

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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Principles of Nature.

WHERE IS THE SPIRIT-WORLD?

From the interior, I speak a word on this interesting question—not with a design to darken council with a multitude of words—but all the other way. "Let your light so shine," is the principle of action. Why should we, because our lights are small, hide them under a bushel? If our lights are small, we need the more of them to light our footsteps on our devious way through this outward world.

What I shall here say on this abstruse question will be undressed autobiography. For, as face answers to face in a glass—and as mind answers to mind, so will simple narrative be more tangible by other minds, than any high wrought fancy-sketch, or mere theoretic abstractions.

For the following reminiscence, I am not wholly dependent on the outward memory, but more on the words of the interior. In the first dawns of the outward world, or when my infant eyes first began to behold the outward world, all objects were flickering and transient. Gradually they became more stable and permanent. Among the objects and scenes that first attracted my attention, a few were partially agreeable—but most of them repulsive. This view of things inclined me mostly to the inner world, where was constant peace to my then innocent soul. I would not be understood to infer that such is the case with all children, for some make their debut, in the exterior, under more favorable auspices than did this poor child. As time wore on, and age increased, I was imperceptibly drawn more and more to the outward world. And in the same proportion my peace was marred with outward disagreeables. When some three and a half years of age, as it is called, on a delightful May morning, the older children of my reputed parents, took me to a distant part of the farm, to see the lambs play—jumping and frolicking in their lamb-like innocence! We returned by a different way, and after lifting me over all the fences to the open road, with my face toward home, they left me, on account of the shortness of my steps, to reach home at my leisure. And I enjoyed that leisure. The sun shined, the earth was clad in verdure—infantile verdure. All was calmness—the air was filled with the joyous music of its happy tenants. It was the first time that, to me, the outer and inner worlds were in harmony. I could almost say—with sorrow say—it was the last. The state of my mind was, at that time, analogous to what it had been before the outer world was introduced to me, or I to it—a state of things which I was, at that time deeply reminded; but of the where and how, of that pre-existence, I have nothing now to say. As I increased in years, there was an increasing demand upon me—a tax of toils and cares upon me as a denizen of the outer world—I was never anything more than a denizen—never took the oath of allegiance—never did fealty to the prince—I have never found rest, nor abiding joy in the outer world—may be others have. Its demands upon me, in many cases, of the nature of toil, had a constant and increasing tendency to drive me from the outer to the inner life—to drive me within—to my impregnable castle of defense. Here, as ever, I find peace and rest, and increasing joy—increasing as by trying scenes, my capabilities are increased. Over a rough and thorny way has been my life-journey—I hope it has not been so with all. But, lest any mistake me, let me here remark, that the peace, rest and joy of the inner world depend on the well, truly and manfully meeting, standing up to, and discharging the duties and responsibilities of the outward. For, although

it is good to have our conversation and our dwelling place in the inner temple—our treasure—our relation there—our duties, some of them, at least, lay in the outward. It is so now.

As a chart of these duties and responsibilities I will merely mention the well-known, but little understood and less regarded, golden rule—"All things ye would that men should do unto you, do you even so to them." But is this all? Nay, it is not all. It is only common justice. It is only the Law and Prophets, boiled down, stripped of their meaningless—worse than meaningless redundancies, by a master hand. The Law and Prophets, even the revised edition, reach no further than John. The kingdom of God lies something beyond that. For, behold I lay in Zion a chief corner stone, elect, precious; and whose bulwark thereon shall not be confounded, nor have his house pulled down.

You will say—show us this corner stone. Very well. But let me first tell what it is not: It is not a man, nor a sect. It is a principle—a divine principle. The principle, in the comprehensive—the strong language of him who revised the law and prophets, is simply this—"overcome evil with good." This "overcome evil with good," is the chief corner stone of the kingdom of God. Whatsoever is built on this foundation, the gates of hell will never prevail against. All other fabrics must come down. They belong to that world that is reserved unto fire—the fire of truth. Do you ask, where is that Zion built on this foundation? I answer only for one—speak only the things I know—I have not yet, by diligent search, been able to find it in its perfection of beauty in the exterior. Many efforts have been made, some with less and some with more success. Let none be discouraged because a few first efforts have not achieved all. Was aught precious ever obtained without repeated effort? It needs but stout hearts and strong hands to do all that ought to be done—and this ought to be done, and must be done—and blessed is he that does his best for the attainment of this end of all ends—for the amelioration of the condition of the dwellers in the outer world. This end will appear more important when we consider that getting out of this mortal tenement, does not get us out of the exterior world—that in the body, or out, we are still in the exterior, until we gain a residence in the interior—and even then; much of our duties lay with our less progressed brothers and sisters, whose dwelling place is yet without.

But, to the question—"Where is the Spirit-world?" I may not, after all, have given an answer satisfactory to those who associate any idea with stakes and bounds. The outer world is so associated, and always will be, for it is finite. But as we enter the interior life we become acquainted with the Infinite—time, space and bounds are none of its attributes—so hold on in your criticisms my brothers and my sisters, till we reach the infinite—and be not too hard with me—for I speak not for controversy—but merely to contribute my mite, to the common fund of light—and if a greater light obscure this, so much the better for us all.

I prefer withholding my name, for reasons—but may be I can get an endorser.

BROTHER BRITTON: Deal with the above, as seemeth you good—according to its merit. The writer is, to me favorably known. DANIEL B. KING. WATERFORD, N. Y. March 21, 1853.

For the Spiritual Telegraph.

The Good Time Coming.

When I look back five years, previous to my first knowledge of Spirit-intercourse, and contrast the utter darkness and dreariness of soul which was then

weighing me down, because of my doubt concerning the question, "If a man die shall he live again?" it would seem strange to be still looking ahead for the "good time coming." I can say truly, as can thousands of the race, "the good time has come." Yet as progress is ceaseless in its march, and the desire for more knowledge, for higher truth, for greater light, always keeps pace with present developments, so may we now look forward for greater knowledge, for more light, and to a glorious good time coming. This is true because there is no going backward. Everything tends upward—from low to high—from the granite rock up, up to refined and attenuated matter, or spirit. The world—and none more than the professors of religion—are yet scoffing at the facts, that spirits do come and talk with us, thus proving their existence and identity, which they, with all their creeds and professions, have heretofore utterly failed to do. Gentlemen of the "cloth," why do you sneer at the evidence of future and immortal life, given by these modern manifestations, when you have failed to satisfy the skeptic, or to make him believe that he should live and have a conscious existence through all time? If you have failed, pray have the manners to acknowledge your betters, and not any longer play the "dog in the manger."

The good time has come to hundreds and thousands—but I am here to speak of a greater good time yet to come, which shall put to rest the question in all minds—the fact of Spirit-intercourse—and shed light more brilliant than has yet shone upon the earth from the planes above her. A clear, tangible manifestation of invisible power and intelligence is shown in the sounds—or rapping—and in the movement of ponderous substances. This has spread, and widened, and new phases and manifestations have appeared without number, some of them real and some unreal, and to-day there is commotion, and change, reminding us of the time in the physical when the "Earth was without form and void."

In the development of animal life, as shown by geology, when a new race, or higher development was about to take place—the old or former race run wild, so to speak, producing monstrosities in shape and appearance—when, out of this confusion would spring a higher order, a purer race. Thus it is in all developments, and thus can I prophecy truly, that soon—very soon—will come a higher mode of intercourse—and still more tangible proof of spirit existence and identity. Another reason why I know a greater light will appear, is, that in the progress of all things, first one step is taken in the physical, when a corresponding step must be taken in the mental or spiritual—and so alternately by immutable law does all progression come. To illustrate this idea, let me enumerate first, application of steam in the physical, phrenology in the mental, railroads, ocean steamers, magnetism, electric telegraphs, spirit rapping, calorific power—just developed; next must come a development on the spiritual side.

Thus do I prophesy, and in no fear that I shall be a false prophet, that a development will soon appear altogether eclipsing spirit rapping. This will be a new and beautiful mode of telegraphing from the Spirit-world to Earth, tangible and real. Already is it shadowed to the minds of some of the dwellers of earth. Following this, or in close connection, will be developed a telegraph across oceans, without wires, and vocal musical sounds by angel choirs. This, more than this, is soon to come to this lower plane. Then, if licentiousness, intemperance, and the thousand evils now cursing the race, are not banished and known no more, it will be no fault of our guardian spirits.

In conclusion let me say to one and all, that the "good time is coming," a time when honest investigators and advocates of well established facts will be justified before the world, and fanatics and the ebullitions of their excited brains be blown away, to sleep the long sleep of oblivion and forgetfulness.

GEO. WILLETS.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA (WEEKLY REPORT.)

FRIDAY EVENING, March 11, 1853.

Mr. Partridge read the following communication, received this afternoon through Mrs. Brown, No. 78 West Twenty-sixth-st.:

"Dear Friends—Things are at culminating point; the rock has split, and the strong winds have kindled the flame which will consume every bramble. Now let the truth be told through every land, and look for mighty and overwhelming evidences of the spiritual origin of moving tables, rapping, &c."

He remarked to the effect that the more general the phenomena became, the more vigilance will be required to guard ourselves and others against delu-

sions and unfounded pretensions. The more important truths in science and religion have encountered these evils; but it will now, as it ever has, overcome them. He read an account from a Western paper of a man, who it seems puts himself forth to lecture on the subject of Spiritualism, and hires a man to edify his auditors by artificial raps, &c. Because we know that spirits communicate with mortals, we must not neglect to distinguish between genuine and spurious phenomena. There are unscrupulous persons in all communities, ready to prostitute any truth to foster cherished opinions, or to accomplish other personal ends.

A card printed, in the *Tribune*, was handed to the speaker, which he read, and which purported to be a report of a committee who had examined the claims of a Mr. Barnes and others who profess to be mediums. Mr. P. hoped they were moved by good motives, but he thought the fact that few, if any, of the Spiritualists had attended their exhibitions, should have suggested to them that their public efforts are not held in the highest estimation. If, said the speaker, examination and report is to be made affecting the public judgment of these phenomena, Spiritualists generally should have some choice in the selection of media in whom they have entire confidence.

Dr. Young said he had witnessed the pretended manifestations alluded to in the card, and his conclusions were that, without other and essentially different evidences than any furnished by such demonstrations, he could not entertain the least respect for modern Spiritualism.

Mr. Maey related several interesting facts, and among others the following: While in Ohio, quite recently, he met with a medium who wrote various communications, addressed to members of the circle, the peculiarity of which consisted in the inversion of the chirography; the letters being uniformly *upside down*, so that, to distinguish them readily, it was necessary to sit on the opposite side of the table from the medium, or to reverse the position of the manuscript.

The two following communications were presented by Mr. Bushnell, of the United Brethren (called Shakers) at New-Lebanon. They were given through a rapping medium in their own vicinity.

A COMMUNICATION FROM EBENEZER COOLY.

With satisfaction I meet you, my beloved friends, to converse with you concerning the work now spreading abroad among the sons and daughters of men, called "Spiritual Manifestations." How mysterious to the natural mind is the work of God! and His designs and purposes are little understood by such. Signs begin to appear in the old heavens and earth of a wonderful work with the inhabitants thereof—such as has not been known, nor felt, since God in His wisdom and by His power laid the foundations of the deep fountains of waters, framed the Heavens above, and established the earth beneath. When I walk through and among the differing classes, differing sects, I behold them clothed in garments of pride, covered with filthy rags, and a cloak of self-righteousness wrapped around them to hide their shame. And they hear a sound at a great distance, like the sound of rolling thunder, or the voice of God upon the waters, and fear, with mighty trembling, has already reached many of their hearts. I also behold a godly number, who hail with joy the approaching day, big with events, which is just beginning to dawn upon the world. I see them striving to rise to an elevated station in Spiritual life and understanding. Although many of this class evince much sincerity and goodness of heart and purpose, yet, while surrounded with the darkening influences of the opposing elements of gross, earthly and sensual minds, it is difficult for them to stem the swift current of popular opinion, and beat against the rising emotions of pride, ambition, love of worldly honor and applause within their own breasts. I also see many, while drawn by the strong chords of love toward the messengers of light, love, and truth, which are now sent forth even to the four winds of Heaven, still carrying heavy burdens along, which retard their progress and hinder their enjoyments in Spiritual life. Ere long will they learn that God requires the whole heart. There may be many wonderful Spiritual manifestations to men, while they are still bound to earth, by the strength of their animal passions, and earthly affections. But manifestations heavenly and divine, can not find access to the deep feelings of the souls of the children of men, until they are willing to part with their earthly idols. The way is now preparing in the Spirit-world for more and more, and deeper and deeper communications between the natural and spiritual, or the external and internal worlds. The chariots of salvation, which ever and anon speed their flight through the heavenly spheres, bear ministering spirits to every land and

clime—and they proclaim to the inhabitants of earth, that God is Love. But lost, fallen man is in exile; separated from a merciful, righteous and loving Father, by transgressing His laws, and departing from His statutes and judgments; and now, as in former ages, the spirit crieth, "How gladly would I gather thee, O Jerusalem, under my wings of love, but ye will not." And as earthquakes and fearful tornadoes shake and lay waste the inhabitants and habitations of men, so also will convulsions in the Spiritual elements take place, which will shake the false systems of religion founded and reared by man's invention and through his own wisdom. Every such building shall be destroyed, and desolation will traverse through the wide domain of anti-Christ's kingdom. Then will the kingdom of Christ be established and the upright in heart will possess it in peace—and the earth shall be blest for their sakes, and yield a rich supply of fruits for their support and comfort; and universal love shall spread throughout their borders. The heavenly spheres will open more and more, while the angels of God will be seen ascending and descending, bringing immortal food, and bearing peaceful tidings to the throne of God.

To all who feel interested in Spiritual Manifestations.

NOVEMBER 14, 1852.

NEW-LEBANON, March 6, 1853.

When in your deep and silent hours of meditation, thoughts holy and sublime often rise; and, while thus engaged, do your feelings, borne by the sweet breath of inspiration, move forward, leaving the past and present, while you open your spiritual vision to the future, wherein you behold the wondrous love of God and his attributes combined, moving in perfect harmony; and that He, who holds the destinies of men in his grasp, also holds the balances of truth and justice, ready to mete out in due time the exact weight and measure, and to call for his own with usury, of all intelligent beings who have been endowed with reason and understanding, created but a little lower than some of the orders of angels.

Truly God is seen in his lovely character, while viewing his attributes, which blend together so perfectly that they can not be separated; and every soul that has been, is, or will be created, will have to own his justice and mercy.

And my beloved brother, your soul now rejoices with mine, that the Angels have been commissioned to unlock the door between the invisible and visible worlds, which has been closed for a long gloomy period of time. Heaven and earth do now commingle; and the inhabitants of the celestial country, or Spirit-land, do now hold converse with the sons and daughters of men dwelling in earthly tents, clothed with mortality.

No wonder that living souls, who are joined to the heavenly hosts by that cord made *threefold* by faith, love, and obedience, should rejoice with enlarged, holy and sublime feelings. The heavens rejoice; and why should not the earth be glad?

The bright heralds of truth and salvation are now passing and repassing through the earth, sending forth rays of light. But oh, how hard to penetrate and pierce through the darkness! Constantly we labor and toil, performing our mission; while, with the fan of truth, we brush away the thick clouds of anti-Christian and sectarian darkness; and, as we traverse through the wild, uncultivated, barren waste, without any springs of living waters to refresh and revive the weary traveler, how many poor, famishing souls do we find! Yet the time has not arrived for the opening of the wells which contain the waters of repentance and salvation.

Ere long the way will be prepared for a further and greater work. The voice that has proceeded from the throne of God, is crying in the wilderness, from East to West, from North to South, Prepare for the coming of the Messiah.

Already the foundations of the old heavens are shaken; many hearts are troubled; and fearfulness has seized the hypocrite. But the sincere and upright shall have boldness and confidence in the day of God's power.

SETH Y. WELLS.

Mr. James Quarterman spoke at some length on an hypothesis which he entertains in reference to Spiritualism, contained in a series of lectures, on mind, matter, and theology, written and delivered in 1831; revised in 1853; illustrated by natural philosophy, chemistry, electricity, history, political economy, &c.—at the same time demonstrating that the present phenomena, arising from communications with the Spiritual World, can not be accounted for by any known and independent law in the Natural World, and that its origin can only be traced to an agency of another nature. What this agency is, he will endeavor to delineate in the sequel.

Adjourned. ROBERT T. HALLOCK, Sec'y.

BRITTON AND RICHMOND'S DISCUSSION.

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

NUMBER TEN.

A BRIEF RECAPITULATION AND REVIEW.

DEAR SIR: Three letters will complete my present series, and I deem it unnecessary to continue the classification of phenomena, however pleasing and instructive the task might be under other circumstances. Those who will carefully consider the facts already offered, and the conclusions to which they logically tend, will perceive the utter inadequacy of all known material laws to account for their occurrence. To allege that they depend on some unknown laws of matter, or of mind in its corporeal relations, is to presume that nature and the human faculties have recently revised and corrected their laws, or that the old statutes are now administered with far greater fidelity than formerly. But I am constrained to say that, the present mode of treating the subject renders the discussion less interesting and profitable than I had expected, and that the particular reasons for this opinion are too obvious to require much elucidation. Before our public correspondence was commenced, I signified in terms that could not be misapprehended, that I had neither time nor space to spend in an aimless controversy, and that, if the subject was to be canvassed at all in these columns, it was desirable that it should be done in a respectful, candid and logical manner. Has it been thus treated in the discussion which is now drawing to a close? Our readers will consider this question while I briefly review your course from the beginning.

In the first part of the discussion, during which you had the lead, I endeavored to follow in a careful examination of your facts, and by an impartial inquiry into the nature and capacity of the various agents to which you were pleased to ascribe them. Many instances might be referred to wherein your facts, though of questionable authenticity and sustaining but a very remote relation to the subject, were considered respectfully, and if, indeed, my letters present any apparent exceptions to this rule, they are confined to those cases in which your alleged facts are utterly incongruous, and your pretended explanations intrinsically contradictory and absurd. In such cases it is as much impossible for a rational man to be deeply serious, as it is for a real wit to laugh at coarseness and vulgarity. It was never my object to divert the reader's attention from the facts cited in support of your diverse hypotheses. They were not deemed so formidable, except in number, as to render it necessary, on my part, to send down a whole avalanche of other facts—materials, crude, doubtful, and irrelevant—to conceal the real issue. On the contrary, whenever it has been possible to perceive any connection between your facts and their alleged causes, both have been seriously entertained and discussed in a candid and philosophical spirit.

That the reader may be able to perceive at a glance what has been advocated in the course of this controversy, I propose to advert very briefly to your several epistles with a view to ascertain, if that be possible, what is the predominant idea in each. In pursuance of this purpose I will now go back to the beginning and pass hastily over your first course of twelve letters and my replies.

1. Your introductory epistle was devoted to what you were pleased to term SPIRIT-IMITATIONS, and after discussing the manifestations by writing, through Mr. Fowler, you arrived at a definite conclusion which was thus expressed: "The whole is the result of the imitative mechanic power of the medium"; you were not quite certain whether that power was consciously or unconsciously exercised.

In my reply, I endeavored—with what success others must judge—to disprove this assumption, by presenting the facts in the case duly authenticated.

2. In your second communication the same subject was continued, but it was urged that the Spiritual media are *biologized*, which was transferring "the imitative mechanic power" from the medium to some operator, to whose will he was supposed to be subjected. The principal part of the letter was devoted to a disquisition on the nature of *biological experiments*, and at the conclusion you cited, as a suitable illustration, the case of an English gentleman who was occasionally subject to a strange species of *hallucination*. It certainly appears to have been your object throughout to prove that, the manifestations do not occur objectively, and that the parties who certify to the contrary are under biological control or are otherwise hallucinated. If this was not the design and import of your second letter, I am wholly unable to perceive its relation to the general subject, and your examples of incidental hallucination are obviously unsuitable and meaningless.

The reply, which was intended to exhibit the palpable distinctions between the biological experiments and the Spiritual Manifestations, may be thus briefly expounded: 1. In the 'biological' experiments there is a visible human operator, to the action of whose mind every physiological change, mental impression, and mechanical movement, can be directly referred. In the Spiritual Manifestations, no human operator can be found, or demonstrated to exist. 2. In biology, the phenomena occur in harmony with the will or desire of the operator, and in conjunction with certain manipulations. But the illustrations of the Spiritual presence and power, often occur in opposition to an earnest desire; they resist the most vigorous effort of the will, and are not dependent on any process, similar to the one described in Dr. Richmond's letter, as necessary to induce the biological results. 3. Only men and women are found to yield to the experiments in biology, while, in the Spiritual Phenomena, chairs and tables are among the most impressive subjects.

3. Your third letter was also on the "Spirit-imitations." It opened with an abrupt exordium on the superior skill of the ancients in *pantomimic representations*, and we were left to infer, if we were so disposed, that the modern spiritual phenomena only indicate the revival of the taste for this species of amusement. But you seem to have been conscious that pantomime and biology might not enable you to account satisfactorily for all cases, and, accordingly, the hypothesis was modified by the introduction of insanity, somnambulism, drunkenness, and the influence of love and poetic temperaments, all of which were honored with a place among the principles of your philosophy, and installed with the authors of your faith.

In reply I endeavored to show the inconsistency of supposing that so many persons, among all classes in society, had all at once turned actors, and the still greater absurdity of presuming that such a disposition on the part of the living mediums, admitting it to exist, could be made to account for the movements of inanimate objects. Respecting the agency of somnambulism, I accepted what you assumed, namely, that this class of media are in an abnormal state, and my argument for which I was, at least in part, indebted to yourself for the premises, is embraced in the following brief syllogism: 1. Somnambulant media can only imitate

or personate those with whom they are *en rapport*. 2. Such media do personate the dead, who are wholly unknown or utterly forgotten, and with the utmost fidelity. 3. Therefore, the somnambulant media must be, as they positively affirm, *en rapport* with departed spirits. The relations of insanity and drunkenness to the subject could not be perceived, and they were accordingly sent back to you, the former to be doctored and the latter to get sober.

4. The succeeding letter in your series was a studied effort to prove that the facts, then under discussion, had their origin in deliberate imposture. You had at length arrived at the conclusion that, "the imitative mechanic power of the medium" was *consciously* exercised, and might be presumed to consist in "tricks that would make angels weep."

My fourth reply was designed, in a general way, to show that this assumption was intrinsically more absurd and less amiable than those that preceded it. Its antagonism to the facts did not require any further illustration.

5. Your number five consists of a dissertation on the relations of heat and mind to what is termed physical force, and especially to the motion of fluids. Then to illustrate the Spiritual-physical manifestations, you referred to genuine natural phenomena such as earthquakes, volcanic eruptions, thunder storms, etc. It was thus virtually conceded that the so-called manifestations are not mere biological fancies, insane illusions, or phantoms engendered by *delirium tremens*, but *actual occurrences*; for, otherwise, it would be extremely preposterous to select such real phenomena to illustrate the manifestations.

The answer to the foregoing consisted chiefly in strictures on Dr. Richmond's philosophy of the relations of heat and motion in fluids.

6. In your sixth letter you talked in vague and general terms of "ether fluid," "nerve-aura," "od-force," the philosophy of sound, together with the discoveries of Reichenbach, Buchanan, Newton and Mesmer, and closed without making any point. In this letter, however, you *did* make several assertions, among which were the following: 1. "Electricity is the only agent in Nature, known to man, that will produce muscular motion when brought in contact with a body from which life is extinct." 2. "The od-force of Reichenbach comes at once to our aid in the 'modern mysteries.' . . . The human will having control over it as easily grasps and impels it, when chairs and tables have been charged with it, as when a muscle or a nerve has been charged with it."

For the original argument in the negative I must refer the reader to my letter while I offer some additional suggestions. What is said of electricity, as applied to dead bodies, would doubtless as well apply to living ones. I apprehend that the agent of all muscular motion is electrical, but the assumption that *od-force* can be grasped by the mind and made the agent in producing muscular action, and the instrument whereby inanimate objects are moved, is manifestly without foundation in truth. When, in the course of this discussion, you have found anything that could not be explained or comprehended, you have, for the most part, pursued the course adopted by the boy at school, who, for the sake of convenience in reading, called all the hard words *Moses!* *Od-force!* *Od-force!* *OD-FORCE!* has been repeated with emphasis in proportion to the obscurity of the point under discussion, until all our ideas of the subject were likely to be lost in this *forced and forcible* use of the terms.

By this time it may be interesting to those who are not familiar with the Baron's discoveries to learn that this *od-force*, of which my correspondent has said so much, consists in the luminous emanations which somnambules, and other persons of acute sensation, perceive around the poles of magnets, the bodies of human beings and several other objects. It appears like a pale auroral illumination, proceeding from and playing over the surface of the body, and can only be seen in dark rooms or in the absence of a stronger light. This flame like aura, which is invisible except to highly sensitive persons, so far from "pumping" and "throwing corn," "cartridge-boxes" and muskets, in Ohio, and hurling chairs, tables, and other ponderable objects everywhere else, is so gradual, gentle and noiseless, in all its movements that it would not injure a fly, should he chance to alight in the midst of the impalpable current. If the odie emanations from a single human form could disturb heavy bodies as you allege, a mass meeting would nearly suffice to produce an earthquake. No ordinary edifice would resist its action for a single hour. Now so far from this being the case, the od evolved from a thousand living bodies would develop no more physical force, as exhibited in the mysterious movements of lifeless things, than the insensible perspiration from the same bodies. Such is the testimony of our experience, and the record of the Baron's experiments contains nothing to the contrary.

7. In your seventh letter you continued to discourse obscurely on the same general topics. A ludicrous explanation of a fact, previously cited as having occurred in the Shetland Isles, was given; and you also instanced the remarkable effects produced by electrical eels, which were said to be "physical manifestations almost equal to those of the rappers." From all this we were of course expected to infer that a *gymnotus* would be a good medium, for the great variety of phenomena which are believed by thousands to be revelations of spiritual intelligence and power. Then followed a labored effort to prove that all vital phenomena are, in some way, dependent on electrical forces, which was never questioned by me at any time. In this letter also you virtually admitted the genuineness of the so-called Spiritual Manifestations, by comparing them with natural phenomena which no one pretends to dispute.

In my reply I had occasion to observe that, human beings, unlike electrical eels, have no power to discharge the electricity of their bodies in a *disruptive* manner; in other words, so as to occasion a *concussion*, or to communicate a *shock*, and that, for this reason, neither the sounds nor other physical effects can be ascribed to any such voluntary agency on the part of men.

8. Your eighth letter is filled with wonders. The remarkable physical phenomena witnessed by the soldier in the castle at Silesia, are ascribed to "the magnetic condition of Kern," "the decomposition of a body in the cellar," "vacuum," &c. You next instance the pumping manifestation in Ohio, which is thus explained:

"The od-force of this magnetic boy passed from the hand to the water below—it being of the nature of light, and moving about 200,000 times as fast as air—its sudden passage through the air to the water below, would move the air upward and form a vacuum."

This explanation is about as clear as some things which are admitted to be very obscure. If *od-force* as it descends displaces the air, *how does it get down at all*, seeing it is so much lighter than the atmosphere? Has it so much more voluntary power than you are willing to ascribe to the conscious soul, that it can thus not only remain near the surface of the earth, but even dive into deep wells, regardless of all material gravitation, moving in its wondrous descent 200,000 as fast as air! And is the spirit in God's own image such a clumsy creature that it can not do what *od-force* can accomplish with so much ease? You say that *it is*, and that it *can not*; and yet we must not so much as intimate that your philosophy, which thus attributes to dead matter the powers it de-

nie to living spirits, is essentially materialistic. Moreover, if *od-force* is of the nature of light, and forms a vacuum as it descends, why does not the light of the sun also displace the air at the surface of the earth and produce a vacuum which would be instantly fatal to all animal life? But why argue against such absurdities, while those who assert them will not reason, and those who believe them, *can not*.

That our readers may form a just estimate of the fidelity with which you represent the Baron's facts and philosophy, I will here quote three lines from his most valuable book, which should stand in juxtaposition with the three lines just cited from your eighth letter. The following is from "the Dynamics of Magnetism, &c.," page 236:

"The transmission of Od in the best conductors, as in metallic wires, goes on *slowly*—twenty to forty seconds are required for a wire fifty yards long: Electricity traverses a million times longer space in immeasurably shorter time."

From this it will be perceived that, the Baron's *od-force* is a very slow kind. It moves along at a snail's pace, requiring a minute or more to go one hundred yards, while the same agent, after being employed in the service of Dr. Richmond, and undergoing a suitable discipline in Ohio, manages to get over the ground at the rate of some 192,000 miles in one second!

9. In the ninth number of your affirmative series it was confidently assumed that, the media are all in an abnormal condition, and the letter was chiefly confined to the elaboration of your views respecting their general temperaments. In the same connection you presented a brief analysis of the physical and mental peculiarities of a number of media, with a view to make it appear that, all persons of this class are nervously excitable, hysterical, epileptic, or otherwise of unsound health.

The reply consisted of a refutation of the assumption that the media are all in an abnormal state, and particular examples were cited to prove that men of the most vigorous health, sound minds, and powerful organizations, not unfrequently belong to this class.

10. The new things, contained in your tenth letter, do not seem to me of sufficient importance to warrant any recapitulation. All that is relevant to the question has been more forcibly expressed in other epistles. Notwithstanding the great length of the latter it does not indicate, so far as I am able to judge, any definite purpose.

The reply controverts what you assume concerning mental magnetism, odie attraction, and the alleged possibility of creating a vacuum by walking through a room. These assumptions are believed to have been exploded by comparing them with what is known of the nature of atmospheric pressure and the principles of magnetic attraction.

11. In the eleventh number of your series you gravely contended that a bed and bedstead at High Rock were raised into the air by *od-force* and that the vibrations occasioned by singing an Irish ballad "kept them in motion." It is especially worthy of observation that you make the *music* instead of the *mind* the mysterious motor. The following can express nothing else: "The vibrations of this fluid to music shows it to be controlled by the notes of the singer"—the italicizing is your own—and you thereupon exclaim, "My victory in this matter is to be too easy." Now Doctor, if it must be so, I beg you will spare our feelings and permit us the pleasure of celebrating the magnanimity which should characterize your triumph. Seriously, your victory must indeed be easy if it can be achieved by such pointless weapons as are here brought into the service. I greatly suspect that this mode of treating a grave question indicates a sort of *logical prolapus*, which, in its present chronic form, is not likely to yield to ordinary treatment.

As I am chiefly interested, at least on the present occasion, in presenting a summary statement of the different views advocated by you, in the course of this correspondence, I shall not occupy my limited space by a recapitulation of any remarks contained in my reply, but will thank the reader, who may wish to refresh his memory, if he will refer at once to the original letter.

12. In the concluding part of your argument in the affirmative, (?) you assume—as usual, without proof and against facts—that the manifestations are a sort of *epidemic*; not however abnormal, but occurring strictly according to law; not governed by the human will, whether exercised consciously or otherwise, but electric and spontaneous; not odie but *periodic*. You make them depend on the positive state of the atmosphere, and insist at length that they are controlled by the same general causes that operate in the production of earthquakes, volcanic eruptions, deficient vegetation, potato rot, chills and fever, pestilences, national convulsions, &c., &c. The curiosity of this effort is my excuse for the repetition of the following passage:

"The positive state of this atmospheric influence, which produces this epidemic magnetic state, acts mostly on women and children; the negative state, which produces an epidemic putrefactive state of the human system, acts mostly on robust men. The negative state acts mostly on the positive or male race;

the positive state acts mostly on women and children—the negative part of the race. The return of both states is periodic, and connected with earthquakes and volcanic eruptions and epidemic plagues and fevers. The earth, during the negative or sickly atmosphere, produces in great abundance; vegetation is rank, but man falls from the earth; while the positive state, or *spirit-rapping* periods exist, vegetation is less thrifty, sickly—potato-rot becomes universal. These periods are seen on a large scale to be controlled by *tens*, and the grand circles seem to be centuries, half-centuries, and so ranging down to ten again."

To prove that the events referred to follow the order indicated, occurring at intervals of ten years, &c., our attention is next invited to a great number of facts cited from history. You record, I think with commendable accuracy, the dates of the principal plagues, earthquakes, volcanic eruptions, etc., but I find, on examination, that your figures entirely demolish your hypothesis, inasmuch as *not one fact in ten*, as instanced by you, occurred agreeably to the rule laid down. So the law is perceived to be on the side of the *exceptions*. It was a strange infatuation which prompted you to give the dates, for the figures are more destructive to the loose fabric of your theory than so many flaming torches and armed battering-rams would be to a wooden building. *Sic transit gloria.*

Now if your direct testimony is so discordant, how would you abide the ordeal of a searching cross-examination. Moreover, what are we to believe in the premises? Nothing, I apprehend, on such testimony as you have been pleased to offer. Should a witness, on being summoned to the stand, directly contradict himself in any material point, his testimony would be vitiated and rejected. For example, should he allege at one time that, A. performed a certain transaction, afterward that the said act was committed by B., and again that C. perpetrated the same; or should he testify, either on the same or on different occasions, that the deed was accomplished with a knife, a blunderbuss, and a crow-bar, his testimony would be deemed utterly unreliable and worthless. Is not this your position, as regards the sum of your testimony concerning the origin and philosophy of the manifestations? To facilitate the answer to this question permit me now to bring the facts to a focus.

In the course of the first part of the discussion, while laboring to establish your peculiar theory, you successively attributed the Spiritual Manifestations, in their several phases, to the "imitative mechanic power of the medium"; to biological hallucination; the power of imitation, as displayed in pantomimic exhibitions; to somnambulism; madness; drunkenness; excessive love, and poetic temperaments; deliberate imposture; *od-force*, with and without the ulterior action of mind; positive and negative relations, conditions and forces; electro-magnetism; vacuum; abnormal states and nervous diseases; vibrations occasioned by musical sounds; and, lastly, to the positive state of the atmosphere, recurring periodically at nearly regular intervals, and coincidentally with plagues, earthquakes, religious movements and political convulsions; all of which were ascribed to the same general causes.

Such is your explanation; and thus have you labored to prove that, *The mysterious phenomena, now occurring in various parts of the United States and elsewhere, and known as the Spiritual Manifestations, CAN BE PROPERLY ACCOUNTED FOR WITHOUT ADMITTING THE AGENCY OF SPIRITS IN THEIR PRODUCTION.* In conclusion, I desire you and our readers to make all proper allowance for the varieties in the forms of manifestation. This, certainly, can be afforded, and still it will be perceived, with sufficient distinctness, that the same phenomenal appearances have been attributed to wholly different causes, and that in this way you have virtually neutralized your own efforts and failed of establishing your fundamental position.

Will you still persevere in this peculiar way, "Explaining these mysteries to the nation, Or, will you now explain your explanation?" I remain, dear sir, Yours fraternally,
S. B. BRITTON.

THE DISCUSSION.—We find on examination that although we have published one letter more than our friend, Dr. Richmond, yet he has exceeded us in the space occupied, to the extent of about one entire page of the TELEGRAPH, and, much as we should like to grant the largest liberty, we must respectfully request that the original stipulation, of *two wide columns*, may be observed in the remaining letters. We promised to give the Doctor equal space and no more, but if there is a small difference in his favor, thus far, it is all very well. Some of our readers rather regret—they are too courteous and indulgent to complain—that so much space is occupied with the Discussion to the exclusion of our usual variety.

HON. J. W. EDMONDS.—Our friends abroad, and his numerous personal friends in this city and vicinity, will be happy to learn that Judge Edmonds has recently returned from Central America. The Judge left New-York early in December, and returns to us evidently much improved in his general health.

A Philosophical Message.

A gentleman received the following message, a few days since, at Mrs. Brown's: "E—, do you consider it a mark of wisdom in a man, to hide his light? The light may go out when too closely confined. And still another difficulty may accrue, which can seldom be remedied, and I grieve to tell you to whom I allude. He, like many others, has concealed his knowledge of spirits, until the light which once illumined his path, has nearly refused to brighten his prospects. Better had he never known the truth, than blush to own it. There is more truth in my assertion, than you, at this time, appreciate, but in sorrow I now disclose to you a solemn fact: When ——— is weighed in a balance, he will be found wanting."

The person to whom this was given had no thoughts of the person whose name was given above, and the spirit purported to be one with whom he had never conversed. It is a curious fact, that circumstances seem to indicate that there is too much truth in the communication in regard to the individual alluded to.

Alleghany City, Penn.

A correspondent from Alleghany City, writes us that the Spiritual manifestations have wrought a great change in his views, and a corresponding increase of happiness. He says, "Until within the last three months I was skeptical in regard to all Spiritual existence, and rejected all parts of the Old and New Testaments as nothing more than accounts of dexterous jugglers and stupendous frauds, designed and practiced by designing men, in order to realize a rich harvest from the superstitious fears of mankind."

In this state of mind he was introduced to the Spiritual manifestations, where he had the most astonishing proof of Spiritual agency. He further says: "From that time, my father-in-law and myself have been in the constant receipt of the most startling developments. I have been frequently placed in a state of trance, and we have, at such times received the most affectionate and loving messages from the Spirit-land that I ever heard or read."

"The result has been, to myself and family, most cheering. Before I received these communications I was in the habit of sneering at all revelation as silly and contemptible nonsense. I can now rejoice that the veil of unbelief has been rent from my mind's eye, and that I can now rejoice in the God of my salvation. I have, as a writing medium, received from the spirits much instruction and spiritual counsel."

Carroll, Ohio.

We have received a lengthy account of some very singular manifestations in Carroll, Ottawa Co., Ohio. The medium is a young French girl, living in a Catholic family. The manifestations are singular and startling, equaling, and in many respects resembling, the occurrences at Stratford, in the house of Rev. Doct. Phelps. The family seem to be much opposed to the manifestations, and betake themselves to prayer when they commence. At such times the confusion increases, and articles are thrown around the room, and loud and boisterous sounds produced. At other times, even when out of doors, the young woman would be frightened, and run. She would be caught hold of and her dress torn, although no person was within reach of her.

In all cases where such manifestations have been made, they seem to be a persevering attempt on the part of some spirit or spirits to establish an orderly communication with the family or persons, and they generally cease when a willingness is shown to treat them with proper consideration.

Old and New Manifestations.

The Belmont Farmer, after noticing its Spiritual exchanges, adds the following:

"We have not, for a great many years, been a believer in Spiritual manifestations of any kind, but we are free to confess that these have done more to shake our faith than any thing we have yet seen. We admit into our creed no evidence that comes not through the five senses, but in the mean time, do not shut the avenues to knowledge, and cry humbug. How it comes that so many people can believe in the resurrection of Christ on the evidence of a very few witnesses, and reject the Spiritual manifestations attested by so many demonstrations, is to us a mystery. But as Burns has well said, "You'll find mankind an unco' squad, And mickle they may grieve you."

Is it Electrical?

A short time since, several persons were at the house of Mrs. A. L. Brown, No. 78 West Twenty-sixth-st., when the sounds were unusually loud on the table, causing a very perceptible vibration. Two gentlemen held the table six or eight inches from the floor, while a third knelt down and looked under the table. While he was looking, the sounds came so heavy on the table that it could not be held still by the two men. The medium, during this time, was entirely beyond the reach of the table. Was this an electrical phenomenon?

Washington, D. C.

A distinguished statesman at Washington writes us that the Misses Fox have been there about a month; that they have excited much attention and inquiry, and had some very extraordinary manifestations.

We also learn, by a private letter to a friend in this city, that many of the most distinguished gentlemen at Washington have become deeply interested in the Spiritual manifestations.

PRACTICAL.—We learn that the friends of Spiritual truth in Cleveland have organized an association under the title of "The Cleveland Harmonical Benevolent Society." The object of this Society is to aid the poor and needy in sickness and health. They also have in contemplation the establishment of a Dispensary where medical assistance may be furnished to all the needy.

PONTIAC, MICH.—A letter from Pontiac informs us that the cause of Spiritualism has encountered every form of opposition in that vicinity. Clergymen and deacons of a material religion have taken every means to bring it into ridicule, yet, in spite of all their opposition, it is making its way among the people. Its progress is onward.

We will thank our friends everywhere to send us the names of all persons—not subscribers—who might be interested to examine a specimen number of the TELEGRAPH in its ENLARGED FORM. We shall issue the initial number of Volume II—which will be every way improved—in a few days, and shall be glad to send it to all who may be prepared to consider its claims.

We have a few copies of the back numbers of the TELEGRAPH which we will forward in small packages to any of our subscribers, who may be pleased to order them for gratuitous distribution.

From the New-York Tribune.

LINES.

BY F. H. COOKE.

"Ring out the old, ring in the new!"—TENNYSON.

When the glad morning dawns
And lights the dewy laws,
Changing the night's cold tears to glittering gems
And crowning lowliest flowers with diadems,
And toying with the misty veil that floats
O'er the fresh landscape that conceals
Its loveliness, save when some breeze reveals
A brief, bright glimpse on which the glad eye doats,
Dost thou not catch a glimmer of the truth
Of the eternal youth?

Dost thou not feel that darkness and decay
All, all shall pass away,
Until beneath the smiling sun
The task of Woe is done?

'Tis but a world of types and shadows, this:
Our sweetest hope, our holiest love,
Is but the flut'ring of the unfledged dove,
A slight foreshadowing of the coming bliss.
When, as the day grows dim,
Soft music steals on the delighted ear,
The wild bird on the swaying limb,
Or instrumental tones, or human voices dear—
They are but breathings from a higher sphere,
Bearing a few faint notes of the eternal hymn.

Thou hast loved beauty, and thine eye and heart
Have reveled in the magic world of Art,
Caught the deep passion of the pictured face,
And the mute marble's grace,
Until thy ravished soul had wrought
Within itself that high, embodied thought;
Then, to the same fine instinct true,
Has knelt where lowly mosses grew,
And kissed from the wild rose the trembling dew.

And thou hast sought the beautiful in books,
Those rare, rich volumes, where the artist looks
And feels his inmost being stirred
With willing homage to the gifted men,
Who mould the bright creations of the pen,
Kindling a thousand hues by one inspiring word.
And thou hast felt each glowing trace
Was but reflected grace;
A mirage on the atmosphere of Time
Of those realities sublime,
Those harmonies of thought, and form, and hue,
That marriage of the Beautiful and True,
That eyes unsealed by death shall surely see
In the full life to be.

And near, how near to all,
Is that thin curtain's not impervious fall,
That, wrought by ignorance and sin,
Veils from our gaze the mysteries within!
When, in the quiet midnight hour,
Thoughts of strange sweetness o'er the spirit steal,
They are the whispers of that watching Power,
That sees within the bud of folded flower,
And guards the germ of good that erring hearts conceal.

And thus the friendly Presence saith:
"There is no age, there is no death.
But when decay's reluctant jars
File through thy prison's rusty bars,
Then the freed captive, rising, must
Shake off the old, unworthy dust, [trust.]
And wake to real life, with childhood's innocent
WENDELL, MASS., Jan. 1, 1853.

ENDURANCE.

BY C. D. STUART.

How many, for a moment brave
The rugged path, the steep ascent;
How few that better courage have,
Enduring till their lives are spent!
Those only, like the summer flowers,
Live nobly while the sky is fair;
These, ivy-like, through wintry hours,
Survive the storm and frosted air.

SINGULAR MANIFESTATIONS.

A singular manifestation occurred at the house of Mrs. Brown, No. 78 West Twenty-sixth-street, about a week since. The persons present were Dr. J. F. Gray, George Willets, E. W. Capron, a young gentleman named Piercecall, and two mediums, Mrs. Brown and her sister, Catherine Fox.

First, a spring bell was put under the table and after ringing it, the alphabet was called for and "look" spelled out. We looked and the handle of the bell was gone. We were told to search for it, which we did; but, although there was very little furniture in the room we could not find it. We gave it up and again seated ourselves at the table. In about a minute, we were told to look. We did so and found that the handle had returned. The question was asked of the spirits, "what was done with it?" The answer was: "We made it invisible to you."

We then placed several other articles under the table, among which was a pocket-knife, a bunch of small keys and a twenty-five cent piece. Our hands were all placed on the table, the room being well lighted with gas, and we waited to see if they would be taken away. We were soon told to "look," and the three articles above mentioned were gone. We made the most thorough search for them, but were unable to find them. We sat down again and waited a few moments when the knife and keys were thrown against the bell, apparently from the opposite end of the long table from where we sat. The money did not come back; but the alphabet was called for and the following spelled out to G. Willets:

"George, I will keep the quarter for luck."
Q.—"Who is it?"
A.—"Charles."
Mrs. Brown asked if it would be brought back during the evening?
A.—"No."
Q.—"Will he get it again?"
A.—"Yes."

We heard nothing more of the money that evening, but did not leave the room without searching all the pockets to see if the spirit had not made a deposit with some of the company. We also again searched the room; but in vain.

The next morning Mr. Willets left the city and did not return till Wednesday, when he took dinner at Mrs. Brown's. The subject of the quarter came up while we were at the table. We remarked that Mr. W. was going to leave town and probably would not have an opportunity of getting his quarter. The spirit rapped and said he would.

Q.—"Will he get it to-night?"
A.—"No."
Q.—"When he comes again?"
A.—"No."
Q.—"Can he have it returned now?"
A.—"Yes."

This was rather a matter of doubt with some of us, and we kept on eating, paying no attention to the spirits, when Mr. W. felt something drop on to his boot, and looking under, found the piece of money on the top of his instep!

Mr. Willets asked the question: "Where has this been all the time?"

A.—"Everywhere you have been."
Q.—"Was it about my clothing?"
A.—"No."

We were then told that it had been carried around in his sphere and near to him during the whole time, without touching him! The spirit then spelled:

"I tried to make my initials on it."

On looking, we found the letters, C. W. scratched on, as with a pin, and the spirits informed us it was done with a large pin. The name was Charles Willets.

It will be observed that the money was taken in bright gas light, when all the hands were on the table. It came back in broad daylight, when all were eating dinner. More than this, (as some might want proof of this fact,) Mr. Willets had his feet against those of the medium, so that he can testify that they were not moved when the money was returned.

BUCHANAN'S JOURNAL OF MAN.—The

March number of this excellent Monthly is received. A few copies are kept for sale at this office.

Blind Harry has gone Aloft.

Henry Franklin, the Blind Sailor, who most of your readers knew, or have seen selling cigars from the steps of public buildings in this City, (led and guided by his faithful dog Jack, who, with the most devoted attachment to his master's interest, caught or picked up the coppers or the silver which the curious or the charitable have thrown to him for his master's dependent family,) died on Sunday evening at half-past nine o'clock, of the disease with which he has been afflicted for years past, aneurism of the heart. His death was peaceful and happy; his faith firm and unflinching. He remarked to the writer but a few hours previous to his death, "I am waiting to go; I am all right; my anchor is in the right place; it holds good." As the writer bade him farewell he said, "I shall be gone before you return; but I will see you on the other side. Once I was blind, but now I see."
[N. Y. Tribune, 22d.]

SPIRIT POSSESSION.

MR. EDITOR: Will you please publish the following Scripture views on the subject of Spirit possession.

At present, when the Christian world seem to be turning to the Sadducean doctrines, the evidences which the Bible presents on the subject of spirit influence should be held up to prevent Christians from turning skeptics on a vital doctrine evolved from Scriptural testimony, in corroboration of more recent manifestations. We will present a few instances where spirits are said to have entered within the human organization, and in various ways controlled the physical system. Ezekiel iii, 24: "Then the spirit entered into me, and set me upon my feet, and spake with me," &c.

Here is evidently a case of spirit possession, if the words of Ezekiel are credited. Here are three manifestations of spirit power: 1. "The spirit entered into" the Prophet; 2. Physical force was used, for the spirit "set him upon his feet"; 3. The Prophet's organs of speech were controlled, for the spirit "spoke with" him.

See, also, Ezekiel xi, 24: The Spiritual demonstrations witnessed on the day of Pentecost, when the Apostles "spoke with other tongues, as the spirit gave them utterance," appears to be an illustration of the fact that spirits do control the mental and physical action of those who are controllable by this agency. Although the spirit agency or power that controlled the disciples in this instance is attributed to the Almighty, yet this is not certain, for the following reasons: 1. A number of different languages were used on the occasion, and it would be difficult to prove that the Infinite Spirit ever speaks directly through human agency; such an assumption would sound something similar to the dogmatical claims of popery. See, also, the whole of I. Corinthians, xiv. Again, John, in Revelation, says, "I was in the spirit," &c. If he was in the spirit, the spirit must have been in him also. Now refer to the last chapter of Revelation, and you will observe that John's revelations came through "one of his brethren the prophets," although it is frequently said that his communications were from the spirit.—Vide Rev. i, 1.

There are several passages where it is said that certain persons were possessed with unclean and evil spirits, but reference was probably had in most instances to diseases that were termed "evil spirits," &c. From the testimony of the Scriptures, we learn that disembodied spirits frequently communed with those in the body, by entering within them, controlling their organs of speech, and manifesting their power by raising some mediums, and by changing their location.

2. There are no beings in the universe wholly "evil," while there are multitudes undeveloped who have passed away from the earth, who may influence mediums, and hence should be "tried" by proper tests. A medium possessed of a discriminating mind can easily tell by contact what are the developments of the spirit communicating when the spirit comes in rapport with the mind of the medium. This is done by the peculiar influence or "sphere" of every spirit. There can be no deception here; the radiant influence of developed love and wisdom will always produce happy feelings and good effects, while an undeveloped spirit will be repulsive to a cultivated mind.

As there are many mediums now being developed throughout our country who are controlled in writing and speaking, we would simply add a few suggestions which may be received or rejected as may meet the perceptions of the reader.

1. It is manifestly the intention of spirits to develop mediums in a variety of ways, according to the peculiar fitness of particular persons for certain modes of action.

2. One method of developing human agency as means of spirit influence to regenerate our world, is undoubtedly by spirit possession. Thus we have writing, speaking, and healing mediums, &c., who are controlled by the spirit, both mentally and physically, for the time being.

3. Violent physical gyrations are not necessarily evidences of the presence of undeveloped spirits—such manifestations being first necessary in order to gain control of the system for useful purposes.

4. Although spirit influence is promotive of health, when circumstances and conditions are favorable, yet no medium should be controlled by spirit agency, except occasionally. Each organization should work out its own individuality.

5. Spiritual influence, when agreeable, should not be resisted. Although in some minds there is an odium attached to mediums, yet it is only by those who are ignorant of the elevated purposes to be accomplished thereby.

6. The grand object of all manifestations being to reveal truth and develop our natures, all believers should unite practice with the sublime precepts we are daily receiving.

R. P. WILSON.

The Spiritualists hold a Conference on Tuesday evening of each week, in Bond-street, which is open to all who may choose to attend.

Reply to "Climax," and Others.

BY B. W. RICHMOND.

As I pass, "Climax" must not be forgotten. He and his friends think the TELEGRAPH might be better employed than to publish Dr. Richmond's letters. No nuisance should be allowed, in these days of clean hands. Can't you constitute yourself a committee and clean out the TELEGRAPH, and fit it up for the benefit of your particular friends? Others may wish to hear both sides—but you and your friends ought to decide the matter. My connection with the Discussion in the Telegraph has not been a forced one. I undertook the task at the instance of Mr. Greeley and other friends equally earnest and honest in their endeavors to find a solution to this great puzzle of the nineteenth century. That I have not wholly disappointed him would appear from his remarks in the Tribune.

"Climax," to show how my arguments refute themselves, instances the proposition on the law of gravitation, and asks if I have never "heard of imponderable substances which are not subject to the laws of gravitation"? No, sir; nor has anybody else ever heard of "substances" of that sort. Nor has anybody ever demonstrated that light or heat were material, or "substance," or matter. Light and heat are only demonstrated to be properties of matter. Newton's theory of light—"an emanation of matter" from the sun—is totally exploded. Electricity is regarded as an ether, filling all space, and light and heat a property of this, or some analogous fluid, brought out by its motion or undulations, produced by the sun. "Spirits hydrogen gas?" "Spirits bodies that occupy space as matter does?" How so much stupidity could be crammed into so small a space, is indeed a mystery. The movements of the balloon is the work of gravitation, and you can not make it anything else.

Your attempt to reason on the law of en rapport, is utterly contradictory. If my letters don't pay even a "hasty perusal," and are "palpably absurd," you pay yourself a poor compliment in attempting to refute them. The charge of "Deistic materialism" comes with a poor grace from men whose very footsteps are dogged by the cry of "Infidel" by all the churches of the land. My own estimate of your performance, Mr. "Climax," is that it is a concentrated trinity of impudence, stupidity and bigotry. In the days of Cotton Mather, you would have cleared the land of witches, as you would the Telegraph of my letters, and put it to a more "profitable" use no doubt.

I can but contrast the spirit of "Climax" with many others who have noticed my letters. Mrs. Whitman, and C., and others, have shown a generous toleration of differences, and I beg leave to add, in apology for severity, that from my first attempt to investigate or criticise the spirits, the most bitter and spiteful spirit has been shown toward me by mediums and spiritualists, with a few honorable exceptions. Anonymous letters have been sent me from mediums full of vinegar and depravity. One from a "pretty medium" in Rochester, and the way she cracks Mr. Brittan and myself over the head is amusing. I inclose it for the public. In future, the spirit who cloaks his spleen under false colors will fare still worse. The assassin stabs his enemy unseen—and Satan is said to have skulked into Paradise in stolen robes, milking his shine on everything lovely in the realms of light.

A few years since a young man, without name or wealth or power, arrayed himself alone in America as the defender of an unpopular ology. The clergy rushed upon him in an unbroken phalanx, crying "Atheism"—"Deism"—"Infidelity." "He attacks religion"—"Away with him!" The doctors followed suit. The whole yelping pack fell in upon his track and yelled in chorus. He slew and routed the whole grim army—alone—and has polarized his doctrines—and a few years since I heard Rev. Dr. Lathrop assert that Phrenology had done more to throw light on the science of mind, than any other theory ever broached. O. S. Fowler was that young man, and he has shown himself a brave and noble spirit.

I repeat these allusions, to remind you that this subject is not to be settled by opinions. I know where I have planted my feet. Stranger propositions than mine have turned out to be truths of high moment.

Even Dr. Ormsby, of California, seems to have been disturbed by my letters. My dear Doctor, you can truly thank the Lord that he has so wisely directed his spiritual forces as to "split a table" and save your soul. Be careful, Doctor, and not get the "almighty dollar" in the center and set your spirit to revolving eternally toward California. Milton says, you know, that gold was first found in h—ll.

DR. CORY'S CORRECTION.

My friend Dr. Cory has my thanks for his correction: Mr. Carter's location is Pittsfield, Ill. How I lost the "track" I can only conjecture: 1. A spirit pushed me off; 2. Mother Martin's puppies got between me and the name; 3. The Devil instigated it to bring friend Carter into disrepute. It is a mystery, and must be spirits, puppies, or the Devil, according to the current way of reasoning.

My recollections are, that I had been reading Dr. Cory's letter to Mr. Orton, and the idea occurred to my mind that Mr. Carter and Dr. Cory were neighbors, and "Waukegan" grew out of the combination. I actually recurred to Mr. C.'s letter, and it read K. instead of P.

Why did you not spare that "dense forest of oak trees." Oak trees are always sincere—their brave old arms, how they bathe them in the rushing storm! "Woodman spare that tree" came rushing over my spirit when I read the little note. Those giant oaks! I would slay my father, as soon as I would slay one of them! They have not wronged us, or led to us—let them live to drink the spirit of the earth, and refresh their leaves in the warm dews of heaven. Their shade may shelter the grass that waves over our graves when the earth has no friend to water the sod where our bodies may sleep.

B. W. RICHMOND.

Spiritual Convention.

BOSTON, March 17, 1853.

BRO. BRITAN: In behalf of the General State Committee I am requested to call the attention of the friends of New-York, that the next "Quarterly Meeting" will be held at Springfield, on Wednesday and Thursday, the sixth and seventh days of the coming April. All those interested in the cause of Truth are invited to attend. C. H. WHITE.

EXPERIMENTS AND EXPERIENCES.

EPITAPHE N.

Hallucinated Mediums.

To H. H. HALL, Esq., N. Y. City:

BRO. HALL: I lay it down as an axiom, that—Crazy heads makes crazy work of anything; and this remark will as well apply to the subject of Spiritual intercourse as to everything else with which poor, fallible human nature can tamper; for be it known to you and all, friend Hall, that I do not believe all the cases of insanity which have occurred among those who have given attention to the Manifestations, to have arisen from Spiritual influence, as such, but rather from an irregular condition of the nervous system, connected, unquestionably, in many cases, with a want of moral balance in the mind, a kind of mental earnestness, or a blind faith and zeal which fires brain and muscles headlong without reference to principles or results, in some cases, also arising from outside influences, which were reprehensible. Indeed, I claim that these causes operate powerfully even in those instances in which insanity is evidently associated with the influence of spirits, and so well satisfied am I on this point, that I am willing to assert it as a fundamental truth, that, in every case of insanity associated with spiritual movements there has been some deficiency or derangement in the mental or nervous organization of the subject, or, in the conditions surrounding him.

I have just previously alluded to that kind of mental earnestness, or blind faith or zeal which fires the brain and rushes headlong without reference to principles or results; and I want to ask you if this has not been the great fault with many, not to say most of those who have interested themselves in spiritual matters. The great cry has been Facts! facts! give us facts. In the introductory to these letters I hinted that I should speak for principles as well as facts, esteeming them quite as important. If possible they are more so, for it is through a close attention to the principles of the thing that we are enabled to obtain such facts as are the most convincing and beautiful; at least such has been the result to me; while by this constant and exclusive hankering after facts, as such, the principles are not kept in view as they should be, or are lost sight of altogether, and the results is confusion of ideas, prostration of the nervous forces and alienation of mind. Why, wherever I have found people interested in this subject, I see them rushing into it with scarcely that degree of forethought and consideration which would characterize geese and turkeys, if they had human heads. This one wants to have the table fly up to the ceiling—that one desires to see the chair or settee, it may be the bureau, play at leap-frog with the window-sill—another wishes to witness a regular hurrah-boys scrape of the spirits with the medium, and so on; all without any reference to, or scarcely thought of, Christian propriety, consistency or reverence, and without any due regard to the condition or welfare of the medium. Even where outward propriety, &c., have been observed, the medium has not been sufficiently circumspect himself, or his friends have not been sufficiently considerate for him. I remember once of calling at a place in Worcester County, Mass., where there was a young lady who was subject to a nervous cough which almost choked and racked her to pieces every time it seized her. They told me she was a clairvoyant. The thought at once entered my mind that with her nervous disorder it might be dangerous for her to enter that condition, any unusual circumstance agitating her being liable to throw her into convulsions. I went to see her, and in order to judge better, allowed her to enter the spiritual condition, being pretty sure that I could control any difficulty that might arise. Before she had gone far she began to cough and writhe, and appeared in imminent danger of strangulation. I brought her out by dashing a glass of cold water in her face, and advised her friends never to allow her to sit as a medium again, at least, till her nervous health was better. One important condition to which I always look in a medium, is that the feet be usually warm and the head cool. It indicates that the vital circulation is free and unimpaired.

You, yourself, have recently had an opportunity of judging of the tendency and effects of that miserable, blind recklessness or inconsiderateness of which I have been speaking. I refer to the case of the late suicide in your city, (name of the person I do not recollect.) Here was an individual, naturally excitable, without that balance wheel of discriminating judgment which is necessary to the discreet use of the mental and physical forces, and constitutionally liable to insanity—where, I say, was such an individual carried away with the idea of becoming a medium, without pausing to consider his fitness or unfitness for it—without consulting the condition of his mind and system—yes, and there were other media and believers in spiritual intercourse giving him directions how to sit &c., without one thought or word as to his mental temperament or physical state. Such detestable inconsiderateness is far more reprehensible than it is spiritual; and in such a case as this, there is little difficulty in deciding that ignorance and imbecility had full as much to do with the sad results as spirits had.

The allusion to this case has brought to my remembrance another instance of similar, but more ludicrous character, which recently came under my observation. As we were about opening the "Beacon Light Circle," not many weeks ago, word was sent us that a gentleman from an adjoining State would like to be present. Supposing, from what was said, that he might be rationally interested in our work, we gave consent for him to enter. While we were singing, he came in—a tall man with a tall wife, accompanied by the neighbor who had requested for him the privilege. All this was more than was bargained for; however, we sung on, and in the last hymn, first verse, a voice rose on the "circumambient air," as a poet would say, a voice which was the most curious mixture of a trill, shake, quiver, shiver and roar, which I ever heard, and which seemed half-way to freeze the blood. I just quietly looked that way, and the voice ceased; the hymn went on in the usual mild and melodious style; the manifestations went on as usual and I had about dismissed our new comer from my mind as an over-zealous, wide awake man, who needed a little taming. But at the close of the circle, a sort of Methodist groaning intermixed with sobs and an occasional shudder, with a sound as of shaking elbows, a quaking chair, shuffling feet, and a long-drawn sigh and

heaving breath, was heard in that same corner. It came from our unknown friend, and my first impression was that he might be subject to fits. I stepped gently up to him, laid my hand upon his head, and remarked to him that it was hot. "O," his head was "well enough." It was in the hands of an Infinite Protector? I remarked again that not having had the pleasure of an introduction, I should like to know his name. The reply was—"I am God Almighty." I informed him that I was not particular about the company name, but should like his own individual cognomen. Finding, however, that he would own to nothing less than Deity, I told the friends assembled that they had better retire quietly from the august presence, when he announced that he should probably lecture the next day, somewhere, and left the house. I called to see him the next morning, and found him blowing like a porpoise, and graciously inclined to maintain his supreme dignity with his eyes shut. I soon calmed him down with a plain straightforward talk, and though he would not deign to shake hands with me on parting, and asserted afterward that "God was in town and would speak before he left," he nevertheless departed early on the following day; and we have not heard of his great I-am-ship since.

It would be folly to decide from a case like the above, that spirits induced the insanity. The fact is, the man, with an excitable temperament and a mind more given to moonshine than solid reflection, had, among the Methodists, become so indoctrinated into the idea that excitement is an essential element to religious life and human progress, and that groanings, sighings and heart-breaking breathings are the indispensable adjuncts to moral and religious influence. Then getting wild among the Millerites and disappointed in the calculations of their great expounder, he had worked his way into perfectionism with its indulgent licentiousness, till taking up the notion that the Lord might be about to make his appearance spiritually, in connection with the prevailing manifestations, he luxuriated over the idea, raked up the smouldering embers of old fashioned rant and fanaticism, inflated himself with the idea that the "Second Advent" had occurred in his own person—that God was identically and personally in him as it is contended by some that he was in Christ originally, and thus flinging his brain into a congestive state, he had started out to convert Spiritualists and other Ists. Alas, poor man, his experience only shows us that excitable and spasmodic revivalism in any sphere, or in any relationship is the prolific cause of sad results.

But I have remarked that in some instances the spiritual influx, in connection with certain causes in the system of the medium, or around him, tends to induce derangement. Some illustrations to this effect I will present, and then close.

More than a year ago while I was lecturing in Barre, Mass., a case of insanity came under my observation and charge, in this wise: There were three sisters, all more or less mediums. One was accustomed to hold a violinello and bow, (she knowing nothing of the instrument) that what purported to be the spirit of her mother might perform through her, there being certain airs which the said mother could perform very well when living. The second sister was a writing medium to a certain extent. The third sister, who lived some distance off, had a husband who was skeptical. He was accustomed to meet at the house of the other sisters and ridicule the matter heartily—ungenerously. At last, on one occasion, it was written out through the hand of the second sister, that if he would take the violinello in one hand and the bow in the other, the spirits would convince him. He did so. The bow was drawn down to the strings and across them, when suddenly, by the same invisible force, the bow was hurled from his grasp, the instrument thrown nearly across the room, and he, himself prostrated. His skepticism was battered to pieces; he rose much excited, and all the mediums ditto. He went home and kept his wife writing (she was a partial medium, also,) all the time for awhile, then suddenly returning to the house of the two sisters, he told the husband of the first mentioned that he must go with him immediately to New-York, as it had been written out through his wife that a cousin (or some relation) was sick of the colic, in such a street and such a number, and he would die without their seeing him if they did not go right on. The other gentleman had heard me explain the principles of the manifestations, and objected, not considering the conditions reliable. But at last they started; arrived at New-York, wandered round the city till 4 o'clock in the morning, neither found their friend dead or alive; and returned home crest-fallen to be sure. In the meantime, the second sister must get up in the middle of the night, and take a jaunt some miles to see the third sister, wife of the first mentioned man. They sought spiritual communications to ascertain how the two gentlemen were progressing; both returned back to the house of the former; had pretty high carryings on, for ladies; and when the gentlemen returned, they found the second sister raving in the fever of insanity, while the two other sisters were not much better off, and the gentleman from whose hands the violinello and bow were thrown was in almost the same condition. I happened in the next day, and by a process which I may see fit to explain in some subsequent letter, or, through some other avenue, I shortly relieved the two ladies who were least affected; and, by the same process with some medical applications, brought out the remaining sister, in the course of a few days, although the physicians pronounced it a case of confirmed insanity. The gentleman was stubborn, went home and shut himself up, and I believe did not get to be himself again for some time afterward.

The above seems to be clearly a case in which derangement was induced by the spirit influx, connected with possession. The nervous system of the lady most insane was by no means regular. Other cases I am acquainted with, but have space for no more in this letter. One point, however, in the above case, reminds me of the harm a virulent or exacting skepticism or opposition will do the medium; by exciting him (or her) and reacting on the spirit, (spirits of possession are more or less influenced by the human sphere with which they are in contact,) this hostility directly induces the worst results. The gentleman above mentioned may thank his own carping unbelief for all the evils which were endured by himself and others in the case cited; and I trust that those who are intending to put an end to these effects by opposition, will be very sure that they do not create more insanity than they cure. Observation ought to show us all—consideration and examination will show us that worldly impulses and impure and

ill-regulated feelings are the real difficulties with which we have to contend; and that to understand an association with heaven or the Spirit-land, while yet in bondage to these feelings and impulses, or to undertake to overthrow the work of spirit intercourse, in the temper which they excite, will by no means deliver us from the consequences which they entail upon us.

In this letter I have indulged myself in stronger expressions than I usually adopt, for the simple reason that when I mount my high horse it is generally in order that I may ride rough shod over absurd folly and fool-hardiness. The point which I had in hand at this time, seemed to demand this course; and, if any of my remarks have hurt anybody's feelings, I hope they will not find fault with me but attribute it all the said "high horse," whose hoofs are exceedingly hard, and strike fire from every flint and pebble which they encounter in his fierce and warlike onset.

My next subject will have a connection with this, and will embrace an exposition of what you please to term "infernal spirits." On this subject I shall touch a music chord which will cheer away some of your doubts and fears. Yours cordially, D. J. MANDELL.

Athol, Mass.

An Appeal to My Children.

Communicated by a spirit-mother through Miss R. Filler, Medium.

Since you are all familiar with the joys imparted through parental responsibilities, I will inquire, Are not your present desires in behalf of the welfare of your own offspring? When your hearts are made joyful by this hallowed association, would not the reflection that such interests must soon terminate detract from your present happiness? You are all aware of the brief period of mortal existence. Then what manna has your anticipations to subsist upon, save the future life? Your hearts may respond to such reflections, yet human nature being ever frail, might weary of the present sojourn did early separation occur from those in whom are treasured your very life element, or stimulus.

Again, allowing their mortal existence protracted, you may suddenly experience the transition, and enter an untried home. Now I desire to ask, What philosophy presents itself in the idea that your watchfulness must be removed from those loved ones entrusted to your care and instruction? Paternity was the highest gift of the Heavenly Father, to His earthly children, therein endearing them with His unspeakable incentive to action; yet, could we consider it a blessing if the interest could thus abruptly terminate?

Mind revolts at the idea of God's watchfulness ever being removed. Then could we imagine the earthly parent a faithful steward when they ceased to imitate His glorious example? The objection is now presented that the "mother may forget her sucking child," while God never neglects. I will remark, that was applicable to the physical wants, while the earthly parent being divested of his mortal tenement inherits a Godlike character, varying only from His in elevation. The love a mother bears for her earthly offspring is perfected and purified by a transition from earth, in the same ratio that spiritual joys exceed mortal anxieties. Now you acknowledge the pleasure you could derive from social converse with your released kindred, yet doubt our ability to thus familiarly approach you. Do you not daily appeal to your Heavenly Parent for aid in your varied pursuits—eventually winning you to realms of unending glory? Then do you fancy us farther removed from your presence than the Infinite one? You at once remark, "We can never attain to His spiritual elevation." Then acknowledge us more nearly allied to earth than the Father. I will ask, what prohibits our manifesting our love in the manner you so ardently desire Him to portray His goodness?

I will here frankly assure you, in affectionate truthfulness, that the world, with its corrupting opinions, withholds you from investigating the most important subject that humanity can dwell upon.

I desire you not to forego temporal pursuits and pleasures, yet suffer yourselves to dwell in the atmosphere of one continued affection, thereby leaving the family circle so happily organized on earth, unbroken even though some members are removed from your visible presence.

Ponder these truths, as emanating from your own mothers feelings; and allow me to participate in your joys, and assuage your sorrows.

Yours, with the Love of a Spiritual Mother, MARY ANN KELLOGG.

AUBURN, N. Y.

A Young Clairvoyant.

A Mr. Jackson, of Ohio City, came into our office yesterday with his little daughter, a fine, rosy girl about seven years of age. It surprised us to learn that so young a person should be a clairvoyant. Mr. Jackson states that she has possessed such powers of vision for about seven weeks—that she received intimations one evening from the Spirit-world that she would be magnetized and receive the gift next day. Such accordingly was the case. She also became a medium, produced the rappings, and has frequent intercourse with the spirits of the departed inhabiting other spheres. In the experiments performed in our office, the most doubting skeptic admitted that there was no collusion, and that her mortal vision was completely obstructed. A kid glove, filled with cotton, was placed upon each eye, a bandage applied over them, and securely tied around her head. A Spanish quarter of a dollar was then thrown upon the table and she was requested to tell the date. She took it up, and instantly read—"1790." A bank bill was next presented, and she read it off promptly, "That's one dollar, State Bank of Ohio." On one bill a steamboat and sail vessel were engraved in the vignette so minutely as to be just discernible by the naked eye. She described them exactly. In fact, anything that was placed before her was read or described just as correctly as if she were examining it with the natural eye. She has the power of putting herself into the clairvoyant state, as also of throwing it off. Another singular experiment is this—a row of cents are laid on the table, under one of which is secretly placed a three cent coin. She will instantly designate the cent under which the piece lies, appearing to possess the power to see through the copper.

It is certainly a most remarkable case, and presents some new and singular phenomena. Those who are disposed to skepticism may draw their own conclusions, but we believe that the powers and influence of the human mind are but dimly known, and that these and other facts will rear up an entirely new and more simple philosophy. The old doctrines do not account for these things, and man will have an explanation. Hence such developments will tend to overthrow many of the old theories of the mental organization, and introduce a new philosophy—Cleveland Plaindealer.

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