Brittan. Terms—\$2 per annum—embracing two elegant Volumes—\$1.50 per Volume, in advance; single copies, 25 cents. Vol. I, bound in morocco, \$2.50; bound in muslin, embossed and gilt, \$2.

Revelations, &c., by A. J. Davis, the Clairvoyant.	\$2 00	43
The Great Harmonia, Vol. I.—The Physician, by same.	1 25	20c
The Great Harmonia, Vol. II.—The Teacher.	1 00	19
The Great Harmonia, Vol. III.—The Seer.	1 00	19
The Philosophy of Spiritual Inter-course, A. J. D.	50	9
The Philosophy of Spiritual Providences—A Vision, A. J. D.	15	3
The Approaching Crisis: being a Review of Dr. Bushnell's recent Lectures on Supernaturalism, by Davis, Light from the Spirit-world—being written by the control of Spirits.—Rev. Chas. Hammond, Medium.	75	10
The Pilgrimage of Thomas Paine, written by the Spirit of Thomas Paine, through C. Hammond, Medium—Paper, 50c.; Muslin.	75	12
Elements of Spiritual Philosophy—R. P. Ambler, Medium.	25	4
Reichenbach's Dynamics of Mesmerism.	1 00	20
Pneumatology, by Stilling—Edited by Rev. Geo. Bush.	75	16
Celestial Telegraph, by L. A. Cahagnier.	1 00	19
Voices from the Spirit-world—Isaac Post, Medium.	50	10
Night Side of Nature—Ghosts and Ghost Seers.—By Catharine Crowe.	1 00	20
Gregory's Lectures on Animal Magnetism.	1 00	17
The Science of the Soul, by Haddock, Sorcery and Magic, by Wright.	25	5
The Clairvoyant Family Physician, by Mrs. Tuttle.	75	10
Signs of the Times: comprising a History of the Spirit Rappings, in Cincinnati and other places—Coggshall, Spiritual Experience of Mrs. Lorin L. Platt, Medium.	20	3
Spirit-Manifestations: being an exposition of Facts, Principles, &c., by Rev. Adin Ballou.	75	11
Spiritual Instructor: containing facts and the philosophy of Spiritual Inter-course.	38	6
The Spiritual Teacher, by Spirits of the Sixth Circle—R. P. Ambler, Medium.	50	7
The Macrocosm and Microcosm, or the Universe Without and the Universe Within, by William Fishbough—paper, bound, 50c.; Muslin.	75	12
Arrest, Trial, and Acquittal of Abby Warner, for Spirit-Rapping, by Dr. A. Underhill.	12	2
Philosophy of Mystical Agents, Human and Mundane, on the Dynamic Laws, and Relations of Man, by E. C. Rogers.	25	5
Dr. Esdaile's Natural and Mesmeric Clairvoyance, with the Practical Application of Mesmerism in Surgery and Medicine, (English edition) 1 00 10		
Also, Mesmerism in India, by the same author.	75	13
Fascination, or the Philosophy of Charming, by John B. Buman, M.D.	75	10
Shadow-land, or the Seer, by Mrs. E. Oakes Smith.	25	5
Practical Instruction in Animal Magnetism, by J. P. F. Delenze.	1 00	16
Messages from the Superior state, communicated by John Murry, through J. M. Spear.	50	8
Love and Wisdom from the Spirit-world, by Jacob Harshman, writing medium.	60	11
Spirit Voices, dictated by Spirits, for the use of Circles, by E. C. Henck, medium; price 38 and	50	6

PARTRIDGE & BRITTAN,

No. 3 Courtland-st., New-York.

GENERAL AGENTS.

The following Booksellers are general Agents for the Shekinah and Spiritual Telegraph, and will supply all the books in the above list at publishers' prices:

Bela Marsh, No. 25 Cornhill, Boston, Mass.
S. F. Hoyt, No. 3 First-st., Troy, N. Y.
Benjamin P. Wheeler, Utica, N. Y.
F. Bly, Cincinnati, Ohio.
Samuel Barry, S. W. corner of Fifth and Chestnut street, Philadelphia.
Dr. A. Underhill, No. 4 Ontario-street, Cleveland, Ohio.

Other Agents and book dealers will be supplied promptly—the cash should accompany the order.

Second Edition.

THE NINETEENTH CENTURY, OR THE NEW DISPENSATION; being an Examination of the Claims and Assertions of Emanuel Swedenborg, (with a brief review of the writings of Andrew Jackson Davis.) By a Layman. New-York, 1852. 12mo., pp. 425.

We cordially bear witness to the general ability and well-timedness of the work. . . . It is, in its general scope, eminently popular. It directs its appeal to the plain sound sense of the masses.

[Prof. Bush's Review and Rep.]

It is ably written, often eloquent, and in a far more lucid style than is usually employed by writers of the Swedenborgian school. Many of its criticisms on the spirit of the age are pungent and strongly sustained; a vein of masculine thought pervades its course of argument, and no one can read it in a contemplative mood without receiving important and fruitful suggestions.

[N. Y. Tribune.]

It compresses a great amount of information and speculation on such spiritual subjects as are now generally discussed in nearly all intelligent circles. For those who are not well read in reference to the novelties of the spiritual revelations of the day, it will prove a valuable manual, if not a counsellor and guide.

[Sunday Courier.]

It is a beautiful specimen of typography, very creditable to the American press, and forms a handsome volume. . . . In fact, this is a work both suited for and worthy of the present era of the Christian world.

[London Intellectual Repository.]

For sale by PARTRIDGE & BRITTAN,
No. 3 Courtland-street, New-York.