



SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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

Volume I. NEW-YORK, SATURDAY, FEBRUARY 26, 1853. Number 43.

Miscellaneous Department.

For the Spiritual Telegraph.

STANZAS.

BY J. L. HACKSTAFF.

A light is dawning from on high,
Most wondrous to behold;
Rifting from out a glowing sky,
And tinting Earth with gold.

The mountain-tops first caught the beam
That ushered in the Day;
And soon the vales began to stream
With its unfolding ray.

A million souls had waited long,
To see the “good time” born,
That they might hail with shout and song,
The dawning of its morn.

It came—’t was like the ladder, bright,
Which Jacob saw of old;
With angels, on its rounds of light,
God’s missions to unfold.

They come from their resplendant land
With messages of love,
And tell us that—“A happy band—
We’ll dwell with them above.”

BRUNSON, Mich., Feb. 1853.

From the Eastern (Maine) Journal.

SPIRITUAL MANIFESTATIONS.

For six years we have had more or less in the newspapers in regard to certain phenomena, reported to be transpiring in different sections of the land, and claiming to be manifestations of the presence of the spirits of individuals who have departed from this sphere of existence. Not believing that the public mind was in a condition to have its attention profitably turned to this subject, by newspaper criticisms, we have been careful to keep its discussion from our columns. But within a few months the matter is claiming very general attention from the Press, and so frequently is the question put to us by our readers and friends, Why do you have nothing to say in the Journal, in regard to this matter of general talk and interest? that we have concluded to mingle our word with the general giving of “facts,” opinions, explanations, exposures, warnings, &c., &c., that is now going on.

Public Lecturers have gone up and down the land, pretending to tell “how the thing is done,” and professing to “expose the humbug.” An hundred Editors have done the same, at least, to their own satisfaction. Learned men have written big books—to the same end. Committees of ecclesiastical associations, have reported it as an “imposture.” Grand Jurors have presented it as necromancy. Still, the public mind is as far from any well-settled opinion as to the cause and intent of these developments, as it was on the day of their first announcement in Western New-York. We notice that the French Academy have just offered a large award for the discovery of the laws which regulate this phenomenon. And, while half the Editors of the land, with an owl’s wisdom, are telling the people not to investigate these things—if a table tips in their presence, to close their eyes, and if it give forth any strange noises, to stop their ears—and be very careful to withhold all the civilities of life from every man who shall dare say he saw or heard any such manifestations—more than half the people are rushing pell-mell into the business—a few, with that fanaticism with which some of our poor men and women always go into every new and exciting subject, and bringing up at last, poor unbalanced mortals, in downright foolery or madness.

Men of independence and self-respect will investigate whatever subjects they in their own judgment think worthy of their attention and thought—and men of sense will take good care that in all their investigations Reason keeps the helm. These croakers who are always telling their fe low-men what is and what is not fit and proper for their investigation, are either fools or bigots, and generally both.

Believing that man has a Soul—a soul that survives the wreck of death, and that bears with it in its higher state of existence all the kindly affections and noble and true impulses that make friends so dear to one another here; and believing that man may attain to that high state of physical, intellectual, and moral development, that shall enable him readily to hold spiritual intercourse with those dear ones who have passed on before us to the higher sphere of being; and believing that such men have lived, and such spiritual intercourse been had, in all ages of the world, we were prepared to listen to the rumor of these modern “manifestations,” and to give them that atten-

tion which one bestows upon topics that are warm in his regards. Before hearing of these “wonders” at Rochester and Auburn, we believed that an angel came from his celestial home, and rolled back the stone from the tomb of Christ, thus furnishing conclusive evidence that spirits can operate upon material bodies. We also believed, that one came to the prison of Peter, broke off his fetters, opened his prison door, swung back the iron gates, giving decisive evidence of their power over physical objects. Abundant authority have the world for believing that spirits can speak and hold conversation through the physical atmosphere. For example, the angel who conversed with Zacharias; with Mary; the voice at the baptism of Christ; the scene at the mount of transfiguration; the conversation of the angel at the Saviour’s tomb; the manifestation at the conversion of Paul; and the scenes of the eventful night,

“When that high anthem, clear, and strong, and bold,
On wavy paths of trembling ether ran;
On wavy paths of trembling ether ran;
On wavy paths of trembling ether ran;
Peace to the world—and in full concert came,
From silver tubes and harps of golden frame,
The loud and sweet response, whose choral strains
Lingered and languished on Judea’s plains.”

All these are examples among many of like character, showing that spirits possess the power of conversing with mortals. So then the phenomena called “Spiritual Manifestations,” were presented to our mind, neither as absurd nor incredible; but on the contrary, seemed well sustained by well established facts and principles—and we were very willing to hear that the ladder which Jacob saw as he tarried on his journey from Beer-Sheba toward Haran, was again set up in the earth, and that Angels of Love and Wisdom had been seen descending.

Intelligent minds, who believe that in the midst of these communications, are instances of true intercourse between the spirits of the dead and the living, do not believe that all, or the half of what is reported as such, is genuine. Many of these “manifestations,” one who has paid attention to the matter, is able to trace to the influence of Mesmerism, Clairvoyance, Psychological impressions, optical illusions, &c., &c. The doings and sayings of these simple-minded people, who gather to exhibit this matter in public conventions, or who go about the country making a show of their powers as “mediums,” at 25 cents the sight, are of precious little value or consequence. These men and women may have the physical organization that shall render them somewhat susceptible to these influences—but they lack the far more important high intellectual and moral development, that renders the mind of the living a fit medium for the transmission of communications from spirits of wisdom in the higher spheres. The spirits that bear these first company, are of a like character with themselves—of feeble intellectual and moral development—whose communications are trivial, contradictory, and of little worth.

But there are individuals, scattered through the country—people of innocent lives—men and women of high intellectual development—some of whom it has been our good fortune to meet—who are able quietly to pass into a state in which the ordinary activity of the corporeal faculties is slightly suspended for a time—and the internal instinct—the immaterial principle—the very soul itself—displays its unfettered energies, independently of the material organs. Wordsworth, the true philosophical poet, very accurately described this mental condition. He calmly writes concerning this state, as one

In whom the burden of the mystery,
In whom the heavy and the weary weight
Of all this unintelligible world
Is lightened; that serene and blessed state
In which the affections gently lead us on,
Until the breath of this corporeal frame,
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul;
While with an eye made quick by the power
Of harmony, and the deep power of joy,
We see into the life of things.

It is not in the “tippings,” and “rappings,” and like developments, that the men who have given attention to this subject, find the evidence of its spiritual origin—but it is in the character of the communications that are received through these well developed mediums, in private, quiet home circles. If you would know whether these things are from above or below, meet with the broken family about the desolated hearth-stone, and as you listen to the words of Love and heavenly Wisdom, with which the spirit of the departed shall console and draw upward the hearts and affections of those bereaved ones, you may be able to judge of the origin of these manifestations and of their value to poor doubting, shivering, troubled human hearts. Such of these developments as would command the attention of men of reason and intelligence, rarely come to the public through the newspa-

pers. They are kept in the bosoms of families, as among the household sanctities with which a stranger may not meddle. For this reason we may not give our readers the main facts upon which we found our belief in the spiritual origin of a portion of these developments and communications. We will give two or three main facts, (not the most convincing we have noticed, but such as we are at liberty to talk about with the public,) that have fallen in our way, which are not easily to be explained on any other supposition, than that of their spiritual origin.

In the family of one of the most distinguished doctors of divinity in New-England, is a little innocent, guileless grand-daughter of thirteen years of age, who is a “writing medium.” This clergyman had a brother-in-law who in his life-time was a distinguished school-master in Boston, and especially known as a very beautiful penman, as well as accomplished teacher of that branch of education. A few days ago, a son of this writing-master called at the clergyman’s house to seek an interview with his father, through this little girl. The child took the pen in her hand, holding it with curled up fingers, as is common with children, when presently her fingers were straightened out, and the pen held as by a master, her fingers being brought into that position, as she averred, by an unseen hand, grasping her own with a man’s strength; and immediately she commenced writing, in a style of penmanship of perfect uniformity and rare beauty, and absolutely in the very style of the old master, whose name was signed to the same—it purporting to be a message from him to his son who sat by.

On one occasion, after holding an hour’s intercourse through the means of the rappings, with an intelligence that purported to be the spirit of a very dear friend, we asked if the spirit would write its name, thinking if this should be done in the style with which the friend wrote it in his life-time, it would be absolute evidence to our mind of his presence. He consented instantly to the test. We took a sheet of paper from a ream that no man had meddled with since coming from the paper mill—laid it, with a pencil, upon an open book, and then gently pressed it against the surface of a table, the hand resting upon the outside of the book—and the name of our friend was written, in the same beautiful style of his life-time.

On another occasion, during an interview with this friend, still doubting if it was really our friend with whom we were conversing, we asked for some absolute demonstration of his presence, and asked that we might know that he was with us, through our sense of touch—and never did the warm grasp of that friend’s hand, when it pulsated with life, send through our heart stronger sense of his presence, than did his repeated touch, at this request, upon our forehead.

A friend of ours in deep grief at the recent death of the dearest of earth, sitting with two or three friends in their little home parlor, their thoughts upon the sad bereavement—when a pencil was seen to rise from a table in the room, and without any visible agency, moved back and forth upon a sheet of paper which without any arrangement chanced to lay in its neighborhood. Upon examining the paper, when the pencil had ceased its movements, it was found to exhibit a very affectionate and consoling message to this widowed heart, written in the husband’s bold hand, and to which his name was subscribed—followed by another message from another friend in the land of spirits, full of choice words of kindness and sympathy and faith, written also in the style of this friend’s peculiar penmanship, (entirely differing in its appearance from the other writing upon the sheet) and to which also the friend’s name was appended.

A few weeks since, among our acquaintance, was a friend suffering with very severe and alarming nervousness. The friends who stood about the bed, fearful for the issue, were told that the spirits of a number of the friends of the sufferer were with them, to aid, by their counsels and the electrical influences they could exert upon the body and spirit of the patient, in staying the ravages of disease. A relative of the sick one, who in his life-time was a distinguished physician, announced his presence and that with him he had Priestnitz, the great German founder of the Hydropathic system of disease. They took the care of the patient—ordering all the details of the treatment—instructing the nurses with a care that embraced and looked after the minutæ of their duties; the treatment, changing and modifying with the prognostics of the disease, until, after a few hours of this watchful treatment, disease yielded its mad sway, and

“Gentle sleep,
Nature’s soft nurse,”

came with rest for the weary sufferer—and in a few days health bloomed upon the faded cheek.

A distinguished writer upon this subject says that Goethe, the celebrated German poet—who was a

strong believer in Hellsehen, as Clairvoyance is termed in Germany—remarked upon a particular occasion, that when, from time to time, a man arises, who is fortunate enough to discover even one of the great secrets of Nature, ten others immediately start up, who industriously and strenuously endeavor to conceal it again from view. It is so, it always was, and for a long period probably, it will continue to be. The conflict between darkness and light, ignorance and knowledge, appears to be interminable. The race of the obscurantists in politics, in science, in religion, and in literature, seems to be full of life and promises to survive even to the end of all investigation. To use the language of a favorite old author—“they are exceedingly angry with every one that hath outgrown his cherry stones and rattles; they speak evil at a venture of things they know not of; and like mastiffs, are all the fiercer for being kept chained up, and fed, in darkness.” Satanic agency is the cry raised by some popular minds against the toleration of a belief in spiritual intercourse—while others have another way—the supercilious pronouncement of the not very euphonious term “Humbug,” in which they attempt to solve the difficult problems presented. The mass of men walk by sight—and not by faith. And they scarcely ever lift their sight, even, upward to the living facts about them. But they walk through life, with their eyes downward, like a man searching for treasures hidden in the earth. Amid the scoffs and jeers of ignorance and bigotry, men may fall and fall vanquished, even with much truth on their side, but Time conquers!

There are indications of daylight in the eastern heavens. The great moral luminary is sending its golden rays up the orient skies. The clouds are fast disappearing. From the night comes forth a brilliant day. “The horizon of a new era is illuminated; but only those who are aroused from the slumber of ages, can behold the new-born sun. The sleepers are not awakened. The dreamers are not disturbed;” nevertheless there streams through the lattice-work and interstices of their halting, doubting faith, the crystal rays of that glorious sun of Truth and Wisdom which shall know no setting.

The harmony of all interests in God’s universe—the common Brotherhood of Man and the common Fatherhood of God—Life and Death are but phases in one unending but ever-expanding Existence—these are the great Truths which are now commanding men’s attention. George Herbert, the sweet English poet of the seventeenth century, had the true thought when he said:

“Man is one world, and both
Another to attend him.”

The Vedas.

We find in the London papers, says the Tribune, the following notice of a recent lecture before the Royal Asiatic Society, by Prof. Wilson, Director of the Society:

Its subject was the books of Scriptural authorities of the community of the Hindus, and to which the designation of Vedas is commonly applied. The learned professor of Sanscrit rather startled the members of the Society by observing, that when he first applied to a publisher about his recently finished translation of the first book of the “Rig-Veda,” with a view to its publication, he was first of all asked, “and who were the Vedas?” he certainly had not expected to find persons connected with literature so uninformed!

Professor Wilson stated that the first intimation of the existence of these Hindu works reached Europe about the middle of the eighteenth century, and they were then most erroneously supposed by some to be, perhaps, of older date than the Pentateuch; it is, however, certain that they date some centuries before Christ, and that the Brahmins have ever guarded these, their most sacred books, with jealous care. When pressed to disclose them, they palmed off upon Europeans, as specimens of the Vedas, passages which had no pretensions to that character. But the greatest forgeries, fabrications of spurious Vedas, in Sanscrit language, were got up and executed by learned Jesuits, missionaries of the Roman Catholic Church in India, and were, in fact, cleverly attempted refutations of Hinduism (the original MSS. by these dishonest, though erudite priests, were discovered not more than twenty five years ago, at Pondicherry), intending to disseminate the doctrines and legends of the Romish Church.

The first genuine copy of the Vedas was presented to the British Museum in 1789. The late Mr. Colebrooke published some notices (very correct for the period) of the four Vedas in the “Asiatic Researches.” The complete text of the first two of the four Vedas is now in course of publication at the expense of the East In-

dia Company, and an English version of that part of it has been already published by the learned lecturer, who is engaged on the remainder. It is proved that the first three Vedas are undoubtedly more ancient than the fourth. Each Veda consists of two parts; the practical or liturgical, hymns and prayers; and the speculative, or narrative, illustrating the hymns, mystico-theological treatises, &c. Some of the latter are comparatively of a recent date. The highest antiquity of the first of the Vedas seems to be about the fourteenth or fifteenth century before Christ.

Some agreeable discussion followed the lecture, and on the motion of the Chairman, Sir George Staunton, a vote of thanks to Prof. Wilson was passed with unanimous and loud applause, in which the fair sex present kindly joined.

Letter From Ohio.

TIFFANY CITY, Seneca Co., O. }
January 24, 1853. }

MR. BRITTAN: Dear Sir: Having been an attentive observer of the Spiritual Manifestations, from the first, and a careful reader of the TELEGRAPH for some time, I thought it might not be uninteresting to you to know that we live not here wholly in the dark. Some of the rays, from the sun of Intelligence, have broken in upon us; the scales are falling from our eyes; the shackles of blind sectarianism, and the blinder superstition therewith connected, are fast decaying; and we are learning our true nature and organization—both natural and spiritual. That man has a natural and a spiritual body, is admitted and has been taught by our popular religion, from its first foundation; but the true nature and character, powers and abilities of those bodies—especially the spiritual—have been most egregiously and falsely misrepresented.

By throwing aside, if it is possible, our early impressions, and the prejudice and wrong teachings of Ages, and looking at the true nature of the soul in the light of reason, there is no person but must conclude, that the Spirit, after its separation from the body, has the power of communicating with the inhabitants of the earth. And when we view the various manifestations, witnessed in every portion of our country, by every person, the books they have written, and the literature they have produced, we can not hesitate in concluding, that, possessing such power, the spirits do exercise it in producing these various and singular manifestations, and modes of communicating with us.

Most effectually, do we think, Dr. Richmond has failed to attribute any reasonable cause for the manifestations, aside from the spiritual theory, in the discussion between himself and you. At least, if he has, his expose appeareth not very clear.

The spiritual manifestations were first witnessed in this county, in the autumn of 1851, when the Misses Fox made their appearance in our place. “Humbug! Deceivers! and Impostors!” of course was the cry. Toward the opening of the next spring the manifestations were witnessed in several parts of our county. At first the mediums were but few; and the manifestations very weak. It was first manifested by tipping of chairs, tables, &c. But a short time elapsed before the media became numerous, and the communications were received in every way and manner yet witnessed; even to the speaking through persons. Every person, almost, became a medium; and every one could communicate with some unseen Intelligence; yet there were but few who would be convinced of its spirituality. The excitement was great in some portions of the county; but at the present time it has become allayed, and the people are looking at the matter calmly and soberly, and many are forced to believe that it is the spirits of their departed friends speaking.

Glorious thought and consolation, that although our nearest and dearest friends—those whom we value above our own lives—are cut off by the ruthless hand of Death, yet they are not entirely gone, and we entirely separated; but by the spiritual manifestations we can hold communion! I. S. PILLARS.

Spiritual Manifestations.

The Columbia papers have been discussing this phenomenon. Col. Switzer declares he has heard the raps, “and no mistake.” That is nothing to what we have in our town and vicinity. We have been told by a gentleman of veracity and intelligence, that he has had made, at his request, as good music as he ever heard, on the guitar; and more wonderful still, there is a negro man, on the Lamine river, in this County, belonging to Mr. Barnes—whose son vouches for the fact—that does not know a letter of the alphabet, and never knew how to write, yet under this influence he writes communications that can be read? Is not that something more than was ever dreamt of in your philosophy, gentlemen?—Booneville Observer.

BRITAN AND RICHMOND'S DISCUSSION.

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

NUMBER SEVEN.

MYSTERIOUS MOVEMENTS OF PONDERABLE BODIES.

MY DEAR SIR: I can not dismiss this phase of the Manifestations until I redeem the promise contained in my eighth letter of the first series. It will be remembered that you introduced a disconnected and confused statement of the remarkable phenomena, witnessed in Austinburg, Marlborough, and elsewhere in Ohio, and which I declined to consider at length for the want of a more complete and authentic account. Such a narrative you did not incline to publish, because, it may be, a full and lucid statement, however important to a right apprehension of the nature and phenomenal aspects of the whole matter, could not possibly subscribe your object in this discussion. But L. M. Austin, Esq., and other reliable witnesses, have voluntarily furnished me just such an account of the occurrences referred to as my present purpose and the interests of the truth demand. I am happy to say that the facts are of such a nature as to preclude the necessity for any extended observations of my own; for, surely, no candid and intelligent man (my correspondent, having a case to make out, is cordially excepted) will be disposed to ascribe such startling, powerful, complicated and intelligent phenomena to any earthly cause. It is deemed unwise to impair the force of the facts, by withholding any portion of the statement, and accordingly I submit it entire.

A CIRCUMSTANTIAL ACCOUNT OF THE SPIRITUAL PHENOMENA WITNESSED IN ASHTABULA COUNTY, OHIO.

AUSTINBURG, February 4, 1853.

S. B. BRITAN: Dear Sir: In your favor of the 19th inst., you request me to communicate an authentic account of certain remarkable phenomena, to which I referred in a former letter, and also to state my relations to the parties, and what were my opportunities for making observations. I do not feel at liberty to disclose the name of the lady spoken of, without her consent; nor can I obtain that consent for the present, for the reason that she is in a distant State, and I am unacquainted with her address. But I learn from a letter lately received from a gentleman now in the City of Washington, that from certain statements of Dr. Richmond in one of his letters published in the Spiritual Telegraph, referring to the transactions I am about to relate, inferences are drawn, unfavorable to the lady's reputation for sincerity and truth. I am sure that Dr. Richmond never intended to use language liable to such a construction; but nevertheless I deem it due to the lady to make a brief statement relating to her personally.

During the fall of 1850, she was thrown into a state of the deepest distress, by the news of the death of her husband, which occurred on his outward passage to San Francisco. His death on ship-board, far from family and friends, with no relative near to soothe his sufferings in the hour of sickness and dissolution, was to her a trial of no ordinary magnitude. She was for a long time overwhelmed with a mental agony that seemed to threaten her very existence; and when at length the first intensity of her grief was past, and she had fixed upon her plans for the future welfare of herself and two little children, she was at the greatest possible remove from the state of mind, which would admit of her being a party to intrigue or deception. Possessing a fine and cultivated intellect, her nature ardent and impulsive, yet noble and generous, no one who knows her would for a moment suspect her of deception and trickery under any circumstances whatever. I make this statement to show, that both the character of the lady, and the peculiar circumstances which surrounded her, preclude the supposition of any voluntary deception, on her part, in the matter referred to by Dr. Richmond.

It was in the summer of 1851, while on a visit to the family of S. M. Cowles, that her history as a "medium" commenced. Soon after her arrival at Mr. Cowles', the sounds began to be heard which were soon recognized as the "raps." She had never before heard them, and what she had learned of the "manifestations" in other places had not impressed her mind in favor of the idea of their spiritual origin. It was consequently a very great annoyance to her that, wherever she might be or whatever she were doing, the sounds were around her in all directions. Of course the family and friends were curious to get communications, and she in some instances consented to gratify their wishes. These messages were uniformly obtained by means of the sounds and alphabet. One of the family kindly invited me to call, and judge for myself what these strange things might mean. My mind had been so strongly impressed with what I conceived to be the ridiculous absurdity of the idea, that disembodied spirits produced these phenomena, that I had not until a short time before even read an article on the subject. But at that time my curiosity was excited, and I was glad of an opportunity to see and judge for myself. On my way to Mr. Cowles', I mentally arranged my test questions, and when seated with the medium at a table, awaiting the pleasure of the spirits, my mind was fully preoccupied with the impression, that the celestial visitor about to favor me would claim to be the spirit of my father. In a few minutes the raps came. But the spirit responded not to the name of father or mother. It professed to be the spirit of a child. At this moment, the sounds were heard at three distinct points on the table simultaneously. The medium observed: "Here are several spirits; have you lost more than one child?" "I have lost three children," I replied. After this many questions were put and responded to, the spirits rapping together in each instance. In reply to such questions as, "Do you know each other in the Spirit-world? Are you together there?" they responded in the most animated manner, producing a perfect concert of tiny raps. And finally they united in rapping out the following: "We are all happy together." The age of the children, at the time of their death, varied from two to four years. Subsequently the following message was obtained: "Earth was pleasant and we were happy; Heaven is beautiful and we are so full of joy;" and this from the spirit of the one who died at the age of four years—"Father, I was an undeveloped child, when I seemed to leave you; but I have progressed to a state more glorious than manhood's wisdom." This was my first experience in the investigation of spiritual phenomena. Everything I had witnessed was unexpected and surprising. I had not the remotest idea that I was to hold converse with the spirits of my children; the medium had no knowledge of my having lost but one child, so that her knowledge of my family history could not have enabled her, had she been so disposed, to arrange this scene for my amusement.

What I have above related was all that I personally witnessed of the manifestations, during her visit at that time. She went from Austinburg to Marlborough for the purpose of attending a course of lectures on anatomy. It was at that place that the extraordinary phenomena

commenced, to which Dr. R. so frequently refers. I have before me several letters from Dr. Whiting, of Canton, which give the details of several of the strange occurrences, personally witnessed by himself, or vouched for by the most unimpeachable witnesses. I have written to him, requesting a full statement of what transpired at Marlborough, duly authenticated. Suffice it to say, for the present, that mysterious works were constantly going on in the room occupied by H., (by which initial letter of her name I will hereafter distinguish her,) and a fellow student, principally during the night, but not unfrequently during the day. The bones, with which demonstrations in anatomy were made, were frequently moving about the room, without the agency of any visible appliance; and particularly the *cranium* was always looking her in the face, placed in it in whatever position she would. At night were heard almost continually sounds as of objects thrown in all directions and striking at various points upon the wall, the table, chairs, bed, &c. This annoyance was so constant as to deprive them of sleep, and it kept them in a state of terrible fear and apprehension. At length, harassed and worn out with this dreadful persecution of "Ann Merrick," as the spirit called itself, she left Marlborough, and went to Dr. Whiting's. Thither the spirit followed her, and she was almost driven to despair, when one night, a few days after her arrival at Canton, she felt a calm and soothing influence, gently passing over her mind, inspiring her with the confident hope, that the hour of her deliverance was at hand. The next morning, in presence of Dr. and Mrs. Whiting, her hand was involuntarily moved, (for the first time,) and the following was written:

"Frank," (the name of her deceased husband) "I have tried to communicate several times; but, dearest, you did not heed me. I would have saved you from the annoyance you have permitted. Never allow yourself to be alarmed by her raps. Never converse with or about her. Call for me; I am still your protector, dear H., though a veil is between us. She is attracted by no affinity of mind, but your physical condition admits of her annoying. Call for higher spirits." "Be calm, dear wife; do not weep; sadness is foreign to your nature. Be cheerful, be happy, be gay. It causes me to feel sad—grief in you—for although Earth's troubles are no more, our spiritual organizations are such that we can and do sympathize with the loved ones, we seem to have left. Be cheerful; it is better for you, for our little ones, and better for me to see you as you were, when I was with you in life."

The underscoring is copied from the original.

"Ann" repeatedly appeared after this, but a mental call for Frank would at once banish her. H. experienced not the slightest annoyance from that source, so long as she fulfilled the conditions on which Frank had promised his protection.

From Canton H. returned to her friends in Austinburg, on the 11th of October, 1851; Mr. Cowles and his family were of course intensely interested to be informed more particularly than had before been, respecting the phenomena at Marlborough. In the course of the evening, while she was conversing with her friends on the subject of her painful experience at that place, suddenly those loud raps were heard, which indicated the presence of "Ann Merrick." Mr. Cowles, wishing to see something of her power, gave her a cordial welcome, to which she responded in loud raps. By way of giving them a taste of her quality, she performed some of her more gentle antics, such as knocking about the chairs, tables, &c. During the whole of the next day, (Sunday,) and the succeeding night, "Ann" was perfectly quiet. Several interesting communications purporting to come from deceased friends of the family, were received through the medium. In the evening, a circle meeting of investigators of the spiritual phenomena was held at Mr. Cowles'; H., not choosing to sit with the circle, was in another room, conversing with some friends who had called to see her, when a sudden rapping on her knuckles intimated to her, that a spirit wished to communicate. Apologizing to her friends for a moment's absence, she retired to another room, and seated herself at a table with pencil and paper before her. Her hand was guided to write the message given below. It was directed to the circle, and was almost a *fac simile* of the author's hand-writing when in life. I have carefully compared it with a medical bill in my possession, written by Dr. Wadsworth, while he was our family physician. The underscoring is precisely as in the original document.

"Dear Friends: Gladly, most gladly, would I remove the veil from your eyes, that now prevents your gaze from resting upon the clouds of celestial visitants, that throng around you. Your little harmonious efforts to establish an electric chain between the mortal and immortal, have attracted from spheres most glorious, those who are sympathizing in your efforts, and who would, had Infinite Wisdom decreed it thus, quickly endow each and every one of you with that power, which, through unseen agencies, gives you glimpses, *faint ones* though they be, of those seas of glory, in whose waves of bliss the freed spirit is permitted, through the matchless love and mercy of Jehovah, to bathe throughout endless eternity. You feel these things a mystery. A mystery, for a while, they must remain. Slowly, but surely, the veil of the temple is being rent; the vision of mankind will ere long be purified, and these mysteries become so plain that 'the wayfaring man, though a fool, need not err.' T. H. WADSWORTH."

About eight o'clock of Monday evening, October 13th, H. had occasion to go to one of the chambers, for the purpose of giving drink to one of her children. The hall stair-carpet had been taken up, and the carpet-rods were placed at the head of the stairs. On her way up stairs, with a basin of water in one hand and a lighted candle in the other, about half the rods suddenly started from their place, and flew past her, knocking the basin and light from her hands, but not touching her. On hearing the noise, the family hastened to the scene of tumult, and found the rods scattered on the floor below. They were gathered together and replaced in their former position. At the usual hour of retiring, H., Miss Rhoda Snow, and Miss Martha Cowles went to the same apartment to pass the night. A door at the east end of this chamber opens into the hall chamber, and at the opposite end another opens into a lumber-room, in which were deposited about fifty muskets, with bayonets, a corresponding number of cartridge-boxes and belts, were suspended on nails, driven into the plate above. One of the lady's children was sleeping in that room, but it had no other occupant. The bed, in which the child was sleeping, was in a direct line between the muskets and the bed in the adjoining chamber, which H. occupied that night. The distance between H.'s bed and the muskets was about twenty-five feet. Another bed, in the same room, stood near the door opening into the lumber-room. After extinguishing the light, the ladies conversed together about ten minutes, during which time not the slightest noise was heard, except the sound of their voices, when suddenly the carpet-rods, as they supposed, fell clattering on the floor. In rapid succession various sounds were heard, produced by the falling of different objects upon the floor. These sounds were succeeded by a tremendous crash, which attracted every member of the household to the spot. They came in precipitate haste with lights, when a scene of confusion, worthy of Bedlam ten times over, was revealed. Piled indiscriminately upon the floor, were four of the cartridge-boxes and belts, the carpet-rods, candlesticks, combs, hair-brushes, stockings, shoes, spool-stand, and almost every other movable object in the room. One of the muskets, with the bayonet fixed, was found thrown completely under H.'s bed, having passed in its way thither, through nearly the whole extent of both rooms. The rammer was drawn from the musket, and was found in the pile. The muskets had not been used for about two years, and had become much rusted, so that the rammer could not

have been removed from the musket, but by the exertion of considerable force.

On Wednesday evening, October 15th, the following phenomena occurred, in presence of Mr. and Mrs. L. M. Cowles, Miss Martha Cowles, Mr. and Mrs. Samuel Snow, myself, and some other persons. This was the first opportunity I had of witnessing the prowess of Mistress Ann, and the occurrences of the evening are deeply impressed upon my memory. We were seated around a large, heavy cherry table, when Ann announced her presence by the most emphatic raps, as loud as the sound that would be produced by a smart blow upon the table with a pen-knife handle. She at once directed the lights to be extinguished. But we gave her ghostship to understand that we were utterly opposed to that proceeding. Whatever were to be her performances, we wanted to see, as well as hear. She finally consented to have the lights placed in an adjoining bed-room and the door connecting with it left open. Thus we had light sufficient to see distinctly whatever movements might be produced. In the first place, she was requested to move the table. H. sat with her fingers resting lightly upon it; no other person touched it. In a few seconds, it began to rock upon its legs sideways, back and forth—at first slowly, then more rapidly, until it was overturned. Mr. Cowles then replaced the table upon its legs, and seating himself upon it challenged Ann to overturn it again. Instantly it began rocking as before; Mr. Cowles was soon thrown upon the floor, and the table was overturned, falling upon his head and shoulders. It was replaced and again he mounted it. Then it was rocked end-wise, and again was Mr. Cowles thrown upon the floor, and the table overturned upon him. Again he seated himself upon it. "Now, Ann," said he, "do your worst." Instantly a chair flew from the side of the room, and struck him violently across his back. By this time he was perfectly satisfied.

During these occurrences, another table in the room was twice tipped up to an angle of about forty-five degrees, and books and various other articles upon it were scattered upon the floor; a heavy bureau in the bed-room was overturned, falling upon the end of a lounge near it; hats, caps, and clothing of various kinds, hanging upon nails in the bed-room, left their places like "things of life," &c., &c.

Order at length being restored out of this chaos, Ann was requested to make the cherry table beat time to music. Mr. Snow then played some very lively music on a violin, for perhaps ten minutes. The table was raised about four inches from the floor, and first one leg struck it, then another, and so on, in regular succession, the strokes keeping exact time with the music, and varying, as the musician played fast or slow. After this, in reply to questions, she stated that she was born in Ireland, left that Island about seventeen years ago, spent the last three years of her life at Cincinnati, died in the hospital, and followed her body to Marlborough, to which place it was conveyed for dissection. She refused to be quiet through the night, and said that she should bestow her particular attentions upon Messrs. Cowles and Snow, alleging that they were *kindred spirits* of hers. She was asked what she intended to do to them, and her response was, "Guess: ha! ha! he! he!"

[This circumstance occurred at a later hour of the night. H. and Mrs. Snow were the witnesses. I had written the account of this night's events, before I consulted Mr. and Mrs. Snow, according to Mr. Cowles' recollection. They also went into the lumber room, and saw the cartridge-boxes swinging on the nails by which they were suspended. Also the guns and swords were vibrating so as to produce a clicking sort of sound.]

Mr. and Mrs. Snow remained at Mr. Cowles' through the night. Before retiring to her sleeping apartment, H., accompanied by Mrs. Snow, went into the parlor-chamber, when, amid a general movement of objects in the room, a wash-stand, with wash-bowl and pitcher standing upon it, started from the side of the room, about four feet; but though the motion was quick as thought almost, yet the bowl and pitcher were not displaced from the stand. The arrangements for the night determined upon, the family retired, Messrs. Cowles and Snow occupying one of the beds, and H. and Mrs. Snow the other, in the chamber before described.

[Mr. S. says that, as soon as the light was put out, the candle, candlestick, and then a box of matches, were placed in his hands by the invisible agent. They were left, by H.'s request, on the stand near her bed, so that she could strike a light at pleasure. Mr. S. wished to put the candle out of H.'s reach, so that Ann's proceedings might not be interrupted. In other respects the statement is correct as first written.]

As soon as the light was extinguished, candle and candlestick were discharged at Mr. Snow, just brushing his hair in their passage without hitting his face. In quick succession, shoes, hair-brushes, combs, &c., followed, in every instance just touching their hair, without coming in contact with their heads. The case was different, when pillows, stockings, and like arti-

cles were used as missiles. These were dashed directly into their faces. The spirit kept these things in constant and lively motion for some time, and then a bright thought seemed to occur to her. The ladies were apparently more amused than distressed, by the tribulations of the gentlemen; so Ann pulled out a quantity of straw from the underbed, through a very small hole in the tick, and used it in whipping their faces. She also jerked the pillows from under their heads, and pulled the under-sheet from beneath them. All this time there was a general movement of chairs, &c., &c.

On Thursday, October 16th, a gentleman, the father of H., arrived, full of skepticism, and resolutely determined to put an end to the whole proceedings if possible. During the night, he received full and satisfactory proof that "Ann Merrick" was wholly indisposed to acknowledge his authority in the premises, and that he must submit to let her have her own way, *volens volens*.

On Friday evening, October 17th, a lady came to Mr. Cowles' to see something of the doings of the wonder-working "Ann." After H. had retired, her father occupying a bed in the same room, and the light was put out, very loud rapping was heard, and the lady was invited to go there. On her entrance, instantly something was thrown at her. She, at first supposing that H. was the operator, very earnestly remonstrated, "What are you striking me for, H.?" said she. "I have not struck you." "There, you have struck me again," said the lady; "why don't, H., don't." "I am not touching you," was the reply. Terribly frightened, the lady sprang to H.'s bed, from which she was violently pushed. Thus repulsed, she went to the gentlemen for protection. In vain. She was pelted with stockings, shoes, and garments of various kinds, until, thoroughly convinced that "Ann" was a "hard customer," to make the best of her, she retreated to an adjoining room. Thither was the frightened fugitive pursued with every possible missile which the room afforded. At length the lady, finding that she was not hurt, became calm, and the annoyance ceased.

Nothing more occurred worthy of note for several days. On Saturday evening, October 25th, two ladies, both skeptical in relation to these strange phenomena, were at Mr. Cowles', Ann accordingly felt herself called upon to make some demonstrations. About 7 o'clock, as one of the ladies was walking with H. through a lighted chamber, Mrs. Cowles, who was near them at the moment, saw a bed-quilt, thickly stuffed with cotton, leave its place and move very slowly toward the lady, until, passing over her head and gently brushing her cap, it suddenly dropped at her feet. Various other things were operated with in a similar manner. Passing from the chamber, they descended the stairs, when the chairs in the hall moved from their places in the direction they were walking. Passing from the hall through a room containing among other things a wood-box, rocking-chair and table, a stick of wood flew from the wood-box, the rocking-chair was overturned, and the table moved out from the wall. Without stopping in that room, they passed into the dining-room, and seated themselves on a settee furnished with rockers. Instantly the settee was rocked with astonishing rapidity; no two men could, by their combined efforts, have given it so rapid a motion with two persons sitting on it. After the lady had escaped from that terrible rocking she did not, for some time, choose to trust herself to anything less substantial than the solid floor.

On Sunday evening, October 26th, H., Miss Sarah Austin, and Miss Martha Cowles, retired to the same room to pass the night. Soon after they withdrew such a scene was enacted there as altogether transcends the power of description. It seemed as if Ann had obtained a strong reinforcement from Pandemonium itself. The father of H., who was in a room separated from hers by the hall chamber, hastened below for a light, as he descended the stairs, a chair followed him, rocking on the floor and stairs as it advanced, and making a terrible racket. In the hall he met Mr. Cowles with a light, and they went up stairs together. On reaching the hall chamber, they saw in the doorway of the room the gentleman had just before left, the wash-bowl and pitcher before mentioned. On this occasion the stand was left undisturbed, while the bowl and pitcher were carefully placed in such a position, that no one could pass through the door in the dark without disturbing them. None but that person occupied the room, and no one had been in the hall chamber during the moment of his absence. They passed on to the room in which the noise was occurring. On their entrance they saw a large, heavy trunk, which had been closely packed, rocking end-wise, back and forth, with such force that the whole house was shaken. The windows and doors rattled in their casements. Another trunk was overturned and its contents scattered on the floor. Almost every movable object in the room was piled up in a heap. They left a lighted candle in the room and retired. Instantly the candle was put out by some unseen agent, and

When the universal motions of movables recommenced. The ladies called for another light, which was procured and left in their room. That also was extinguished in the same way, and then the entertainment was varied. All the sounds that had been heard were hushed, and then strains of exquisite harmony were heard. It seemed like instrumental music, and yet there was no instrument of music in the house or within forty rods of it. But there, in H.'s room apparently, music was heard by all in the house, sweeter than its auditors had ever before listened to. Among the pieces performed were "Home sweet home," and "Yankee Doodle." But the sweetest, most touching melodies were never before heard by any of the persons who were permitted to listen to that mysterious music. It was thus that Ann made her final adieu; H. has never, so far as I know, heard aught of her since.

After H. left Austinburg, what purported to be spirits of her departed friends expressed an earnest desire that she should yield herself to their influence, to be developed as a medium for communication from them to the world. To this she was most determinedly opposed. Her plans were fixed, and she did not choose to change them. There was considerable mesmeric influence exercised over her by some invisible agency. But she succeeded in throwing it off. It was after this, in the town of Marlborough, that the strangest part of her experience occurred. She had resumed her studies under the direction of her former instructor. I have since had a relation of the occurrences of that time, from H. herself. But it is a long story, and I can not trust my memory to repeat it correctly. The day before the appearance of the spirit which succeeded Ann Merriek, the brain had been taken from the cranium of a female subject and dissected, and a portion of the muscles also taken up about one eye. After H. and her room-mate left the dissecting room, one of the arms, both of which had been extended by the side of the body, was folded across the breast. This was done immediately before the room was locked up for the night, and H. and her room-mate had no knowledge of the alteration of the position of the arm. That night, H. told me, she and her companion were alarmed by the most frightful sounds. Trembling with apprehension of they knew not what danger, they covered their heads with the bed-clothes. At last H. summoned resolution to uncover her face, and there, standing by the bedside, was the specter all ghastly and reeking, precisely as the body was last seen by them on the table, with the exception that, one of the arms was folded across the breast.

So tremendous were the sounds produced by this strange agency, that crowds of people were attracted around the house in which they occurred. They were more like the sound that would be made by a sledge-hammer wielded by a strong arm, than the ordinary raps. H. and her room-mate being afraid to pass the night alone, a brother of the latter was one night with them. His sister requested him in the course of the night to ascertain what it was passing over their heads and the bed. He approached their bed, and saw by the moonlight a human skull dancing up and down over their heads. He watched the motions of the skull awhile, and then attempted to remove it; but it was only by the exertion of a good deal of strength and agility that he succeeded.

But I must close this communication. For the convenience of narration, I have spoken of the agents in these transactions as spirits. Whatever the cause of these phenomena, one thing is certain: there was no voluntary agency of living man, woman, or child, in their production.

The foregoing is but an outline of some of the principal facts. Such as it is, I submit it for the consideration of the scientific.

Very truly yours,

L. M. AUSTIN.

The foregoing statement is correct, so far as we personally witnessed the phenomena therein related.

L. M. COWLES, RACHA COWLES,
S. H. SNOW, RHODA SNOW,
ANN J. SNOW, SARAH H. AUSTIN,
MARTHA H. COWLES.

Mr. Austin writes with great care and candor, and his interesting narrative evinces a most conscientious regard for the truth. There is no perceptible effort to make a strong case, but the strict fidelity of the statement is manifest throughout. The facts themselves demonstrate their origin so clearly that no argument can make the truth more conspicuous. You have yourself admitted the actual occurrence of the essential facts in this case, and to assume that they were produced by those who witnessed them, or that any mere material force, or, indeed, that all such forces combined are adequate to their production, is the most arrant mockery of all the attributes of reason. It indicates a sad obliquity of the rational nature to countenance such an assumption for a moment, unless we are prepared to show why, agreeably to the hypothesis assumed, the same phenomena never transpired before in a thousand places

why they did happen then and there, and also why they may not be reproduced in Austinburg and elsewhere, especially in the sleeping rooms of all medical students. You will find it difficult. I apprehend, to carry your theory and these facts along with you at the same time. Even poor "Ann," disordered as she was, would be disturbed by such incongruity and antagonism.

The reader can not but be amazed in view of the wonderful force and precision, with which solid and inflexible objects were hurled in all directions, brushing the hair and clothes of the persons who witnessed the phenomena, without inflicting the slightest injury on any one, while such objects as could not wound or occasion pain, were thrown directly into their faces. In the midst of the greatest apparent confusion an unerring precision, in the application of the force to the object, seems to have been invariably displayed. No mere natural or human agency could display such a reckless power, and such consummate caution. However rude and violent the exhibitions of "Ann Merriek" may appear to the careless observer, there is a dramatic interest in her wildest moods, while we discover no evidence of a malicious design. Moreover there may be a beautiful significance in that last performance. It may not be unreasonable to indulge the thought that, those weird melodies were but the prelude to a more harmonious life which was then opening to her troubled spirit in a higher sphere.

S. B. BRITAN.

The Discussion necessarily occupies the greater part of our space, in this number, but it abounds in curious facts and will, we trust, interest the reader. Five letters more will complete our present series.

The SHEKINAH, for February, is published, containing a life-like portrait of Rev. J. Richardson, Jr., and a biographical sketch, with other interesting papers.

We have an interesting article from Prof. Bush, in reply to Dr. Richmond, which will appear in our next issue.

The friends in Winsted, Conn., may expect to hear from us, through this channel, next week.

"Where art Thou, My Child?"

Where the stars are shining bright,
Where the morn sheds forth her light:
Where the living waters flow,
Where the flowers immortal grow,
T is there I live, my mother.

And, when seated round thy board,
Where each and all, with one accord,
With grateful hearts and social glee,
Meet, always meet in harmony,
I sit by thee, dear mother.

I'm here when'er thy spirit's thought
Sends forth thy warm desire,
I hear thee call; I know thy voice;
And bid thee, trembling one, rejoice,
For still I'm thine, dear mother.

Clairvoyance.

MR. EDITOR: I recently read a card in your paper signed by a Mr. Staples of Hartford, detailing a remarkable cure by Mrs. Mettler of your city. I feel interested to know whether that statement was true. Can you inform me? (Signed by a gentleman in Litchfield County.)

We can say to our friends that Mr. Staples is a worthy mechanic of this city, and that we do not doubt that his statement was strictly true. The gentleman who writes the above can satisfy himself beyond any question, by calling on him; or if he, or any of his family, have a complicated or very difficult disease, we do not doubt that he can be fully satisfied on calling upon Mrs. Mettler, at her residence, No. 8 College-st., in this city. This excellent lady is undoubtedly the most powerful medical clairvoyant in this country. She has examined at least 2,500 persons, and we presume more than that number, during the past four years, and it is not known that she has ever failed to give a correct description of the disease in each case. She never asks for an intimation of the nature of the disease, nor is it desirable that she should be told anything in relation to it. She sees it all, and describes with minuteness when in the clairvoyant state.

We witnessed one of her examinations a few days since. A young man who appeared well to the ordinary observer, but who had a fever-sore upon his leg, of several years standing, was taken to her by an unbeliever in clairvoyance, rather as a test than otherwise. Mrs. Mettler had never seen or heard of this young man, nor had she ever seen the gentleman who accompanied him. She was not made acquainted in the least degree with the difficulty, but was merely requested to examine and ascertain whether he had any bodily disease. She was magnetized by Mr. Mettler, and examined the young man, telling him minutely of his sufferings, the cause of them, &c. Placing her hand directly over the fever-sore, she said, "Here is a fever-sore, the outlet of the eruptive fever with which your blood is filled." The young man said, after the examination, that she had told him some things that no one, except himself, ever before knew of.

Usually, those who apply to her have complaints of the most desperate character, which have been pronounced hopeless by physicians, and still she has evidence of many cases which she has greatly benefited or cured. We presume there is no case that has been injured by her prescriptions, or in which she has failed to give an accurate description of the disease, or the peculiar pains and feelings of the patient. Mrs. M. is a very worthy, conscientious lady, and she has never made pretensions which she has not more than fulfilled.—Hartford Times.

REPLY TO PROF. BRITAN.

NUMBER FOUR.

MY DEAR SIR: You open your fourth letter by referring to "Mysteries Lights," and instance five cases from the Old and New Testaments. So far as modern lights are concerned, I might legitimately refuse to notice these examples—as it places my argument under the ban of religious prejudice, and you exultingly ask me to "disobey the world" of these "mysteries." I know no good reason why the men and women of the Scriptures should not be put under the same laws that control other beings. The faith of the world rests as securely on a deception as on the truth—when the human mind is not capable of understanding the fallacy. I am sure that Mahomet has had less trouble to maintain "uniformity" of faith among his followers than Christians—and still the Christian world assures us that his religion is a lie and he no prophet. The "sun stood still in Gideon," one whole day, for men to butcher one another by the light of it, we are told in the Scriptures. Theology once assigned the short space of a few thousand years as the age of our earth—Geology has demolished that foolishness. "Six days," literally understood for centuries, was formerly assigned as the period occupied on Creation—but such an opinion was recently refuted by a clergyman in New-York city. The "millions whose faith has rested on such testimony for ages" have as a mass held during that time that our earth was flat like a pancake. Galileo, Copernicus, Newton, Herschell, and my friend Fishbough, hold that it is a round body—so holds all the world now. So I conclude that the "faith of the millions" of blockheads whose faith for ages rested on the divine right of kings has very little to do with matters of fact in the domain of philosophy. So I pass to facts and figures.

Bernier, the traveler, in 1666, witnessed an eclipse of the sun in Hindostan. Hear what he says: "Both sides of the river Jumna, for nearly a league, was covered with Hindoos of both sexes, up to the waist in water—the children were naked, the women had a muslin covering, the men a narrow girdle. The Rajah's nobles, merchants and nabobs, had a screen prepared where they could bathe unseen. The moon began to obscure the sun, when the multitude plunged into the stream, muttering, and praying, and flinging their hands toward the sun, sprinkling water in the air, bowing their heads, with a thousand other gesticulations. At its close they threw pieces of money and many garments into the stream and dispersed." These "millions" believed the phenomenon to be spiritual. No less a being than the Hindoo's God was, in their opinion, the true cause. Twelve years previous to this, Bernier, a native of France, witnessed and described the effects of an eclipse on the mass of La Grande Nation. In 1654 the astrologers of France proclaimed the end of the world—a bugbear quite common in the middle ages, and not wholly unknown in the "noon of the nineteenth century." He says "the terrified rabble of all ranks, oppressed by guilt or fanaticism, crept like rats, into their cellars, or dark closets, as if God could not have beheld them there; or rushed headlong to their churches, with piety begotten by fear. Others who anticipated some malignant influence, swallowed drugs, which were vaunted by their inventors as a sovereign remedy against the dipe disease.

The Hindoos acted the most rationally—only flinging away their money; the Brahmins of course did not pick it up—but the Doctors in France got pay for their drugs. This was in France, about 200 years ago—"Vive la Roi." We had better rest our faith on the belief of the "millions"—they are always right. "The voice of the people is the voice of God." That is "luminous and highly spiritual." Other men beside those you mention have seen luminosities, let us have a few cases.

John Batuta, a traveler of repute, who flourished about 1324, and traveled over the entire East, relates the following. He found in the Maldine Islands a set of praying Mahometans, and they related the story of a specter seen by them, and the cause of it. The legend ascribes the conversion of these Islanders to Mahometan faith, to a man who destroyed a sea-monster who monthly devoured one of their most beautiful virgins, and to keep up their fervency the monster appears on a certain day in the offing, "where Batuta saw the specter with his own eyes, in the form of a ship filled with candles and torches. This specter is often seen in those seas sailing in the teeth of the wind—and called by European sailors, the "Flying Dutchman."

Cotton Mather who had a terrible fright with the spirits of his days relates in Magnalia the following story of a specter ship. In 1647, some citizens of New-Haven built a ship in Rhode Island, and freighted it for England. The ship was lost and all on board, and much anxiety was felt among the Colonists about her fate, and they fell to "praying that God would tell them, if it pleased him," what had become of the ship. In June next ensuing a great thunder-storm arose out of the North-west, and about an hour before sun-set, a ship of like dimensions was seen coming up the harbor, her sails all set, and filled with a fresh wind—and was seen for the space of half-an-hour—sailing to the North. The ship crowded to the shore, and was seen of a multitude, and the children cried "there is a brave ship." The spectators could see the "several colors of each part, and the principal rigging," and it came so near that they thought a stone could be "thrown on board," when her maintop fell hanging in her shrouds, then her mizen top fell, and her masting seemed blown off—then her "hulk careened"—and "overset and vanished into a smoky cloud."

These are palpable cases of mental reflection—the object seen corresponds to the image in the mind. The latter seemed to have a "cloud" for a foundation to which the mind transferred its own image. It was seen just after a thunder-storm when the air was in a favorable condition to reflect. The air of some localities evidently favors the seeing of these mental shadows.

Kempfer, when near Baku, on the Caspian sea, saw fields on fire, where the surface in places seemed "boiling, eddying and murmuring like the waters of hell." "From the rents in the earth, black smoke, blue steam, and pure flame rushed up into the air." A few persons were engaged collecting lime-stone over the crevices, and burning them, while others were cooking dinner over the burning naphtha. One of the laborers, for a small fee, took a thread of cotton from his shirt, tied it to his rake, and held it over another rent from which no steam apparently issued, when a tall bright flame shot up, like a gas lamp, burned furiously, and expired. Beside a hill of stone sat two Parsees, of Persia, beholding with awe and veneration the ascending flames, which they regarded as the emblem of the Eternal God. They were "fire worshippers," and beheld that flame with as much awe as Spiritualists do the "odid lights." We naturally venerate the unknown.

Dr. Thomas Shaw, who visited Jerusalem in 1722, when returning from the Jordan was journeying by night through the valleys of Mount Ephraim, was attended by a singular ignis fatuus. "Sometimes," says the traveler, "it was globular, or else pointed, like the flame of a candle; it would then spread itself and involve the whole company in a pale offensive light, then contract, instantly, and disappear. In less than a minute it would return and begin to exert itself and run along from one place to another, like a train of gunpowder set on fire, or spread and

expand itself over two or three acres of the adjacent mountains, lighting up every shrub and tree. The atmosphere was thick and hazy, and the dew on their bristles was ruckus." Shaw suggests that this curious light is similar to those seen skipping on the masts of ships, and called "Corpo Sento," by sailors, as they were called Castor and Pollux by the ancients. The reader will notice that the air was in a peculiar state. That it was an influence and a light of a curious character, and at times an apparent light—which showed physical objects—no one will dispute. It is more marvelous than the "burning bush" or the "light cloud" or the "pillar of fire."

Carsten Niebuhr, while in the Persian Gulf, saw the sea, in the night, for half a mile in extent covered with a luminous appearance—which is now known to be produced by the medusa. If the cause was unknown, we might charge it on old Neptune with great effect. Humboldt has often observed the same phosphorescent appearance of the sea. Bernier, while on the Ganges, had hitched his boat to a tree and was watching tigers. The moon rose and spanned the earth with a pale bow that resembled the phantom of the sun bow. The next night the bow returned—and on the fourth night "the woods became suddenly illuminated by a shower of fire—the leaves of the forests on both sides of the stream glowed as if they had been clothed with leaves of living flame." These fires moved in columns, fell in drops, or rose in clouds—the night was hot and the air still—and the Portuguese sailors declared that they saw so many demons. Fire-flies and marshy vapors were the cause of the scene. And, says Bernier, "the marsh meantime sent up meteors like globes of fire or enormous rockets—while others assumed the shape of a tree of fire." A pillar of fire by night.

Historians mention another luminous appearance—on a large scale—which has made some disturbance in the religious world—and it should find a place in this discussion. Constantine espoused Christianity as a matter of policy. His character was cold and jealous—and he destroyed all the family of his brother but Julian—this lad was spared his life, but suffered at the hands of a gloomy tyrant. Julian, educated in the principles of Plato, had imbibed a deep-rooted hatred and contempt for the murderer of his family, and the religion he had espoused. When he succeeded to the empire he proclaimed toleration to all sects, but espoused Paganism, and attempted to revive its desolate worship. He was a man of strong mind and studious habits, and in his vanity conceived the design of rebuilding the temple of Jerusalem—to vie with the stately Christian edifice that stood on the adjacent hill of Calvary. "He held," says Gibbon, "the local God of the Jews in deep veneration, and vied with Solomon in the number and splendor of his bloody sacrifices. Alypius, his poet, friend, and minister, was commissioned to begin the work." About 300 years had elapsed since its destruction. Numerous historians attest the miracles or supernatural appearances. The Christian world has everywhere related this story as an evidence of Divine interposition.

Amnianus Marcellinus, a Pagan, and one of the soldiers of Julian, says, "While Alypius, assisted by the Governor of the Province, urged with vigor and diligence the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen, and the victorious element continuing in this manner resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned." The profound historian Gibbon is confounded with this story, but gives the facts and authorities, hinting that some fact in Nature will yet explain it. It is well known that Millman and Guizot, two of the most learned theologians in Europe, have followed Gibbon's great work—"Decline and Fall of the Roman Empire"—with explanatory notes, to break the force of his arguments against the Divine origin of Christianity.

I give the explanation of this phenomenon, furnished by these critics. Guizot, quoting Tacitus, says, "The temple itself was a kind of citadel, which had its own walls, superior in their workmanship to those of the city. The porticos themselves which surrounded the temple, were an excellent fortification. There was a fountain of constantly running water, subterranean excavations under the mountain, reservoirs and cisterns to collect the rain water."—(Tac. Hist. vol. ii, 12.) Guizot continues, "These reservoirs must have been considerable. They furnished water for 1,100,000 people during the siege of Jerusalem—the siege occurring from April till August, when no rain falls in the city." These excavations, he says, served, even before the return of the Jews from Babylon, for magazines of wine, oil and corn, and also the treasures which were laid up in the temple. Josephus affirms their great extent. When the city was on the point of surrender, the chiefs designed, but were prevented from taking refuge in these caverns. Some secreted themselves—and after the burning of the temple, one Simon issued from the vault and appeared amid the Roman guard. Many more were discovered. The caverns date to the time of Solomon. The space of 300 hundred years had filled them with inflammable air, and the workmen of Julian, on "approaching these passages with torches," when they reached them by digging, found them "suddenly on fire," explosions were heard and new flames appeared whenever they repeated the experiment. Guizot here refers to the facts of a similar kind of phenomena occurring in mines—which has led since to Davi's discovery of the safety-lamp. This explanation is confirmed by a similar fact. Josephus says Herod had heard that treasures were concealed in the sepulcher of David—he descended with attendants, and on attempting to enter the second chamber, he was repelled by the flames, which killed those who were with him. Thus we find that one of the most awful interpositions of Providence in favor of a seed, vanishes into results produced by natural causes, and testified to by Christians themselves.—Gib. vol. ii, 340.

"An earthquake, whirlwind, and fiery eruption which overturned and scattered the workmen, are mentioned by respectable writers." To this remark of Gobbon I find this note appended, from Warburton's answer to Basnage: "The Bishop has ingeniously explained the miraculous crosses which appeared on the garments of the spectators, by a similar instance, and the natural effects of lightning." By this note it appears that luminous crosses were seen by the multitude at these occasions. These latter I regard as mental reflection—the cross in all minds, would evidently be the prominent mental object.

While on this point, I must observe that this explains the cross seen by the Emperor Constantine—when marching at the head of his army. Deeply intent on the policy of changing the religion of the Empire, Christ and the cross were in his mind—suddenly a luminous cross is seen—and inscribed "by this conquer." Before Jerusalem was destroyed for a space of a year—a flaming sword was seen by the inhabitants of the city. The Roman sword was always present to their minds. Nazarius describes an army of divine warriors that he saw fall from the sky—marks their stature—their beauty—and the stream of light which beamed from their celestial armor. The orator appeals to the whole Gallic nation for the truth of his assertion. The night after Constantine and his army had seen the luminous cross, Christ appeared to him, and displayed the sign of the cross—and directed him to march against

his enemies. This vision corresponds to his mood of mind. Eusebius declares that the Emperor affirmed with an oath the truth of this vision. Strange that Christ should never have appeared to other butchers who have waded in seas of blood. The vision of Constantine was seen just before he had determined to do his butchering in the name of Christ. Similar facts are on record. The autumn before the American Revolution, the people of Killingly, Conn., who had been expecting hostilities, were one day alarmed by repeated discharges of small-arms, in the direction of Boston. The sounds were heard all night, and the people were greatly surprised when they found no battle had occurred.

Beside these spirit-visions I find the following: "Just before the battle of Yorktown, Nell Alexander was returning home from Providence, R. I. When near Alexander's lake, about ten o'clock, he looked up, and saw a brilliant light. South of the zenith, extending east and west in the sky, lay an arch of mounted cannon, their muzzles pointing south. Their color was that of the aurora borealis, and were sixty-four in number. His uncle Levens also saw and counted these cannon. They were both Scotchmen—and entitled to second sight. An aurora converted into a park of cannon, by mental reflection, transforming the object seen.

Julian, the Emperor, just before his death, saw the figure of the god Mars passing from his tent-door, his face veiled; he rose, went to the door to cool his brow in the midnight air, and saw a meteor shoot across the sky. He knew his time had come. He was readied next day with a Persian javelin, and yielded his life with the "readiness of a cheerful debtor."

Pagans as often have these luminous visitants as Christians. Their facts are as well attested as ours. Reichenbach tells us of a luminous cloud seen over a new-made grave—a sensitive person saw it as a ghost—another whom he took to the spot saw a bright flame only—he removed the dead body and quick-lime and the ghost disappeared. Hahn and Kern, in the Silesian castle where the ghost dog was seen, saw flashes of light darting from the corners of the rooms, in various directions. The Bordeaux witches, when about to be burned, saw "illusory fires," through which the Devil made them pass without harm. This was a mental phenomenon.

"Peter of Alcantara was often seen enveloped in a lustrous light, and floated into the air." Odie emanations from his own body. When Xerxes marched into Greece, the God of Delphi told the inhabitants to leave the treasures in the temple, the God could defend them. When the Persians approached, the sacred arms were moved by invisible hands on to the neighboring declivity—a miraculous storm of lightning gleamed among the hills—and warlike voices of acclamation resounded within the temple.

Romulus, the founder of Rome, disappeared in the midst of a cloud and flash of lightning—in the sight of the whole army. At Cape Elizabeth, Maine, August 12, 1771, in a perfectly clear day, a blaze of fire entered a room where a young woman was weaving—burned her arm, set the harness and web on fire. She gave the alarm and the fire was extinguished. Electrically probably. Servius Tullus, the sixth King of Rome, was made prisoner of war in his youth, and while a slave in the King's palace, he lay asleep in the sight of many, and his head was seen to be on fire. The attendants ran for water, but the Queen forbade them, declaring it was a token from the Gods. He awoke after a long sleep, and the flame disappeared. So says Livy. Does od-force pass from the brain while asleep? Nero murdered his mother, Agrippina—her ghost followed him, and the furies also with flaming torches and whips. Savanarola, a profound mystic and preacher, who caused Lorenzo De Medici to renounce his absolute authority, before death, was attended with miracles. Francis Picus, his biographer, affirms that more than once he saw the Holy Ghost sitting on Savanarola's shoulder, in the form of a dove fluttering his feathers, which were sprinkled with silver and gold. How beautiful! The occurrence appeared actual. Savanarola was condemned and burned. He faced the fagot and fire like a true martyr.

I regard the above as a spectral illusion, a mental reflection. Mirage, or specter lakes of water, is another form of these mental reflections, as any one who will examine may see. They always occur when the sense of thirst is overpowering, and the eye sees the image of the mind reflected in the air. The air no doubt, in all these cases, is in a peculiar state. Senator Ward related to me the following fact: About ten years since a sleet storm had covered everything with ice. About ten o'clock one moon-light night he went to the door—a cloud lay east of the moon and another west, while it shined out clear and full between them. High in the zenith hung a most gorgeous temple, its tall spires tipped in golden light. His first thought was that "the New Jerusalem was coming down out of Heaven;" but on close inspection he saw that it was the ghost image of our old brick church penciled on the shining vault by the refraction of the moon's rays on the sleet-covered building. I have long thought the aurora borealis to be the refraction of light on floating fields of ice—the moving masses create her dancing streams.

When experimenting in Covington, Ky., on biology, with Drs. Everett and Westervelt, we had a dozen subjects or more, all young men. The operator one evening tried a fire image on the subjects, and repeated the words, "A God in grandeur and a world on fire." At the word fire most of the subjects fell flat on the stand, others skulked back in great horror—all showing the most intense sign of awe and fear. When restored, they all affirmed that a sublime shower of glowing fire was around them, and the whole room seemed in a glow of intense flame. The image, fire, in the mind was here reflected and seen exteriorly.

There are three facts to be noted in these occurrences in the examples given by both you and myself: 1. Some are explained by laws well understood. 2. Others are compounded of physical objects and mental influences. 3. Others appear to be purely mental reflections occasioned by a peculiar magnetic state of body which brings the mind into connection with the surrounding electric ether.

The "burning bush" was not consumed—the "vapor" was not then "decomposed" by the angel. Our God is a "consuming fire." This image in the mind of Moses, at a favorable moment, was transferred to the bush—as in the specter ship in New-Haven. The "pillar of fire," (a cloud to the Jewish mind was always the covering to God,) may be explained in a similar way, or as a purely mental specter in their excited impressible state.

The friends of Jesus, constantly excited by his wonders, and their own simplicity, in their magnetic moods would see the persons who happened to occur to their minds. The "cloven tongues" of fire was the notion the Jews had of the Holy Ghost. Did the Holy Ghost "decompose the watery vapor" at these numerous points—or was he divided into so many lights? They "spoke with other tongues," and what is more remarkable, some ten or more different nations heard the Gallileans in the "tongues in which they were born." I get the idea that they spoke in the Hebrew, but the strangers present heard them in their own tongue. The witch-girl in Cotton Mather's care understood Greek, Hebrew, and Latin, as he pronounced them. Various facts in history

go to show that persons in the psychological state hear and understand tongues before unknown.

The "lustrous light" of Peter of Alcantara, which enveloped him, was quite as great a miracle as what Paul saw. Paul was made blind, heard a voice, and Peter floated in the air. The Baron proves that odie flame surrounds the head and hands of magnetic persons. The "cloud-form" seen by Kerner was a mental reflection; he saw it by en rapport with her; he found her in the magnetic state. The head in numerous cases of ghost-seeing is also indistinct. The three cases from Mrs. Crowe are palpable cases of mental reflection. The "fishing boats" lost were reflected into his mind by the dying crew. The servants, in Aberdeenshire, saw their master in a "traveling dress." Do you think that ghosts from the other world wear "traveling dresses"—"oriental costumes"—and various other clap-traps used when alive? This one fact upsets all the fleeting forms of ghostdom, and shows them to be the identical creatures that live in our own minds. Mr. F. died that night at sea—he saw him in a "traveling dress" as he was usually seen about home. Mr. A. saw a beautiful boy, in white robes, and golden locks. I only ask, do ghosts wear dresses and have red hair? That boy was a mental reflection. Mrs. S. S. Smith saw the "illuminated room" when her eyes were closed; heard her sister's feet; heard her dress rustle. Could she see the interior of the room with closed eyes? This was a mental room, and mental light, and a mental sister! One of her specters, if I remember, was a little white angel fanning her with his wings. Are angels, then, half man, half spirit, and half goose? Angels have wings?—what a monstrosity! Such a mixture of animal and angelic is only found in our own minds.

A Millerite solemnly affirmed to Mr. B., of A., that he saw three white angels fly over Michigan. The specter seen by the circle at Bridgeport was that of an old "man with long white hair and beard." Do spirits have "hair and beard"? It was a case of mental writing performed by the circle—these electric currents were controlled, I should judge, by Mr. Minor, in rapport with the circle—the name written seems to indicate that fact. He came there the next day and had been thinking of it the night previous. Mr. Fowler saw luminous currents, paper, pen, and ink, and a magnetic battery, and men in the "oriental costume." The question is, do they keep such things up there, or are these images palpably the mental projections of his own mind?

The cases of Mrs. Whitman, Mr. Gordon, and Mr. Hume, are purely mental emanations. Light is a sensation produced in the mind by motion in the electric ether. Persons in this magnetic state are in perfect rapport with this medium—and it would appear that they may see any idea impressed on the mind. Your own case is explained in a similar manner—it appears that two currents passed from your eyes, and moved the table—your vision was mental, I think. In violent falls on the ice, in skating, boys speak of "seeing stars." Your own mind in passing from sleep to waking may have been in connection with some mind in the room—as you had been in a profound sleep.

I must close this letter by a few queries. How is it that the spirits who must know how they do these great things, have not informed your circles? but leave you to "conjecture." I know that Heathen, Jewish, and Christian authors, all speak of spirits and demons, who control the air, and about everything else. "If I by Beelzebub cast out devils, by whom do your sons cast them out?" Others beside Christ, it appears, cast out devils. I do not believe that a God of love would let loose such a foul spirit to carry ninety-nine per cent. of our race to infernal fires—making a moral abortion of our globe and a fool of the race, so I regard as the creature of men's minds a mental emanation of an undeveloped race. You may review when you get ready—if you will publish my letters instead of telling what you think of them. You admonish me to use my liberty as one who must "render a strict account." The spirit-future is just ahead of you and myself, and one who has stood often by the dying couch, and seen all that was dear—mother, sisters, wife, and children—consigned to the grave, will need no such admonition.

Were I a ghost, and could return to the earth, I would command through all your mediums that the soil should be free, like air and water, putting the deeds into the hands of the mother—that Francis Joseph be removed from the throne and Kossuth be made Governor—then heading Dr. Kane's expedition, I would show the world where Franklin may be found—I would meddle effectually with men's affairs—do something worthy of a ghost. But what have we?—a few tables turned over—some mystic lights—much mental twaddle—and one "shingle machine," by Swedenborg the Soer. Yours truly,
B. W. RICHMOND.

For the Spiritual Telegraph.
Evidences of Spiritual Intelligence.

Rappings and other manifestations from the Spirit-world now excite a considerable degree of interest in many parts of the State. Dr. D., who visited us a short time since, narrated some unaccountable manifestations, occurring through a daughter of his. From the Doctor's statement, it seemed that one evening, the family having all retired except himself and little girl—about eleven years old—both of whom were reading, the child called her father's attention to a singular sensation of numbness in her right hand and arm. And becoming much afraid and excited, said she thought her arm felt as represented by some descriptions she had read, when the spirits desired to communicate through persons by writing.

Her father, in trying to soothe her agitation, perceived that her hand and arm had become quite cold, and assumed a rigidity of muscle. Not understanding what it meant, he laid a sheet of blank paper on an Atlas cover before her, and after dipping a pen in the ink placed it in her hand, saying: "If there is present any spirit who wishes by this means to communicate, please write." On saying which, there was a great deal of involuntary and spasmodic action of the hand. This subsiding, there was written, with extreme rapidity, a perfect autograph of a deceased daughter-in-law, whose husband was then sleeping in an upper apartment of the house.

On the inquiry "if any further communication would be made," a sensible and affectionate letter, of about half a page in length, with the signature of the aforesaid deceased, and addressed to the surviving husband, was written by the involuntary and rigid hand, with the utmost rapidity of motion.

Strange, but true! And thousands of like instances are occurring all over the land.

On one occasion, when some guests and the family of Dr. D. were conversing in regard to Spiritual existence—seeing of the Spiritual World—also, something of poetry—a similar intimation of spiritual presence, and desire to communicate, was manifested in the recurrence of the before-described unnatural state of the little girl's arm and hand. On writing materials being presented, and the question being asked if the spirit of a poet could be present, the hand exhibited the same involuntary nervous excitement, when the name of "Felicia Hemans" was, with inimitable rapidity and perfect correspondence with the existing autograph of the same, written out.

After which, on inquiry being made relative to the scenery of the Spirit-world, a number of verses, filling the page, were written out in the same rapid manner. The subject was, "The Scenery of the Spiritual World," and it was portrayed in the most glowing language, characteristic of the poetical effusions of that gifted authoress while in this life.

On some of the company suggesting that perhaps these stanzas might be found in the published writings of Miss H., the hand of the medium was instantly moved to the top of the page, where the word "original" was as rapidly traced—then, darting down again to the end of the verses, subscribed the name as before.

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