



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, JULY 3, 1852.

Number 9.

Principles of Nature.

For the Spiritual Telegraph.

TWO YEARS WITH THE SPIRITS.

MR. EDITOR:

I propose to give your readers some account of my experience in what is called “Spiritual Manifestations.” As I have enjoyed extraordinary opportunities for the past two years, and have witnessed manifestations, such as I have never seen described by any other person, it occurs to me, that, perhaps, it might assist in the investigation if I were to give some report of what I have witnessed to the readers of your paper. I myself, in the beginning, was embarrassed for the want of facts, such as I now have a knowledge of; and others, I perceive, are liable to suffer from the same cause. Hence it seems to me, that we can not safely form conclusions in regard to the history, philosophy and uses of this whole subject, until we have all the facts before us. Facts become science, when they are multiplied in sufficient numbers and so systematized as to preclude all dispute. As I desire not to be misapprehended in any thing I may say upon the subject, let me premise a few statements:

1. That I am not now, and was not when I commenced the investigation, a sectarian—unless a firm, unshaken belief in the doctrine of eternal progression makes me one. I was, and am still, wholly uncommitted to traditional, sectarian dogmas.

2. I neither believed in the notion of absolute evil, nor in “evil spirits;” and when I first conversed with what purported to be “spirits” out of the body, I had no suspicion, or thought, even, of being deceived in any form or manner.

3. I do not give my experience as a standard for any other person. Each must seek, judge, and act for himself. We shall find, perhaps, on comparing notes, that, while our experiences may all agree in some points, they disagree in others; and hence we shall be slow to use the word “always,” when speaking of spirits who inhabit another world which we have not entered, as when certain writers have said, “Spirits always do so and so.” They may “always” do so with one medium; but with another, it may be altogether different.

4. During the first two years, I have enjoyed all the facilities for investigating the subject, which, perhaps, could be reasonably desired. I began my investigations with the Fox family, Mrs. Benedict and Mrs. Tamlin, in Auburn, and with Dr. Phelps, in Stratford, Conn. And in passing let me say, that I do not perceive how any one can be well “posted up” on this subject who has not either visited the family of Dr. Phelps, or read some authenticated account of the most unaccountable things that have taken place there. The “Disturbances,” as they were called, in Stratford, which occurred in Dr. Phelps’s family, during the year 1850, are among the most strange of any and all things of the kind, of which history has given us any account, and far exceeding even the wonders of “witchcraft” of past ages. Indeed, nothing of the kind has ever occurred, as far as I know, in any other part of the world.

5. My investigations of this subject have not been casual nor incidental merely; nor have they been confined to times or places. They were undertaken in order to find the truth, and have been continued, at considerable expense, for more than two years, without any interruption. During this time, I have devoted my whole attention to this work, so that I have been, not daily, but hourly, as it were, in converse with the spirits, by the “sounds.” Sitings have been held in my own family, till they approached a thousand, which have been attend-

ed by large numbers of people, not to speak of the constant opportunities which my own children (who were the media) afforded me, at my own fireside, of investigating this matter in every possible form which curiosity, credulity, or skepticism could suggest.

6. In my own family, all the phenomena have taken place which have been described by various writers on the subject, except what might be classed under the head of “nervous,” or sympathetic. The mediums in my own family have always been passive. If one was introduced, no manifestations could be made. They have been audibly spoken to, and manuscript writing has been done in their presence, without any motion made by any human being. The spirits have made themselves visible, and once they did so in my room, when alone. I saw a human form, distinctly, for a few seconds. What it was, I do not know. That it was not an illusion, I am quite certain. I never was hallucinated, that I know of, and do not suppose that I could be, very easily.

7. The spirits have, from the first, evinced what has seemed to me to be a kindness, a disposition always to oblige me. They have assured me that I had “hosts of friends above, in the second, third, fourth, fifth, sixth, and seventh spheres,” who were always ready to assist me. Nay, more, I have been often assured by the spirits, that I was assisted, and that all my communications made to the public on this subject were made at their suggestion, and by their inspiration; so that what I wrote upon it was just as much the work of spirits in the “sixth circle,” or the “seventh sphere,” as if I were to imagine myself really “unconscious,” and write all in that state, and then put the names of apocryphal spirits to the communications.

8. I have undertaken the inquiry with an ardent desire to maintain an evenly balanced state of mind; to be neither unreasonably doubtful on the one hand, nor unduly credulous on the other. If the mind be not harmoniously developed, or if it be shackled with traditional prejudices, its condition must necessarily be unfavorable for predicting new truths. And thus, while we yield all the conditions to the spirits, which they ask for, we should bear in mind what is necessary for us mortals who are a party in this investigation, and have immense interests pending its issue.

9. I have never, from first to last, designedly deceived any spirit, or any medium, or mortal, connected with this subject. I have feigned nothing, have never asked for a fictitious spirit, or for the spirit of one who had not (as I believed) left this sphere. But I have often allowed spirits to carry on a conversation, when I knew that every word they uttered was falsehood, from beginning to end.

10. As I approached this investigation uncommitted in theory, being uninformed as to what it was, or why it was done, I did not and have not undertaken to say what it should be. I have used no deception, no dictation, and have carefully striven to avoid the exertion of any influence which might prevent the thing from speaking for itself, and making known its own Essence, Form, and Use. Hence, in all the sittings which I have ever attended, I have requested simply to witness what should come to pass; to have the “Spirits,” whoever they might be, do their own work, and do it in their own way.

11. During the whole process of my investigations, I have been animated with a conscious love of the truth, and with an ardent hope that great good would eventually grow out of these developments—good for the whole human race.

12. In this account I use the term “Spirits,”

because it is the most convenient, and also, because I do not know what else it can be. Until we know what it is, this word is as good as any other; and, as none of us really know what it is, it may be Spirits, after all. I am aware, that some, who do not seem to have had a very large experience, assume to know all about it. They publish books, and undertake to tell, not only what it is, but the *wherefore*, also. But, for myself, I do not know what a Spirit is. I do not know what that other world is. I was never there.

13. I do not say that this subject has demonstrated what it is. I only refer to the name by which it seems to prefer to be known. I put the question to it, and ask, who, or what are you? And the answer comes back, from the same source, “We are Spirits who have departed this life.” Others, indeed, may have received answers purporting to come from the spirits of *dogs, horses, or donkeys*, but they were *spirits*, not something else. Nor is this strange, if it be true that mortals are more or less associated with spirits out of the body, very much like themselves.

In future numbers of this paper, I will, if the reader please, pursue this subject, and, at the conclusion, put my name to what I shall have written.

June 16, 1852.

WHAT IS YET TO BE.

A PROPHECY.

Most men know not—dream not—what is yet to be witnessed on earth, in the matter of Spiritual Manifestations. Spiritualists themselves have almost no idea of what is about to be revealed. Mediums, even, though inspired to see and to know things hidden from the gaze of others, little comprehend the stupendous wonders to be wrought. Doubtless, the full conception of the great reality is denied to us all; yet it may be well, as nearly as possible, to approximate to it. Listen, then, to a voice of interior impression!

This is the commencement of a new era. It is greater than the era of Christ—it is more glorious than any era that is past—it is the Era of eras since the world began! And it shall be the Era of eras till the world shall end, for all the other eras have been preparatory to it—this is the fruit of them all, and it shall not cease but with the existence of Man, but shall grow brighter and more perfect through innumerable ages! It is the Spiritual Era, and the Era of Spiritual Intercourse!

For the present is an epoch which divides the Duration of this Planet! Hitherto, the rolling centuries have been rudimental, dark, gross, material: hereafter, the equal—the greater—the almost measureless ages shall be bright, spiritual, heavenly, celestial! We are now just passing the line which separates these mighty periods—these two eternities. We are turning our back upon the dreary Past, and welcoming in the glorious Future! We are bidding farewell to Night, and emerging into Day! We are just entering upon the Golden Age—we are, even now, tasting the first fruits of the Heaven on Earth! For the opening heavens are already coming down to men—the two worlds are beginning to be brought together—the human and the angel races are coming to be one! Angels are only men, born into the Spirit-land, and there unfolded into celestial excellence—and they now come back to their brothers left behind, and speak to them in a voice so startling, and in a dialect so new and strange, that mortals are compelled to hear and believe! It is as if the children of earth were roused from their brutishness, by a voice from the grave itself—as if they were waked from the sensual slumbers, which have so long chain-

ed the spiritual principle within them in utter unconsciousness, by the rising echoes of their very sepulchers!

Various, wide-spread and wonderful have been the manifestations already witnessed. But they bear no comparison with those which shall be. The age of spiritual miracles has but just commenced. The future—oh, it shall be infinitely more glorious than the present! Would we could lift the veil which hides it! Yet, it may be ours to catch a glimpse. Hark! to its silent, soothing, cheering augury! Child of earthliness and sensuality, raise thy eyes to the vision of the glories before!

These manifestations shall increase. Spirits will cause them to be witnessed more and more. They shall spread over the earth. In number, in power, and in glory, they shall surpass our highest thought. Those methods of communication which were needful, at first, to suit our grossness, shall disappear and give place to higher and more spiritual forms of intercourse. It shall not be a slow nor a doubtful process, to learn the wisdom of the Inner Spheres. Everywhere will the angels develop multitudes of mediums, unfolding them so into closest oneness with themselves, that—with earthly hands they will write—with mortal lips they will speak—and on human minds they will unerringly impress—holiest messages of love and truth from their Celestial Home! The wisdom of seraphs shall become the wisdom of men. And the wisdom of seraphs shall beget harmony among men, for harmony is the body of wisdom. Men shall cease to strive, when they are taught the wisdom of the angels! They shall not hate, when they are told the loves of the cherubim! First, shall come light and truth; and after, reformation, and righteousness, and peace!

And these things shall go on with most astonishing rapidity. Not, indeed, to the *whole world* can these spiritual demonstrations at once be given, for “the world lieth in wickedness.” “Darkness covers the earth, and gross darkness the people!” Nor *anywhere*, can the fruits of this inter-blending of the two worlds be immediately realized. The foundation must be before the superstructure. The tender twig must precede the mighty oak. Men must grow to be good. Progression is the unvarying law, alike of earth and heaven. Expect not that the gross, the vile, and the unjust, can at once be transformed into the spiritual, the pure, and the holy, even by the ministry of angels—nor that a world which has been the home of so many sins, can, in a single day, or even age, be made into the likeness of the fair Eden of the Immortals! Ask not for ends which no possible means can give!

But yet, to the dwellers in this land, “all these things are nigh, even at the doors!” Now “is the kingdom of heaven at hand.” “Many will run to and fro”—even countless multitudes of spirits—and the knowledge of their doings in every place, “shall be increased,” for it shall be borne over the entire length and breadth of the land, as on the wings of the wind! Men shall open their eyes in amazement at that which shall soon be done. They shall say, “We would not have believed these marvels if our fathers had told us”—nay, they shall stand in doubt, every one even of his own hearing and seeing! What have not the last ten years wrought? What will the next ten bring? But the people shall not wait so long for these things! Once, twice, thrice, has one of the angel Watchers—while on earth a glorious guide to multitudes, and in the Celestial Country unfolded into still higher wisdom—both spoken and written the warning, “Ere the leaves fall on the sod of autumn, it shall come! There shall be more astonishing developments

than any that have yet taken place; there shall be stupendous revelations, and men shall be made to believe that these things are from Spirits!” Human brothers, list to the voice of this Seer!

Thus shall these wonderful demonstrations of the presence and power of Spirits speedily sweep over this land. And from this, shall they spread into other countries, as the way shall be open, for the armies of heavenly messengers to go forth conquering and to conquer! They shall triumph over the savage ferocity of barbarous nations. They shall dispel the ignorance, and superstition, and midnight of the heathen tribes. They shall make their way onward, in spite of even the loathsome degradation and utter brutishness in which hundreds of millions of earth’s children are now sunk. They shall rest not in their glorious career of progress, till they have subjugated the world; and then, while yet the twentieth century shall linger in the full strength and splendor of its meridian years, the true Golden Age shall be born! To God, and the good spirits as His prime ministers, be the glory of that Golden Age! That will be, indeed, the heaven on earth! That will be the good time coming! Then will be the reign of universal Peace! Then will the kingdoms of men be bound together in one mighty brotherhood! Then will all be good! For this spiritual reform is human reform, and its triumph is the salvation of the world!

But it is not permitted to any of the seers to more than *dream* of the spiritual developments which shall be witnessed on the earth in that time of its glorious harvest—the time of its golden age! All men shall be mediums. Every human body shall be a beautiful temple, in which angels shall have their dwelling; beside, that other angel there, so lowly-meek in his clay tenement! Every human heart shall be constantly inspired by angel-presence, and on its altar shall be ever burning the holy fire from heaven! Men’s thoughts shall be the thoughts of angels—their songs, the songs of seraphs—and their loves, the loves of the cherubim! They shall write, and speak, and even *think*, in their most careless hours, diviner Bibles than the hoary Past hath given! Their very children, in their prattling talk, scarce high above their fathers’ knees, shall lisp more blessed truth of God, and sacred things on earth, and greater things beyond, and all man needs to know, than all the apostles, prophets, or bards of old Judea ever wrote or sung! All men shall be clairvoyant—shall be more; for they shall all be unfolded into the spiritual state—the flower of clairvoyance! All men shall not only have angels dwelling in their mortal forms, and feel them in their hearts, but they shall see spirits, and talk with them face to face! Spirits ask not men to tell their thoughts, for they see those thoughts; and so, in that good time, man shall see the thoughts of spirits, and need no other sign! Men and spirits together, transparent each, shall see as they are seen, and know as they are known! Thus shall men progress, till they become very angels, though unborn; and they shall look on death as the birth, and love to lay them down so sweetly in its tranquil sleep, and waken in the Spirit-land! And thus shall death be blotted out, for the angels who have not passed its stream shall be so blended into one with their brothers on the other side, that they on earth shall reach across to them in heaven, and take them loving by the hand, and both stand clasped together there—and nought but a gliding rivulet between!—divided only by the narrow, un-dividing Death! Men shall indeed come to be angels, and earth shall be changed into Heaven!

June 14.

JOSEPH TREAT.

SPIRITUAL TELEGRAPH.

A. B. BRITTON, EDITOR.

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

NEW-YORK, SATURDAY, JULY 3.

ALL BEING FREE, EACH MUST ANSWER FOR HIMSELF; AND WHERE NO RESTRICTIONS ARE IMPOSED, NO ACCOUNTABILITY WILL BE ACKNOWLEDGED.

Manifestations Sixty-Three Years Ago.

Some friend has furnished us with a copy of the New York Packet, a small commercial paper, formerly published at No. 5 Water street, in this city, by Samuel and John London, printers to the State. The copy before us bears date of March 10th, 1789, and among other curiosities contains a letter from a gentleman at Fishkill, dated March 3d, (same year,) from which we make the following extract. It will be perceived that the mysterious rappings are no new thing.

Sir—Were I to relate the many extraordinary, though not less true accounts I have heard concerning that unfortunate girl at New Hackensack, your belief might perhaps be staggered, and patience tired. I shall therefore only inform you of what I have been eye-witness to. Last Sunday afternoon my wife and myself went to Dr. Thorn's, and after setting for some time, we heard a knocking under the feet of a young woman that lives in the family; I asked the doctor what occasioned the noise—he could not tell, but replied, that he, together with several others, had examined the house, but were unable to discover the cause. I then took a candle and went with the girl into the cellar—there the knocking also continued; but as we were ascending the stairs to return I heard a prodigious rapping on each side, which alarmed me very much. I stood still sometime, looking around with amazement, when I beheld some lumber which lay at the head of the stairs shake considerably. About eight or ten days after we visited the girl again—the knocking still continued, but was much louder. Our curiosity induced us to pay the third visit, when the phenomena were still more alarming. I then saw the chairs move; a large dining table was thrown against me, and a small stand, on which stood a candle, was tossed up and thrown in my wife's lap; after which we left the house much surprised at what we had seen.

We have found it necessary to exclude several editorial and other articles this week, in order to make room for the autographs of the spirits, which, with the accompanying history, must be regarded with curious interest by all, however various the conclusions of our numerous readers.

To the Readers of the Telegraph.

In answer to many inquiries I deem it proper to say that the SPIRITUAL TELEGRAPH has now upwards of 3,000 subscribers and still they come, and all want the back numbers.

Numbers one and two were long since exhausted, but the call for them to complete files is so great that we contemplate, at a leisure moment, printing another edition.

The edition from No. 3, has been regulated to meet the constantly increasing demand, and we can supply about 2,000 more subscribers with complete files, which at the present rate of increase will be soon taken—after which we shall be obliged to commence subscriptions with the number next succeeding the receipt of the order.

A copy will be forwarded to any person who may intend to subscribe, but no name will be entered on our books until the money is received, when the paper will be regularly forwarded until the amount is exhausted, and no longer.

No one need hesitate to send the money, fearing the paper will not be continued. I repeat, what I have before said, that I shall publish the paper one year whether it pays or not, and I am happy to add that there is a fair prospect of its paying for itself the first year, and of its being permanently established.

I appoint no agents; but friends who wish to combine and send a years subscription for twenty-five or more copies at one time, will be allowed twenty-five cents discount on each; the same will be allowed to any who travel and solicit subscriptions.

Booksellers and periodical dealers will be allowed the usual discount.

Wherever more than one paper is sent to a post office, the name of each subscriber will be written on his copy and all put in one bundle, directed to that office.

Whenever the proper answers to inquiries are to be found in the paper, it is deemed unnecessary otherwise to reply.

Postmasters and others receiving specimen numbers of this paper will confer a favor by calling the attention of friends to it and forwarding subscriptions.

CHARLES PARTRIDGE, Publisher.

Gleanings from Private Correspondence.

An earnest friend, at Seymour, Conn., writes an interesting letter, from which we make brief extracts:

"A poor prisoner, who had been incarcerated almost a lifetime, was offered his liberty; but he went back to his den, exclaiming, 'No! let me die as I have lived.' So many have become so accustomed to the darkness and gloom of bigotry and superstition, that they are absolutely afraid, and shrink from the light of day."

"I feel very much interested in the *Telegraph*. There is no visitor more welcome at this office. I shall never weary of reading it, for it seems to me like a gentle voice from the far-off Spirit-shore, calling me upward and homeward to the better land. Oh, what a glorious theme! Life, hope, joy, peace, and a blissful immortality! In view of all this, how vain are earthly hopes of wealth, and honor, and power!"

"If a man die, shall he live again?" Our churches have said, yes; but the lives of too many have proved that it was a dead faith. I thank God, we can now answer, in spirit, 'if a man die, HE SHALL live again.'

J. W. S."

A disinterested and noble friend—a gentleman distinguished for his literary attainments—writes us, from Massachusetts, as follows:

"I have found the *Telegraph* much more interesting than I had expected. It contains many articles that I have read with great satisfaction and edification. We have a circle which I trust will be very useful as well as interesting, and I had some meetings instituted in D—which were the means of developing some very powerful media, and I think will have an influence to stir up the stagnation of the old conservatism in that place, from its depths."

An esteemed lady who resides in Newark, N. J. writes us that she has recently become a medium, her hand being used as the instrument of communication. She says:

"I was thinking of you to-day, when I had an indication of a wish to write; I obeyed the impulse, and it was said that I had better write you, as I should promote the cause of truth and harmony by so doing. But I am too short-sighted to see in what way. The spirit was so very importunate that I concluded to obey. The spirit wrote the following:

Wisdom is salvation, for who that is wise will suffer evil to have dominion over him? Knowledge and wisdom will be the cure of every evil, moral, social and spiritual. Therefore increase your knowledge and wisdom; teach the laws of order and progression, and study well the book of Nature—that true revelation of God—for such is the wisdom of the angels.

JOSEPH C. NEAL.

I have been accustomed to meet with a small circle of ladies and gentlemen for the purpose of witnessing the manifestations, when I had the first indication of becoming a medium.

Yours respectfully, W.

A gentleman who from the first has devoted himself fearlessly to the investigation of the spiritual phenomena, recently received the following communication, said to have emanated from the spirit of W. E. Channing:

I see all your struggles, and am an interested witness of every effort. The veil that clouds thy vision shall be drawn away, and we will disclose to thee the great assembly that watch above and around the path marked out for thy career. I will disrobe the spirit of the shadows in which it has been clothed, and then thy soul will reflect the glory of the heaven of heavens, as the deep sea mirrors the splendor of the stars!

THE SPIRITUAL SPHERES.

QUESTIONS FOR MEDIUMS.

In the various communications we receive from Spirits, in which the Spiritual Spheres are spoken of, there seems yet to be an uncertainty relative to their location in space. Many teachers—A. J. Davis, in "Special Providences," pp. 4, 5; James Victor Wilson, in "Philosophy of Spiritual Intercourse," p. 159; and Owen G. Warren's "Supernal Theology"—all imply or affirm distinctly, that the Seven Spiritual Spheres are connected with our earth, one rising above another, and that they accompany it in its revolution around the sun.

Will mediums, who are developed sufficiently to be reliable, institute a series of inquiries of spirits, to ascertain whether the spirits' homes are attached to the earth-spheres? and, in addition to these, whether there are others, intervening between these (belonging to the planets,) which stretch out through immensity; or, whether the interplanetary spaces are voids, in which nothing exists analogous to the scenery of the real Spiritual Spheres?

Again—of a preëxistence, or a life anterior to that in the material body, which seems now to be a mooted question; in Davis' and Ambler's disclosures nothing is said on the subject, while through many other mediums it is asserted that the human race have thus lived prior to living on the earth. Will persons who may feel an

interest on the subject submit the above interrogatories to spirits, through various reliable mediums, and report the result through the *Spiritual Telegraph*?

FINES.

Letter from Dr. Bristol.

Ms. Editor:

Dear Sir: I desire to say to the author of the "Letters to a Friend" that I entertain not a doubt that were I physically and mentally congenial, as herself, to her blind subject mentioned in Letter No. IV., and could have her magnetically under my control one week, that I could unfold and develop her internal sight, (though covered by the earthly cranium,) so as to enable her to see clear, permanently. This case striking me very forcibly, I take the liberty thus to address a stranger, trusting my good intentions will give no offense.

I now have a case wherein the internal vision, by the aid of Dr. Franklin, of the higher spheres, is so magnetically strengthened as to enable the subject to read coarse print, and perform the ordinary duties of life; and though entirely deaf, can see the thoughts of others.

May not magnetism, when sufficiently understood, restore the blind, the deaf, and even cure the "sin-sick soul."

Yours, &c., P. B. BRISTOL,
Address Dansville, N. Y.

FRIEND PARTRIDGE:

We have received the *Telegraph*, with which we are very much delighted. It is a great satisfaction to us that so many of the intelligent are taking an interest in what, to us, is of unparalleled importance.

The rappings commenced in this place about a year ago, creating great excitement. Tables have been moved, and many communications rapped out, which were known to be correct, unless human beings have ceased to discern any thing correctly.

Mediums commenced writing soon after the manifestations made their appearance; and these were followed by speaking mediums. There are now from twenty-five to fifty mediums, and partial mediums, in our little township. Two meetings are held in different parts of the township, for the purpose of giving these mediums an opportunity to speak; and also for investigation and free discussion. These meetings are held once in each week. To give a detailed account of what has transpired, in reference to spiritualism in this vicinity, during the past year, would require several of your papers. Here, as in other places, some have been troubled with evil spirits, or, as the good spirits say, unenlightened spirits. But no one has become insane, or been otherwise seriously injured, though many have been reported insane.

Yours, H. CORNELL.
BEDFORD, Mich., June 8th, 1862.

Boston, May 31, 1862.

S. B. BRITTON, Editor Spiritual Telegraph:

How short the time since kind spirits first made themselves known to us, yet how much has been accomplished! To look back, the whole partakes of the character of a dream, or of some waking fancy, too blissful to be a reality. But to those who have drunk of the spiritual fountain, who have bathed in its all-cleansing and healing waters, this is indeed a reality. Pure, bright, heavenly Angels, welcome! Fathers, mothers, brothers, sisters, friends, and our children who have left us for another sphere, we love to hear from you, to receive those consoling messages, calculated to soothe our grief for recently departed friends, and to bring up before our minds recollections of those gone long ago.

A few months since, and we were sitting around a table, bending our heads to catch the faint sounds—the first glimmerings from the Spirit-land. Oh, how happy we were then! The table moves a little, slowly at first, then a little more—wonderful! we all exclaim. Then came the faint scratches made by a pencil on paper, mere irregular lines, as yet no intelligence; if a single letter or word was written, we were astonished. Then, receivers of spiritual light were few, and it was a stigma on one's character to believe in the rapping humbug, as it was and is called by ignorant persons. How is it now? Thousands believe in the spirituality of these manifestations; mediums are multiplied all over the land; the subject is under investigation by men of learning and influence. Instead of the feeble physical and mental manifestations, we have the giant strength and the giant intellect. Who that believes has not reason to rejoice with exceeding great joy?

Few persons have had better opportunities of witnessing spiritual manifestations than the writer, having been present at many sittings in different localities, and having had every facility afforded for investigation, never, never have I yet had cause to believe that these manifestations were produced by human agency. That they are produced by the angels of heaven, I as much believe as I do that I exist. There is no need of enlarging on this point, as there are thousands who would not barter the honest convictions of their consciences for all the riches of this earth.

Recently, in Watertown, in this State, a circle was formed, several mediums being present. All but two of the mediums were unbelievers, skeptics, making light of the subject. As may be supposed, discord reigned; the two who were eager to investigate withdrew, and the circle broke up. These two young men, good writing mediums, and through whom spirits give physical demonstrations, meet at my residence in Newton, two or three evenings each week. There are generally six of us present. This is our circle—perhaps the nucleus of an enlarged, progressive movement. We meet for improvement, and have books and papers on spiritual subjects, &c. This is a beginning. A few evenings since, the spirits tipped the table over

on the floor, and then, at our request, righted it again. At the last sitting, the spirit of a boy ten years of age, recently departed—the son of a neighbor—wrote the following communication to his mother:

"Think not of me as being in the cold grave, but in that place, the beauty of which I can not describe."

I can not conclude without sending you another communication, which I think beautiful, whether written by the little angel, or by his protector. A few months since, Capt. Howard, of the packet ship Daniel Webster, of this port, took his wife with him to Liverpool, leaving behind their little boy about two years of age. This little boy died during their absence. Recently, at a private sitting in Watertown, through Joseph Stiles as medium, this little angel purported to be present, and wrote the following communication to his parents:

"Father, Mother: Little did you think, when you left me for a voyage on the ocean, that your little bud would be blooming in the garden of Eden. May your barque sail smoothly over the rough billows of life, until it reaches its destined port in safety. Let my departure calm your sorrows by the reflection that, though the casket returns to dust, the diadem that filled it sparkles in heaven."

YOUR LITTLE SON IN PARADISE.
Yours, respectfully,
GEO. E. HASKELL.

NEW-YORK CONFERENCE,

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA.

[WEEKLY REPORT.]

Friday Evening, June 18, 1862.

Present: Chas. Partridge and wife, Wm. Wood and wife, L. R. Case and wife, S. K. De La Vergne and wife, Jno. A. Buffum and wife, (Lynn, Mass.) Wm. Fishbough, Dr. R. T. Hallock and wife, Mr. T. Cromwell and wife, T. Kipp Tompkins, J. N. Stebbins, D. H. Jacques, Melancton B. Ackerman, J. Rehn, (Phil'a.) Dr. Jas. Darrah, (Phil'a.) Martin Langdon, E. D. E. Greene, W. H. Danna, Wm. B. Tilton, Chas. H. Jackson, (157 Grand-st., N. Y.), J. T. S. Smith, Joseph T. White, Dr. H. E. Schoonmaker, Dr. C. Barnes, (N. H.), H. C. Billings, Dr. C. Knapp, J. B. King, and twenty-five others.

Mr. Rhen of Philadelphia, gave an account of the condition of spiritualism in that city. They have no physical manifestations, no sounds even at the present time. Their intercourse is through writing and other mediums. No physical demonstrations or tests are sought for, though tests of a very remarkable character often occur in communications.

The subject there is in a transition state between skepticism and faith. At first it was looked upon as chimerical, but the public mind is beginning to look at the matter in a more serious light, he thinks. The friends there, have organized on the principals of the harmonical philosophy; have rented Franklin Hall for six months, where it is proposed to meet every Sunday. The request of the spirits is, that we should proceed to practice the principles taught. They tell us it is not only our duty to utter the truth but to live it. That those great principles, justice, mercy, forgiveness and truth, may become incarnate, so that, like the meal under the influence of the leaven, the whole mass of humanity may be elevated.

The first public meeting would take place on next Sunday, and he hoped that friends from abroad would aid them by their presence from time to time. There are probably one hundred mediums in different degrees of development in Philadelphia.

Dr. Darrah of Philadelphia, said the manifestations commenced at his house in December last. At that time he resided in Bucks Co., Pa. His wife, much to her surprise had a long and interesting communication. He felt no interest in the subject then, and would not have walked into the next room to examine it. He had not enough of faith at the time to excite inquiry. Subsequent facts have wrought a great change in his mind. He removed to Philadelphia some two months afterward, where a medical medium (the daughter of Peter Osborne) came under his notice. She is intelligent and sensitive; is literally under spiritual medical tuition, and has given the most undoubted proofs of the fact. As a test, he presented to her a boy whom he knew to have an organic disease of the heart. After being impressed, she called for a piece of paper on which she sketched a diagram of the heart, &c., with great accuracy and precision and then pointed out the existing difficulty in one of the ventricles, with all the care and composure of a professor of anatomy. Several neuralgic patients who had been introduced to her by himself and another physician, had been relieved at once. They would come hobbling in to her presence and go away walking like other persons. Several other instances of medical cure and relief were detailed. Among them a case of cancerous enlargement of the parotid gland. When he left, it had been under treatment about twenty days. The tumor was diminished in size at least 40 per cent., and the patient was sanguine of a cure.

Mr. Buffum, of Lynn, Mass., also related cases of the spiritual treatment of disease through mediums, occurring in Lynn and Boston, and adjacent places. He had witnessed a great variety of spiritual facts. His experience had been so extensive that he knew not where to begin to relate it. One of the first facts that he had observed, was through a medium from Newport. The table was moved in every direction desired by any member of the circle. His son tried to prevent its being moved, but could not. Then they all tried, but could not stop its motion: the medium simply rested the ends of his fingers upon the table, while it was made to resist all the force they could apply to stop it. They have talking and writing mediums. One of them talks in an unknown language, and another translates, and writes it in good phonographic characters, though she has no knowledge of the art.

Dr. Hallock related a case of physical manifestations which took place on the Friday evening previous, at the house of Mr. Partridge, after the conference had adjourned. Mr. D. D. Hume was the medium, and the circle consisted of Mr. Partridge, wife and daughter, Wm. Taylor and wife, S. B. Britton, and himself. 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, every thing on it retained its position. When we had duly observed this, the table, which was mahogany and perfectly smooth, was elevated to an angle of about 30 degrees, and held there, with every thing remaining on it as before. It was truly interesting to see a lead pencil retaining a position of per-

fect rest, on a polished surface inclined at such an angle. It remained as if glued to the table, and so of every thing 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 their stationary position. This was complied with. The table was elevated, the pencil rolled off, and every thing 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, with the like result. 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. Then the table, after being restored to the natural position was moved strongly to and from the medium, and to and from different individuals in the circle, as they would request. After this had been repeated several times, and while a corner of the table was inclined into his lap, Mr. Taylor asked if the spirits would lift it clear of the floor while in that position. Assent was signified, and the table after much apparent effort, though probably only apparent, was lifted clear of the floor as requested. Dr. H. said he was led to the conclusion that the effort was only apparent, because, while we were watching it closely, with a light upon the floor so as to see the slightest motion, the table in the mean time resting upon one corner on the floor and one corner of the leaf in Mr. Taylor's lap, was raised perhaps about one inch, after having been literally tumbled about the circle, sometimes upon one corner and sometimes upon two, the leaf resting first in one person's lap and then in another. But when the foot of the table was finally raised, as described, he, to make sure that they were not mistaken in the fact, got down upon the floor to observe more closely. While looking, the foot of the table, instead of being raised a doubtful inch or so, was thrown up, clear of the floor, six or eight inches, as if all former attempts had been mere playful efforts. We then asked if they could move the table with a man on it. They replied, "Yes, with two men on it." Mr. Partridge and myself then seated ourselves back to back upon the table. Our combined weight is a little over 350 pounds; but notwithstanding, the table was moved as easily as when nothing but the candlesticks, &c., were upon it. We were rocked backward and forward, to and from the medium; the table was tipped from the medium and held stationary in that position, with us upon it; and finally we remarked playfully, when you get tired of rocking us, throw us off. It was done—the table was tipped strongly and rapidly from the medium, and we were thrown on the floor.

Dr. H. said he had detailed these facts minutely, because they were a perfect refutation of Dr. Richmond's admired theory of an electrical vacuum, which causes, according to the learned doctor, all bodies to fall, or to be attracted towards the medium. Mr. Partridge and himself were, certainly, bodies, and we were thrown directly through the doctor's theory and in an opposite direction. We fell lightly, however, and that issue of profundity was the only thing damaged during the entire sitting. The whole array of opposing theorists is powerless before these facts, occurring, as they did, in a well lighted room, and a lighted candle on the floor under the table. Some solemn skeptic may call them trifling. But are they trifling—those palpable manifestations of invisible intelligence and power? If so, what would be serious? What intelligence below man could thus answer to the intelligence within man, comply with our wishes and grant our requests? A young man, well known to some of the parties present, had died. He had been mirthful and pleasant in this life, fond of jokes and feats of physical strength, social and affectionate in his character. He passed away suddenly, with the glow of youth and health fresh upon his cheeks, and the loves of his earth-life yet warm in his bosom. A party, such as described, is seated around a table. Invisible intelligence and power are manifested. The directing agent volunteers his name—spells it with the alphabet. It is the name of that departed friend; and straightway manifestations, corresponding with the character of that friend while in the body, are made over and over again. Where is the escape from the conclusion that this friend still lives? that he was there present, and we were conversing with him? Is a knowledge of that fact a trifle? Surely not. The fact communicated is beyond all price. The simple movements of that table, were to us the reception of a telegraphic dispatch, compared with which, all earthly messages, however valuable, sink into insignificance.

Many other very interesting facts were stated by different individuals with a request that they should not be reported in deference to the wishes of the parties concerned.

Adjourned. R. T. HALLOCK, Sec'y.

St. Timothy's Church vs. The Spirits.

"Arrest, trial and acquittal of Abby Warner for Spirit-rapping in St. Timothy's Church, Massillon, Ohio; together with directions for church-causes of untruthful answers—what Spirits teach—the use of mediums—object of Spiritual intercourse—progress of Spiritualism, &c., by Dr. A. Underhill, Cleveland; Gray & Wood."

This is a pamphlet of thirty odd pages by a medical gentleman who gives abundant evidence of being free from fanaticism. We have been not a little interested in its perusal, and are sure that its contents would afford our readers equal satisfaction.

Abby Warner, a simple-hearted inoffensive person, went one evening to St. Timothy's Church at Massillon. There were loud sounds in or near the slip where Abby was seated, and the attention of the congregation was diverted from the preacher. The preacher paused, and gave orders that the sounds should be suspended, but the sounds grew louder, the author not seeming to recognize the right of the Rector to issue such an order. Subsequently, Abby was arrested. The trial commenced on the 27th of December before Justice Folger. Witnesses for the State were summoned to prove that Abby made the sounds, in a most incredible manner, viz. by "kicking against the boards." Robert Higgenbotham, the sexton, testified that he was in the church during the day and "saw no animal or machinery" that could have produced the raps, leaving room for a strong inference, in the minds of the brethren, that Abby was concerned in the mischief. Judge Folger heard the testimony in behalf of the church and state, and without calling any witnesses for the defense, discharged the prisoner, there being no cause of action; since which Spiritualism has progressed very rapidly in Ohio.

The pamphlet contains a full account of the trial and much other matter that is interesting and useful. We think that a large number of copies might be sold at this office.

SPIRITUAL FACTS.

NUMBER THREE.

MR. EDITOR:—I now proceed to relate one of the most astounding examples of spiritual manifestations which has yet been recorded. For the sake of brevity, your readers will please excuse me if I omit giving names, dates and localities, unless the facts I am about to state, should be questioned, in which case I shall most cheerfully give all the particulars required.

A man with whose character I am somewhat acquainted—a well-meaning individual of peculiar temperament and impulsive nature, becoming interested in Spiritualism, exhibited unusual zeal, and finally commenced lecturing on the subject. This occasioned great excitement in his neighborhood, and made such havoc with the established forms of religion in the place, that the civil authorities, in obedience to public opinion, felt called upon to have him arrested. Having accomplished this purpose, he was thrust into jail and put in irons!

But so many strange stories were in circulation concerning the alleged spiritual phenomena, that the warden, notwithstanding the prisoner seemed doubly secure, employed two military gentlemen to watch him during the night.

The prisoner, conscious of his entire innocence, and believing enthusiastically in the guardianship of spirits, was enjoying his accustomed repose, when, all at once, the electrical or odic lights, so frequently seen in the circles, filled the cell where the prisoner was confined, and the presence of the spirits magnetized not only the prisoner, but his keepers. The prisoner was now relieved from his irons, the doors of the jail seemed to open by their own effort, as various ponderable objects have recently been seen to move in presence of thousands. The prisoner was the medium in this case, and, being in the superior condition, saw the spirit who had affected him and produced the physical manifestations. The influence was irresistible, and the medium followed the spirit out of doors into the second street from the jail, when he awoke, and on coming out of the state, was disposed to doubt—as most persons do who witness similar manifestations—for some time what had occurred, thinking it might be a dream or hallucination.

Becoming convinced, at length, that he was really at liberty, he went directly to the house of a certain spiritualist—where a number of persons, who were supposed to be deluded, were "holding a circle"—and rapped at the gate. The maid went out to see what occasioned the rapping, and on her return, told the circle that it was the prisoner. But the members were incredulous, thinking, perhaps, that the girl might be crazy, or otherwise *non compos mentis*. When they found that the domestic was of sound mind, they supposed that the prisoner was dead, and that it was *his spirit which rapped*—it being a common thing for spirits, after the death of the body, to manifest themselves to men. Still the members of the circle were strongly inclined to suspect that there might be something wrong, since they were not yet sufficiently developed to accredit the more wonderful manifestations; but they were soon convinced of their mistake, and I presume have not doubted since.

Your readers will hardly deny that I have redeemed my promise, in presenting one of the most astounding manifestations, though some may doubt the truth of these strange phenomena. But let me assure all that the facts contained in this article, are so well authenticated that there is not a single member of all the twelve churches in this city who does not profess to believe that the wonderful spiritual manifestations, I have so feebly described, did actually occur. More anon.

RUFUS ELMER.

Modifications of Calvinism.

The following was given through Mr. D. G. Green, medium at Glens Falls, New York:—"My friends, you perceive that what we tell you, in regard to progression, is exemplified in the manner in which these very manifestations are being made to you. We tell you that you are not yet prepared to receive all which we are able to impart, but if you will only persevere, we will increase the proofs, so that in a short time you will not be a minority. It is what we wish to enforce as strongly as possible, that the law of progression is a law of the great Father's own making, and that it is immutable and eternal. When you make mankind see this in all its force, it will be very easy, comparatively, to make them let go their long cherished notions, and embrace a doctrine which shall be the great motive power to redeem the whole family of man from ignorance, and consequent sin and suffering. For just as soon as mankind come to the knowledge which we are striving to give them, they surely will unite in doing all they can to make the kingdom of our God flourish in the earth."

JOHN CALVIN.

Autographs of the Spirits.

Many of our readers are perhaps aware that, among the spiritual manifestations in this city have been a number of mystical manuscripts, mostly in foreign and ancient languages, and other documents to which the names of numerous individuals, who have left the earth, have been signed. These we have had engraved at great expense, and for the satisfaction of our readers we shall publish them in the Telegraph. In their publication, however, we shall not observe the order of time in which they were delivered. The remarkable specimen which we furnish this week, may not be inappropriate to the occasion. We submit the following brief history of its origin:

At a regular meeting of a circle, convened for spiritual intercourse, at the residence of Charles Partridge, in New-York, December 11th, 1851, the subject of Kossuth's mission to this country having been incidentally referred to, the spirits addressed the medium, E. P. Fowler, as follows:

"Edward put a paper on your table and we will write a sentiment, and subscribe our names; then you may all sign it too."

In accordance with the above directions, Edward placed a paper on his table, in his sleeping room, which was duly written upon in the course of the night, and signed by forty-three spirits. It was subsequently signed by the members of the circle, but owing to the omission of the history, and the irregular mode of affixing the signatures of the members, the spirits made the following regular meeting:

"Burn that and we will write upon another."

Accordingly the first paper was destroyed, and a parchment was procured and placed on Edward's table, on his retiring for the night. On the morning of the 23d of December, when the medium rose, he found the sentiment, "PEACE, BUT NOT WITHOUT FREEDOM," and the signatures, as here published, inscribed on the parchment.

At the meeting of the circle held on the 25th of December, Dr. Hull asked the spirits whether each spirit executed his or her own name, as they occurred on the parchment; when the spirits answered emphatically, Yes!

We the undersigned believing that these are the signatures of the spirits themselves, and fully concurring in the sentiment expressed, hereunto affix our names this twenty-fifth day of December, one thousand eight hundred and fifty-one.

JOHN GRAY,
JOHN F. GRAY, M. D.
S. T. FOWLER,
F. F. CARY,
MRS. CHARLOTTE F. WELLS,
ROBERT T. SHANNON,
DANIEL MINTHORN,
CHARLES PARTRIDGE,
EDWARD P. FOWLER,
WILLIAM J. BANER,
MISS ALMIRA L. FOWLER,
MRS. S. A. PARTRIDGE,
ALMON ROFF,
WARD CHENEY,
DR. R. T. HALLOCK,
MRS. MARTHA H. F. BANER.

Spirits, Spiritualism, Experience.

BY W. H. FISH.

Though I am not yet a believer in the "Spirits"—the rapping, tipping, writing, talking spirits—I am, nevertheless, a believer in *Spiritualism*. I am also looking for new light, and new revelations from the spiritual world. I have, indeed, sometimes been considered quite a visionary on this subject, even by some who now believe in spirits, but who could never before, if they do at present, believe in spiritualism. However, we have entered upon such marvelous times that one can hardly be alone in whatever direction he looks for new things. All the dreamers and dwellers in cloud-land may unblushingly hold up their heads and take fresh courage. But not to enlarge upon this, I would remark that I also am looking for light and revelations of truth by going into a "superior condition"—by becoming pure in heart and meditative, and thereby morally and spiritually clairvoyant. In our ordinary states of mind, as we are at present situated in this world, engrossed with mere earthly toils and cares, and cut off from retired thought and study, few of us are good "mediums" of divine communications. We are not pure enough, either physically or morally. In consequence of this, the many "see through a glass darkly," and often reverse the order of nature and of God, calling the things that

are seen, the real, the substantial; and the things that are unseen, the transitory, the fanciful. Their souls cleaving unto the dust, they doubt about God and immortal things, and walk amidst shadows and in darkness. And they not only lose their faith in the spiritual, but also lose the consciousness of their own capacities and possibilities.

I have such confidence in the teachings of the soul, and of God through the soul, in these higher moods of mind, that I do not now feel that anything more supernatural is a particular need of my nature. When I fall under the more exclusive dominion of the senses, and go into comparative darkness as the consequence, the simple remembrance of the seasons of illumination I have enjoyed saves me from unbelief, and encourages me to refresh and renew myself upon the holy mount again. It is out of this state of mind, this elevation and transfiguration of the soul, that all the best things have come, that have ever been written or spoken, on religious subjects. A book on religion, written out of the intellect alone, with howsoever much logical, rhetorical and literary ability and skill, is simply a body without a soul; and never satisfies any who hunger for the bread of life and thirst for the waters of salvation. Hence, our "Bodies of Divinity" are so proverbially leaden and dull, that it is moral martyrdom to read them.

Dr. Channing speaks of this higher state of mind, in one of his charges to a young minister. "Study the best books," he says, "but remember that no tongue of men or angels, no language of heaven or earth, can give you that intimate perception of God, that faith in the invisible, which comes from inward purity, from likeness to the Divinity. There is a light to which others are strangers, that visits the inward eye of the man who contends with evil in himself, and is true to his convictions of duty. This is the highest inspiration. . . . Christian truth will never become your own, until something congenial with it is unfolded in your own soul. We learn the Divinity through a divine principle within ourselves. We learn the majesty and happiness of virtue by consciousness, by experience, by giving up all to virtue, and in no other way. Preach from this highest inspiration, and you will preach with power."

But when one goes on to these spiritual and Alpine heights, and is there fully conscious of the presence of God all around and within him, and has clear and bright visions of the spiritual world and of the glorious destination of Humanity, under what influence is he? Is he simply under the influence of the imaginative faculty, of the poetic element, of mere fancy and the feelings? No, no. It is the soul that is teaching him, and God through every faculty of the

soul. His religious sentiment, out of which come longings for God and immortality that can not be uttered, and aspirations for a more spiritual and divine life, with reason, and conscience, and affection and ideality, and hope, are all in the most healthy and harmonious activity; and inspiration from the Supreme Wisdom, Love and Light comes in through these open windows of the soul to establish, and make certain and satisfactory, the teachings of our natures. "The Spirit beareth witness with our spirits that we are the children of God," and heirs of immortality. And, however different it may be with others, I can trust these inspirations of the higher moments of life, as I can the eye or the ear. I do not believe God has created the human soul with almost infinite capacities, and for an immortal life, and yet left it without witness in itself, of its high destination. He reveals himself now, as ever of old, through all the chambers of the intellect and heart. This is the voice of Christianity as well as of experience: "If any man will do the will of God," says Jesus, "he shall know of the doctrine." And what the wisest and best of men, of all ages, have seen, and felt, and been inspired to believe, in their highest elevation of thought and affection must be true. Humanity thus purified and elevated is the best and only true interpreter of Humanity's destiny. It is then illuminated by the Father of light and source of all good.—*Practical Christian.*

Peace,
but not without Freedom

Dec. 1851-

Miscellaneous Department.

Extraordinary Adventure.

One of the most extraordinary adventures of a child of which we have ever heard, occurred near Portsmouth last week. On Thursday, the 1st inst., a son of John Keenan, of that place, aged only three and a half years, disappeared from his home, and no tidings could be obtained from him by his parents. On the following day, hills were circulated soliciting information respecting him. It was at length ascertained that a child answering his description had been seen in an easterly direction from the village, and an active search was instantly instituted for the missing boy. It appears that he was seen by several persons, but in one instance only, under circumstances that excited suspicion that he was lost, and in this instance the person neglected to take charge of him immediately, and when followed, had disappeared in the woods and could not be found.

The course of the child was followed in part by the information of those who had seen him, but mainly, we understand, by his foot-prints in ploughed fields and muddy places. He was at length found on Saturday evening, at half past five o'clock, near the boundary line between Seekonk and Rehoboth, five and a half miles in a straight line from his home, and fifty-four and a half hours after his disappearance, and fifty-five after he ate his breakfast on the previous Thursday morning. He left his home barefooted and very thinly clad, having nothing on but a thin calico dress and an apron, and these were wet when found. In this condition he had wandered to the place where he was found, through ploughed fields and woods, and across ditches and swamps. So far as is known or believed, he had not eaten a mouthful of food since the previous Thursday morning. Two nights the little fellow must have slept in the open air, on the cold, damp ground; and they were cold nights, too, there being a frost in each, if our memory is correct. His feet were badly lacerated by stones, briars, &c., and much swollen, but he appeared to be otherwise in good condition, and is doing well. His greatest anxiety, on being found, was to be taken to his mother, for whom he said he had been looking. When asked if he did not sleep cold the previous night, he replied that he did.

The latter part of the strange adventure of this child was in and through an extensive swamp, in which people have been lost, and where some forty years ago, a woman, unable to find her way out, perished, and her body was not found until nine days afterward. In this swamp is a stream of water five or six feet wide and of considerable depth, and the mud in its bed and on its banks is so deep and soft, it is difficult to cross it. But this child did cross it! how, every one who has seen it is puzzled to conjecture. From the appearance of his tracks in this swamp, it is supposed that he wandered about therein several miles. He was found on the margin of the swamp, but was supposed to be in it, and between one and two hundred men were engaged on Saturday in searching for him.

We question whether there is another instance on record in which a child of so tender years survived so much fatigue, privation and exposure. If this little Keenan lives and does not make a tough specimen of a man, his age will "believe the promise of his spring."

Sensibility of Murat.

The crown not in the least diminished his intrepidity. He was still the first cavalry officer in the empire. He became intoxicated, as it were, in the midst of fire; but the gentleness of his heart, nevertheless, made him repugnant to bloodshed. What he wished for at the head of his squadrons, was not the death of his enemies, but their flight and his victory. His bravery was a hurricane which dispersed everything before him. In charging he never used a sabre, nor even a small sword; the only weapon he wore on horseback was a Roman blade, broad and short, useless in attack or defence against the long blades of the enemy's cavalry. The blade, with a hilt of pearl, artistically inlaid with precious stones, was ornamented with the portrait of the beautiful Queen Caroline, his wife, and of their four children; he never drew his weapon from the scabbard, but once, in a moment of great danger, and then not to strike with, but to animate his escort to charge with him a cloud of cavalry by which he was surrounded.

He said to the Count de Mosbourg, his friend and Minister, who had administered his finances with talent and fidelity worthy of a great empire, and whom he remembered with disinterestedness and adoration of friendship—"My sweetest consolation, when I look back on my career as a soldier, a general and a king is, that I never saw a man dead by my hand. It is not, of course, impossible that in so many charges, when I dashed my horse forward at the head of the squadrons; some pistols fired at random may have wounded or killed an enemy, but I

have known nothing of the matter; if a man fell dead before me, and by my hand, his image would be always present to my view, and would pursue me to the tomb." Sensibility of heart is thus allied, in the modern warrior, with the impetuosity of courage. He craves for victory in the mass, but the details of carnage excite his horror and his pity.—*Lamartine's Restoration of Mankind in France.*

Industry and Integrity.

There is nothing possible to man which industry and integrity will not accomplish. The poor boy of yesterday, so poor that a dollar was a miracle in his vision, houseless, shoeless, breadless—compelled to wander on foot from village to village, with his bundle upon his back, in order to procure labor and means of subsistence, has become the talented and honorable young man of to-day, by the potent influence of good principles, firmly held and perpetually maintained. When poverty, and what the world calls disgrace, stared him in the face, he shuddered not, but pressed onward, and exulted most in high and great exertion in the midst of accumulated disasters and calamities. Let this man be cherished, for he honors his country and distinguishes his race. High blood—what matters it if this course not in his veins? he is a free born American, and therefore a sovereign and a prince. Wealth—what cares he for that, so long as his heart is pure, and his walk upright—he knows, and his country knows, that the little finger of an honest and upright young man is worth more than the whole body of an effeminate and dishonest rich man. These are the very men who made the country—who bring it whatever of iron sinew and unflinching spirit it possesses or desires, who are rapidly rendering it the mightiest as it is already, the freest land beneath the sun.

Touching Incident.

The Louisville Democrat relates the following touching incident:

An aged mother—a woman of seventy years—left home in the Emerald Isle some ten weeks ago to seek the abode of her children, who are now residents of Louisville. After a tedious passage, and the trouble incident to a long journey, she reached this city from New Orleans last Monday night, on board the Alexander Scott, and soon she was surrounded by her children. Her son was the first to see her, and he hastened to inform his sister of their mother's arrival. They met, (the mother and the daughter,) in one long embrace, which only ended as the infirm mother sank with excitement to the floor. She had swooned away in the rapturous enjoyment of beholding once more a daughter so long lost to her. She pronounced a blessing upon her children, and then fainted away. Whenever restored to consciousness, the sight of her children, and the pleasing recollection of their presence, would overcome her with emotions, and again and again she would faint in their arms. Physicians were called to her aid, but could afford her no relief. For two days she continued in this condition until worn out with fatigue and excitement, exhausted nature gave way, and the mother now "sleeps well" in the green earth of her new made home. How strange, how sorrowful, and how touching the closing incidents of life.

Singular Monomania.

In the second tier of one of our most popular theatres may be seen every night, (when she is on the stage,) a tall, nervous looking man, watching with lynx-eyed vigilance a pretty and favorite actress, and seeming at times as if he were about to leap upon the stage and carry her off. Upon being questioned as to his anxiety, he is not at all reserved; he replies frankly that he knows that the theatre will, ere long, burn down; that the fire will begin in the scenery over the stage, when the favorite actress is on the foot-lights, that he will then throw himself upon the stage, seize her in his arms, and before the panic-stricken and doomed audience shall have blocked up the door, he will escape with his precious burden. For this act of heroism, he is confident he will be rewarded with the hand and heart of the fair creature whose beauty has so bewitched him. This seems to be a curious method, indeed, of wooing a bride; but then many people court and marry under feelings no less absurd and lunatic than these.—*N. Y. Tribune.*

There are authors in approaching whom we are conscious of an access of intellectual strength "A virtue goes out from them." Sometimes a single word spoken by the voice of genius goes far into the heart. A hint, a suggestion, an undefined delicacy of expression, teaches more than we can gather from volumes of less gifted men. The works that we should cheerfully study are not those that contain the greatest fund of knowledge, but which raise us into sympathy with the intellectual energy of the author, and through which a great mind multiplies itself as it were in the nadir.—*Channing.*

Summary of Intelligence.

NEW-YORK, JULY 3, 1852.

Fan-loving Animals.

An interesting work on the "Passions of Animals," has the following concerning their fan-loving propensities:

Small birds chase each other about, in play; but perhaps the conduct of the crane and the trumpeter is the most extraordinary. The latter stands on one leg, hops about in the most eccentric manner, and throws somersets. The Americans call it the mad bird on account of these singularities. The crane expands its wings, runs around in circles, leaps, and throwing little stones and pieces of wood in the air, endeavors to catch them again, and pretends to avoid them, as if afraid. Water birds, such as ducks and geese, dive after each other, and clear the surface of the water, with outstretched necks and flapping wings, throwing an abundant spray around. Deer often engage in a sham battle, or a trial of strength, by twisting their horns together and pushing for the mastery. All animals that pretend violence in their play, stop short of exercising it; the dog takes the greatest precaution not to injure by his bite; and the orang-outang, in wrestling with his keeper, pretends to throw him, and makes feint of biting him. Some animals carry out in their play the semblance of catching their prey; young cats, for instance, leap after every small and moving object, even to the leaves strewn by the autumn wind; they crouch and steal forward, ready for the spring, the body quivering and the tail vibrating with emotion. They bound on the moving leaf, and again spring forward to another.—Bengal saw young jaguars and cougars playing with round substances, like kittens. Young lambs collect together on the little hillocks and eminences in their pastures, racing and sporting with each other in the most interesting manner. Birds of the pie kind are the analogues of monkeys, full of mischief, play, and mimicry. There is a story told of a tame magpie, that was seen busily engaged in a garden, gathering pebbles, and with much solemnity and studied air, buried them in a hole about eighteen inches deep, made to receive a post. After dropping each stone, it cried "currack" triumphantly, and set for another. On examining the spot, a poor toad was found in this hole, which the magpie was stoning for his amusement.

"Spiritual."

The Ripley Herald on the authority of O. Baker, asserts that the spirits have there progressed to such a degree that they are able to hold audible converse with the invisibles! It has been done, it says, on two occasions under circumstances in which it was impossible for them to be deceived or imposed upon by any arts of ventriloquism or deception. The generally received opinion here, as taught by the expounders of the gospel, is that it is the work of the Devil, and that the Lord ought to slay all who adhere to them, as he slew Saul, of old, for consulting what was called "familiar spirits." This same spirit of dictation has kindled the fires of persecution, established the inquisition, and assumed to dictate a confession of faith to all within its reach; and so it will always be, so long as men arrogate perfection to themselves and the opinions they may happen for the time being to hold. Such men are the first to join in the cry, "he casteth out devils by Beelzebub, the prince of devils;" or "these men are filled with new wine," as it was on the day of Pentecost. For our part, we like the council of Gamaliel, a doctor of law, who, speaking of the Christian religion, a new doctrine to the Jews, said: "For if this council or this work be of men it will come to naught, but if it be of God, ye can not overthrow it; lest haply ye be found to fight against God."—*Pike-ton Journal.*

We like such a practical view of this strange mystery. If the pulpit had reasoned thus instead of calling all hell to their aid for a solution of the phenomena, then some men would now have credit for much more common sense than is generally accorded to them.—*Ex. paper.*

Keep Cool.

Some of the clergy in the eastern part of the county (Clarke) say that they are inspired by the spirits, and that their sermons delivered out of the pulpit are not their own, but that they are the instruments through which the spirits operate upon the mass of the people. We understand that these divines, or the spirits through them, say that the Millennium has commenced, and that in less than five years the wicked will be swept from the face of the earth, and the righteous are to inherit it forever.

It is said that the spirits have informed the people, through the mediums, that the old way of baptizing is all wrong, and that they should use water instead of wine for sacramental purposes; and we are informed that the people are following the directions to the letter. A new church has been organized, called the Church of Christ, and a meeting is now being held, which commenced one week ago, and is to continue until the spirits tell them to stop. We are told that some are so infatuated with this new religion that they do not do a single thing without first consulting the spirits. The excitement in the neighborhood is great, and some of the best men in the county are strong believers.—*Wisconsin Democrat.*

A FALLING COMET.—A writer in the Boston Traveller, giving an account of Enck's comet, which has recently made its appearance, says that it has the striking peculiarity that its orbit and periodic times are gradually decreasing. This comet, it is said, "is certainly falling toward the central luminary;" not theoretically falling, as the earth and other planets are supposed to fall toward the sun, as their orbits bend around the center of revolution, but actually falling, actually drawing nearer at every revolution. Sir John Herschel believes "that it will ultimately fall into the sun," provided it is not "dissipated" before that time.—*Scientific American.*

A MISTAKE IN THE SPIRITS.—Mr. B. Brown, for several years a resident of this place, who has been in California during the last year, was reported by the "spirit rappers," a short time since, as "one among them." It is now believed by some, who "do not know what to believe," that the "spirits" are liable to be mistaken in the person, as Mr. B. arrived in town last week direct from the gold regions. Mr. B. says he is entirely ignorant of his spirit having any communion with his friends at home.—*Hillsdale Standard.*

Interesting Lunatic.

Another object of singular interest is Mrs. M., who was formerly known as the "belle of Madison." She does not seem now to be over twenty-four years of age. Not long after her marriage, her father died, and very soon thereafter, her husband also. The double blow was too heavily charged for the tenderness of her affections, and dethroned her reason forever. With a countenance the most beautiful I have ever seen, she sits almost motionless from day to day, an inexpressible sadness beaming from her soft and lustrous eyes, while the whole expression of her face conveys, if I may so speak, a sort of intensified sweetness and resignation. She never speaks; but yields instinctively to every suggestion or intimation of any kind from the keepers, and signifies only affirmative or negative replies, by a motion of the head. So perfect a picture of deep, unutterable sorrow I had never before seen or been able to imagine. I feel as if it will be likely to haunt me for a month. This unfortunate lady is pronounced incurable.—*St. Louis Intel.*

Religious Persecution in Madagascar.

The Queen of Madagascar is bent on exterminating Christianity in her dominions, and has long mercilessly persecuted those who prefer the "new religion." In the last outbreak of this protracted persecution, four persons were burnt alive; fourteen precipitated from a high rock and crushed to death; a hundred and seventeen persons condemned to work in chains as long as they live; twenty persons cruelly flogged with rods, besides 1,748 other persons mulcted in heavy penalties, reduced into slavery, and compelled to buy themselves back, or be deprived of their wives and families. Persons of rank have been degraded, and sent as forced laborers to carry stone, for twelve months together, to build houses; and in an endless variety of other ways have the maddened passions of one wicked woman been permitted now for years past to plunge a large, populous, and beautiful country into misery and ruin.

SINGULAR INVENTION.—It is stated that a gentleman near Louisville, Ky., has applied the telegraph to an entirely novel and unique use. He has nearly completed an invention for writing music as it is played by the piano forte, the notes upon the sheets being produced as fast, and to the exact time, as the keys are touched by the performer. Strakosch, it is said, has offered him \$10,000 for the patent right when the model is finished. Rather doubtful.

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

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SPIRITUAL TELEGRAPH.

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

Our other business resources preclude the necessity of our depending upon this enterprise for support. Nor will I accept of any pecuniary profit that may accrue from its publication; but will, from time to time, so increase the issue or size of the paper, or reduce its price, as to graduate the terms to the standard of its actual cost, that subscribers may have the full benefit of their money and feel a personal interest in its wide circulation.

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