



# DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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Volume I.

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## TWO YEARS WITH THE SPIRITS.

(Continued from last week.)

25. Having satisfied myself that what are truly called “Spiritual Manifestations,” are not in any sense Mesmeric or nervous phenomena, I next come to the question of “Electricity.” It has been well said that, when mortals meet with phenomena which they can not account for at all, they, as a matter of course, attribute them to “Electricity,” which is as much as if they were to say, “We do not know how they are produced.” The books on this science (electricity) had told us that there are some four kinds of it, viz: “Thermal,” “Frictional,” “Galvanic,” and “Animal;” but the Spiritual Manifestations, it seems, have developed a new form, which is called “Vitalisea,”—and the next we shall hear of, probably, will be “Vitalisea” Gravitation, and what will be meant by this term, we must wait for time to show.

26. Mr. Daniel Davis, the well-known electro-magnetic instrument maker, of Boston, brought to my office an electrometer, of such high susceptibility to the influence of electricity, that its gold-leaf would move from the mere friction of a single hair! “Indeed,” Mr. Davis truly remarked, “the instrument is so nicely constructed that electricity next to nothing will move it.”

Well, the medium was completely insulated, and, during this time, she touched the instrument, while the “Spiritual sounds” were made through her as usual, but not the slightest motion could be detected in the instrument! In this case, the force (whatever it was) that caused the chair and the table to vibrate with sounds, could not reach the gold-leaf, which moved upon the friction of a hair!

27. I have tried similar experiments with other instruments, and with a powerful magnet, sufficient to settle the question, in my own mind at least. At one time, I made the room dark, and putting a large horse-shoe magnet upon the table near the medium, I asked the spirits to make sounds upon the table. The sounds were made. I then asked them how that magnet appeared to them?—(The magnet was of sufficient power to raise seventy-five pounds.)—They said they perceived nothing. I asked them if it gave off any thing like light? The answer was “No.” (Query: If Reichenbach can make nervous somnambulists see light eliminated from a magnet, why may it not be seen by Spirits? Or, must we believe that there are, what Reichenbach calls “sensitives,” among the Spirits, as well as among mortals?)

28. But there is one question which, it seems to me, ought to be answered before we attribute these phenomena to electricity, which is this: By what known electrical processes have these so-called “Spiritual” results ever been induced? How preposterous to be everlastingly harping upon “Electricity,” “Vitalized Electricity,” as the cause of that which has appeared, when Electricity can neither be detected in the thing itself, nor can the thing be done by Electricity. If it be Electricity, it is an easy matter to do it by those laws, and this done, all dispute is at an end. It is neither philosophical nor satisfactory to dispose of a difficult subject in this summary way. But, how shall we account for the fact that, those most familiar with Electricity are the least disposed to account for these phenomena by its laws? Perhaps higher authority, on this subject, could not be referred to than the opinion of Mr. Davis, above named. And he, as is well known, having witnessed these strange things for a long time, satisfied himself so far with regard to their cause, that he offered one thousand dollars to any man who should be able

satisfactorily to account for them, without reference to Spiritual agency, or something above human intelligence. Why has that reward never yet been claimed?

It seems to me that the friends of progression have a right to protest against this readiness, on the part of many, to lean upon Electricity for a solution of all mysteries. In this way the mind is put to rest, and fails to use its powers of investigation.

29. But is it not, after all, a combination of Mesmerism and Clairvoyance? I answer in the negative—for three reasons:

(1.) The phenomena can not be produced by the Clairvoyant state, or power. This I can not do, as I know, from the trial. The best of Clairvoyants are not mediums for the “sounds.”

(2.) The best mediums for the “sounds” are not Clairvoyants. My own children are not, and never were, Clairvoyant, and yet they have had the most extraordinary manifestations of force, and intelligence, in their presence, purporting to come from spirits out of the body.

(3.) What is more than all, the intelligence manifested, by what purports to be spirits, does not come up to common cases of Clairvoyance!

Having read most, if not all, the reported cases of intelligence said to have been manifested by the mysterious sounds, and having, myself, witnessed much of this kind, I do not hesitate to affirm, that the knowledge of this external world, (independent of all mortals,) manifested by the “Spirits,” falls far, very far, below what we call “Independent Clairvoyance.” Read, for illustration, the accounts of Major Buckley’s experiments, published by Dr. Gregory, in his “Letters on Animal Magnetism,” (p. 271.) His method is to have his patients in their waking, conscious state read the mottoes (such as you buy at the confectioners) which were sealed up, and of whose contents no one knew any thing, till they were read by his Clairvoyants! He has induced Clairvoyance in eighty-nine persons, of whom forty-four have read these mottoes, purchased by others for the experiment. The longest one they read contained ninety-eight words. Many of his subjects read motto after motto, without making one mistake! In this way, the mottoes contained in 4,860 nut-shells have been read, some of them, indeed, in a state of trance, but most of them in a conscious state, who had never been entranced at all! In boxes, upward of 36,000, have thus been read, and, in one paper, 371 words. Now, I am confident, that the complete history of the Spiritual Manifestations, from the first, will afford nothing to compare with these accounts of Major Buckley’s experiments. Hence, though it is true that Spirits do manifest a certain amount of intelligence, it is, nevertheless, very low, imperfect, and scarcely reliable at all. For one purpose, I admit, it is reliable, and that is this: to show how far mortals are susceptible to obsession by spirits.

30. If, then, mortals are clairvoyant before death, why may they not be afterward? And, if we suppose the spirit, which obsesses the medium is clairvoyant, to a limited extent, it will assist in the explanation of many of the difficulties that beset this subject.

31. A lad (H.) was brought by his father and mother to my house. H. was a writing-medium, and also a medium for the sounds. The parents were serious, truthful people. The “guardian spirit” of the lad purported to be his paternal grandfather, who died at an advanced age, highly beloved and respected for his integrity. This spirit directed the family to become Swedenborgians, and commence a form of worship in the domestic circle, which was done! The spirit, which so obsessed this lad, as to take him up and move him about,

was clairvoyant enough to satisfy the parents (for a time) that he was the “grandfather” that he purported to be. However, by the merest accident, this spirit was detected in falsehood, and on being questioned about it, he said he lied, meant to lie, and lied because he loved to! The parents, of course, were disappointed and deeply grieved, as I have known numerous others to be on making a similar discovery.

32. In Philadelphia, where the “writing-mediums” are said to be very numerous, not long since, I had a sitting with one of whom I was assured that any mental question would be answered correctly, by the spirits who would move the medium’s hand. My questions were put, mentally, and received the following answer:

“Are these motions of the medium’s hands all made by evil spirits?”

Ans.—“Yes!”

“Can these so-called Spiritual Manifestations be accounted for without reference to spirits at all?”

“Yes,”—and very emphatic.

33. Similar developments took place, in sittings I had with two mediums in Worcester, Mass. The spirits made them rap with their hands. Through them both, spirits (of mortals who are now living) responded, and each one would have talked an hour—had I consented—uttering all the while what I knew to be false.

34. It is worthy of notice, that most mediums that I have ever seen do not consent to have the spirits questioned through them. The “Tom Paines” can write books, but when questioned in respect to their identity, I have found them mute.

35. That mediums who “speak” and write for the “spirits,” so-called, are often, if not always hallucinated, and really deceived, is manifest from the accounts which they give of themselves. Thus, Mr. C. Hammond, of Rochester, N. Y., may be considered as the type of this class of temperaments; and I begin, therefore, with an examination of his case. That Mr. Hammond is himself hallucinated, I infer:

(1.) From the “RULES” he gives for becoming a medium.

(2.) From the account he gives of his own call.

(3.) From the affirmations made by “the spirits” through him, who say, that he was completely under their control, or in other words, that he was fascinated.

(4.) From peculiar characteristics in his style of writing, which shows the whole to be the work of one mind, and not that of numerous minds or spirits. Let us now notice these things in order: And,

(1.) Mr. Hammond’s “Rules for becoming a medium” are precisely the rules for hallucinating the mind, and such as all lecturers on “Psychology,” have always adopted for fascinating the “subjects” upon whom their experiments have been performed! It is well-known by all who are familiar with Pathetism or mesmeric results, that “concentrating the mind” of the patient upon the state which the operator wishes to induce, is the very way to bring it about! (See Mr. Hammond’s “Light from the Spirit World,” page 4.) The idea of any given state when, sufficiently impressed upon the mind, will always induce that state, and this is the great “secret” of all the experiments performed under the names of “Electrical Psychology,” “Electro-Biology,” “Mental Alchemy,” &c.

(2.) In Mr. Hammond’s account of his own case: he says, (page 6,) “Being satisfied that spirits were present, I said mentally, [here was the idea, by which he was mesmerized,] will the

spirits take my hand and throw it forward over the bed clothes. Gently my hand was carried to the position I asked.” Of course it was, and any person of Mr. Hammond’s temperament might mesmerize himself in the same way, without including the thought of “spirits” at all. And in this very way Mr. Hammond’s career as a “writing medium” commenced! But, as if this account of himself were not enough, he goes on to tell us, almost in so many words, that he was really hallucinated with his own idea of the spirits.

(1.) He had no control over his own hand, (pages 6, 7.) This is precisely what somnambulists say of themselves when fascinated, their hands are propelled by the operator, and they affirm, that they can not control them.

(2.) His mind was hallucinated, for he says: “With the subject-matter of this book I was wholly uninformed, not knowing even the first word until my hand was moved and wrote it; when written, I have often found the sentiment to contradict the convictions of my own mind! This has led me to suggest amendments, but I have uniformly been unfortunate in that respect.”

Here we have the case of a man who is so completely hallucinated that his own self-hood, his own individual sovereignty is annihilated, and he is compelled to write and publish that which he knows to be false, or which contradicts the convictions of his own mind! If this be not fanaticism or mental hallucination, pray, tell me, what is!

(3.) And more, the “spirits” themselves, who purport to speak through Mr. H. affirm precisely the same thing of him, for they say (Light from the Spirit World, pp. 39, 227 and 246,) that they have him completely under their control. These are their words:

“WE WILL WRITE AS WE WILL, AND THIS MEDIUM HAS NOT THE POWER TO REFUSE WHAT WE WILL TO BE DONE.”

And thus it is Mr. H. is compelled to write what he does not believe, or what he knows to be false, and “contrary to the convictions of his own mind,” and which “confounded” him “on every page.”

(4.) The peculiar characteristics in the style of all Mr. Hammond has written show that the whole must have come from his own mind. And this can be easily proved without impeaching his honesty at all. His brains and nervous system become abnormally excited by the idea of spirits; or, what is not at all improbable, he becomes obsessed by a “spirit,” and thus hallucinated he may write any thing or any amount of matter, while to a certain extent, he may be unconscious of making any effort of his own to do so. Indeed, this is the most charitable conclusion that can be formed of him, perhaps; for certainly, if he be possessed of a good education and sound sense, he never could (in his conscious normal state,) have written and published the numerous tautologies, the senseless phrases, the puerile attempts at emphasis, the solecisms, errors, contradictions, sectarian cant and grammatical blunders, which are so manifest upon almost every page of both the books he has written and published as the work of departed spirits.

JUNE 19, 1852.

A life of duty is the only cheerful one—for all joy springs from the affections; and it is the great law of Nature, that without good deeds, all good affection dies, and the heart becomes utterly desolate. The external world then loses all its beauty; poetry fades away from earth: for what is poetry, but the reflection of all pure and sweet, all high and holy thoughts? -

NEWARK, July 11, 1852.

Prof. S. B. BRITTON:

Dear Sir: There has been a communication written for me to-day, purporting to have come from Joseph C. Neal, and which I have been directed to send to you. I feel somewhat doubtful as to the propriety of obeying every injunction which the spirits are pleased to give; but in the present instance, as the request has been made several times—and as far as I can see, it can not result in any harm—I have concluded to send it. I am sorry that I am troubled with so many doubts, but perhaps they are necessary to prevent imposition. The following is the communication:

“There is a universal thought which agitates the world of Spirits; one general thought pervades all minds alike. Thus, when some new truth in Science or Philosophy has been discovered, the idea has been found to have existed in several minds at the same time, and in different parts of the world—indeed, wherever there have been minds sufficiently advanced to be capable of receiving the divine influx. Every discovery made by mortals has been but the revelation of those established laws which have been the governing principles of the Universe from eternity. Whenever there was a revelation to be made—which it was seen and known would be for the advancement of mankind on earth—there have been selected from among the multitude, those who were the most susceptible to divine thoughts and impressions, and who could by their powers of reasoning demonstrate to the world, the truth in its fulness. On account of opposing influences which have surrounded men in all ages, the impressions thus received have long remained as vague abstractions, or been regarded as the phantoms of the imagination, while the recipients have little dreamed of the source from which they emanated, or the practical advantages which would one day be realized from their possession. When the thought has passed from mind to mind, there has been, here and there, one willing to suffer for the truth’s sake—those who could look beyond their time far into the future and see, with the vision of the soul, the embodiment of their idea. With a love of science, and a desire for the welfare and happiness of the human race, these men have proceeded to the demonstration of the truth in its practical relations and bearings, regardless of human applause.

All those wonderful discoveries which have done so much for mankind in bringing them to their condition of enlightenment and moral elevation, have had their origin in the minds of those who have passed from earth and received light and wisdom from the heaven’s. At this time, but one thought pervades the heavenly world, and that is, the enlightenment and salvation of the human race from the darkness of error and superstition. All other revelations have been but elementary steps in order to prepare the mind for its emancipation, to the end that, “Man may glorify God, and enjoy him forever.”

J. NEAL.

I have complied with the spirits’ request so far. I will just say that although my hand is moved independently of my will, I do not think that I am sufficiently developed to always receive truthful impressions.

Yours respectfully,  
A. E. WADE.

No department of literature is so false as biography. The object is, not to let down the hero; and consequently what is most human, most genuine, most characteristic in his history is excluded. Sometimes, one anecdote will let us into the secret of a man’s soul, more than all the prominent events of his life.—CHANNING.

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

**A PROPOSITION.**

ADDRESSED TO THOSE WHO DENY THE SPIRITUAL ORIGIN OF THE MANIFESTATIONS.

Friends—the fact of the occurrence of a large class of physical and mental phenomena, now generally known as the Spiritual Manifestations, is no longer deemed a matter of controversy among intelligent and candid observers. No experiments in electrical or chemical science were ever confirmed by personal observation of so large a number, and among the great truths of Nature, there are few indeed which admit of such a variety in the modes of demonstration as the fact of the susceptibility of man—through the senses or otherwise—to impressions from invisible and spiritual causes. This truth is perhaps more generally obvious at the present day, than at any former period since the establishment of Christianity. Many witnesses of acknowledged sagacity, and of the most scrupulous fidelity, now bear testimony to the existence of a mysterious, intelligent, and powerful agency, which seemingly disregards the hitherto revealed laws of Nature. This unseen agency produces local and temporary exhibitions of its presence, which not only reveal the direct and conscious action of mind, but, as many religiously believe, a more than mortal control over man and the principles and forces of material nature. And while it is a fact that those who have pursued the investigation, to any considerable extent, almost universally agree that the idea of deception in the media is, in numberless cases, wholly inadmissible, it must be conceded that there is neither a unity of opinion concerning the power, nor the modes of its action within the sphere of human conditions.

But the existence of the facts being accredited, the *origin* of these diversified and startling phenomena become a matter of curious and rational investigation. Nor is the subject—whether we admit or deny the Spiritual theory—wanting in philosophical interest and religious importance. Indeed it demands attention on these grounds, and invites our most earnest thought. To resist this call, we must stifle our honest convictions, shackle our own souls, and turn a deaf ear to the anxious questionings that come up to us from every avenue of life and death.

The writer of this is not unconscious of the fact that, there are many persons who feel an intense and abiding interest in the subject, who are yet wanting in the time, and, it may be, the discipline, necessary to a careful analysis of the facts, and a just comparison of the evidences for and against the Material and Spiritual theories. Many such persons would derive assistance from an intelligent and candid discussion of the whole subject. Prompted by a desire to aid this class of inquirers in arriving at a just conclusion, and willing to subject the Spiritual theory to any fair ordeal, however severe, the undersigned would respectfully submit the following:

Should any gentleman of unexceptionable character, one who is in fair repute as a man of science or as a theologian—and in whose abilities the public, and especially the opposers of Spiritualism, have confidence—feel moved to oppose the Spiritual view of the Manifestations, by a presentation of facts and arguments, I am authorized to say that the SPIRITUAL TELEGRAPH may be used as the medium of communication with the public, and that two columns weekly, if required, will be appropriated to that purpose. Should this offer be accepted, by a suitable person, it will not be difficult to arrange the remaining preliminaries. I trust that the opposers of the Spiritual idea are not already so far preoccupied, in misrepresenting the subject and its friends, as to preclude the acceptance of this invitation.

In conclusion I must be allowed to observe that, the foregoing proposition is submitted in no spirit of vain boasting; nor do I seek controversy from a mere love of opposition, nor yet with no higher aim than the hope of victory. But the believers in Spiritualism are daily charged with fostering a most fatal delusion, or, perhaps, what is worse, a wicked imposture; they are presumed to be bewitched, and to confederate with the devil; and it seems but just and proper that some one should *repel these charges*, and vindicate the claims of the Spiritual cause, and the motives of its friends, before the public. The present writer is not anxious to attempt the discharge of so important a duty, but would not shrink from the task in the absence of another.

That the mystical phenomena of our own time are illustrations of important principles, and that they shed a great light on the spiritual nature and immortal destiny of man, I am most happy to believe, and, in the strength and joy of this conviction, I await the issue.

S. B. BRITTON.

**LET US HEAR THE WITNESSES.**

Several friends, who are particularly interested in the manifestations, would be happy to see a greater number of facts, illustrative of Spiritual intercourse, published in the TELEGRAPH. They desire those of the most startling character, and it is especially necessary that they should be well authenticated. Please answer, ye who call for more facts, do ye desire the Editor to make them to order? This may be done when we can find no better employment; but to authenticate the same—to make substantial facts of mere fancies—is a labor to which we are not specifically adapted.

Well, we shall be pleased to record all veritable demonstrations of the presence and power of the spirits that may be sustained by reliable authority; and, as the gentlemen who offer the suggestion have enjoyed extensive opportunities for observation, will they be pleased to send us the most important facts in their own experience. Give us authority to summon the witnesses and the material facts, so far as these can be elicited, will be published in the TELEGRAPH.

In the meantime, while some of the principal witnesses have 'stepped out,' we may as well confess to a slight remissness, in omitting, hitherto, to notice several remarkable facts which have attracted our attention. We will try to atone for this neglect by submitting the facts referred to in this connection.

1. It is a fact that some persons have such a dread of being unpopular that they will not openly communicate what they know, and when required to certify to the facts which they, themselves, have witnessed, they modestly decline, or submit the results of their experience *anonymously*.
2. It is a fact that the aspiration for wealth and worldly power, the fear of being subject to ridicule, and an undue regard for conventional respectability—or some other cowardly device—prompts some people to imprison their best thoughts and to dishonor the Truth.
3. It is a significant fact that men are sometimes governed by a selfish worldly policy, even in matters which concern their spiritual interests, and that they esteem it a privilege to remain under the same sordid administration.
4. It is a fact, though almost incredible, that certain persons, who *utterly refuse* to certify to what they know, are among the first to call for more facts, and to demand that the same shall be made valid by the indorsement of responsible parties.
5. It is obviously a fact that if all persons were of this class, it would be impossible to establish any fact, concerning the Spiritual Manifestations, by adequate testimony.
6. We only think of one other fact that needs to be recorded in this connection, and that may be briefly stated thus: We are very sorry that these things are so. Ah, yes; —'tis true, 'tis pity; And pity 'tis, 'tis true."

**THE MEMORY OF FRIENDS.**

Another friend has left us, with his face turned toward the golden shores of the Pacific. Henceforth, for a season at least, he will only appear to us as distant objects come, in dreams and in the reminiscences of the past. There are pleasing memories which constitute a chain of sympathetic association, and a medium of spiritual union, with the absent, enabling us to call up the forms and faces we have met on life's journey, and whose influence yet lingers around us like a charmed atmosphere, or an inspiration of the soul forever.

Conspicuous among the elements and the evidences of our immortality, and these golden recollections—these deathless memories—which rise like stars in our mental heaven, and shine as the eyes of angel-watchers, above the darkness of the pilgrim's lonely way. We yield to a celestial magnetism when our spirits go out, far over mountain and wave, to seek the remembered objects of our devotion. And do we not require this mysterious fellowship with the absent? For, how sadly does this world of time, custom and business, trifle with human hopes, affections and sympathies! How often are earthly pleasures destroyed, by the abrupt changes and arbitrary conditions of 'the life that now is!' And the fondest attachments, oh, how are they violated by the 'Necessity that knows no law'!

Amid the conflict of the outward world, the soul delights to prophesy of a day of rest, when duty and inclination, in all the circumstances of being, shall be united in congenial relations, to be divorced no more forever. If mortals may be permitted to enjoy so great a boon on earth, may the blessing rest at last on those who now wander from kindred and from home. And as the sun-beams fall on the flowers, that open to receive the golden light, so may the benedictions of angels descend and rest on the true and loving souls that are far away, quickening, into increasing life and perfected beauty, the germs of immortal hope and joy.

We have not been able to procure from Dr. Hallock the proceedings of the Conference, in time for this number.

**THE SHEKINAH—Number Four.**

The fourth number of this most superb Quarterly is now published, and may be had by addressing the Editor, S. B. Britton, at this office. The SHEKINAH is devoted to the interests of Spiritualism in its scientific aspects and relations, and to the elucidation of all questions which relate to the progress of man. The present issue contains an unusual variety of original papers on subjects of the deepest interest to those who are concerned in the remarkable developments of the age. The articles in this number are as follows:

Art. I.—**BIOGRAPHICAL SKETCH OF HON. JOHN WORTH EDMONDS.** The first part of the sketch comprehending the early life of the Judge, was written by a member of the New-York bar; the second part, embracing his judicial career, was furnished by a distinguished jurist; and the third and last part is by the Editor. A most life-like portrait accompanies the sketch.

Art. II.—**"THE CELESTIAL LIFE ON EARTH,"** by W. S. Courtney. The author is one of the ablest writers that modern Spiritualism has yet enlisted in its cause, and the article that claims our notice, in the present instance, is one of peculiar value.

Art. III.—**"THE SPHERE OF COMMUNION."** This is a beautiful Prose Poem, by our eloquent friend, Thomas L. Harris.

Art. IV.—**"THE STARS"**—(Poetry) by C. D. Stuart; are among the sources of light from which the SHEKINAH derives its illumination.

Art. V.—**"MAXIMUM AND MINIMUM OF MATTER,"** by William Williams, of Charlestown, Mass. The author writes with much force and with scientific precision. The article under consideration indicates severe mental discipline and a profound acquaintance with the subject, and must greatly enlarge the ideas of most readers.

Art. VI.—**"ROBIN GREY,"** by Mrs. S. S. Smith. A beautiful conception and spiritual in a high degree. The writer is an invalid, and for years has been lingering on the shadowy confines of mortal being, where, to use her own language, the pale "cheek has been fanned by breezes from both worlds." Dwelling in this intermediate state between sensuous and spiritual life, invisible realities cast their shadows over the soul, inspiring beautiful and divine thoughts. In reading the poem we can not resist the conviction that the personal experience of the writer closely resembles that of "poor Robin Grey,"

As gazing he stood, his thought grew calm,  
'Neath the angel's suffusing glow,  
And he felt the light, like a holy balm,  
Through his fever'd pulses flow.  
And lifting him up, like a winged thought,  
To its region of light and love,  
He knew that his wearied soul had caught  
A glimpse of the life above.

Art. VII.—**"THE EXODUS OF LABOR,"** by J. K. Ingalls. This is a carefully written essay by one who holds the interests of humanity very near his heart. The author has been long and deeply interested in the emancipation of Labor, and for several years he has been accustomed to write on this and other kindred subjects. We have always read his contributions with interest, but we have seen nothing from his pen which has afforded us greater pleasure than the essay in the present number of the SHEKINAH.

Art. VIII.—**"HIDDEN WORTH,"** by Annette Bishop. This is a sweet poem from a young lady—an artist of great promise. The writer is a child of genius, and her rare and beautiful gifts can not be hidden by the delicate sensibility which prompts the attempt to conceal them.

Art. IX.—**PERSONAL EXPERIENCE OF JUDGE EDMONDS, in a vision representing THE FORM OF TRUTH,** and other symbolical teachings, presented by the spirits on different occasions, by means of a kind of hieroglyphic or picture-language, which is extremely beautiful and highly significant.

Art. X.—Is some pretty lines entitled **MUSINGS,** by Mrs. Lucy A. Millington.

Art. XI.—**"THE SPIRIT-BORN,"** an exquisite Poem, said to have been dictated by ROBERT SOUTHBY from his immortal home. A number of poems, claiming a similar origin, have of late been published, but this is the most beautiful one we have yet seen.

Art. XII.—**ELEMENTS OF SPIRITUAL SCIENCE,** by the Editor, (Chapter viii.,) **POWER OF ABSTRACTION.** This chapter treats of the capacity of man to withdraw the soul from the sphere of the senses; of the tendency of this power, when rightly exercised, to excite thought, and to quicken all the faculties of the mind; and, lastly, of the dangers incidental to the improper exercise of this power.

Art. XIII.—**TRIBUNALS OF CONCILIATION,** by D. M'Mahon, Jr. This is a short but ably written paper, by a member of the New-York bar. The subject is one of great practical importance, and this essay is full of the reform spirit of the age. It may seem strange to many readers that an advocate should be found to argue so earnestly for peace and conciliation, while these divine principles are seemingly so hostile to the interests of the legal profession.

We hope that this article may be extensively read and its principles acted upon.

Art. XIV.—**"SOUL WAKING,"** a highly interesting Spiritual Experience, by John White.

Art. XV.—**IMMORTALITY,** by Rev. J. Baker. The author argues the existence of man hereafter from the powers of the soul, as illustrated in the abnormal conditions of which man is susceptible.

Art. XVI.—**"DON'T YOU REMEMBER,"** etc., lines adapted to the air of "Ben Bolt," by Henry Clay Preus.

Art. XVII.—**PSYCHOMETRICAL PORTRAITS,** by Mrs. J. R. Mettler. This number contains delineations of the characteristics of the late Isaac T. Hopper, and of H. H. Tator, Esq. of Albany.

**MAN; THE TIME AND THE DEMAND; LANGUAGE; OLE BULL, and LIVES OF THE SEERS,** are by the Editor.

**"GENTLE WAVES UPON THE DEEP,"** is a very beautiful Song, music and words composed for the Shekinah, by V. C. Taylor, whose appropriate musical contributions have contributed much to the artistic excellence of the Quarterly.

The number just issued contains the index to the volume, and a splendid title-page, engraved on steel. This number will be furnished separately to all who may desire it. It can be forwarded by mail to any part of the country. We are prepared to furnish all the back numbers except the first, a new edition of which will be published in a few days. The terms of the SHEKINAH are, \$2 per annum; single numbers, fifty cents. The postage, to regular subscribers, is eight cents on each quarterly part. The Editor will be happy to furnish the SHEKINAH to all the subscribers of the TELEGRAPH.

**Correspondence of the Telegraph.**

PROVIDENCE, July 5, 1852.

S. B. BRITTON—*Dear Sir:* I learn with pleasure through your paper and from other reliable sources that manifestations of spiritual force and spiritual influence are attracting increasing attention from intelligent and enlightened observers in various parts of the country. In an able and highly complimentary review of Baron Reichenbach's work on Dynamics, published in the American Review for April, it is intimated that the great chemist is about to investigate the phenomena of electrical sounds, heard in the presence of spiritual media, believing them to be in some way connected with the manifestations of odic light and odic force in which he has made such important discoveries. In our part of the country, public opinion is, I think, greatly changed in relation to the spiritual phenomena within the last year. I meet with comparatively few persons now, who are disposed to treat the subject with levity. Much valuable testimony is rendered by persons who do not know what to make of the facts and who are unwilling to refer them to a spiritual influence.

One evening not long since I was at a Circle formed for investigation when one of our most eminent physicians, who has long been a candid and dispassionate observer of the new phenomena, entered the room accompanied by a distinguished surgeon, who had often remonstrated with his friend for giving heed to this ridiculous imposture, for such he had assumed it to be. Knowing the skepticism of this gentleman, I was surprised to see him seat himself at the table with an air of grave and earnest attention. Presently, I heard him inquire for a signal from some anonymous friend, which, after a little delay was, as he said, correctly given. On expressing my surprise to find him at an inquiry-meeting of this character, he remarked that he had as yet arrived at no opinion on the subject, but that his attention had been arrested by some recent facts in his experience which had completely baffled his philosophy. He had a short time before consented to accompany his friend, Dr. C —, to one of these spiritual *re-unions* in the hope of detecting the imposture or in some other way solving the mystery without a recourse to the theory of supernatural agency; on this occasion he had received such evidence of the intervention of unknown power and intelligence as to excite a lively interest in the subject and induce him to pursue the investigation. J — F — S — Esq., the ex-Senator has for more than a year been a firm believer and fearless asserter of his belief in these wonderful truths. His experience in the matter equals anything I have yet seen recorded. He is an able politician and a man of such well-known shrewdness and sagacity in worldly affairs, that his authority, to a certain class of minds, carries with it immense weight. He believes that the moral influence of these new experiences is in the highest degree ennobling and refining. He has made the subject a study, and the assurance acquired by a patient and unwearying examination of facts, renders him indifferent to any temporary imputation of credulity or infatuation to which he may be subjected. There are few men of his class who would have the courage to speak as openly and unreservedly as he has done. Clergymen are, for the most part, rather shy of the subject, as are in general all

the more prudential and conventional sort of people. "The conventional habits of society," says Dr. Gregory, "make us all more or less hypocrites. Men cannot yet worship truth as the best knowledge." One or two distinguished clergymen of my acquaintance do not hesitate to avow their interest in the subject. An evangelical divine—a dignitary of the Episcopal church, came recently to Providence, expressly to attend a circle formed for investigation. He was much perplexed by the occurrences of the evening. Not many days ago, I was conversing with a lady of superior intelligence and refinement, the wife of a Unitarian clergyman, then on a visit to our city; in referring to the recent death of a beloved relative, she spoke with such cheerful tranquillity that I was induced to ask her if she was a believer in the fact of spiritual intercourse as indicated in the wonderful manifestations of the day. She did not immediately answer me, and I began to fear from her silence that my question was displeasing to her; when she replied, that although the subject was one on which she had seldom spoken, she had, in her own family circle, received evidences of the truth of these things, so dear and sacred to them, that they had left no room for doubt in the hearts of those to whom they were accorded. She informed me that she had experienced such serenity of soul; so divine a consolation, in the assurance thus obtained of the tender love and sympathy of her departed friends, and of a progressive existence beyond the grave, that, in the midst of many trials, her heart had been filled with devout hope and grateful adoration.

I read with much interest the letters on Mesmeric Phenomena published in some late numbers of the TELEGRAPH. "We are," says Dr. Ashburnham, in his preface to Reichenbach, "but at the commencement of the wonders of clairvoyance, and are in no position to estimate the great fund of new truths that, by means of its cultivated agency, are in store for us. The researches into odic light, by the Baron, do not yet appear to belong immediately to clairvoyance, and yet the links which connect these inquiries are not far off. Reichenbach's researches are but the commencement of a vast number of researches yet to be made, that will sooner or later establish the relations of light to the phenomena of the human mind." I should rather have said to the soul or life-principle. If I am not mistaken, Prof. Bush conceived the idea of this relation before the facts of mesmerism had received much attention in this country. He introduced it, I think, in a course of lectures on the Mosaic records, and sought to illustrate it by reference to certain luminous appearances seen by the Seers and Clairvoyants of the olden time. I remember that while he was delivering these lectures in our city, I received from Dr. Wm. Channing, of New-York, a copy of the first English edition of Townshend's "Facts in Mesmerism." There were at the time but three copies of the work in the country.

Thinking Townshend's work might be interesting to Prof. Bush, as reflecting light on the theory which he had advanced in his lectures, I lent him the volume, in which he became deeply interested. I believe this was his first introduction to the subject of Mesmerism, which he has since so ably treated in its connection with Swedenborgianism. Some interesting facts on the subject of these luminous appearances, as connected with the human brain, are to be found in a series of articles published in the Dublin University Magazine, under the general head of "Miscellanea Mystica." They commenced, I think, in the volume for eighteen hundred forty-five, and were continued at intervals for several years. They contain some of the most remarkable physiological and psychical facts to be met with in any English or American work of the day. They are interesting as preceding by several years and remotely suggesting a philosophy of Death and of the soul's transfiguration, similar to that so beautifully developed in one of Mr. Davis's recent works. The idea of an existing spiritual body enshrined within, and veiled by the material, has long attracted my attention. Dr. John Garth Wilkinson, the author of the life of Swedenborg, and the translator of his scientific works, in his admirable treatise on "The Human Body in its Connection with Man," rejecting the skeptical theories of the more eminent physiologists of France, has boldly assumed, and most ingeniously illustrated, the idea of a spiritual body, infolded within and controlling the material. "Could we" he says, "behold an apparition of the nervous spirit, waving and sweeping through the curves of the body, we should see that there are motions and mechanisms which transcend the mere external likeness and habitation of life, and should know by solemn experience that our organization is an imperishable truth that derides the grave of the body." "We also affirm," says Wilkinson, "a nerve-spirit of the human race which is *not* man, but God in man—a veritable revelation or word—a genuine influx. Man is in the leading-strings of God and Nature, and what is greater than himself to the end of his career. It is said in

Psalms, that we are God's temples, and therefore the native land of hope and the arena of miracles. Our Pontiffs say that the age of miracles is past, but no New Testament ever told them so. Christianity, as we read it, was the institution of miracles as in the order of Nature." The author also hints at a scientific theory of the influx of ideas from other men, "visible and invisible," as an account of the outward supplies of life. "It seems," he says, "indeed remarkable, that the influence of the vegetable world upon climate, and of electricity upon the atmosphere, should be universally admitted, and no influence from the human world of a similar, but higher kind, be suspected. But the time is not yet for these and similar questions; they are, however, as doves which float already in the poetic air, and the dry land of science is about to appear on which they can alight."

I have just heard of some interesting facts in connection with the strange and beautiful truths which have so enlarged the perspective of the future, and made the present rich with significance and hope; perhaps I may communicate them to you in a future letter.

Your friend,  
SARAH H. WHITMAN.  
A Little Gossip for the Telegraph.  
A Deaf and Dumb Manifestation—"Beacon-light"  
Circle—Church and State, &c.

Bro. BRITTON: Rather a peculiar and convincing incident recently occurred at Richmond, N. H., which I think will interest the readers of your paper. Mrs. Bassett, of Worcester, with her sister, (who is also a medium,) being on a visit to R., and both ladies being in the spiritual state, at the house of a friend, during a sitting, the sister suddenly began gesticulating with her hands and fingers, in an unusual manner. The company were motionless with surprise for some time, not knowing, nor dreaming, what it all could mean. Presently, Mrs. B. commenced translating the motions made by her sister, and this brought some of the company to their recollection. They had a friend, deceased, who, when living, was DEAF AND DUMB, and it appeared that the spirit of that friend was present, and was communicating, through the medium, by the signs with which he had been accustomed to express himself when on earth! He had not been thought of by those who had formerly known him, but the moment the motions were discovered to be intelligible, through the interpretation of Mrs. B., the truth flashed upon their minds at once, and they could read the language of the signs almost as clearly as though the friend were before them bodily, and conversing with them by his own silent yet significant method.

I knew a case, years ago, in which a Mesmeric subject was put, clairvoyantly, into communication with a deaf and dumb person, and immediately began conversing with him by the "signs," though, like the medium above-mentioned, she knew nothing of them previously. The phenomenon proved sympathetic connection with the deaf and dumb man in the flesh; why, then, should not the incident above related, prove the medium to be in communion with the spirit of the disembodied deaf and dumb? No demonstration could be more to the point.

For the above said fact in Spirit-manifestation, I am indebted to the husband of Mrs. Bassett. He also states that writings in Arabic, &c., &c., have been sent in to their Circle, in Worcester, for translation, and that said writings have been repeatedly translated. But the cream of the thing is this: Opposers, knowing the custom of thus sending and translating foreign communications, have, in some cases, scribbled all sorts of marks on paper, in imitation of some unknown or ancient language, and sent it in with the request to have it translated; but, in such cases, the media have rent the paper into shreds! and returned wholesome advice (by spirit-direction) to the fraudulent parties.

I have, as yet, said nothing to you of the Circle and manifestations at Winchester, N. H., intending to reserve my remarks on that point for the series of letters which I am about to commence in your columns. But your recent and excellent remarks on Religion and the Church induce me to say a few words now, respecting that circle. It is designed to be a "pattern circle," and a circle of most pure and expansive influence upon society in all its aspects. The spirits have denominated it the "Beacon Light." A class of spirits of the highest purity and development, whose names, so far as I am aware, have never been announced through any other circle, have adopted it as their organ, and, through means of it, are cooperating with me for the promotion of that system of world-wide christian unity and relations, of which I have been the advocate for years. Their influence has already done much in aid of this. We consider the work commenced among us. Its first practical organic operation began last year, though feebly previously to the direct efforts of the spirits through the circle mentioned; but they seem determined to lend their powerful aid. More anon.

Yours cordially,  
D. J. MANDELL.

NEW BRIGHTON, PA.,  
JUNE 28, 1852.

BROTHER BRITTON: The progress of spiritualism in this region is not rapid, though quietly onward.

In this village we have three or four writing mediums, and one or two in whose presence the sounds are beginning to be faintly heard. Mrs. F. of Pittsburgh, (a rapping medium,) is spending a few days with us, and we have had some very interesting manifestations in the way of imitation of various mechanical operations—such as, sawing boards, planing, driving nails, and other things; the coming on of a shower of rain, &c.

Those who sail on the Dead Sea of conservatism resort to their usual arguments against the innovations of "new things;" and while is heard the jarring of political and sectarian discord, the mighty scramble for dollars and distinction; and while the proud and haughty are exulting in their fancied security, and wasting their means in "riotous living," with ears deaf to the cry of earth's sorrowing children; yet, silently as the growth of a flower, goes forward the everlasting truth, bearing on its tide blessings which never perish, and promises which never fail; gradually overturning in its omnipotency the iniquitous institutions of the world; causing the strong and boastful Belshazzars of the nations to tremble, as they are "weighed in the balance and found wanting."

The advocates of error are always losing, while those of truth are ever gaining. The sandy foundations of error are ever washing away, but those of truth shall stand. Those who feel and believe this, can have perfect confidence in the future, and know that as truth has triumphed in numberless instances in the Past, over the scoffs and bigoted opposition of the world, so shall it continue to do forever. The spiritual darkness which has so long enveloped the minds of men, is beginning to be relieved by here and there a flash of light from the rosy dawn which proclaims the coming day of the world's great jubilee!

I have some interesting facts which I will endeavor to send you soon.

Yours faithfully,  
MILO A. TOWNSEND.

#### To Readers and Correspondents.

Dr. Greves.—We have just sent the second and fourth numbers of the Shekinah, and will forward the first number in about ten days, when a new edition will be published.

Our namesake up the river must exercise a little patience; we have received his favor, and will try to procure a translation of the communication through Mr. White.

M. A. Townsend.—We will furnish the impressions, to which you refer in your letter to C. P., at \$12 50 per 100 copies, provided the order be for twenty-five or more copies; for a less number, we will make a discount of one-third from the retail price.

"SELEMNES" is entitled to his opinion, but we can not publish anonymous communications. When correspondents have not sufficient confidence in the correctness of their own statements to endorse them, we certainly can not be expected to assume such a responsibility.

#### James Fennimore Cooper.

MR. EDITOR: There is a great deal more belief in the existence of spiritual intercourse among men, than the world, or even the disciples, are at all aware of. And it is worth while to gather and preserve the evidences of this as they arise, for there are very many who can not be persuaded to avow a belief, until they find company enough to keep them in countenance.

I was not long since present at a circle when a spirit, who afterward gave his name as Fennimore Cooper, came and said:

"The work goes bravely on. The great men of earth are engaged, and the self-conceited wonder at so much credulity. You have only to keep still and let the work go on."

It was inquired: Are we to understand then that we are to be silent in regard to it?

"No; but when the ignorant abuse and ridicule you, take no notice of what they say. God is omnipotent. You have a pilot at your helm who will guide you safely through."

It was not long after this, that I read his "Oak Openings; or, the Bee-Hunter," for the first time, and I was struck with a passage which went to show his belief in one mode, at least, of spiritual intercourse—namely, through the clairvoyant, and as I thought it might interest your readers, I send it to you.

It occurs near the end of the second volume: "The Bee-Hunter made no reply, but his pretty wife raised her hand involuntarily, as if to implore the Indian to forbear. Peter was a little bewildered, for as yet he did not understand that a belief in necromancy was not exactly compatible with the notions of the Christian's Providence. In his ignorance, how much was he worse off than the wisest of our race? Will any discreet man who has ever paid close attention to the power of the somnambule, deny that there is a mystery about such a person that exceeds all our means of explanation? That there are degrees in the extent of this power; that there are false as well as true somnambules, all who have attended to the subject must allow, but a deriding disbeliever in our own person once, we have since seen that which no laws

known to us can explain, and which we are certain is not the subject of collusion, as we must have been a party to the fraud ourselves, were any such practiced. To deny the evidence of our senses is an act of greater weakness than to believe that there are mysteries connected with our moral and physical being that human sagacity has not yet been able to penetrate; and we repudiate the want of manliness that shrinks from giving its testimony when once convinced through an apprehension of being derided as weaker than those who withhold their belief. We know that our own thoughts have been explained and rendered by a somnambule, under circumstances that will not admit of any information by means known to us, by other principles, and whatever others may think on the subject, we are perfectly conscious that no collusion could or did exist."

#### EXPERIMENTS AND EXPERIENCES

In Spiritual Intercourse and Manifestations, embraced in a Series of Letters to HENRY H. HALL, Esq., New-York city;

BY D. J. MANDELL.

Epistle I.—Introductory.—Thou and I.

ESTEEMED FRIEND AND CORRESPONDENT:

Pictorial Inspiration is a thing with which the people are considerably acquainted, especially when some romantic young hero is suddenly smitten with the painted charms of some "fair-lady" portrait, whose nymph-like features in brilliant colors depicted, and glowing with all the sensibility of oil and varnish, smite his heart with delicious frenzy, and incite him to ceaseless efforts through almost incredible obstacles and perils, to

Seek out the beautiful unknown,  
And make her meekly, all his own;  
Or, when parent, child, brother, sister, friend or lover receives the miniature memento of some dear and distant one, and starts with ecstasy as the well-known lineaments beam out from the tinted surface upon the brightening, yet humid eye, I say, with cases of Pictorial Inspiration like these, the public are quite well acquainted—yet, in all probability, the world has had but few instances in which two individuals, who never saw one another, and are otherwise total strangers, have been inspired to a deep and abiding friendship, by nothing more or less than a chance correspondence respecting an old Daguerreotype, worn and "faded," in which neither had any particular interest. This, however, seems to be the fact with us twain; and with inspiration from a source so unusual, breathing upon our souls and cementing them in the indissoluble bonds of cordiality and fraternity, it is no marvel that we have had our thoughts mutually directed to that higher influx which is so wondrously infusing itself into humanity, and operating upon society under the name of "Spiritual Manifestations." Even, if our faith in the said Spiritual Manifestations should have no more solid groundwork than the arguments deduced from the said picture, "daguerreotypied and faded," it still would be better founded and substantiated, than is the unbelief of those who cry "Humbly," on the knee-joint, toe-joint, and electrical theory! Would it not, my friend?

You ask me to furnish the facts and incidents of my spiritual experience and investigation. I do so cheerfully, not merely to gratify and accommodate one whom "not having seen I love," but also, that the slightest circumstance of importance to the Golden Era, now pending over society, may not be lost. Here, however, let me observe, that I have paid particular attention to the principles on which intercourse with the Spirit-world should be predicated; and which are absolutely essential to a harmonious and happy union with those of higher spheres; perhaps, in consequence of this, I may diverge occasionally from the beaten track of mere occurrences and developments, to which many would apparently confine their attention entirely, in this matter; and very possibly, I may give you a dash of ratiocination and philosophy relative to the rationale of the subject, which will startle the starched-up policy of those to whom it is almost sinful to venture an opinion or theory on the subject before us. I believe, however, in theorizing on the facts which are crowding themselves upon the public in the form of Spiritual Manifestations—in other words, I claim it to be right and proper to offer consistent explanations of things which occur before our very eyes, and to trace to their legitimate causes and connections the wonders that are continually transpiring. Much better would it have been had the people examined more closely the processes, laws and conditions (of body mind and heart) which are requisite in spiritual intercourse, &c., as it would altogether have relieved us from numerous dog and cat manifestations, with which so many have been perplexed; or, at least, have put that branch of the subject in the right light before the community; preventing also, many cases of insanity, &c., which have occurred, and establishing the loftiest and most ennobling form of spiritual communion and communication, where all has, thus far, been commonplace, and worse.

You may, likewise, have occasion to excuse me for being a little egotistical in these epistles, as I find myself sustaining a very peculiar and intimate relation to these modern manifestations which are to be the subject of our correspondence, inasmuch as I have been for some twelve or fifteen years laboring directly to promote the very cause in behalf of which these manifestations have appeared, viz.: the christian unity and cooperation of neighborhoods, towns, states and nations, with the peace, harmony and purity consequent thereupon. Hence, I find the spirits, in all quarters, reiterating essentially the same elements of individual and collective obligation and action which I have urged, almost single-handed, from the very beginnings of my public life—hence, I find them cooperating with me in urging onward that work of broad and comprehensive reform which has won me the name of a "visionary," from even those who were themselves considered most radical and utopian. My most interesting experiences, and perhaps the remarkably satisfactory character of my experiments in spiritual investigation, have been more or less directly connected with this intimate relation which I have found myself sustaining to the spheres above: and I shall, therefore, be under the necessity of mingling something more than usual of myself in the detail of experiences I may give; for which, I hope, the necessity will be a sufficient excuse.

By way of conclusion, merely premising that I shall adopt, in my letters, a lively, gossiping style of composition, to render the dish more generally palatable, I remain  
Yours cordially,  
ATHOL, MASS.  
D. J. MANDELL.

#### From the Shekinah. HIDDEN WORTH.

BY ANNETTE BISHOP.

I.  
A simple plant in lonely place,  
Pushed upward from the mold,  
Yet 'neath the nightshades rank and dark,  
It slept in shadows cold;  
And never, from its pale green leaves  
A flowret might unfold.

II.  
And prisoned darkly there, the germs  
Of wondrous beauty lay,  
Yet never to their eyelids came,  
The warm bright touch of day.  
Though oft those pale leaves turning sought,  
Some faint awakening ray.

III.  
It heard the troops of busy bees  
Mid flower-beds murmuring,  
The streamlet bubbling o'er its bed,  
The wild bird's carol ring;  
And dreamed how beautiful the light  
Must fall o'er wave and wing.

IV.  
But once when down the glowing west,  
The setting sun was rolled,  
A kindly hand removed the boughs  
That made its prison cold.  
And o'er the frail thing dazzling fell,  
The sunset's rays of gold.

V.  
And when the moon shone out in heaven,  
Its leaves were bathed in light,  
And o'er the plant its eyelids drooped,  
Through all the hours of night;  
But weeping dewy tears, it watched  
The moon fade from its sight.

VI.  
Yet all its glittering tears went up  
In incense to the sun,  
For soon the wondrous world around,  
Waked as the day began,  
And lo! the flowers, the glancing wings,  
The waves that glistening run!

VII.  
And now amid them all there gleams  
No fairer, brighter thing,  
Than the sweet buds and radiant flowers  
That from this lone plant spring.  
So gently modest worth unfolds,  
Through fond love's cherishing.

#### Suicide of Mrs. Douglass, of Cicero.

The following is a complete refutation of another slander, fabricated by the popular materialism for the purpose of exciting the vulgar prejudice against the Spiritual Manifestations, and those who are honestly engaged in the investigation of the subject. When will unrighteous men desist from profane attempts to wound the sensibilities of afflicted and outraged humanity? Does the opposition to Spiritualism tend to falsehood?—Ed.

SYRACUSE, July 12, 1852.

MR. EDITOR: I inclose to you a particular account of the suicide of Mrs. Douglass, of Cicero, in this county, published in the "Journal" of to-day, given by the clergyman who officiated at her funeral, at the particular request of the afflicted family. This is designed to correct the false report that her suicide was caused by her belief in "spirit-rappings," which has gone the round of all the papers opposed to Spiritualism.

The following remarks by the same clergyman, followed the account of the suicide, and we expected would have been printed with it, but as the "Journal" had no room for them, I send them to you. The writer, though an earnest, good, and truth-loving man, has had no opportunity for a personal examination of the phenomena of Spiritual Manifestations.

A singular diversity of opinion prevails in relation to the "spirit-rappings." Some regard it as an unqualified abuse of the human understanding, and the very investigation of the subject is deemed disreputable; while others suppose that every thing connected with it comes with the authority of an oracle.

Is there no truth about the subject to entitle its investigation to respect? Is it so consummate a piece of folly that any means of putting it down are to be justified? Must proscription be the inevitable lot of him who thinks seriously of it? Are all its adherents enthusiasts?

The statements in the public prints in relation to the case of Mrs. Douglass may have been made in honesty and with a conviction of their truthfulness; yet, as *straws* make known to us the direction from which the wind blows, so the facility with which these facts have been misrepresented, can but carry a conviction of the design to throw odium on the subject of "Spiritual Manifestations."

It is truth that destroys error, not falsehood. Admitting the "Spirit-rappings" to be all a delusion, will that be made apparent by a misrepresentation of facts? Why will not some of our most scientific men examine and post up the whole affair? show us the delusion—inform the mind. Need we be surprised that the simple are misled by an imposture that the wise can not (at least do not,) detect?

It is for the educated to strip the devil of this mantle of dazzling light, and show him up in his blasphemous deformity, if it indeed be his work. Why do they not do it? It certainly has not yet been done, and we may come to the conclusion, soon, that it can not be done.

Aside from visionary fanatics on the one hand, and drivelling conservatives on the other, who are thrown into hydrophobic spasms on the introduction of any thing new, there is another and far more numerous class of inquirers who are waiting with an anxious hope that something will transpire to confirm what is true and dissipate what is delusion. Justice to these demands a full and fair exposé, if it can be given. If this exposé can not be given, let us then no longer ridicule another for being deluded by a falsehood which we can not expose. The importance of the subject; the interest it involves; the number of its adherents, and their respectability for candor and talents, preclude the idea that it is produced by trickery, collusion, or fraud; or, that it can be put down by force or falsehood.

Gentlemen of the Faculty; give us light; light—more light. The inquirers into the mysteries of Spiritualism are not all fools nor fanatics.

What is there in "Spirit-rappings" to bring on insanity or suicide, true or false? Where there is a constitution tending to suicide, any thing exciting aggravates it and tends to develop the hallucinating idea. In persons predisposed to excitement there will always be at hand subjects of interest to excite them, and it is difficult to say, how a person so predisposed should be preserved, in such a world as this, from its inroads. It is unjust to say Spiritualism shall bear all the blame, when all exciting subjects tend to insanity and suicide in certain diseased patients.

Success in business, failure, the hope or fear of either, domestic derangement, love, hatred—multitudes of voluntary victims have been offered on all these altars; yet, we do not say they naturally lead to insanity and proscribe them for it. Ennui itself—yes, many have destroyed themselves for the want of some trouble to entertain them—some mental exercise to interest them sufficiently to make life desirable. If Spiritualism more than any thing else tends to such a sad termination, let it be shown, and it is to be hoped that the question will never rest till properly answered, and that the community will go forth *en masse*, and in all candor, yet earnestly, uttering the cry—"What is Truth?"

From the Journal.

Notice of the death of Mrs. Douglass, of Cicero, having been published in the papers of Syracuse, Utica, and New-York, very inaccurate in their representation of the facts, it is deemed an act of justice to the feelings of the family and friends, as well as to the public, who are interested in matters of fact connected with the moral tendency of our pursuits and inquiries, to correct these misrepresentations.

On the night of the 14th of June, the family of Mr. Douglass retired to rest, as usual, except Mrs. D., who remained, as was not unusual with her, reading, writing, &c., till a late hour, which therefore was not noticed. Mr. D., awaking about 1 o'clock, perceived there was no light in the room where she had been sitting, and on examination it appeared she was not in the room, which excited some alarm. And on going out, he perceived her shoes at the side of a well, which had not lately been used—across the mouth of which was a stake, to which a rope was fastened. Assistance was soon at hand, and the fatal discovery made that the other end of that rope was tied around the waist of Mrs. D., by which she was drawn from the bottom, a corpse. The scene that ensued cannot be described nor well imagined.

When the confusion and alarm had in some measure subsided, the question which naturally presented itself to every mind was, What could have induced this rash act? And that is precisely the point of discussion, at home and abroad.

A note, in pencil, was lying on the table, dated 12 o'clock, referring to some letters which were sealed when this was written. Also, directing where to find the clothes in which she wished to be dressed, on the recovery of the body. In a letter to her eldest daughter, she gives good advice, admonishes to propriety, and requests her humble should be given to one, and her purse to another, and bids farewell.

In a letter to her husband, she endeavors to soothe him under the anguish she anticipated he would suffer, on making the fatal discovery—implores God's forgiveness, if she had done wrong—refers to some point of time she had previously fixed upon to consummate the act. Then the following sentence occurs: "There will be a world of conjecture as to the possible cause, and Spiritualism will come in for its full share. But rest assured it has had no influence over me. I have meditated upon it for ten years, but never came to a decision till last February."

In assigning a cause, the only rational position is, that it is a case of insanity—the type of that disease called monomania, and the hallucinating idea that it was her duty to destroy herself. Many suppose she could not have entertained so irrational an idea, and at the same time be so perfectly rational on all others. But that will not be deemed strange, by any one who is acquainted with that disease. That it was a case of monomania, is apparent from the following considerations: First, The secretiveness and prudence in the preparations for the fatal act. Second, The singular blending of the great with the small, in its consummation. To be dressing for the fatal change; tying a veil over her head, a rope around her waist—alone—at the midnight hour—on the edge of the well—reflecting on the agony that would be the result—looking down into the cold, black face of death at the bottom, and yet could give away a thimble—a purse. Third, The peculiarities of the case. In the midst of plenty; in handsome circumstances; in the bosom of an affectionate family, in perfect harmony; enjoying the brightest blessings of domestic life, in their happiest conditions; possessing in a high degree the esteem and good will of all her acquaintance, nothing visible to corrode; what, but insanity, could induce such an act?

It is stated in the *Journal*, and copied into several other papers, that Mrs. D. was a believer in the Spirit-rappings; that her faith in those mysteries was the cause of her insanity. That she was in the city two or three days previous to her death, to purchase her grave-clothes. That she stated in a letter to Mr. D., she believed her spirit would come back to earth, to take care of her child. This is all gratuitous. First, There is no evidence that she entertained such a belief in the Spirit-rappings. It was simply an interesting matter of inquiry with her. Second, If she did, there is evidence that it was not her belief in that, that dethroned her reason, as the sentence extracted from the letter shows. Third, She never wrote to her husband as above stated. Fourth, She never proceeded to the city to purchase her grave-clothes.

Mrs. D. has left the world regretted by all who had the pleasure of her acquaintance. In the various relations in life in which she stood, she was exemplary. As a neighbor, a friend, a wife, a mother, a christian, she secured the esteem and affection of all, and it is to be hoped none the less so, at least among the intelligent, for having fallen by a disease as inevitable in its physical operations as if she had perished by apoplexy or the yellow fever.

CICERO, July 9, 1852.

#### OBITUARY.

Departed this life, not in hope, but by the realization of a glorious resurrection from the dead, at the "Union House," New-York, on Thursday morning, July 8, 1852, Mrs. LAURA P. BOYLE, aged 48 years, wife of James Boyle, M. D., and daughter of the late John Putnam, of Rome, Ashblata Co., Ohio. The late tenement of her peaceful and immortal spirit was deposited in Greenwood Cemetery.

The Spirit Sleepeth Not.

BY WM. H. BURLEIGH.

When the gentle hand of slumber Passes on my weary eyes, And the forms that none can number In their thronging beauty rise—

Phantoms of imagination, With a mystic glory fraught, Tell me by their fascination, That the spirit sleepeth not.

When I gaze upon the ocean, With its ever-heaving tide, In its spirit-soothing motion, Or its desolating pride; Changing still, it ever hath, Voices for the inward thought, Telling, in its love and wrath, That the spirit sleepeth not.

When I bend in adoration, Low before the throne of God, Pouring forth my supplication, Spreading all my wants abroad, Voices from the world above, While the earth is all forgot, Tell me, with their tones of love, That the spirit sleepeth not.

From the mountains to the valleys, From the leaves by zephyrs stirred, From the wind that gently dallies With the "ocean's mane," are heard! Whispers of a thousand spirits, Telling, as on air they rise, That the soul which Man inherits Never slumbers—never dies!

Freedom of Editors.

We hear a great deal said in these days about the freedom of the Press, by persons who seem to be ignorant of the very meaning of the term. Freedom of the Press is supposed by many to be the liberty of every body to print whatever sense or nonsense he sees fit to write, at the expense of the money and reputation of newspaper publishers.

A pastor, who is set as a teacher of a church, has the liberty, within reasonable limits, of controlling the use of his pulpit. He may prevent its being made the means of disseminating heresy, or schism, or folly.

One man has written a poem, in which bad spelling, bad rhyme, bad sense and bad syntax contend together for the mastery, whose author would seem like a crusader sent From some outlandish clime, To pluck the eyes of sentiment, And dock the tail of rhyme;

The poem is rejected—and the editor, except in the case of some persons of rare good nature, has made an enemy for life. Some minister has been guilty of wrong-doing, and the fact is sent to the paper as a warning.

Now, to a sensible editor, such advice is valuable, and should never be despised or under-valued. He should lay up such hints as guides in the formation of his opinions, and as tests of the state and tendencies of the public mind.

An editor is responsible for what he says himself, and for what he admits to his columns, just as a pastor of a flock is responsible for his own sentiments, and for the sentiments of those whom he invites into his pulpit.

How Catholics Regard the Rappings. Mr. Editor: In the Boston Pilot of June 5th, the following passages occur in an article on the subject of Spirit-rappings:

"The evil is unquestionably spreading. It gains ground only among the Protestants, of course." "The silly women and asses of men who believe in it, have left off tormenting their Irish servants about the church, confession, the bible, and the priest, and they have begun to solicit them to confer with these ghosts, devils, or whatever they may be. As a gen-

eral thing, the Irish girls behave nobly, they laugh at the ignorance and superstition of their silly employers."

"Protestantism is essentially unintellectual—superstitious. It has no principles of its own, whereby to judge things correctly."

"Instances have come to our knowledge where the minister tried to preach it down, but his congregation, composed principally of the rappa-manics, told him that, as a Protestant minister, he had no right to preach against any theory or practice which they approved, and they warned him to seek his bread and butter (he didn't get much bread, and the butter wasn't very good) elsewhere."

"Among the many evidences of the relapse of Protestantism into gross Paganism, this, afforded by the rappa-manias, is significant."

"The accidental entrance of a baptized person—a Catholic—at a sitting made the spirit dumb."

"Yankees, capable of making wooden seeds, vegetable hams, and dollar clocks, could not fail to perceive the peculiar money-coining facilities afforded by the ologies, ghost-ology or rappa-mania included."

"Lecturers tried to expose the humbug, but they were unsuccessful, as lecturers in Protestant communities, on purely Protestant humbugs, must be."

"Rappa-mania is the latest development of Protestantism, and none is so fatal as this."

"It is quite easy to see Catholics can not countenance it at all. Grant that it is wholly a humbug; they are not accustomed to tolerate humbugs—they leave that to ignorant and superstitious Protestantism. There may be a devilish agency at work in the matter, and in this view of the case, no Catholic can have in it part or lot."

"As far as possible shun the houses and the company of the humbugged unfortunates, the knaves or the demons who practice it. If circumstances compel you to live with them, a hearty prayer and a plentiful supply of holy water, will meet the necessities of the case."

We make no comments upon the above quotations; they speak for themselves.—Ex.

Cure for the Hydrophobia.

Translated from l'Assemblée Nationale, of Paris. Several newspapers of the Departments publish the following letter, on account of cases of hydrophobia, which are, unfortunately, frequent at the present time:

Sir: I know an efficacious remedy against the horrible hydrophobia disease, even after the first attacks. The success of it has been warranted to me by sixty years' experience. I pray you to publish it in the columns of your paper, in order that all people may be acquainted with it.

As soon as a person is bitten by a mad dog, he must wash the wound and adjacent parts with boiling cow's milk during nine days at least. The cauterization by hot iron, or nitrate of silver does not offer a sufficient guarantee, because they have only action upon the wounded part, and because the saliva deposited around, infiltrating by degrees, is sufficient alone to produce hydrophobia. It is more sure to wash the wound, as I have said before. The bitten person must take also every morning, fasting, and during nine days, a glass of the following draught, lukewarm:

- 1. Root of Angelica, in powder, - - - grs. 30
2. Root of Gentian, in powder, - - - grs. 30
3. Fine treacle of Venice, - - - grs. 30
4. Asafetida, well crushed, - - - grs. 15
5. Sea oyster, in powder, - - - grs. 15
6. Root of sweet rrior, scraped out, - - grs. 40
7. Viper's grass root, not scraped, - - grs. 40
8. Rue, fresh stalks, a good half handful.
9. A good half handful sage, cut in thin pieces.
10. Marine salt, - - - - - grs. 20
11. A garlic head perfectly crushed.
12. Three heads of leeks with their lappets.
13. Two small onions.
14. A good pinch of Eastern daisy.

It is indispensable to make all these ingredients to boil with 3-22 of a gallon of red wine (the best that can be procured) in a new fire-pot, well closed, till they are reduced to half their quantity; then to pass the mixture through linen, by strongly squeezing it. It is easy to preserve it for nine days, in corked bottles.

Delicate constitutions sometimes vomit the remedy on the first days, but the stomach accustoms to its use. Its efficacy is not weakened by its rejection.

I knew for fifty years that remedy, which I have found in a collection of remedies of the pious and celebrated Madame Fouquet, of Montpellier. It is unheard of that this remedy, used for more than two centuries, has failed to produce its effect. For the last ten years I had to prepare it more than twenty times, for persons of both sexes, and so many times for domestic animals, and I have always obtained the greatest success.

Under ten years of age, the dose of the draught is half a glass; of three-quarters of a glass, twenty years of age; of a full wine-glass usually for persons more aged.

Receive, sir, &c. BEC FATHER, Tutor, (Late School-Master.)

Men who have never seen Women.

From some of the monasteries of Asia-Minor, every thing feminine is so rigorously excluded that there are many gray-headed monks there who never beheld the phenomenon—Woman. The very dogs and cats are obliged, by immutable law, to be male. Mr. Bowen, an English traveler—a narrative of whose adventures has just been published in London—visited one of these cheerless abodes. With the monk who conducted him over the grounds and about the gloomy passages of the monastery, he had some curious conversation.

"My companion," says the author, "mentioned to me the superstition held by the sailors of the Ægean, that women who have presumed to land on the Holy Peninsula have been invariably struck dead by their impiety; and rather startled me by suddenly asking: 'What sort of human creatures are women?' (Just as if a German were to ask: Was fur Menschen sind die Frauenzimmer?) My reply was, have you ever seen a woman? when he assured me that he had seen only his mother, and that he had forgotten even her appearance, as he had been sent to the Mountain on a visit to an uncle when only four years old, and had never crossed its limits since—a period of twenty-four years. He was very inquisitive about women, whom he had heard and read of, but had never seen; of whom, in short, he appeared to know about as much I know of crocodiles and hippopotamuses. For charity's sake, I

quoted to him the old rule of St. Bernard, how 'the ancient enemy, by female society, has withdrawn many a soul from the right path of Paradise'; and I bade my unsophisticated friend thank Providence that he, at least, was safe from the dangerous allurements of those syrens of real life who had assailed so many anchorites, from St. Anthony down to St. Keven, and who, I told him, were but ugly likenesses of the pictures of the Virgin in the convent churches. This was no extravagant compliment to the sex, for the Greek are too much afraid of idolatry to represent any such 'eyes of most unholy blue' as beam from the canvas of the Italian masters. All their pictures of saints are in a style of traditional and conventional ugliness."

What gloomy superstitions still linger in some parts of what we are wont exultingly to style "The Christian World!"

Electric Phenomena.

At a recent sitting of the French Academy, M. Biot communicated the following interesting account of some very curious electrical phenomena in Paris. The circumstances were brought before him by a young gentleman who was the subject of the phenomena, and in whose veracity he has the greatest confidence:

"I was walking home," says the latter, "on the evening of the 17th of May, and was close to my house, when, at the corner of the Rue de Grenelle, an extremely loud thunder-clap, with an immediate prospect of heavy rain, made me quicken my steps. I had not advanced fifty paces when a second thunder-clap, accompanied by lightning and rain, caused me to run. Instantaneously I perceived myself to be enveloped by so powerful a light, that my eyes ached considerably, and at the same moment my hat was hurled from my head, although there was not a breath of wind. The pain in my eyes became so great that I was apprehensive of being struck blind; but the rain, which now fell in torrents on my head, recovered me very quickly from a state of bewilderment which may have lasted seven or eight seconds, and I perceived to my great joy that my eyesight was unimpaired. I then hastened homeward, and soon reached my door. On going to bed I took out my watch, and I then became aware that the electric fluid had passed through the left pocket of my waistcoat. This pocket had a hole in the bottom sufficiently large to admit two fingers, and the edges of the hole evinced signs of having been burnt and frayed. The chain to which my watch was attached was not damaged, but the swivel was destroyed. A gold ring, containing several trinkets, was severed in five places, and the watch-key, which was made of steel, plated with gold, was carried away, but the gold-plating remained perfect. A small silver pocket-compass had its poles inverted. As to my watch, it did not exhibit any outward sign whatever of injury, but instead of the hands pointing to 11h. 30m., as they should have done, they stood at 4h. 45m., and the works had stopped. Feeling persuaded that the main-spring or some other part of the watch was broken, I put it down, intending to take it to the watchmaker on the following day; but in the morning, happening to wind it up, I found to my great surprise that the works were in order, and that the effect of the electric fluid upon them seemed to be limited to causing the main-spring to run down. In the same pocket with my watch were a small medalion in Berlin iron, circled with gold, and a little golden key. Both these articles had disappeared, having been doubtless carried through the hole in my waistcoat pocket. As for myself, I felt no other inconvenience than a stiffness in my spine, such as might result from severe physical labor; but neither my skin nor my clothes, with the exception of my waistcoat, showed any sign of electric fluid. I must notice here a circumstance connected with my dress, which may have had considerable influence on the electric fluid. During my residence in Spain, I contracted the habit of wearing over my shirt, and under my waistcoat, a sash of red silk wound five or six times round my waist. May not the silk sash have acted as an insulator? My money, which was in a purse in my trousers pocket, on the same side as my watch, was untouched."

M. Biot informed the academy, with reference to this communication, that he had seen the waistcoat, and that of all the effects that had been occasioned by the electric fluid, he considered that which the watch had experienced as by far the most surprising. The compass and watch-key were submitted to the inspection of the academy.

THE ART OF GROWING TREES FROM CUTTINGS.—Prof. Delacroix, of Besancon, in France, has discovered a mode of propagating from cuttings, which is not only successful in case of roses and other plants easy to live, but apples, pears, plums, apricots, &c. Out of a hundred cuttings put out in June, not one but was thriving in August in the open air, without shade or extra care, except watering a few times soon after they were planted. His method is to put the whole cutting in the ground, bent in the form of a bow, with the center part up, and just on a level with the surface; at which point there must be a good bud or shoot, which is the only part exposed to the air; the other being protected by the earth from drying up, supports and gives vigor to the bud, which starts directly into leaf, and in its turn helps the cutting to form roots, and the whole even forms a thriving tree. The method of setting them is to form two drills about three inches apart, with a sharp ridge between, over which bend the cutting, and stick an end in each drill, and cover up and press the earth firmly, and water freely. Cuttings should be of the last year's growth, fresh and vigorous.—Scientific American.

SPIRITUAL RAPPINGS.—At Palmyra, a week or two since, a medium, by request, turned over a large dining-table. The leaves did not fall, but adhered to the legs, making a kind of box, in which three ladies seated themselves, and then the medium, laying her hand on the table, was followed by it around the room pretty rapidly, several times, rather seriously damaging the table by scratching its surface on nails in the uncarpeted floor. By request of one of the ladies the table started out of doors, but was stopped by the "carpet strip." No person touched the table except as above mentioned—the "medium" is a delicate little girl, about twelve or thirteen years of age. The full strength of four would be required to accomplish the feat described. The respectability and directness of our information, and well-known high standing of those who "took the trip," leave no room to doubt the correctness of the above facts.—Hannibal Journal.

PRÆCOCITY OF INTELLIGENCE.—Chatterton wrote all his beautiful things, exhausted all hopes of life, and saw nothing better than death at the age of fifteen. Burns and Byron died in their thirty-seventh year, and doubtless the strength of their genius was over. Raffaele, after filling the world with divine beauty, perished also at thirty-seven—Mozart earlier. These might have produced still greater works.

On the other hand, Handel was forty-eight before he gave the world "assurance of a man." Dryden came up to London from the provinces dressed in Norwich budget, somewhat above the age of thirty, and did not even then know that he could write a line of poetry, yet, what towering vigor and ease appeared all at once in "Glorious John." Milton had, indeed, written "Comus" at twenty-eight, but he was upward of fifty when he began his great work. Cowper knew not his own might until he was beyond thirty, and his "Task" was not written till about his fiftieth year. Sir Walter Scott was also upward of thirty before he published his "Minstrelsy," and all his greatness was yet to come.

A RAINBOW AT NIGHT.—A correspondent of the Journal of Commerce, writing from Amherst, Mass., on the 22d June, says: Toward nine o'clock in the evening, a very severe thunder-shower sprung up from the westward, which continued for nearly an hour, exhibiting a beautiful but startling effulgence. At ten o'clock, the cloud passed over to the eastward, and the moon shed its silvery light upon the glittering rain-drops. Just then was presented one of the most unusual and strikingly beautiful of meteorological phenomena—a lunar rainbow. On the dark surface of the receding cloud was most distinctly delineated a silvery arch, as perfect in its proportions and complete as ever was formed by reflection of the moonday sun. This extraordinary vision lasted for nearly ten minutes.

The body of Mr. Barnum, the unfortunate individual who committed suicide by jumping out of a window at the Washington Hotel, about a week since, has been embalmed by Dr. Pilate, at the City Hospital. The Doctor merely opened the carotid artery and injected a substance, known only to himself, into it. The effect was wonderful; the body commenced daily to grow harder and harder, and is now in a condition which the Doctor assures, neither time nor climate can effect.—Tribune.

ELECTRICITY AND MAGNETISM.—The word Electricity is derived from the Greek, electron, which signifies "amber." This name was given from the circumstance that the discoverer of Electricity, Thales, of Miletus, found it to arise from the friction of amber. Magnetism comes from the Latin word magnes, which means "the load-stone," or stone that attracts iron.

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