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

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Volume I.

WYOMING CONFERENCE ON LIBERTY OF CONSCIENCE AGAIN.

MESSRS. PARTRIDGE & BRITTAN :

your issue of the 20th of November last, has Dr. Peck's misstatements and groundless accu- ion on that subject, he says, "All this-revela- sages of glorified beings, coming laden with ce- verified them transpired, which events, however, called forth a somewhat spicy reply from sations. Rev. George Peck, D. D., which was published 20th of February, ult. This reply entirely distorts-I hope from misapprehension and not demit.

ings, though I shall regret the necessity, if it an argument in my "defense," which Dr. Peck own mouths, unnessary absence from class meet- the book." These I must recant, when I knew should occur. There are some things connect- personally, in a conversation I had with him on ing to listen to the details of ordinary christian and could then, and can now, prove that every ed with the case I should be glad to forget. I that very subject, and everywhere and to every experience, is a sin against God, according to one of those prophetic communications were My letter on the above subject, published in will now confine my remarks to the subject of body, to whom I have ever expressed an opin- the scriptures, while to resist the proffered mes- given, and written down, before the events which

As stated in my former letter, and Dr. Peek but plainly contradictory to the Bible-Mr. to avoid instituting "new conditions of salva- in my "obnoxious" "Defense." These facts in the Christian Advocate and Journal of the does not contradict the statement, nothing was Harvey considers perfectly consistent with the tion unknown to the scriptures "! This "error" I must publicly retract, and thereby falsely say alleged against my moral character or ministe- doctrines and usages of the church." Noble I was accordingly required "publicly to re- to the public, that I had told falsehoods in tellrial fidelity and competency. All I had done specimen of moral honesty this ! ! sign-that letter, and in addition, lays against which was deemed objectionable, was to publish Another blunder which Dr. Peck perpetrated, upon me publicly to say what would have been There were at least fifteen out and out lies me, in a variety of forms, the grave charge of my views, with their reasons, on the subject of respects my statement that I had been "ex- a double falsehood : First, that I did not be- which the Wyoming Conference required me falsehood. I immediately addressed an answer Spiritual Manifestations. Many were unable pelled from the ministry, because I would not lieve that true which I did believe, viz., that publicly to utter, in order to win their consent to it, to the Editor of that paper, Rev. G. E. to see any just reason in the simple exercise of say I did not believe that true which I dud be- Spiritual manifestations were a reality; for, if that I should longer continue a member of that Bond, D. D., correcting Dr. Peck's misstate- the rights of an American citizen, for the pro- lieve," &c. "Now," says Dr. Peck, "he was it were right to resist a spirit, it must be be- body of ministers! I know that in complying ments in the use of as respectful terms as I ceedings of the Conference, especially, as it was not disfranchised because he would not say he cause it is not a good spirit, i. e., from Heaven, with their demand, I should have lied only by knew how to employ, but it was refused admis- known to every one who had read my pamphlet, did not believe anything whatever to be true." as not a man of that body will dare deny; and, construction; but constructive lying is, in my sion. I did suppose that an editor of a Christian that so far from assailing any doctrine or usage And yet, this same Dr. Peck appends to his second, that I believed that true which I did opinion, and I believe in God's, real lying, notadvocate, however opposed he might be to Spir- of the church, I had not in the entire work article a report of a committee, of whom he was not believe, viz., that those communications withstanding. Had the Conference walked itual Manifestations, would, nevertheless, be un- made even an allusion to them. How, I know one, passed by the Wyoming Conference, charg- were either forgeries, or from the devil-and right up to the question, with manly step, and willing to have the name of a member of his not, but it was not long before other reasons ing upon my pamphlet for advocating the reality yet I must be held up as a public liar for say- said, "No man can be suffered within our saown communion, or indeed of any one, stand were out before the public mind, and repre- of Spiritual Manifestations, what he is pleased ing only half of this ! before the thousands of his readers clothed with sented as the real cause of my expulsion from to call, "four radical heresies;" viz: Necro- The Conference could not stop even here; manifestations," and put me out of their synasuch infamy as Dr. Peck charges against me, the ministry. I learned also, to my regret and mancy, New Condition of Salvation, Insuffi- but still further, charged my book because it gogue, instead of putting forth such a studied when he had the means of knowing that the mortification, that some of the members of that ciency of Gospel instrumentalities for the Con- advocated the necessity of more extended and effort to mystify and befog themselves and the charge was groundless, and would unhesitatingly Conference, who knew that these reasons were version of the World, and New Revelations ; efficient instrumentalities for propagating the public, they would be entitled to some respect. publish a correction of such injustice. But I wholly false, were giving countenance to them. and which concludes with a resolution that re- gospel, in order to achieve its ultimate and final For an honest utterance of honest convictions is was mistaken. The charge is there, and how- I felt called upon to contradict them. And in quired me, "publicly to retract" these allega- triumphs-the world's conversion-a truth always to be admired. But this cry with one ever false, there it must stand; and if the read- doing this, chose the mildest course I could; tions. To retract, is "to take back, unsay, which admits of no doubt, and has been ex- breath, it is necromancy, and denying it with ers of this Christian (?) Advocate ever learn did not mention the reports specifically, but disavow," according to Webster. Of course, to pressed hundreds and thousands of times by the another, as they did in my case-convicting me that it is false it must be in some other way simply in general terms styled them-"strange retract my publication on the ground of the most eminent divines of the age-and expressed of horrid crimes, and still endorsing my moral than through the paper which thundered it stories," and presented statements which would above allegations, would involve a concession my conviction that these manifestations were and christian character-hurling me out of forth. These strange things are all well. It show their falsity, without seeming to impeach that these allegations were just. One is, that intended to meet that necessity-with "teach- Conference because I had written out my opinwill not require a long space for the inquiring the moral character of any one. This I did not to advocate the reality of Spiritual Manifesta- ing the inadequacy of gospel instrumentalities ions, and passing the character of Rev. Charles public to learn how much respect is due to the wish to do. I chose rather to leave the authors tions, is to "teach and sanction the unchris- for the conversion of the world," when it was Perkins, because he had only orally proclaimed statement of such papers, though claiming, as of these misrepresentations to the retribution of tian (?) practice of necromancy." This I must expressly declared as my opinion in that very the same views, and that of V. M. Coryell, bethey do, to be conducted in the spirit of that their own consciences and their God. I will concede and retract, or leave the Methodist book, that these manifestations were gospel in- cause he said he thought his little medium religion which emphatically enjoins the duty now mention those reports : One was, " that I ministry. I doubt whether a member of that strumentalities given for that very end. This daughter was possessed of the devil, or what upon all, "not to bear false witness against our was clamorous and enthusiastic in the defense, Conference, or a man within its bounds, is af- I was required publicly to retract, and thereby amounted to the same thing; for he said to me neighbor." A cause which needs such means and offensively obtrusive of my views on Spirit- flicted with such an amount of intellectual stu- say, First, that no necessity existed for any and others, that his daughter was a medium ; of defense is not likely to endure long. And ualism, and that for this I was expelled from pidity as not to see at a glance, that to concede accession to the means of cooking and applying and, to the Conference, that he thought it all of though I am charged by Dr. Peck with very the seminary and the ministry." This every this charge, that Spiritual Manifestations are the truth of the gospel; Second, that Spiritual the devil; this pitiable inconsistency is deservmarked "infidel tendencies," for offering any- member of that conference knew was false. necromancy, would require a concession : First, manifestations were not a reality, or, at least, ing of what it will receive, respect, only from thing for your sheet, because, as he says, your Another was, "that I had changed my views of That no good, glorified spirit was concerned in were not from Heaven. And here, again, I fawning sycophants. ner of free thought and free discussion, and did against me." Another report was, "that I had to do with these Manifestations, but they re- whatever to be true "! against me for writing anything for such a pa- dicted them, instead of giving them countenance, known to the laws of the Old Testament, and counts : brave the danger of such respectful treatment, and to show "that my work was not deemed I did believe true "! But the Conference could I fully believed just the reverse.

NEW-YORK, SATURDAY, APRIL 23, 1858. hereafter publish the history of those proceed- trary avowal, an avowal, too, made the basis of hear God's messages (?) as delivered by their Fourth, "Phrophesies scattered all through

tions made by spirits not only above and beyond, lestial tidings to earth, is unnecessary in order did transpire precisely as predicted, and related tract." Here again, the requisition was laid ing the truth !

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cred ranks who believes or advocates Spiritual

paper " contains the rankest and most unblush- theology, and, taking advantage of my position making them ; second, That to practice or ad- must falsify my convictions, in two respects, It will neither surprise you, gentlemen, nor ing infidelity," for the reason, I suppose, that as a Methodist preacher, had assailed Method- vocate them is a high moral crime. The Con- and say I did not believe what I did believe, the reader, after the above expositions of the you have not dressed your paper in the straight ism !" My statement in my former letter was ference, therefore, not only required me to say and that I did believe what I did not. And structure of Dr. Peck's mind, to learn, that it jacket of sectarianism, and tight-laced it with intended to meet this gross falsehoood, which I did not believe that true which I did believe, yet Dr. Peck informs the public that I "was ranks with that class of which I have often pharisaic bigotry, but have spread out the ban- was, that " such a charge was not even alleged viz., that no spirit from Heaven had anything not required to say I did not believe anything heard but seldom seen, to which if you crack a joke, you must present also the explanation or actually admit a discussion on the subject of the become an apostate and crazy." The testimony quired, in addition, that I should publicly say, And even these six falsehoods were not it will not be understood. I called that bull of rank which Christ holds in the universe of being, of the preachers, and the conduct of my Pre- I believed that true which I did not believe enough to lay on my conscience, superadded to expulsion an "ecclesiastical popgun." Dr. one disputant advocating the humanitarian, and siding Elder, were adduced to explode this. true, viz., that Spiritual manifestations are ne- an acknowledgment that I, and hundreds of Peck thinks I meant the Conference, and forthanother the orthodox hypothesis respecting him, Another was, "that I had lost the respect of cromancy; and thus steep my soul in the guilt others, deserved death for daring, as Daniel did with decides that I was not, while in it, the barand which incidentally drew in the gestion of the people," &c. I referred to the fact of the of a double falsehood ; and still further, to pro- at Hiddekel, Christ on Tabor, and John on rel, nor wad, nor piston ; but a " little volume the extent of the reliableness of the Bible, as a petition of the people of my previous charge, claim publicly that I believed some of the most Patmos, to fit me for the work of a gospel min- of pent up air," "put into that little hole by a revelation to man, and did not choke Dr. Cory for my return to them, to show that this was devout Christians and purest characters within ister. I must go still further, and add to this hydraulic press." Air put into a little hole by down when he, consistently enough with his so- false. All these reports every member of that the circle of my acquaintance, little boys and catalogue of falsehoods several others, under a hydraulic press ! Wonderfully scientific ! All cinian views, questioned the absolute inspiration Conference knew were utterly false ; and had girls-eight and ten years of age-had been, the head of "obnoxious," "new revelations." I meant by the above expression was, that I of the Bible; though the above charge was laid they evinced the magnanimity to have contra- and were, practicing one of the highest crimes Under this head the Conference made four esteemed their bull of expulsion as harmless as a popgun, and cared nothing about it. Perper, and moreover, in a style quite complimen- my former letter would never have been writ- that I had been a particeps criminis in a system First, "That other worlds than ours were in- haps I had better have so expressed it, and tary both to you and me, Dr. Peck's readers ten. This charge will not lie against all the of Heaven-daring crime, for which they and I, habited." This I must retract, and thereby leaving the idea, I have no objection to retract are informed that I have "fallen in with a batch members of that body. There are some noble in justice, ought to suffer death by stoning. And say, first, that the fact was heretical, a strange the word, for I wish to treat all with respect, of infidels," meaning, I suppose the conductors spirits among them. Dr. Peck considers all yet, these same divines hold me up to the pub- delusion; second, that it was false, and third, while still I feel no regrets, and esteem it no and supporters of your paper, and though I may these statements as arguments intended to lie as a public liar, because I have said, "I was that no good spirit, at least, ever communicated disgrace to have escaped from an association expect similar compliments for this, yet I will "shield me from the censure of Conference," required to say I did not believe that true which it. Each of which would have been false, for where opinion is esteemed a crime, when not in accordance with a majority, and conscience a (for you know that flattery is always dangerous heretical?" We wonder such intellectual bril- not stop there. It was not enough to require Second, "That sin had entered some other slave, or, at best, a plaything, and mawk object C. H. HARVEY. represents me,) and offer you another produc- tions. Neither is it any marvel that this same hold a connection with them in the gospel min- cant, and thereby say, first, the matter of it KINGSTON, April 7, 1853. Spiritualism Among the Yezidees. An Eastern traveler, writing to the N. Y. Tribune known as the Yezidees, or "devil worshipers," says,

Dr. Peck advertises his readers that the pro- for which he supposes they were made, that mon felon tremble, but they must in addition other falsehoods. fessed object of my former letter was to "give none, unless he were the very embodiment and require me to say, that a communication from Third, "That it had no where been atoned a history of the whole action of the ministers of personification of stupidity, would ever dream spirits to the effect that resistance offered to for but here." This I was required to recant, "I noticed a great number of small conical structures, the Wyoming Conference in my case." This is of making them for that purpose, no marvel, I their wishes to communicate to their friends on and thereby say the same things as above, with said to mark the places where their Sheikhshave had not true. I intended no such thing. Dr. Peck say, that such a mind should commit other blun- earth, by a chosen medium, is sin against God, the addition, that sin had actually been atoned well knew that the Conference documents, ne- ders equally evidencing a defect of-some kind. is " teaching a new condition of salvation un- for in other worlds and that, too, with the same cessary to execute such a purpose, if I had Dr. Peck has done this. One of these blunders known to the scripture "! when these same breath with which I declared that sin had not cherished it, were not in my possession. I may is as follows. In the face and eyes of a con- divines consider even an unnecessary neglect to entered other worlds !

to a man of a doglike disposition, as Dr. Peck liancy is arrayed against Spiritual Manifesta- me, as a condition upon which I should longer than our world." This I was required to re- for grave divines. tion, which, I hope, you will be disposed to ad- D. D. who can distort and misrepresent state- istry, to stand forth before the public, covered was heretical; second, was false; third, that ments, so obviously irrelevant to the purpose with an amount of guilt that would make a com- no good spirit had communicated it-three

an account of a visit to that singular Asiatic tribe interviews with angels. I afterward saw the ' man in black ' who holds direct communication betwen Sheikh Nasir, the religious head of the Yezidees, and his Sa-tanic Majesty. The doctrine of Spirit-rappings is not so new as some of you Americans suppose."

S. B. BRITTAN, EDITOR. "Let every man he fully personaled in his own mind." NEW-YORK, SATURDAY, APRIL 23. All serve Family and which and manual ; and wrong

WILL BE APPENDE

MODERN INFIDELITY.

The term infidelity, has grown indefinite and false and malicious. meaningless in its general application when applied to matters of religious opinion. Each particular idea or opinion is infidel to its oppovisitations of spirits and angels, recorded in the " The cause is progressing here, despite the Bible, and very few, in the communities and orthodox to reject the doctrine of Spiritual in- by the signs and wonders that will follow." tercourse. It is not among the scoffers at all religion that this form of infidelity is most prevalent ; but strange to say, it has taken hold of stalks abroad under the guise of a Spiritual religion. Spiritual intercourse is declared an impossibility by the preacher who claims to speak by the influence of " the spirit." Modern miracles are pointed at as a fraud and deception, by preachers who pretend to believe in a book which contains the most wonderful accounts of miracles and spiritual influences, recorded of ancient times. To realize the extent of the prevalence of this infidelity, it is only necessary to hear the sermons and read the pamphlets, put forth by grave divines, on the subject of Spiritual Manifestations.

We have just one consolation when contemplating this alarming spread of infidelity. It is this: The converts to a belief in the Spiritual facts recorded in the Bible, from among those who formerly rejected them, more than outnumber the influx of infidel and anti-Scriptural ideas into the church. The proofs of Spiritual intercourse in our own age and time, have satisfied thousands of minds that the stories recorded in the Old and New Testaments are but a record of fasts. If we read the account of Saul's visit to the woman of Endor, (a clairvoyant,) and his interview with Samuel, we can credit the account, for we know that in this day such transactions are of frequent occurrence. If we read Job's account of a "spirit passing before my (his) face," we see nothing but what is of daily occurrence among us. If we are told of the hand-writing on the walls of Belshazzar's palace, it is not deemed incredible, for many living witnesses can testify that they have seen the same things. If the account of prison doors being opened to let free the captive saints, is read to us, we know that it is not impossible, for we have abundant testimony to the unlocking of doors by invisible hands in our own time. If the power of spirits to move ponderable substances in former times is illustrated by the account of rolling the great stone from the mouth of the sepulcher of Jesus, we can credit the account from the exhibition of power in the pres-

in her life ; that she was never an enthusiast in sign the call referred to in the Postacript.]

SATAN LET LOOSE.

A friend at Fayettee, Miss., writes Mr. Parsite, and thus each opinion is infidel to all oth- tridge that Spiritualism is obtaining a strong ers which are not in harmony with it. For- hold in that region, and that several persons marly the word infidel was applied, quite ex- distinguished for their wealth, intelligence, and elusively, to those who rejected the miracles freedom of thought, are among the media for and wonderful accounts of the interference and the manifestations. Our correspondent says :

opposition it has to contend with. It is sweepcountries called Christian, had the courage or ing rapidly through the South, while the minisandacity to dispute or call in question the record ters stand upon the high places and warn the in these respects. Recently, however, this dock to beware, that Satan has been loosed kind of infidelity seems to have gained converts from his dungeon, for a little season, and that very rapidly. Indeed it is now considered quite the very dect are in danger of being deceived

A friend from down East, where it is lawful to ask questions, desires to know how Satan got the very altars of the houses of worship and out of his dangeon-whether by some device of his own or through the assistance of some other party ? If he has contrived to escape by his wits, in opposition to the wishes of pious ministers, and the elect are thus fatally exposed, is it not evident that there has been a want of vigilance on the part of those who have been entrusted with his keeping? If he has been released to the discomfort of the clergy, and ostensibly to deceive the saints, who is to be held responsible for the mischief he may commit? As the elect when unfaithful have always presumed they were tempted by this master adversary, our friend also wishes to know how Satan succeeded in getting at unfaithful believers, to tempt them, during the long period of his incarceration? We can only say, to our inquisitive friend, that his questions transcend authentic information respecting the movements at the Truth. of the personage referred to, except from the class of persons who have placed us under obligations for such information, in the present instance.

An Exploded Falsehood Revived.

ing a series of articles for the Baltimore Sun, the altar of intellectual and spiritual Freedom. to prove the Spiritual manifestations to be all a trick, and the rappings to be made by the toes ! He says that it is, however, a mystery that none but the mediums understand. The Professor has shrewdly taken this way to get the Sun to do a large amount of gratuitous advertising for sign a Call, soon to be issued, will greatly expehim under the pretense of communications on dite the preliminary arrangements by sending the subject of the rapping phenomena. He re- his name to either of the Committee. publishes the long ago exploded and contradicted statement of a Mrs. Culver, first given to the public by a somewhat notorious itinerant lecfirst time we have seen the old "deposition " used against Spiritualism since its very effectual

and 5th of June next, for the purpose of freely twenty-five cents. and fully canvassing the oniors, AUTHORITY

AND INFLUENCE OF THE JEWING AND CHRIST-IAN SCRIPTURES.

This invitation is not given to any particular lass of Philosophers, Theologians or Thinkers, but is in good faith, extended to all who feel an interest in the examination of the questions above stated. There are many who believe that a supernatural Revelation has been given to man ; many others who deny this, and a large number who are afflicted with perplexing doubts-trembling between the silent skepticism of their reason and the fear of absolute denial. In issuing a call for a Convention, we have in view the correction of error, by which party soever entertained, and the relief of those

embarrassing position. nearly completed and must be superceded by a we might " put out the light, and then put out the new dispensation ; some may believe that their light." The world would have nothing to do but to Bible, discarding much of the Old Testament, that the Courier, in commenting upon a proposed such diversity of opinion instead of prejudicing pings" thus summarily disposes of the subject : " No the interest and good results which ought to fact is clearer to the understanding of all men of comattend such a Convention, will rather tend to mon sense, who have taken the pains to bestow the increase its interest and enhance its value to the cause of Truth.

our ability to answer. We never receive any the best mode of exciting inquiry and of arriving

"He who has a Truth and keeps it, Keeps what not to him belongs ; But performs a selfish action, And his fellow mortal wrongs."

We invite, therefore, all who feel an interest

ANDREW JACKSON DAVIS, WILLIAM GREEN, JR.,

WILLIAM P. DONALDSON

vorable to this Convention, and is willing to ----

Mr. Beecher's Report.

A correspondent of the Boston Trumpet gives tions :

Rev. Charles Beecher, it appears, had sometime contradiction by well informed witnesses. There since been requested to prepare a paper upon this ence of thousands of living witnesses. If our is one difference in favor of Prof. Anderson ; tople, but on leaving home for Europe, he requested enthusiastic religious friends, forgetting for a he daims to be a professional mountebank, his brother, Thomas K. Beecher, to read what he had calmness was partially restored, he expressed his re-

SPIRITUAL TELEGRAPH. never been insane ; that she was not partien- TO THE FRIENDS OF FREE DISCUSSION. with much interest by both believers and skeplarly interested in the "rappings "; that she [We must cordially comply with the request to copy tics, will be issued in a few days, and we take had never heard them score than ten minutes the following Circular Letter-and the Editor will occasion to inform our readers, that we are will complete the first volume of the TELEabut making arrangements whereby we shall be GRAPH, and as we must finish the publication of anything ; that there is no medium in the neigh- The undersigned, the Corresponding Commit- enabled to supply all orders at the earliest mo- Dr. Richmond's letters in this volume, it may borhood where they live, and finally, the whole tee, selected by a large number of individuals ment, and on the most favorable terms to the be necessary to delay the issue of that number story was a base fabrication from beginning to milicitous for the advancement of the cause of purchaser. Our friends may send in their We have not yet (Wednesday 20th inst.,) reend, gotten up by those who fancy they can ad. Truth and Humanity, hereby invite all who are orders as soon as they please, and they shall be ceived his eleventh letter of the second series. vance their cause by such means. We have not friendly to free discussion, to attend a Conven- supplied in their order and as fast as possible. If our last number of the current volume should doubt but an examination into many of the re- tion to be held at Hartford, Conn., on Thurs- We anticipate a great sale of this interesting not reach our readers until some days after it ported cases of insanity would be found equally day, Friday, Saturday and Sunday, 2d, 3d, 4th document. The retail price will probably be is due they will be enabled to apprehend the

Blue Laws.

The people of Massachusetts are seriously discussing the subject of a proposed law to notice the article, on the third page of the first "suppress Spiritual rappings." We are a lit- number of the forthcoming volume, headed tle curious to see what means the wise legisla- "Important Proposition." tors of the Old Bay State would devise to suppress manifestations over which mortals have no control We may expect to see a proposition soon, to prevent rain during the time people. wish to go to church, or some other equally sensible proposition. We clip the following remarks touching the subject, from the Tribune of the 18th.

The Boston Courier used to have an organ of belief for some things, but somehow it is greatly changed. the stand between doubt and fear, from their It has become wholly insensible to every new impression. It don't believe in anything that antiquity has Some may have no doubt that the Jewish and not set its seal upon. It has no manner of notion of Some may have no doubt that the Jewish and Christian Scriptures have subserved an import-of every idea and every fact that has not long since ant end, and yet believe that their mission is been introduced into good society. If all were like it influence has been prejudicial in every respect, pull off its shoes and stockings and pull on its night and that they have been a curse rather than a blessing to mankind, others may believe them a sorry to see this relapse into utter fogyism-which is perfect record of the Divine will to man-good one ism at least which we heartily detest. We pray in the past and for all time to come ; and others you, brother Courier, to rouse you from your rockstill may deny the plenary inspiration of the ing chair and observe that the world really does and receiving most or all of the New. Still, law in Massachusetts for suppressing "spirit rapleast attention upon the proceedings of these 'rappers,' that they are composed of two classes of people, namely-imposters who cheat, and dupes who are Doubtless a free interchange of thought is cheated. This is a short-hand history of the whole concern." How can any man pretending to brains be caught talking in this manner ? Buch blind and wilful obstinacy is a more remarkable phenomenon than any we have heard of in the spirit rappings.

---SPIRITUALISM IN WASHINGTON, D. C.

A correspondent of the Cleveland Plaindealer, in this question, without distinction of sex, color, in a late number of that paper, gives quite a A man calling himself Professor Anderson, sect, or party, to come together, that we may graphic account of the interview of several of an itinerant professional juggler, has been writ- sit down like brethren in a communion before the dignataries at Washington, with the spirits, place further beyond their reach the objects during the late visit of the Misses Fox to that they should strive to attain. Those who are city. He says :

"A laughable development in spirit knocking was made in this city yesterday. Professor Henry, of the P. S .- Any person who internally feels fa- Smithsonian Institute, the most learned and scientific man in the nation, together with another Professor from the same Institute, just to gratify a morbid curiosity, secrecty called upon the Misses Fox, who are giving levees here, to hear the raps and laugh at the humbug. With an air of learned indifference and grinning incredulity, the Professor entered the room and seated himself at the table. The first rap sent the blood from the surface to the heart, and he looked the very ghost. A question was asked, loud turer who was not particularly successful in the following sketch of the proceedings of the raps responded, the Professor sat aghast for a moment, gaining admirers, either of his honesty or his very disinterested benevolence. This is the Mr. Beecher's report on Spiritual Manifesta-hands into his hair and exclaimed, "My God, it is true !" He jumped from his chair, ran to the window, and so frightened the girls that they left the room, fearing he had gone mad. Just at this juncture Gen. Waddy Thompson, who is a strong believer, came in and quieted the nerves of the excited Professor. After moment their materialism, sing of the "golden while the originator of the story was a mounte- while the originator of the story was a mounte- ceived and read? Upon this question the body was wicked hoax and humbug. He was sorry that it was ercising its powers, to discern and choose betrue, but found relief when Mr. Thompson assured nomena " The Professor had never yet found a nut he could not crack, and he is determined not to give this up without another trial. So to-day he invites the Misses Fox, Mr. Thompson, ex-Governor Tallmadge, of Wisconsin, and the "subscriber," to visit the Institute, and there, in the midst of the concentrated learning and genius of the nation, demonstrate the mysteries of the new theory. I will give you the facts in detail. CLIFTON."

CLOSE OF THE VOLUME.

It will be perceived that one number more cause. We are now busily employed in mailing the initial number of the new volume to which we invite particular attention.

will our readers everywhere carefully

Messages from the Spirits.

One or more of the communications here referred to have already appeared, and the remaining ones will find a place in our columns hereafter. Bro. G. will please accept our grateful acknowledgments for his cordial interest in our behalf. We make no great pretensions to skill in our particular department, but shall esteem ourself fortunate if we merit so favorable an opinion from such a source.

CINCINNATI, April 1, 1853. To the Editor of the Spiritual Telegraph:

My Dear Brother in the best of Causes-the Re lemption of the Human Family from tyranny, oppression, superstition, bigotry and ignorance :

I have been a constant reader of your invaluable paper, and have admired the independence and very dicious course pursued by you in conducting it.

I herewith send you thirteen communications, which we have been favored with from time to time, (I have many others,) hoping they may be interesting, useful and instructive to some, at least. of your readers, Official and private engagements have supervened to prevent your hearing more frequently from me.

Hoping you may commence your second volume enlarged, with increased patronage, and that its usefulness may be continued a blessing to our benighted race, I am sincerely and fraternally yours in the Faith and the Hope.

DAN'L GANO.

THE DUTY OF INVESTIGATORS.

From Emanuel Swedenborg, through Mr. Lowe, medium, at D. Gano's, Cincinnati ;

In the present crisis of Spiritual development, it becomes the duty of all interested in the progress of the cause, to pursue a course that shall be marked with calmness, dignity and self-possession. Why should men allow themselves, on any occasion, to become unduly excited or over-anxious as to the results toward which they are tending, for by so doing they mediums for Spiritual communications should assiduously cultivate their minds in every channel through which knowledge may be obtained ; cultivating the Spiritual perceptions to the neglect of the other mental faculties, is both unprofitable and dangerous, for by so doing one class of organs becomes enlarged and too active, while others, for the want of exercise, become inert and powerless.

The excitement abroad in the world upon the subject of the near approximation in the first and second spheres, unless the subject is studied with great caution and wisdom, is preeminently calculated to unbalance the mind and lead men to insanity ; and in a ratio equal to the danger involved in the matter, is the good to be derived from it. There is no great good that has not its counterpart in evil, and God in his infinite wisdom has so organized the human mind, that it is ever capable, when extween the two. My own experience in my journey through the first sphere, in my communications with spirits, taught me a lesson that all must learn who would pursue this subject safely and successfully. My own safety and success was secured by my temperate devotion to the subject. In addition to this, I had a well organized and well developed physical constitution. My mine had been schooled to calm and sober reflections, had been strengthened and developed by my researches in every direction after scientific knowledge. I had learned to look coolly and carefully on everything, never allowing myself to become unduly elated with anticipations of things yet unknown and unestablished. Thus when my spiritual perceptions were opened, I was enabled to examine the unseen world of a future state with the same security and self-possession that I would have exercised in examining a new phenomon of natural science. I looked upon unde-Union, stating that he tried the experiment of veloped spirits as upon undeveloped men, and yet with all my care and caution they deceived ceed in getting any sounds and, from this fact, me, at different times, with false statements, but were never able to affect the powers of my mind. When one organ, or class of organs, is brought into great activity, it must be supported by the strength and activity of the whole system and by every organ of the brain, and the highest excellence is achieved by the symmetrical and sons who were present, ex-Gov. Tallmadge and uniform development of all the faculties of the others tried the same experiment and had the mind and functions of the body, and to my ata great degree, the accuracy and comprehension

exquisite music is produced by unseen visitants who are ever around us, and will approach us in a way to make themselves known, whenever we are in a condition to make it possible.

Thus, while the tangible and positive proofs of the miracles of to-day are bringing thousands from the darkness and doubts of the grossest materialism, to the enjoyment of a knowledge of continued, identical existence, the darkness of materialism and infidelity is stalking up the broad aisles of the church, and taking captive even the pulpit itself. Nothing but the most persevering efforts of kind spirits, and the cooperation of their earthly friends, can save the race from sinking into materialism and such constant preaching against the possibility of spirit guardianship.

How Some Cases of Insanity are Made.

A case of insanity, (illustrative of many others,) caused by a belief in the Spiritual phenombeen confined to her room, from the effects of a diseased nervous system. A pious Methodist neighbor, who knew that some portion of the as a "solemn warning."

harps " of paradise, we can give the idea the bank in fact, while pretending to be an honest divided. Dr. Patton moved ' that they should take exposer of trickery and fraud.

Prosecution of Science.

Since the days of Gallileo we supposed science was safe from the courts. But the village of it in the papers.

Rhinebeck, however, a few weeks since, prosecuted Messrs. Valentine and Stearnes for lecturing without a license from the village authorities, and fined \$25. A correspondent of the Tribune, says :

leged under a proper construction of the audience. the operators, in body and soul-that there was no much importance to the matter. collusion between them, and that they performed their various antics, and submitted to the various illu- they should not be afraid of the ghost which themsions practiced upon their senses, without the power of resistance.

ena, has lately come to our knowledge. It was tions to the operator and the genuineness of the afternoon done in this wise : A lady had, for some time, effects exhibited, I think the result worthy of record.

10 We will thank our friends everywhere to send us the names of all persons-not subscrifamily were believers in the Spiritual manifes- bers-who might be interested to examine a that might be produced among their congregations by tations, conceived the benevolent design of specimen number of the TELEGRAPH IN ITS EN- any Imprudence on their part. making some capital against the Spiritualists out LARGED FORM. We have already issues the of the circumstances. He reported that the initial number of Volume II-which is every lady was insane on the subject of Spiritualism, way improved-and shall be glad to send it to and caused the facts to be extensively circulated all who may be prepared to consider its claims. We have received several thousand names, and

The facts of the case were, that the lady had a further unlimited indulgence is granted.

up the subject when the Providence of God would permit Rev. Charles Beecher to read his paper, and not re- him that one-half the members of Congress were besort to the un-congregational system of having it read lievers, and the balance were bound to be, so soon as by proxy.' Another moved that a committee of two their prejudices would allow them to witness the phebe chosen to read it, and if it were right, to publish

Rev. Mr. Cheever spoke in favor of postponing the reading of the paper till the return of Rev. Charles Beecher. It would be attaching too much importance altogether to the Spiritual Rappers, to have it go before the community that that body were engaged in the examination of a matter of such a trivial nature. In defense it was urged that the lectures and ex- It was only a nine days' wonder, and would of itself periments were purely scientific, and therefore, privi- die out. As for his part, he was of opinion that they should not allude to it at all. He saw the tables This brought to the stand as witnesses the subjects dancing and tilting about, but he was not therefore operated on at the lectures, who testified, without ex- going to forsake the Bible and serve tables. [Laughception, that they were wholly under the control of ter.] He condemned Dr. Tyng, also, for giving too

> Rev. Henry Ward Beecher said that, like the witch, selves had raised. It was an interesting subject,

and had been entrusted to a "judicious family." As this, so far as I know, is the only instance in He had no fear for the consequences. He would which the subjects of these experiments have been therefore now support the motion for having the compelled to testify in a court of law as to their rela- reading of the paper made the special order for this

> Rev. Mr. Cheever could not coïncide with Mr. Beechr with regard to his not dreading the consequences. What was the Christian religion but a prudent preparation against consequences? As Christian ministers they should, by all means, dread the consequences

Rev. Mr. Atkinson hoped now, by all means, that they should have this paper read, and also hoped they would not be suffered to depart without having it read .- And it was finally agreed to.

The Report of Rev. Charles Beecher, on the sounds as freely when the mediums were stand tainments in this direction was attributable, in Spiritual Phenomena, which is now anticipated ing on silk, as at other times.

In his next letter he writes as follows :

" As I said in my last, Prof. Henry, of the Smithsonian Institute, was to have a second interview with the rappers to-day at the Institute. It satisfied him

that the mediums have nothing to do with the raps, and this he has promised to publish over his own signature in the Washington papers to-morrow. But he will claim the whole to be an electrical and not a spiritual phenomena. That will do for a beginning." The Professor did publish a card in the standing the mediums on silk, and did not suche concluded it was all electrical. If "the

most learned and scientific man in the nation," knows no more about electricity than to come to such a conclusion on such testimony, science in our country must be at a low ebb.

The same day, as we are informed by per-

of my perceptions, both in intellectual and this end that they labor on the earth. A medium of if some one else could have heard it as well as I, would positions and falsehoods. These very spiritual rapspiritual subjects, and the observation of physical phenomena To encourage children or those who are immature in body and mind, in the endeavor to become mediums for Spiritual communications, is little better than sacrilege of the human constitution. Parents who would shudder at the thought of their children coming in contact with the low of earth, are to be found encouraging them to put forth all their energies in the line of Spiritual development, forgetting, or ignorant, that when the Spiritual eyes are opened, an avenue is created as accessible to the low and groveling as to the high and holy, and that children, if they had their strength, would frequently want the discretion to turn their minds always in the right direction. There are now developing, through the misguided encouragement of parents and friends, hundreds of children who will be liable to become a prey, duced idiocy.

No one should be encouraged to exercise the spiritual perceptions without the exercise of all the faculties of the mind, and for him who would attain to success and eminence in their use, there to the class of objects satisfactory and interesting is double the necessity that he should put forth only to those who are skeptical and unconvinced. all the strength of his constitution in the purification and development of its various organs and faculties.

ENCOURAGEMENT AND CONSOLATION. From the spirit of Chrysostom, written by Mrs. Lowe, medium, spiritually magnetized, at D. Gano's, Cincinnati :

My dear friends, we hail with joy inexpressible the interest which we see you take in spiritual cultivation, and the dissemination of the truths and principles connected therewith. It is a mighty work, a work in which the harvest is great and the laborers few. It is a work of momentous interest, for on its success depends the redemption of the human race from the felt in seasons of quietness. When there is confusion temporal and spiritual thraldom, whose iron in the external world, it seldom fails to disturb the grasp has so long fettered their spirits and internal world, or mind. The medium of communicacrushed the holy image of God in the dust. Look abroad on the face of the benighted earth and contemplate the suffering endured by God's children, in consequence of ignorance and superstition; behold them naked and starving, ing influences; and if we can not do that, how can we both temporally and spiritually, and hear them in their anguish cry aloud for salvation and mercy ; and then say if you are not willing to fect. Spiritualists generally pay too little attention be made the instruments in the hands of God to to the development and culture of the devotional feellift them from the pit of despair and show them ings. It would seem from the view they appear to the way of peace and righteousness. Remember that God is the superintendent of the great work to which you are called, and that he makes ministering spirits of men and women as well as of angels; and that all who heed this call and engage in his service will be rewarded a thousand fold for all their labor. To them it will be given to reap the full fruit of all they sow; their eyes will be opened to see the joys that await them beyond the grave, and their feet will be guided by the lamp that grows not dim, by the sun that knows no sitting hour. They will be co-workers with angels and will learn with them, and of them, and each day increase in perfection, in happiness, in wisdom and knowledge. Day by day will their spiritual tering angels. Be willing to learn of them and with visions be strengthened, till they are enabled to them-be willing to be made their co-workers in the look forth on the flowing plains of never-ending eternity, where dwell the mighty host that have gone before them, who will share with them their of the Lord's vineyard that may be alloted to your knowledge and strengthen them with words of care. wisdom, consolation and love. They will be fed from the table of the Lord, for who ever saw the righteous forsaken or his seed begging bread ? Their paths will be opened before them, and spiritual duties made clear as the noonday sun. They will be drawn together and their strength and efforts united in reforming the world, and erecting a social fabric on the firm basis of love, tiful, the doors and windows open, for a nooning I justice, and human brotherhoed, whose end and aim will be the development of man, physically, intellectually, morally, and spiritually.

communication between the first and second spheres have been no little satisfaction. would be of but little use, if through it mankind could not be glevated in the scale of wisdom and hu- ly familiar to me-the jingling of a chain, the rattling able that the laws by which they are regulated will They at length threatened to bustle the rappers out, man perfections.

Spiritual intercourse is approaching a crisis, o attention of all who are interested in it. It will inrolve the removal of a number of mediums from their resent to a higher and more useful sphere of action. astead of their powers being used to furnish tests, and to gratify the curiosity of the newly initiated, they will be exercised in the development of science. philosophy, morality and religion. As long as mediums are confined to the first sphere of clairvoyance, they are prevented from achieving any considerable degree of perfection beyond it, and there is already a arge number whose development has been retarded from a want of the knowledge of this fact. A child may be compelled to repeat the alphabet continually but never be learned to read by the process, and the in themselves are simple indeed, nevertheless wonder- which go under this designation, ought to be inquired same remark may be applied to clairvoyants. An ful; a pebble or a grain of sand in itself considered is into, and not persecuted. Doubtless the Globe, when individual may remain in the superior condition from as wonderful as the Alps or Andes. youth toold age and if confined to the examination of one some to insanity, and others to a species of in- set of objects will, at the close of life, have learned but

> little of real value. You may say, perhaps, that the unconverted must necessarily have tests, and it is, indeed, very true; but let them be furnished by clairvoyants in the first sphere of development, for while in this sphere their attention is necessarily directed It is the duty of every clairvoyant to put forth all his energies in endeavoring to develop his own powers, and it is also his duty to give to the world the knowledge so received ; but it is no more his duty to allow his development to be retarded by the ignorant and the skeptical, than it is the duty of the Professor of Mathematics to confine himself to teaching the multiplication table.

Communication

Given by the Church Father, Chrysostom, through Mrs. Lowe, clairvoyant medium, induced by conversation as to the propriety of silence and passiveness in conducting Circle meetings, at D. Gano's, Cincinnati, Sept. 18, 1852

Wisdom reigns in quietude ; all our best impressions, our noblest aspirations, are received and tion between the two spheres is of so delicate a texture that the least disturbance or commotion creates : liability to receive incorrect impressions. We can not commune with our own thoughts, can not examine ourselves in the midst of commotion and disturbexpect to communicate under such circumstances with the beings of another sphere, between whom and ourselves the medium of communication is so impertake of the subject, they were almost desirous to materialize Heaven. They cast from their minds all dea of restraint, and by their conduct and language almost disown their allegiance to God. They seem to look at spirits as a class of beings doing their own work and laboring in their own strength, when the fact is they are ministering angels, provided by the beneficent Father of the Universe, to relieve and elevate the human race. They are taught by Him, and if we would learn of them, we must heartily acknowledge His supremacy. He is the vine, they are the branches; without His aid, His counsel, and permission, disembodied spirits would never have been known to the world. It is through His divine mercy that the darkness is being turned into light, and in consideration of this, my friends, be persuaded to look to Him humbly and prayerfully for the strength which He is willing to give to you through His minisuse of human elevation-cultivate in your min

of tin, the sound of bells, and of an instrument of music. If it was a veritable manifestation from the it best to wait, before expressing a positive opinion. cable. Accordingly complaint was made to a devoted change, which is very important, and calls for the world of spirits, (and on no other hypothesis can I ac- They may be "a tragi-comical humbug," as the Globe Justice of the Peace, a member of an orthodox church count for it.) then we must naturally infer that the asserts; but humbugs are surely not so rare that a of old fogy stamp, and eleven of the Spiritualists were spiritual world, at least in some respects, is much like man must fly into a passion every time they turn up, arrested. Two of the desperadoes were little girls bethe natural.

I am fully sensible that the reading of the above et armie. facts can never be so convincing to any one as the re- The Globe will see by these remarks, as it ought to ent at all; but it was all the same he thought, which alization of them was to me; nevertheless the minds have seen from the whole tenor of our first article, in some minds was a crime. Others of the defendants of those who have had similar manifestations will that it misrepresents us in calling us " the advocates spoke not a word nor moved a hand. readily respond to them ; but again I am aware that and apologists of the rappings," as our object was to by many they will be considered as the vagaries of an enter a protest both against the unreasonable increexcited imagination, and perhaps by some as the ef- dulity of those who denounced them, and the superfects of the incipient stages of insanity. Let men and stition or imposture of those who accepted them as women think of them as they may; to me they will spiritual. All that we urged was that phenomena so ever remain outstanding veritable facts. The facts well authenticated, so almost universal now, as those D. S.

MESSAGE FROM A SPIRIT. MISS RHODA FULLER, MEDIUM

The spiritual truths I here desire to impart are those adapted to the youthful investigator, as you are sufficiently firm in your belief. I will ask, wherein do they behold inconsistency in these spiritual privileges ? True, there is nothing to gratify avarice, yet when man familiarizes his present existence with the life that is permanent or unending, these truths will be hailed as the dawn of a brighter day, whereon spiritual brilliancy can illumine the mortal pathway. Then all will be enabled to walk in a manner that can develop the superior nature, thereby portraying beauty and consistency in all they behold.

Many fancy the mortal existence disconnected from the spiritual, and direct their pursuits accordingly Our efforts are to remove this error, therein causing all to behold a design in creation. Glory could not be granted the Father for bestowing the numerous trials Humanity are subject to, were not unending joys attained by the transition. With a strict adfrom the reflecting mind. " This mortal shall put on immortality," is familiar to all, yet do they inquire, in what does immortality consist?

Can they imagine that an existence of freedom from every duty? At once the feelings recoil from such a erted ?

the field, were there no requirements in behalf of mortals.

Oh, that all opposing these Heavenly emanations, could view humanity in its present deformity, and istences equally individualized as ourselvesthen marvel that spirits are thus attracted to earth. Now they inquire, where is our abiding place. I will reply, wherever our mission can be most perfectly fulfilled. Heaven is not a place made joyful by outward adornments, (as there is no natural vision to gratify,) but a condition of mind that renders all things pleas- of the material elements and arrangements doing to our natures. No oxygen or hydrogen are spir- and may they not become, and are they not, itual requirements, thus we can pass with the facility the elements of all tangible and real life, or the of thought, dwelling in the immediate atmosphere of those we love. True, the divine mind or central light, exerts a general supervision over all animate objects, still that does not prohibit his imposing duties upon his spiritual children. The pleasures we enjoy I will not here attempt to depict, as the minds

for which these suggestions are offered, could not embrace their full beauty.

My design in thus simplifying the philosophy of these truths is to adapt them to the infantile mind in spiritual elevation. When they are presented in their full beauty, they dazzle rather than convince. Offer this to those yet dwelling on the spiritual al-

Yo rs with joy unspeakable, phabet. MINERVA KELLOGG.

[From the N. Y. Evening Post.

pings, for instance, have certain analogies with great chems to proceed with their prayer meeting, assuring The sounds, all of them, were such as were perfect facts of science that we do know, which render it prob- them that spirits were favorable to sincere prayer. sooner or later be discovered; and until then we deem but owing to their numbers it was not deemed pratior call solemnly upon the courts to put them down vi

> it has learned more of the subject, will be less forward in prejudging the question.

We must correct, before we close, a slight historical error of the Globe. It says that the witches of New England, in old times, were innocent persons who were punished because the public opinion of the whole country was opposed to witchcraft, whereas the modern rappers are simply imposters. But if it will look into Cotton Mather's account of the matter, it will see that many of those who were alleged to be witches possessed the same power of moving tables, breaking crockery, and rattling all round the walls of a house, umns. We know nothing, from personal obthat the modern mediums possess. The phenomena have a great many analogies, but we should be ashamed to see them treated at this age of the world in the same spirit in which they were treated two centuries ago. The Globe, at least, ought to be wiser than its Salemite ancestors.

A Thought for Atheists.

That men, who have the courage to think for themselves and dare utter their thoughts despite the current theologies of their age, are forming our fellow-citizens, who are desirous of betherence to former promises, doubt can be removed mostly honest, I have reason to know their tering their condition in life by escaping from hostile very daring shows it. To that class of these exceptions to the common mind denominated Atheists, let me suggest an inquiry, to-wit: If chance, working through a concourse of atoms tlemen having secured for the purpose, between seven position. Then wherein shall spiritual efforts be ex- and events, can in succession develop the material organizations we witness in ourselves and Island, the " garden of New York," invited the un-Spiritual natures can be efficient aids to their co- around us-and consisting as they do of what temporaries, yet a surplus of laborers would dwell in is terrific and venomous both in man and beast as well as in what is harmless and beneficentmay not that same chance develop Spiritual ex- tlement. We foresee far greater benefits with the innay, even a devil and a hell, big and mon- furnish an opportunity to exchange labor equitably strous as imagination can conceive ? Electricity and light surely are something !--all the im- in "The Science of Society," by Stephen Pearl Anponderables, even, possess more power than any drews, and "Equitable Commerce" and "Practical menstruum rather in which spirit-life exists, are to live upon those principles or in any given way. thinks and acts ?

> Another suggestion : It is generally conceded that, as far as man is concerned, a greater amount of evil than good has hitherto existedunless existence upon any terms is desirabletherefore, upon the doctrine of chance, man may ter or visit; in any way, in fine, by which they can himself be developed a devil, and Nature, or be satisfied that he is a fitting person for such an enchance, become a greater monster than even a "Catholic Inquisition" for the Universe would

WM. J. YOUNG.

Investigating.

Rev. Mr. Smith, a Spiritualist, requested the satween eight and nine years old, charged with disturb-

ing the meeting, one of the defendants was not pres-

Rev. Thomas Graham, of Conneaut, Ohio, who on occasions of need is an attorney as well as a worker in the cause of his master David, was employed to prosecute them. The testimony being closed, and the Justice being on their side, the defendents were found guilty, and fined from \$5 to \$10 each, with costs. Writs of certiorari were issued, and the whole procsedings brought before Judge Galbraith, who reversed all the judgments, and ordered the prosecutors to pay all the costs, as it appeared to be a malicious prosecution. Thus endeth the chronicles.

"MODERN TIMES."

We think it more than likely that some of our readers may thank us for the information contained in the subjoined CARD, and, accordingly, we cheerfully assign it a place in our colservation, of the new settlement denominated " Modern Times," but our information respecting some of the parties engaged in the enterprise warrants us in supposing that it presents all the advantages named in the following

CARD-TO THE PUBLIC.

The undersigned are citizens of "Modern Times," Long Island, two hours' ride from New York, upon the Long Island Railroad. We take this method of incompetition, and obtaining and retaining for themselves the full results of their own labor, that an opportunity is presented at this point, such as we believe exists no where else. Several philanthropic genand eight hundred acres of land at the center of Long dersigned and others to commence a settlement upon it. We have been during the past year residents here, and already experience great benefits from our location and the principles which have governed the setcrease of numbers. The object of the settlement is to (bringing up the labor of women to the same prices as that of men, etc.), according to the plan expounded Details in Equitable Commerce," by Josiah Warren, (Fowlers & Wells, New York, Publishers); but no pledges are required, and no understanding, implied or expressed, is had with the settlers, that they They will be expected to do so just so far and no farther than they find their interest and their judgment impelling them to it. No conditions whatever are imposed except that the candidate for settlement shall receive an invitation to become a citizen after forming the acquaintance of parties on the ground, by letterprise.

The spring is just now opening. It is the best time of the year for those who intend building, to make their arrangements. A broad and ample domain is secured, to be entered upon and possessed by laboring men and women who desire to achieve independence, The Philadelphia papers are proposing an in- and numerous social advantages no where else to be vestigating committee of scientific men to inves- had .- This domain is offered to them, as no other fered; that is, without a dollar of profit or enhanced price above their prime cost, as wild lands. Hence a lot the size of an ordinary city lot, such as is sold in "Our correspondent Franklin sneers at the whole villages not much larger than Modern Times is alwhich can not be specified in a card. The vicinity of the largest market in the country is of great importance as respects selling the produce of the land and the workshop. The climate is salubrious and delight-Spirit Rappers in Crawford County, Pennsyl- ful. Persons desirous of joining us should first peruse the books and make a study of them. Then a letter addressed to either one of us, or to Josiah Warren at A short time since a meeting was appointed to be this place, and to Mr. Andrews, 49 Dey-street, New York, will be cheerfully answered, and additional inlar of pecuniary interest in spreading this informahis arrival here. We request, therefore, all editors and others who are interested in industrial reform, te assist us in making known the above facts. ROBERT GRAY, Late Congregational Pastor, Boonton, N. J. WILLIAM METCALF, Late merchant, Brooklyn, N. Y. B. F. BOWLES, Late Universalist Pastor, Southbridge, Mass. T. C. LELAND, Phonographic Reporter.

Your friend and co-laborer,

JOHN CHRYSOSTOM.

September 2, 1852

Advice to Mediums, Etc.

Communication from the spirit of Professor Hosmer, September 17, 1852, through Mrs. Lowe, clairvoyant medium, spiritually magnetized, at D. Gano's, Cincinnati :

It is often urged against the Philosophy of Spiritual intercourse, that nothing scientific or valuable is ever communicated through that channel. Now, so far as there is truth in the assertion, it is The sensations which the music, together with the cir- pings" are the merest deceptions, and therefrom conattributable to the imperfections of the mediums, and cumstances, caused me to feel, were delightful and cludes that the courts should deal with those who are to the want of a proper appreciation of the subject on the part of those who are investigating it. A very large proportion of its advocates are of that class of like a large music box as anything I can compare it undiscovered natural agent-singular but not pecuindividuals who look upon the Spirit-life as being to, only it sounded better and louder than any instru- liar, however, to these times-which should be sub-"the rest of the soul "-" the quiet joy "-" the sleep serene "-" the end of all toil," and "the consummation of all labor." It is to them a life of indulgence, the time, I can not describe, yet the skeptical feelings powers is as yet exceedingly limited. We have picked a state of joyous intoxication, in which the faculty of veneration is the chief actor, and taking this view of the subject, their object is to hear of their departed and strange to me I began to cast about in my mind but of the treasures and wonders of the deep itself, we they would hold a prayer-meeting in the school-house, friends, of their happiness, and of the beauties of the for some natural cause, but I utterly failed in every are ignorant. All the vast field in which electricity and by assembling half an hour earlier than usual, Spirit-world; all their interrogatories are of a selfish or frivolous character, and the result is that the answers are in perfect correspondence to their wishes, remarkable-the gradual change of a rattling, jing- that it exists. Every day reveals a little more of it to means expected to scare the spirits. Several Spiritand to the state of their minds.

feeling of submissiveness that will enable you to work faithfully and with untiring perseverance in any part

A Spiritual Manifestation Without a Medium. FLATBROOK, Columbia, Co., N. Y., March 22, 1853.

FRIEND BRITTAN : If you deem the following facts worthy a place in your paper, you are at liberty to publish them.

while in my shop, the weather being calm and beautook up a book and began to reed. While my mind the faith of the many. was engaged in the subject matter of the book, suddenly my attention was attracted by a kind of jingling noise much like the rattling of a chain, apparently much like a person approaching the building with papers, of men who had sent long messages from New an ox-chain in his hand; it presently changed to a noise like the jingling of pieces of tin; still approaching me it changed again to the sound of a little bell, selves, when she rolled up her eyes and flung out her and as I listened to it, bell after bell was added till arms, with an expression of utter incredulity, exthere appeared to be quite a number of them. The sounds grew softer and more melodious and continued anybody could send a letter two thousand miles and to become more musical and sweet, when it came into back in ten minutes, unless he had sold himself to the the room and remained on or over the counter about

ten or twelve feet from where I sat. It then played stopped so scon, for I greatly desired to hear it more thrilling.

The music was instrumental and sounded as much ment of the kind that I ever heard. The delightful feelings which this manifestation produced on me at which immediately followed, half destroyed my pleasureable sensations: for the phenomenon being new attempt.

able in the elevation of the Human race; and it is for heard it long enough to have learned it perfectly, or, the curious things we meet, to set them down as im- thought he wansn't there.

ABOUT RAPPINGS.

the " vindicator or apologist of the rappers," because we do not believe that occurrences which have been witnessed by thousands of neighbors and friends are either a delusion or an imposture or one hand, or a spiritual revelation on the other, preferring that they should be investigated scientifically, as men of sound minds are in the habit of trying any other facts. That some men make use of "the rappings" to accomplish

their own purposes is more than likely, seeing that Saturday, August 14th, 1852, just after dinner, the best as well as worst of things are turned to the uses of selfishness; but the fraud of a few is no reason why we should invoke the penalties of the law against

We met, a few years since, with a highly respectable old lady in New Jersey, who questioned us very seriously about the stories she had seen in the news-York to New Orleans, and get an answer in ten minutes. We assured her that we had done as much ourclaiming, that for her part, she did not believe that devil. We would not compare our cotemporary to the old lady, but we are forced to say that, like her, he (once over) half of a most beautiful and regular tune, first mistakes his premises, and then draws a wrong and then suddenly ceased. Much did I regret that it conclusion. He assumes that all the strange phenomena classed under the head of "spiritual rapconcerned in producing them. Now, to us they appear as singular and abnormal developments of som

mitted to a scientific rather than a judicial inquest. The truth is, that our knowledge of nature and its up a few pebbles of truth here and there on the shores of a great ocean, to use the illustration of Newton,

The eccentricity of the manifestation is certainly closed to us, and we are only beginning to discern they commenced praying furiously loud, and by this ling noise to that of a ravishing beautiful tune-its us; every day explodes some mystery into a simple ualists and mediums at length arrived, and the rap-The spirits are ready and axious to communicate being of so short duration, and only half of a tune, so fact of nature ; every day gives us glimpses of undis- pings commenced. One of the Rabis declared the to the world knowledge that will be useful in the dc- tantalizing, begetting in me such a longing and in- covered regions and agencies; and it is therefore al- Devil was in the house. Others asked where he was

Our cotemporary of the Washington Globe, calls us figate the Spiritual phenomena. The daily lands upon which a town is to be built were ever of-Register and Ledger advocate it strongly. The Register says :

> rapping business. So did we, until we were whirled ready, for from \$50 to \$500, is sold here to the settler around on the top of parlor table, cutting up all sorts at a price between a dollar and a half and two dolof fantastic tricks, without being able to tell why or lars. An entire acre costs about \$22. The limit on wherefore. If the Trojans were excusable in wishing each settler above which he can not buy, is three to know why the wooden horse moved, we shall not acres. The land is excellent for gardening purposes be held unreasonable for asking wise men to say why and small agriculture-a kind of light and pleasant the tables go through the odd tantrums testified to by loamy soil, free from mud, dust and sand. These thousands of our citizens. As to the intervention of lands are secured to be taken up upon these terms for spirits in the matter, we are rather skeptical, having, about three years yet longer. Those who come the as yet, no proof that the phenomena attributed to present season will of course secure the more central them differ materially from the common ones of clair- and valuable locations. There are no intervening voyance. Prima facie evidence is entirely against lots or acres reserved for speculation. Every thing is the spirit theory. If the spirits are now about us, they bona fide for the exclusive benefit of the actual setwere about the men of preceding generations; yet tlers, and for the building of a large town, or there is no well authenticated instance on record of a "Equity Village," upon just and reciprocal principles. spirit's having either said or done anything much to There is no combination or association, but certain the purpose. Still, if the spirits can establish their cooperative advantages offered which, as above stated, entity, we have no objection. Let them be summoned persons are free to accept or reject. The settlers on before a sensible jury to justify their pretensions to the ground at the opening of this spring, all comfortbe ranked in the category of facts, and their right to ably housed, and beginning to establish various trades upset the intellects of so many weak persons among and branches of business, are about seventy. It is us. The matter should be decided one way or the expected they will number by hundreds before the other, after candid and full inquiry and experiment. fall. There are great facilities for building here Following the lead of the Ledger, we are decidedly in favor of the committee.

[Correspondence of the Cleveland Plain Dealer.] vania-Old Fogies Laid out Again.

Editors of Plain Dealer :

held at the school-house in Steinburgh, Crawford county, to hear a lecture on Spiritualism. Several formation given. We have not, and no one has, a dolold fogies of sectarian stripe determined that the meeting should not take place, and privately arranged tion, other than that which every settler will have on that on the same evening appointed for the meeting, and magnetism play so important a part, is quite they would have possession of the house, accordingly velopment of practical science, facts to be made avail- tense desire to hear the rest of the tune, for to have together unwise, because we can not yet explain all located-none could see him-and the majority

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA [WEEKLY REPORT.]

FRIDAY EVENING, April 7, 1853.

Rev. Charles Beecher, who had been appointed by a use of as you think proper. Committee of Congregational ministers to investigate the alleged Spiritual phenomena. Mr. P. was present when it was read, and spoke of it as evincing great candor and research. Mr. Beecher had evitermination to ascertain, if possible, the truth in the case. It was understood that the Report is to be published, and he hoped would be circulated far and night ?" wide and read universally. It was note-worthy, perhaps, that the august body who had constituted Mr. to control Mr. F. this evening." Beecher a committee to examine the subject and report, were divided on the question of its being read. that name, the question was asked, At first, a majority was against it, and its reading was postponed one day in consequence. Many of those who opposed the reading had formed conclusions adverse to the report, and were evidently disappoint. LeBritton. He lived in Lowell." ed in it. As they had come to an opposite conclusion without facts and without investigation, both, of is correct ?" course, were deemed unnecessary, and the report superflucus. It was held virtually, however, by others, buryport." that if the Devil had really made his appearance in the flock, it was no time for the shepherds to sneak off. but rather to stand up manfully and meet him face to face. So the report was finally read.

Mr. Townsend announced the formation of a letter being left out the evening before. Conference of Spiritualists in Brooklyn, who meet Pierpont-sts.

Mr. Partridge called attention to the new volume of the TELEGRAPH, which is to be enlarged in size and, he hoped, also in the sphere of its circulation and usefulness. He spoke of the continued ing Miss Frances S. LeBritton you require. progress of Spiritual truth, as evinced by his daily to make the paper worthy the cause it advocates.

The following paper was read by Mr. W. J. Young :

MR. PARTRIDGE : Permit me to state a peculiar April 6, 1853

I had prepared myself with a list of the names of my departed friends and with this test question, purposely vague and general to prevent self-deception, "Will the spirit remind me of something known to mostly occupied by those unfamiliar with the phenomena, and skeptical at best, no spirit answered to my first inquiry, and I had dismissed from my mind almost the desire to have " a hearing." But an opportunity occurring, late, I took up my list of names, without premeditation, and asked if a spirit friend was present. Having ascertained by the raps that there was one, I drew my finger over the list, and the raps occurred at the name of my father, and the number of letters in his name was then rapped out. S. B. BRITTAN : The alphabet signal came next, and the name of my native village, to whom, in extreme old age, when conclude to do so myself. supported by the town, I had shown the same rever-

same time-and the raps came affirmatively.

WORCESTER, March 19, 1853. FRIEND BRITTAN : Wishing to add my testimony to the cause of Truth, I send you the following com-Mr. Partridge adverted to the Report of munication, which you are at liberty to make such

ANOTHER FACT.

A company of friends, seven in number, met at the house of E. W. Parker, for the purpose of receiving intelligence from the higher spheres-when the hand of one of the mediums present was moved to take the dently entered upon the task assigned him with a de- alphabet, and the name of Frances LeBritton was spelled out. The question was then asked,

"Who are you, and why have you come here to-

Ans .-... I am the spirit medium, or the one trying

As no one present had ever heard of a person by

"Where did you live while in the flesh ?"

Ans .- " I diel at Newburyport, December 6, 1849, aged eleven years. My father's name was Edmond

Q .- " How are we to know that this communication A .- "Mr. F. can write to his step-mother, in New-

Q .- " Does she know the facts ?" A .- " She can ascertain them."

The next morning the medium's hand wrote, Frances S. LeBritton, Edmond L. LeBritton. The middle

Accordingly, Mr. F. wrote to his mother, and reevery Monday evening, in the Clinton Academy, in ceived the following answer, from a young lady, a same measure as that of a Methodist hymn called the rear of the church on the corner of Clinton and member of her family, she not knowing the circumstances herself.

> " NEWBURYPORT, Feb. 20, 1853. Mr. F .- Sir : At your mother's request, I write to you, thinking I can give you the information respect-

"She was the daughter of Edmond L. LeBritton, correspondence, and he desired the cooperation of all, formerly a lawyer in this city. He removed from here to Lowell, in the year 1848 or '49. He died in November 1849. His sister, Mrs. Johnson, of this place, attended the funeral, and when she returned she brought Frances home with her. She had been manifestation that occurred to myself at Mrs. Brown's, here but a short time when she was taken sick and No. 78 West Twenty-sixth st., on Wednesday evening, died, on the 9th of December, 1849, between the age of ten and eleven."

When Mr. F. wrote to his mother, he mercly inouired if there ever was such a person, giving her name and that of her father, and requesting to know her name and the time of her death. You see the itself and me?" The early part of the evening being only difference is in the date respecting the time of her death-but the spirit says the lady was mistaken. I have sent you the facts, as they are. You may use them as you think best.

Yours, for Truth and Progression, J. L. TARBOX.

SPIRITUALISM IN OHIO.

MORROW COUNTY, Ohio, Feb. 28, 1853.

Dear Sir: I have often thought that some notice David Henry was spelled, to my surprise. But sup- of Spiritualism in this region might be interesting to posing this spirit had thrust himself unbidden upon your readers, if not to you ; and as no one, so far as I me-the spirit, it would seem, of an old gentleman in know, has communicated anything respecting it, I

Something over a year since a few persons, in the ence and respect as to the wealthy, and even more- township of Bennington, in this County, organized I thought I would test his memory, and asked the themselves into a circle, and, after meeting together name of my eldest brother, by raps, when I came to for a considerable time, had slight manifestations in it among the list-and was answered correctly; then the movement of the hands of perhaps two or three of my next oldest brother, and was again answered individuals, which increased until the whole system rightly; so, likewise, to other desultory questions, in of some, at least, were more or less agitated; while the main ; and then I gave up my turn to others, ut- others being added to the number were more powerterly forgetful of my first intentions-when suddenly, fully operated upon than those were who first came my eye falling upon the scrap of paper whereon the under the mysterious influence. Since then, however, test question I had proposed was written, the thought the character of the manifestations, in some, has masuggested itself that the name " David Henry " was in terially changed. At first, answers to questions were answer to it-that the spirit was less forgetful of my obtained only by motions of the hands in any direcoriginal intention than myself. The opportunity oc tion desired ; then by impressions made upon the curring, I then asked, Was the name of David Henry mind of the medium; then by a medium becoming given in reply to this question ? pointing to it at the clairvoyant and answering questions or delivering messages from spirits ; followed by others who, though

Whence comes this intelligence ? I am certain that not clairvoyant, were influenced by spirits who do every name and incident rapped out to me was entire- sired to communicate their thoughts to their friends ly beyond the congnizance of every person present and others on earth. More recently a writing mebut myself, and the name of David Henry, when being dium has been developed, one piece of whose poetry I

who have greatly deteriorated. But I will let this pass for the present

I think there has been some disappointment felt by many of the friends of Spiritualism here in conse-quence of its slow progress. I confess myself one of that number. It is probable, however, that I have been extended to Spiritualism, with the prices annexed, together with the rates of postage, all of which may be found at the Office of the Shekinah and Spiritual Telegraph. been expecting too much ; hence disappointment necessarily must ensue. But can we not become acquainted with the law by which these phenomena are

governed ? Can we not know so much of it that persons who are not as yet favored with being mediums can become such, and those who are, be enabled to progress faster? Or must dev. lopment and progression always depend upon the knowledge of the spirits in conjunction with some unknown and incomprehensible law of our being over which we shall never be able to exercise any control whatever ? I have nearly adopted the latter conclusion, unpleasant as it is; though possibly a long course of observation, aided by the spirits themselves, may enable us to know more of the nature and mystery of this hidden agent which seems to connect the mundane with the spiritual sphere. Possibly some one more experienced than myself may, even now, possess a much larger knowledge of this occult law than I do. If so, would it not be well to lay it before the public ?

But I must bring this communication to a close, which I will do by giving a short history of the origin of the poetry which I inclose along with this, and which I desire you to give to your readers, if you deem it worthy. I gave the title to the poetry myself; and if any one more appropriate occurs you are at liberty to apply it. The verses are written in the "Wrestling Jacob," composed by Charles Wesley, and are, consequently, adapted to the same tune. An admirer of the tune had a neighbor who was a writing medium, and occasionally wrote poetry under the influence of Wesley's spirit ; and he desired the medium to request this spirit to compose a spiritual song, suited to the same tune. The result was the lines I send you. Whether they were actually written by the spirit whose name they bear, you and your readers can judge as well as I; but be this as it may, however, the poetry is good, both in composition and sentiment. W.

INVITATION.

Come, O ! thou unbeliever, come, Nor fear the dawning of the day ; The sunlight soon will gild the morn, Dispelling darknes far away : The awful darkness and the gloom That spread their mantles o'er the tomb. O! come, and let the spirits teach

Your willing minds no more to stray ; In virtue's paths your feet may tread, From hour to hour, from day to day ; Fearing no evils from above, Whence cometh light, and life, and love.

O! come, as did old Jacob, come, The angels blessings to procure; Fearless of what the world may say, Wrapt in the gloom of night, obscure, For worldly counsels prove a snare, Since light and wisdom are not there.

Ye seek for bread to feed the soul, From sources whence it can not come ; Whilst doubts, and darkness, and despair, Cast gloomy shadows o'er the tomb-Corroding all your joys below, Nor peace nor safety ever know.

O! come, and let the spirits guide Where doubts and darkness never come ; Where sweetest blossoms, by the side Of living streams, forever bloom ; Where hungry souls may come and dine On fruits, that grow on every vine.

The angels teach of worlds thus fair, Where living beauties always bloom ; Perpetual Spring is ever there, Shedding on all a rich perfume ; Where Love its blessed fruits display,

Throughout one long, eternal day.

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rapped out, was so utterly out of my recollection that send you for publication in the TELEGRAPH. I expected some surname to follow it, and that "Da- It is perhaps worthy of remark that, of the persons vid Henry " was but a given name.

foundation that materialism has hitherto rested upon, spirits. This is contrary to my opinions, for the last twenty years-I confess, opinions entertained against and individuals, and not upon the suggestion of reason, of fact, or of science.

will or that compound of elements that enters the region. only be responsible to the amount of truth it receives teriorated. and understands. R. T. HALLOCK, Sec'y.

Adjourned.

action of the faculties.

who first formed the circle in Bennington, not one And here let me make these observations. That had ever seen any of the Spiritual manifestations. science and events are demonstrating that every All that they then knew about it was gathered from reading and hearsay. They, however, went boldly is crumbling. That we are spirits, instead of spirits into it, regardless of the contempt, ridicule and oppoto be, and that we probably will never cease to be sition of neighborhood friends; and with a zeal and perseverance worthy of men and women seeking after truth, have kept up their meetings twice a week, my wish, too, and that no sectarian phylosophies did without one failure, from that time to this. The inor could disturb-because they have generally been terest of most of the first promoters of this circle has based upon the command and the authority of dogmas at no time flagged, but rather increased as they pro- accordance with the wish of a large number of the gressed; while through them the interest of many

others has been awakened, and other circles have I find that by the act of my will, I can jump, by been formed in different neighborhoods, enlisting ad- truths of Natural Theology, without seeking the coopusing my feet and legs as levers, two feet perpendicu- ditional attention and followed by convictions to the eration, or fearing the opposition, of other Theological larly, and despite the gravity of my body. Were truth of Spiritualism. The whole country, in fact, that will released from this encumbrance, might it has been aroused, and many mediums developed; revere Truth and Righteousness wherever found. not descend or ascend at pleasure? its affections and though some, I might perhaps say many, who have desires being its attractions and propelling forces ? had faith in the Spirituality of these things have lost Let me illustrate, by a well known fact : Iron, under it, and some who became mediums have lost the gift ; of Confucius, Plato, Socrates, Moses, Mohammed, Jecertain conditions, becomes permanently magnetic, the cause of which I can not comprehend. Other me- sus, and other Religious Teachers; that by compariand if placed at certain distances from unmagnetized diums who appeared to have good gifts, and were iron, it will either be drawn to that iron or draw the high of promise, have deteriorated, losing the faculty of Religious Truth. With this exception its contents Buchanan's Journal of Man-a monthiron to itself! But suppose that magnetism escapes of receiving mental impressions, though they continue will be original. from the iron, is the magnetism lost, or only de- to be agitated physically, but have no communicathe spirit or soul of man, and does not the spirit or loss of gift is common to all classes of mediums in this

system through the lungs on our first coming into I ought, perhaps, to bestow a passing remark upon this atmosphere, constitute man that "living soul" mediums who appear to possess the gift of healing, as to holy aspirations, and Harmonious Unity. which makes us, when we mature, the intelligent some such are found among us. In some cases healbeings we are? But I know how vain all philosophy ing is done by mesmeric passes, or by rubbing or slap- munion, we look to you for encouragement and supis-how worse than useless all mere speculation- ping the patient or part affected, or by the action of port. facts, facts, are the only reliable philosophy-the the will-merely desiring the malady to be removed. only lights of God and Nature, and each mind can Some of these mediums, too, seem to have become de- urday in April, 1853, and issued semi-monthly during

I will particularize one instance of loss of the gift of mediumship : A family not far from here, sometime since, had in the day and during the evening, quite a

number of satisfactory communications by raps, since terialism of the age than the disposition, of late so when the rapping has not returned. I could also prevalent, to ascribe all spiritual phenomena-though mention a number of cases of mediums who formerly tended communications by impression on the mind, MINATI.

Come, mortals, come ! the spirits say, Where streams of radiant light unfold, To gild with hope your darksome way, 'Till greater beauties you behold. O! come, and drink of fountains pure, That you may live and thirst no more. CHARLES WESLEY.

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