

#### DEVOTED TO THE ILLUSTRATION SPIRITUAL INTERCOURSE.

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

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WHOLE NO., 86.

## The Principles of Mature.

LETTER FROM HON. N. P. TALLMADGE.

I trust I shall need no spology for asking you to insert in your column to following letter from Gov. Tallmadge. When men avail themselves the following letter from Gov. Tallmadge. When men avail themselves of high position to assail wantonly the motives and conduct of others who es of offense toward them or toward any, it surely may be pesome one to stand up in defense of those who can not otherwise temselves of equal weapons. And it is surely high time for some assert, against unprovoked assaults, the right to freedom of opinion

FOND DU LAC, WISCONSIN, Nov. 25, 1853.

MY DEAR SIR :

I have read with great interest your book on "Spiritual-It is the book of the nineteenth century, and will leave its impress on the age. Your Introduction is a master-piece

prejudiced mind.

will draw their conclusions with fairness and candor. If, however, any doubt should remain on the minds of such pertation, that I have never read nor heard any thing to equal the ations from Bacon and Swedenborg. For beauty of style and sublimity of thought their equal never proceeded from mortal man. We can with propriety speak of the language munications, while they can with equal propriety thoughts we express; and if in the whole history of written an thought there is any thing that can approach it, either to enlighten the bigotry of the age. in the magnitude of the ideas or the profundity of the thoughts then I am heartily willing it should be said to be a farce."

From whence, then, do these profound thoughts, these sublime sentiments, proceed? With all deference to the intelligence of those in whose presence these communications were received, I say, unhesitatingly, they do not come from their minds-and when Dr. Dexter tells us that he is entirely gnorant of what he writes until it is read to him, no one will pretend that they come from his mind. From whence, then, they proceed? I say they come from a Spiritual source. they surpass all human thought, how can it be otherwise? The difficulty, however, is, that adverse opinions are d without investigating the subject; and those opinions, too, based on what emanates from editors and others who neither investigate nor promulge any thing written or said in

I supposed, however, that enough had been seen and known to put at rest the cry of humbug and delusion, till I read the of the Hon. EDWARD EVERITT, at the Plymouth Rock he same gentleman whom you introduced into a niche of your temple, as the "learned Theban at the 'Blarney Rock of New England." When I read this speech, I ess my amazement. I did not expect such an exhibition from such a source. I had been well acquainted with Mr. dent of a University, Representative in Congress, Governor of Massachusetts, Foreign Minister, Secretary of State, and "last, though not least," Senator of the United States. He and deep morthcation when I found him ministering to the morbid and depraved appetite of prejudice and ignorance, in relation to a subject about which the speaker was as uninformed and unenlightened as his hearers, whose senseless applause he elicited. I felt humiliated that such a man, at confidence of the people and of the government, should fall so

Professor Faraday, he has essentially dimmed it by the fliphad heard nothing and read nothing but the narrow-minded tonished the world. Through them he will be seen "comin and one-sided views promulgated by a portion of the public in robes of light," instead of (to use his own delicate and dig press, there would have been some sort of apology for his nified language) "skulking and rapping behind the wainscot gross misconceptions, and still grosser illustrations. In this May be prepare for that high destiny, and not be compelled the result of the investigations and opinions of those who had dened his soul in its pilgrimage here on earth. occupied equally important positions with himself, who had

itual Manifestations," else he would not have selected the ons of reason and argument." of fact and argument, and could only have been produced by had no possible bearing on the subject he attempted to illus- ular press it would not have astonished me. But to come fro the inspiration of the subject. Its statement of facts, and of trate. He desired to show that "religion" was one of the a Christian minister, the editor of a Christian paper, surpasse the argument based upon them, is enforced by an eloquence "master ideas" which influenced the Pilgrims in their settle- my comprehension—and that, too, after he has had the testi Dr. Dexter's Introduction, too, is worthy of the source and learned or the ignorant, the wise or the foolish, the aged or in favor of the truth of these manifestations! the subject. Its clearness and directness in explaining the the young, whether religion influenced their movements, and by such witnesses, if in issue on the trial of a man for h the book, said enough to convince the most skeptical persons the influence of religion, will sound like weakness and super- this Reverend editor had read the facts stated in the Introduc-"Spiritualism." Why should be fear this age too "material" employed language that belongs any where but in a Christian which follow. I have read all the specimens of ancient and low-citizens believe in what he, in his dignified and classical not approach it, and can not touch it. The facts would con modern elequence; I have listened to some of the greatest language, is pleased to characterize as "wretched, inarticulate vict them of ignorance or duplicity, and the argument would orators of the age in which we live; and I say without hesi- rappings and clatterings, which pot-house clowns would be satisfy every mind seeking for the truth, that there was no such believers in such manifestations to make the age too "material" to accord due honor not only, but sincerity, to the motives of the Pilgrims in the endurance of, and fleeing from, persecution, for the religion they professed? Most certainly not. could only arise from his own asinine stupidity. speak of the sentiments contained in them. Well and truly Why, then, was the subject introduced? I again answer, for did Bacon say, "Look at the ideas we inculcate, regard the the sole purpose of displaying his chivalry in attacking it, and thus ministering to the popular prejudice, instead of attempting

If such an unprovoked assault, characterized by such language, had been made by some modern demagogue, it would only have excited my pity and contempt, and I would have suffered it to "pass by me like the idle wind which I regard not;" for I should have known the purpose for which it was intended-a purpose unworthy of any honorable mind, and which no honorable mind would stoop to oppose. But coming from one to whom we look for all the amenities of life, I can not refrain from expressing my unfeigned regret that he should have fallen "such a pernicious height." It is not to the assault merely to which I would call your attention, but I would also invoke it to the subject thus brought in juxtaposition with his complaint, namely, that due merit was not accorded in this "material" age to the motives of the Pilgrims. While he is thus attempting to defend their motives, he does not hesitate to assail, by implication at least, the motives of those equally respectable, equally honest, and equally intelligent with him self, who have thoroughly investigated this subject, and to charge them either with an intention to defraud or deceive, or that they have not intelligence enough to understand the evi dence of their senses, when it comes in competition with his instincts. Such instincts, in a less intelligent age, would re enact the "hangings of Salem," and prove him a worthy descendant of those whose bigotry and superstition led them the position of Minister of the Gospel, Professor and Presi- cital of which the present generation shudder with horror and

Again, the honorable gentleman displays his prejudice no less than his ignorance of the whole subject, when he talks of "the ily assenting, I handed her the above note, sealed in a new had acquitted himself reputably in these different stations, and attraction of gravitation, which holds the universe together," might be supposed, therefore, to possess a mind capable of in- being "suspended by a showman for a dollar"—and depicts vestigating any subject, and a disposition to do justice to it, the disastrous consequences, if such a thing could be, in the however novel or abstruse. But imagine my great surprise destruction of the whole planetary system! Oh, sage concluand deep mortification when I found him ministering to the sion! Wonderful philosophy! Shade of Newton protect us

confidence of the people and of the government, should fall so cramped and warped on a subject which has commanded the far behind the intelligence and progress of the age. If he had observed a rule which I laid down for myself in early life, and intellects of either hemisphere. He limits his observations politeness were always employed to win and attract friends, and never which I have ever since been governed, namely, never to to the lowest order of the manifestations, and seems to be enby which I have ever since been governed, namely, never to to the lowest order of the manifestations, and seems to be enspeak or write on a subject that I know nothing about, he would have saved himself from the ridicule of every intelligent only come from minds purified and sublimated by the sphere in which they now exist. When the gendeman himself shall matter whether that mind believes it spiritual or philosophical.

Genius and judgment were displayed in all that this individual underword in which they now exist. When the gendeman himself shall beginning what the end should be; and never (excepting when self, that one of again going forth that ovening. All this was brought wance from the lowest barbarism, as it expresses a configuration. With a reputation before the country deservedly bright, like day will, I fondly anticipate, listen to his elevated sentiments obeyed.

purified of all the g pant and undignified manner in which he has treated a subject ance at Plymouth Rock, and worthy to be classed with those that appeals to the intelligence both of men and angels. If he of his friend Webster, which have already gratified and asregard, however, he is without excuse. He had before him to learn first in a higher sphere that which would have glad-

While on this subject I can not refrain to notice a remark measured intellect with intellect," and before whose talent of the REV. HENRY N. HUDSON, editor of " The Churchman, for investigation and powers of analysis the splendid tissue of in his paper of the 5th instant. He speaks of these manifes his rhetoric would vanish like the morning mist before the tations as a "humbug and imposture," and that he would "as soon think of waging a controversy with the northeast wind The Honorable gentleman must have had an overweening or of rehearsing Shakespeare's divinities to an audience of desire to display his Quixotteism in tilting against these "Spir- mules, as of assailing such a popular distemper with the weap I confess my surprise at thi ime and the occasion he did to make the demonstration. It strange language. If it had proceeded from some of the sec only second to the communications it is intended to introduce. ment of New England. Who ever doubted it? Ask the mony of some of the clergy, and of other distinguished men manner of these communications carry conviction to every unpreindiced mind.

you will receive one uniform and universal affirmative response. life, would convict and execute him, and still to such men is
the above dignified and Christian language applied. This can You have together, without reference to other portions of "I am aware that to ascribe such a result, even in part, to only arise from an entire ignorance of the whole subject. If stition in this material age." It could have been done for no other purpose than to make it the occasion of an assault on more of "humbug and impossible"—much less would be have to accord to the Pilgrims that noble, devoted, Godlike purpose newspaper. That Introduction seems to all editors, whether sons, it will be entirely dispelled by the communications which he ascribed to them? Was it because some of his fel- Turk or Christian, as a sort of noti me tangere. They dare ashamed to use in their intercourse with each other? Were 'humbug or imposture' in these manifestations. If after the perusal of your Introduction, this Reverend editor should still inveterate than that of the mules to which he alludes, and

Very truly, yours, HON. JOHN W. EDMONDS, NEW YORK CITY.

#### "THE TELLER CASE."

ion is suited to Daniel Webster, and not to Miss Burbank, through wh

is a most credible witness. - Ep.

MR. BRITTAN :

Dear Sir-The following note was written by the hand o Miss Burbank, of this city, while in the superior condition She also folded and sealed it, and said it must be given to me When she awoke she had no knowledge of any thing that had transpired, nor does she yet know the contents of the note, which reads as follows:

Bryant, I wish you to give the case of Teller to the world; it is a motto is onward and upward

On the evening of the receipt of the above I called on Mrs. Mettler, and desired to get a letter psychometrized; she readenvelop (without mentioning the subject). She placed it at once upon her forehead, and in a few minutes commenced and spoke as follows:

It gives me a burning, smarting feeling, as though I were looking at a bright light; it almost puts out my eyes. I feel a strong desire to rise and gesticulate like a public speaker. This was a person possessing a cramped and warped on a subject which has commanded the could not prevent or stay him when a conviction of right was felt. I feet

anism possessed. Often inspiration was given, not by the but (shall I speak it?) from the spirit of the wine-cup

se of the word.

[The following is referred to in the note signed Daniel Webster.]

On the evening of the 15th of Nov., while sitting in the ircle at Mr. R.'s, there being some twenty persons present, Mr. BRITTAN: suggested that we call for the Spirit of Dr. Brigham, as he character of a female when the proposition was made); but a of his reasoning, but I send you a few remarks of my own few minutes afterward the medium commenced, and gave a suggested by it. eautiful delineation of the personal appearance and character that I could hardly dismiss him from my mind. While re- a greater degree of effulgence, we will not say the greatest, flecting upon the affair, it occurred to me that I would ask the for that is only with the Most High, the great I Am! a the Spirit of Teller, who was executed in this city, some and even death. Galileo, Columbus, Harvey, and hosts of twenty years since ?" This, in rapid thought, passed through others, whose discoveries have proved them the benefactors of my mind, and I must confess I had no faith in getting a re- man, have passed through ordeals severe enough to break the sponse to it, especially as all was confusion at the time. I spirit and destroy the health. Fully persuaded that the earth nediate occurrences that were taking place.

painted Teller's portrait, and that of the negro Casar, while to court for "material aid," and at last setting out on his perthey were in prison, and but a few days previous to their ex-I recollected that the Doctor had invited me to see which were scarcely fit for ordinary coasting, was one of the prisoners dissected, after the execution. In painting their portraits I had considerable conversation with them, having been doubted. Harvey, condemned, despised by the particularly with Teller, and thought if he could be found he faculty for asserting an impossibility, bore the score, but main might start into life some old recollections of events and cirumstances which no one present could ever have known.

The session was a long one; he had witnessed some very men endured "the king's cold look, the noble's scorn." near twelve o'clock the party was "breaking up." Some had when men of talent, science, and position have been already put on their outside garments, when the medium ested in the subject of Spiritualism, the kind comp turned to me with her hands together, and apparently trying to lecturers is expressed for their weakness and credulity you see I am handcuffed." "Well, what is your name?" I tions in its proper light. aw that he was recognized, and then spoke through the me- but rounds in the ladder which we must climb before dium of the affray that occurred in the State prison; in fact, re- understand the greater revelations of the present day lated over again the story of his violence-even to the telling has always comm me the place where he concealed the bar of steel that he used for we are all his people. But ere science had penetrated while he was sitting for his picture. He even said more; occurrence as a miracle. It was a mystery; but its place he said, "Bryant, you were mistaken in your views as re- being found in the order of nature, all was clear and the mys I tried to impress upon him; to keep up his courage; that of witchcraft was raised against them, and no forest shade death would be but a momentary pang, and all would be over, was dark enough to hide them from persecution. But shall and he would be in a dreamless sleep. I was sincere, but I we, because the ancients supposed such witchcraft was a comin a large crowd. I came to let you know that you were in the spirit of inquiry and prorgession is rife in the mind, "if an error, and that there is another state of existence This piece of information was the more startling to me, be

cause I have been rather cautious about relating my own ghostly experiences. But the facts were briefly these: Some the higher part, the nobler faculties of man—those in which "he weeks after the execution I was at "general training" in a shows most like God"-not have opportunity of progressing, had gone out into the thickest of the crowd, and was enjoying ty ? I am glad the lecturer called to mind that the Israelites the fun, when who should I see standing before me but that same prisoner, Teller! There was the same face I had Moses so vehemently, was but an attempt to individualize the painted, the same prison dress; and his deathless gray eyes back to me with the most vivid sense of reality.

She rolled down her under lip, and said, "Massa, don't you know me, too?" and the poor negro Cæsar had come. Then hope you are satisfied that we can and do come to the take an interest in the manifestations."

Thus you will perceive, my dear Brittan, I have written out the "Teller case" according to the Spiritual request, and I assure you it gives me great pleasure to accede to their wishes. I have been vastly benefited by their influence, and shall ever be ready to comply with their wishes, so long as I am not desired to go contrary to my reason.

HARTFORD, Dec. 1, 1853.

P. S. The psychometrical description of Mr. Webster has been read to a distinguished gentleman who was in the Senate with Mr. W., knowing him perfectly well, and he pro-

#### INSKIP'S LECTURE ON SPIRITUALISM.

I have just seen the report of the lecture by Rev. J. N. vas formerly known to several of us. There was no response Inskip, on "Modern Spiritualism Unmasked." Other pens given by the medium at the time (she was delineating the than mine could more ably refute him and show the absurdity

In all ages of the world singular The likeness given was very startling, and I was so He has ever been a medium through which truth has been deconvinced that it came direct from the Spirit of the Doctor, veloped, at first slowly and obscurely, until he was able to bear Spirit of Brigham for a test-though I do not often ask for can be imparted to humanity. Almost every new discovery sts-and I mentally said, "Will the Spirit of Brigham bring has overwhelmed its originator with contempt, punishment oon forgot the whole thing, being much interested in the im- "still moves," the astronomer, while compelled to swear against his belief, knew that future investigations would prove I had known the Doctor and Teller also-indeed, I had the truth of his theory. The navigator, begging from court ilous voyage with vessels equipped as he best could get them, and not live without the circulation of the blood. Thus have grea markable doings in the course of the evening, and it being dignation has been uttered in no measured terms, and now, separate them. I could not understand her pantomimic acting, lecturer in the Methodist Episcopal church, Tuesday, 29th and I requested others to come and see if they could, when November, seems to take up the subject as if he had seized suddenly the medium started up to me and said, "Bryant, the heel of Achilles, and now had found the vulnerable part don't you know me ?" I said, "No." She then said, "Don't He might, if he would, see the truth of one of his own asser asked. She replied, "It began with T., but I can not get the saying, astrology, witchcraft, mesmerism, clairvoyance, physifull name" (usually she gives the name in full). The Spirit ology, and he should have added phrenology, for all these are n that affair; also the same conversation that he had related the realms of ignorance, man looked on every thing of unusual may as well remark, that at that time I did not believe in a the magic "stero," stop, or "presto," away, they performed re state at all, and the views he alluded to were those that wonderful things, themselves knowing not how, and the cry have had some light since, and now the future has become a pact with Satan—shall we abide by their decision? Who angible reality.) He went on-said I was mistaken, and that would go back fifty years and be willing to adopt their opinhe came to me after the execution, and, said he, "you saw me ions of that day on any subject? The lecturer thinks when t would confine itself to improvements or modifications of the arts it would be well enough!" Shall the material only be mproved? Shall the spirit-longings not be answered? Shall listant town; it was about four o'clock in the afternoon. I discovering, and satisfying the longing after truth and certain-

resorted to divination. Their idol worship, which angered

conception of Almighty power, which in their ignorant state

dence in a Great Unseen. We are told that the Lord says

that such things were an abomination. How have we known this but through his mediums, Moses and others! Where there is no vision the people perish. Saul sought the woman who had a familiar spirit, not from mere curiosity, but he saw the array of the Philistines against him, and he had himself been favored by Spiritual communications before, for he now nquired of the Lord, and the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets. Feeling the need of direction, he sought the woman known and proscribed, and in violation of his own law demanded her aid. She was in a state of receptivity, and the Spirit appeared and communicated. But Saul's ruin was staring him in the face ere he saw her, so it does not appear that that was the cause of his I wish the lecturer would take his Bible and see what the exact sense of the story may be. His wit, his irony his sarcasm was amusing to those in the same grade of belief with himself; and others, while they pitied his ignorance, Hours of Life, and other Poems; by Sarah Helen Whitman, Pro might smile at the absurdities he advanced. Why is it not proper, we would ask him, to believe in any communications in the few ages past, Atheism made rapid strides, and only by lief to meet with a volume full of gennine song. the baptism of John, they reasoned as they best could among the joy and exultation of every exalted mind and heart. themselves, and finally concluded they did not know.

A man can not give the answer he wishes when reason and purity of character, and instead of conflicting with the doctrines of Christ, all exhort to holy living, elevation of thought, and benevolence to man. It may lead us away from the Church, and the priest who teaches for doctrines the commandments of men. We may have less respect for the opinions of the fathers in the Church, and the Assembly of Divines' Catechism, though for some cause the faith in that had long been diminishing before the rappings or table tippings were

#### A SPIRIT'S STATEMENT CONCERNING SPIRITS.

My DEAR FRIEND JOHNS

I am now inclined to direct you in a matter new to you. You want some insight into this Spiritual phenomenon. 'The same laws that govern you govern us, only with this exception: we are Spiritual and you are material-that is, you are built up with material that rapidly tends to decay, and we are fashioned after the outer man, but possess not one spark of its elements. You live upon the nutritive properties of what you eat and drink, but we find a subsistence in the elements of which we are a part. You eat bread, meat, and all the aliments of which your body is composed; we thrive by the God-in whom all, living or dead, subsist. We can not of perishable things, but things immortal. When you get here, you will see it more perfectly than we can describe it. You will find we have food, and that food is according to our

We have no pains nor aches, no weariness of mind, nor any look down upon the earth, and behold the ignorance, through wild and extravagant tradition, concerning our being. Our anxiety for our earthly friends would seem to make you think we were somewhat miserable on their account; yet it is not so. We are well, though they are sick. Though they famish and die, yet their and our immortality is sure. We ask no aid from earthly beings, yet we want to aid them, and "smooth life's troubled sea" as much as we can for them, that they may have a peaceful and willing exit from their perishable temple to a country of certain and positive progression, and that they may be prepared at once to enter the field without wavering

Though laughable, yet it is lamentable to behold Spirits rising from every part of the globe, timidly, and looking around in vain for hell and the devil! No Spirit ever yet saw his grim majesty, nor felt his influence; yet many of them now here for centuries cling to earthly follies, and never raise their aspirations above the first sphere. They don't know enough to commune with their earthly friends for any good to them but they cling to doctrines of earth, and continue to progress better. Their aspirations are no more extensive than theirs. They grow with them and strengthen with them. All earthly beings can, and probably will, ere many years, outstrip the first sphere in Spiritual knowledge. They will in proportion as those of the higher spheres come down and associate and nfluence mankind.

The lower sphere is a great barrier to our work among would be no detriment; but as soon (in many instances) as are dead, yet they speak"-anxious, though too ignorant to make their communications appear even plausibly sensible. And, of course, as their knowledge is pretty much all earthly, they teach, as a general thing, the traditions of earth-such doctrines, for instance, as an omniscient devil (possessing more power than God, yet invisible to men or Spirits); the doctrine of endless torment; a burning lake of fire and brimstone, eternally unquenchable, yet unseen to Spiritual or mortal eyes the resurrection of the body; the end of the world, and the soon coming of Christ to take vengeance on the nations of the earth. They cause the medium to ejaculate, in many instances broken and obsolete Hebrew, Greek, Latin, German, Italian, French, and English languages, all in a frenzied, insane jum ble. This is the only thing to be dreaded or feared on the part of mediums. They should be on their guard, and use their reason, and keep them at bay with cold water.

BATAVIA, Oct. 9th, 1853.

£540,000; in 1850, £957,000; in 1851, £997,000—£2,947,000; nearly

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

#### NEW YORK, SATURDAY, DECEMBER 24, 1853.

TO CORRESPONDENTS

#### MRS. WHITMAN'S POEMS.

It is seldom we have taken up a volume with more faith from the Spiritual world when we have that authority given that we should be amply repaid therefor, or laid one down may gather here and there a pearl, but it is seldom that one don-have arrayed themselves in positive hostility to the facts us in the Bible, which he professes to reverence When better satisfied with the perusal thereof. There is so much rears another watch-column in the great sea. Seldom, very of spiritual science, Dr. Buchanan was among the first to rethese communications were less frequent, or seldom recorded indifferent poetry inflicted upon the world, that it is a real rean open vision will man be brought to a conviction of his im- feeble echoes from the Olympian mount-rills that trickle as by Mrs. Whitman. To all who can enjoy a Coleridge or a ity. And after all the labor of his lecture, he says, "If if they had no motive or source, are everywhere about us; Shelley, this volume, worthy to rank in the sphere of their (monthly), commencing with January, 1854. Terms, \$2 per asked for a solution of the phenomenon, he would say he did our ears are termented with their monotonous cadences, and not know, nor did he much care." Then why take the trouble our soul vexed with their manny. But now and then a strong other characteristics, a clear, enlightened, Spiritual, and beauto assert it all a humbug! He has followed the example tone, a clear, ringing, silvery bugle blast comes to us from tiful utterance. of the authorities who demanded of Jesus by what authority the Parnassian height, and a shining Castalian stream sweeps he did these things? When they were asked from whence was before us, and we feel that the spirit of poetry still lives, worthy

"Hours of Life, and other Poems," by Mrs. Whitman. It follows: About a year 290, Dr. A. Underhill, of Cleveland facts are opposed to his prejudices. The belief of the Spirit. has been to us not a small matter of surprise, that the song- took occasion to visit Massillon, in company with Miss Abby nal communications will lead man to more holiness of life and utterances of Mrs. W, have not been gathered and bound up Warner, a medium for Spirit-rappings. While there, Dr. U. long ere this. She has been content to stand in the author- and the medium attended the church of St. Timothy, and after background, while many a far less brilliant and beautiful being seated, the Spirits, who, it seems, were advocates of thinker and utterer has found way, in morocco and velvet the freedom of speech, claimed the right of uttering them covers, to the center-tables and libraries of the land. Mrs. selves with considerable volubility, by means of the concus-Whitman's genius and excellence as a poet are nothing new sive sounds, which they made upon the floor and the pew, to to us, nor to many of our readers. It did not require this the no small annoyance of the dominic and certain pious memhandsome volume, all resonant with musical inspiration, to bers of his flock. The general curiosity excited in the conconvince us that her rank is among the leaders of song. But gregation by these manifestations induced the minister to rethe mass of the world are impressed by volumes. They fancy quest their discontinuance; but the invisibles, not having the that the author of volumes must be a creator of books. Nothing is farther, often, from the truth. A volume may be a poor, ciously persisted in acting out their own pleasure. Upor meaningless thing, but a real book, one need only live to create, this ground, one Dwight Jarvis, a member of the church in or utter, to render himself immortal. We have had the question, charged Dr. Underhill with being a "disturber of pleasure of publishing some noble poems from Mrs. Whitman, religious worship, and a contaminator of public morals; in the Shekinan; one of these, "To the Angel of Death," whereupon Dr. U., more, we presume, for the purpose of test republished in the volume before us, is scarcely excelled in ing and vindicating the rights of Spiritualism, than to redress the range of our language. Who that reads it, does not re- any private grievances, instituted against Mr. Jarvis the suit member the lines:

> "Welcome as the white feet of those who bring Glad tidings of great joy unto the world, Shall fall the shadow of thy silver wing Over the couch of weary woe unfurled.

A heavenly halo kindles round thy brow; Beyond, the palms of Eden softly wave,

The faith and philosophy of the above lines pervade all the For years past, through a few select channels, she has, from time to time, breathed out and upward the spirit of her muse. thing to amony or to cause us any trouble, except when we Her utterances have all been marked—marked with a clear, ance, should have left the house. deep sense of, and insight for, the beautiful, the good, and the true. They have been utterances everywhere recognized and R. Tilden, and Hon, R. P. Spaulding. The main ground they treasured by refined and exalted intellects; not such utterances, took was, that the phenomena in question were veritably Spirperhaps, as eatch the ear and charm the heart of the multitude, ever groping among materialities, and demanding tribute for the senses alone-but such as ring and thrill in the fewer souls who upbuild the world's pyramid of thought, who receive sarcasm and ad captandum ridicule, much to the relish of the and utter its inspirations, and by-and-by mold and fashion all souls into higher and nobler conditions

> Mrs. Whitman's poetry, but the central, paramount spirit, is an jury were unable to decide upon the question, and were disenlightened, earnest religious faith—a Christian faith. She charged. would unravel the myth; she revels in the philosophic realm; she dreams fancy's dream, and chases vague forms up the steeps of a fetterless imagination; she parleys with doubt and mystery, but from all these casual inclinations and fervors of this number we close the current volume, and the publication her muse, she returns, like the lark or the eagle, from circling of the Shekinah as a periodical. Library editions of the and soaring in the trackless space, to her beautiful perch of a fixed, religious faith.

To some it may seem, upon reading her volume, that she in wisdom as earthly beings progress, and no faster, and no lacks in the feelings and sympathies common to the heart; period, acquired a more enviable reputation. The Shekinan that she is cold, distant, and purely intellectual; that her she can feel and sympathize, not only in the common measure, the secular press, and compelled a reluctant yet unqualifie men. If we could always hold the medium, their interference the common measure is swallowed up and lost. She can entire this all. It has accomplished another end, from which we the truths we want to reveal. They, too, are anxious to comn, material point of view. In each and all she pereives a spirit more significant than the form. She considers the uses, but can not overlook the lessons of infinite purpose wisdom, and love they conceal. Even in feelings and sym pathies she must discover the presence and laws of God, and hence her song, upon whatever theme, is running Deity-ward and the heart and soul of the multitude are not with her, because she has far

There are many of Mrs. Whitman's poems from which w might quote, to show that she deeply and fully appreciates the earthly-beautiful; that she has joys and sorrows like all of us, but these are not her higher, perfected moods. These time-surroundings, which are born and die almost at the sam moment, depending for their effect and value upon temporary conditions, are only the lower steps of the song-temple where she refines her faith and worship. The greatest and bes poets are not the most studied and appreciated, though by common consent they may be the most popular. How few of the multitude read Dante, or Shakspeare, or Milton. And come to the knowledge of the English Commissioners of Emigration that, from the United States there was sent, in 1848, £480,000; in 1849, of those who read, how few feel in sympathy with these mas and thoughts, their perceptions and inspirations, litted them far above the level of the common mind and heart? Nay!

All of these mighty three were passionate lovers of what all the mysterious relations of the spiritual nature of man to the men love; they could and did feel and sympathize like all human body (except as to the brain) and to manimate matter. nen, but in their final atterances to the world they proved Under these circumstances the age demands a teacher of that they could feel and sympathize on a higher and grander Anthropology who shall be entirely exempt from the dead fledged under the shadow of their soug-lesser poets, fit to men, with a mind sufficiently original to advance holdly into filter master-thought to the multitude, even as the subalteros fields that others have neglected, and sufficiently systematic of Napoleon and Casar were fit to hear the parceled com- and cautious to establish positive philosophy instead of vague

mediate multimde. They have spoken to narrower circles, of Phrenology since the death of Gall and Spurzheim, has and from thence the thought has descended diluted, until, in meanest form, it has found way to the lowest mind. On the Buchsnan; and Prof. Gatchell, editor of the American Magsea of song unnumbered shallops are careering, pathless and usine of Homeopathy, declares in the most explicit manner the purposeless, and sometimes freightless, but here and there, on great practical and philosophical superiority of the doctrines the bosom of the deep, circled by rest and calm, or along the of Dr. Buchanan to those of Gall and Spurzheim. While shore, at far intervals, are watch-towers, toward which all many of the cultivators of phrenological and physiological lesser craft trim and bend their sails. This wandering fleet science-among whom we may mention Dr Elliotson, of Lonseldom is it, that one carries such a light at the prow, and cognize those facts, and to investigate in a calm and rational Faint and shining from the mast-head, as gleams from this noble volume trickle as by Mrs. Whitman. To all who can enjoy a Coleridge or a The Journal of Man will be issued in a New SERIES song, will be a welcome guest. It is, over and above all annum

#### SPIRITUALISM AT THE BAR.

A libel case of some interest to Spiritualists has just come Such a relief volume, tone, and stream come to us with these off at Cleveland, Ohio, the main particulars of which are as for libel which has just been brought to trial.

In the investigation of the case it became a question for the jury to decide, whether those persons who claim to be "mediums," and in whose presence the alleged Spirit-sounds are liable to occur, should be permitted to take seats in Orthodox assemblies; and from this the secondary question coom was crowded during the trial.

It was not proved that there was any design on the part of serious atterances of the volume. Mrs. Whitman has written Dr. Underhill to disturb the religious assembly, and it was much-much, we believe, that is not embraced in this volume. admitted that the medium did not make, and that she could not wife, Mr. and Mrs. White of Boston, Miss Hews of Statesprevent, the sounds; but it was contended that Dr. U., seeing that his presence, with the girl, was attended by such disturb-

The case was argued on the part of the plaintiff, by Mr. D the Spirits did. Hon. D. K. Carter closed on the part of the defense, treating the whole subject of Spiritualism with bitter prejudiced and religiously conservative portion of the audience who were ignorant of the tremendous mass of evidence upon There is something of the blended Orphic and Sybilline in which the claims of the Spiritual Manifestations rest. The

Number six of the third volume is now published, and with work will hereafter be issued as the public demand shall require. It is questionable whether any paper or magazine de voted to the same or to analogous subjects ever, in so brief a was the first periodical avowedly devoted to the interests of God on my dying bed, a female gazed on me, oh! with what muse is of the brain, and abstract from life's actualities. Spiritualism that succeeded in commanding, to any consider We think not so. It is true that she lifts familiar topics and able extent, the attention and respect of literary circles. themes above the level of their common acceptance and en- Moreover, it achieved a success no less difficult in another joyment, but this simply indicates that her nature is such that direction. It silenced the cavils of a very large portion of but also that, when her feelings and sympathies are perfected, acknowledgment of its literary and philosophical merits. Nor Lord was near me, and that his Spirit had lighted up that virjoy the sunshine and the flower, the beautiful form and color, derive a still higher satisfaction. It has given an elevated we yield the medium for quiet and rest, they take possession, the delightful sound and scene, the pleasant act and word, the and exert even an injurious influence both to the medium and face and spirit of nature, as interpreted by the senses, but she while those who have doubted the perpetuity of their existhave found in its pages the inspiration of new hopes and di-

But our time is likely to be so much occupied with other luties as to render it impossible for us to devote that degr of attention to the Monthly, in the future, which we should lesire. We are well assured that there is ample room for a work of similar character, with a patronage adequate to its upport, and in announcing the suspension of the Shekinan, re are happy to inform our readers that the Journal of Man edited and published by Dr. Buchanan, is about to be removed to this city, and will supply its place. We most cordially commend that work to the patronage of our subscribers.

We want a solid and demonstrable body of science, which men may rest with certainty, ample enough to embrace the wonders of Nature and the beautiful manifestations of piritual Life, and withal sufficiently practical and positive to onnect the mysterious and new with the old and familia

Scientific men have heretofore been unable or unwilling to of humanity, completely ignoring the spiritual phenomena and from us to induce them to renew the pleasure.

And what legions of lesser poets have been born and skeptical, materialistic tendencies of our leading scientific mands (but not to create the plans) of their masters to the speculation. Such is the reputation which Dr. B. already ivisions of victorious armies.

The great minds of earth have seldom addressed the im-

The Patrons of the Shekinan will find it a most interest ng and instructive work

Subscriptions may be forwarded to this office, addressed, PARTRIDGE & BRITTAN. 300 Broadway, New York.

#### THE SPIRITS AND THE BIRDS.

There is certainly nothing intrinsically improbable—there is much that is poetic and beautiful—in the idea that birds may be mediums for Spirit-ual intercourse. Moreover, the power everywhere manifest among the naterial elements may find it much easier to act on and through the deliate nerves of a bird, so as to direct its flight and stimulate its song, than o move the various ponderable and lifeless objects which confessedly do nove by virtue of its presence. We very cheerfully give place to the they will be read with pleasure, even where they may fail to inspire con

HALCYONDALE, GA., Dec. 8th, 1853.

DEAR BROTHER : Being at the house of my neighbor, Edwin Everitt, on the night of the third instant, Spiritualism became the subject of conversation, and my communications with heaven through the medium of birds being questioned by one of the party, I remarked that I would afford them palpable evidence of the to testify before he had consulted another individual residing at a distance truth. I summoned a bird to appear, and immediately a small and who could not be visited that day without difficulty species of owl flew into the parlor. It was taken by a negress and handed to Miss Hews, from whom it escaped. Some of the company still persisting that the incident was bere. I had no intention of doing so; nay, I had got five miles beyond owing to chance or accident, I notified those present that they on my way to such a city, where I had unsiness to transact, but I could would hear the sounds of a bird before five minutes by the go no further, it was so strongly impressed on my mind that I must come watch. All remained silent, and in the course of a minute a here." The minister and his friend, however, knew why he had come watch. All remained silent, and in the course of a minute a thrush or mocking-bird sang loudly close by the window, in the dark, cold night. One of the company declared that it was an artificial bird, worked by the hands of a person outarose-"What are Orthodox assemblies? The novelty of side in the darkness; but, on raising the window, the bird was

> I left the house and came home. One of the company heard distant singing, as if in the heavens, nearly all the night. Those present to testify to the miracle were E. Everitt and borough, and Mr. Jacobson, an Israelite. These persons will testify to these facts. And thus spake unto me the Spirit of God in the wilderness: "I am the Father of all men who are born of my Spirit, and unto the calls of my children will I answer, even through the voice of the birds of the wood, and joy will I give to them who ask it of me."

CUYLER W. YOUNG.

HALCYONDALE, GA., Dec. 10, 1853.

MY DEAR BROTHER:

Thus speaks the Spirit of the Lord to me in the wilderness: "Ye have sought me in the depths of the woods, and the nills, and the caves, and have found me. Ye asked me for the Lynn, was the daughter of Dr. John Lewis, born on the 15th of Nov bread of joy, and the winds brought glad tidings as they crept through the forest; and when the deep sigh of meditation ye drew, the silence of the woods was pleased with the songs of a bird which my Spirit had moved. Behold yonder bird of prey, flying toward the west! Follow it."

And I followed after the bird till it was lost to my sight. "Pursue that course," said the Spirit, "till the night shall et in. Thou hast been troubled, but go thy way till the night ometh, and thy heart will be light."

And I went forward till the night came on, and I spent the night with kind people. And when I said to the company, speaking of death, that I wished to be alone with my a Spiritual look, like the bird that attends me; and then I heard a knock on the wall of the house. I raised my window, and the bird of prey that had guided me flapped his huge wings upon the glass of the window; and I knew that the gin's eye. O Lord! I thank thee for thy many good gifts and helps through life. Gratitude to the loving Deity. I love thee, my God, for thy wondrous miracles and revelations, and YOUNG.

#### THE HUTCHINSON FAMILY

The brothers will give their One Hundred and First Concert t the Broadway Tabernacle, on Wednesday, Jan. 4th, 1854. Wednesday, Jan. 11th, 102d night, and last but one of the

Wednesday, Jan. 18th, will be given the final Concert of he season. For particulars, see daily papers and the pro-

This may be the last opportunity for some time that our friends will have to hear these widely celebrated vocalists.

#### JULLIEN'S CONCERTS.

M. Jullien and his unrivaled band, after having carried the ress of Philadelphia and the East by storm, as is his invariable custom, fairly electrifying the Bostonians against their nis third grand series of concerts before the New York pub ic, at Metropolitan Hall. In our estimation, the musical perormances of M. Jullien and his company exceed in varie supply this desideratum. Anatomists and physiologists have steadily refused or neglected to investigate the mental nature tunities have enabled us to enjoy. Those who have not attended on any previous occasion should embrace the present opportunity, while those who have, will require no promptings of humanity, completely importunity observations and

#### FACTS AND REMARKS

Lock Piesko by Spirits -Mr. David Bruce, of Williamsburg, in ection with several other gentlemen, has lately been making some s Spirit-agency. Mr. B. procured a compound perm bination of letters was there found, which had been noted down by the m lock, and to conceal from him the arrangement of letters; which being done, Mr. B. submitted the lock to the Spirits, who promptly, and at the gentleman afterward said to him, "Give me the lock, and I'll see if I ca nlocked, the Spirits having without hesitation, and at the first trial, told now to unlock it. Mr. Bruce informs us that the lock was in like mopened at least eight different times by directions given by the S There could certainly have here been no clairvoyant thought-reading by the gnorant of the information that was required. The lock, then, must have ither been opened by the chance GUESSINGS of the agent which produced But if any one will apply the calculus of probabilities, he will find that the chances against opening that lock by ourseless, in eight successive INSTANCES, ALWAYS AT THE PIEST TRIAL, AND WITHOUT A FAILURE, Were M

ORTHODOXICALLY ACENOWLEDGED SPIRITUALISM. - A story, credited t the Christian Miscellany, has been going the rounds of the religious press, which we condense as follows: A church was likely to be involved. n a troublesome and expensive lawsuit concerning some property, and only threatened difficulty. It was therefore determined that the pastor and a cer tain member of the church should visit this man and proc before interested parties had prejudiced his mind. Previously making the matter a subject of earnest prayer, these two persons set off the next moing, and arrived at the house of the witness about noon. But the man refu and his friend, therefore, were preparing, in sadness, to return, when the document was signed which at once precluded all further troubles in the matter of the church property.

arnest prayers of her husband, was freed from all pain during a disea hings are credited by many persons in the orthodox churches, as well serted, by the most credible witnesses, to occur among protualists, they are either scouted as impudent fictions, or act down as cur ing devices of the devil!

A REMARKABLE TEST .- At a circle in Charlestown, Mass , a Sp. circle having ever known a person of that name, questions were asked the Spirit, when the statements were elicited that she had lived in the town of Lynn; that she left the body at the age of FORTY-NINE, on the 2770 DAY or April, and had been in the Spirit-world fifty-two years. These statements were transmitted to Mr. B. F. Newhall, of Saugus, near Lynn, with the request that he should verify or disprove them, if possible, by any wan me request not are snown every or disprove mem, it possible, by an quiries he might find it convenient to make. After a great deal of labound unsuccess in making personal inquiries and consulting town and family records, Mr. Newhall stumbled upon an old town or parish document which stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall, the first wife of Thomas Newhall, the stated that "Sally Newhall Ne er, 1753, and died on the 17th or 27th or Arku., 1802 been dead TIFTY-ONE VERES." These facts are communicated by the par-ties concerned in the investigation, to the Boston New Era, from which we condense them. From what mind in the zoov could the medium have

TRIAL OF MAGNETIC POWERS. - Mr. Thomas Wentworth, writing from The Spirit their requested that to magnetize not and promised not to make fere with the operation. He did as the Spirit requested, and found that he could control her the same as he could other magnetic persons, as waked her up without difficulty at the first attempt. Our corresponders considered these facts as proof that magnetism by man and magnetism by Spirits are but different degrees of one and the same thing.

religion gentlemen assembled, in this city, in the presence of might intelligent gentlemen assembled, in this city, in the presence of an allege ipirit-medium, one night in each week during about three menths, for the urpose of theroughly testing the question whether tables might be mored r the "raps" made, by the exertion of their own will. Every possible flort was made, and every plan tested which it was thought might prove and every hard tested when it was inough migh prove successful, and even several ingenious arrangements of magnets and elec-rical batteries were called in as subsidiary instrumentalities. Not the dightest success, however, attended, any of these experiments, and when the patience of the party, at the end of the three months, was entirely ex-nausted, and they unanimously resolved to forego all further efforts in that irrection, the raps were heard giving the usual signal for the calling of the hubbate, and these words were sucle. "Vanue negative result is reliable."

STRUCLAR OMINOUS DERAMINO. —A Mr. F., who resides at Greenpoint.

L. L., has, in several instances, dreamed of digging a pit by the side of his house, and that, in each instance, while engaged in the operation, a certain person got into the hole to see if it was deep enough. Every such dream has seemed to portend the death of the person who got into the hole, and which has invariably occurred shortly after. We have this first from a member of the gentleman's family.

A Wearth.—Mrs. McD., of Baltimore, states to us that her mether, one morning before she rose from her bed, distinctly saw the form of her prother standing in her room, though she knew that this brother was ab-sent on a sew swage. She screamed in terror, and the apparation vanished; but she learned afterward that her brother had died in Charleston at that

#### NEW YORK CONFERENCE OF SPIRITUALISTS. Reported Phonographically by T. J. Ellinwood.

On Tuesday evening, December 13th, the Conference met at the usual hour.

CHARLES PARTRIBUE opened the meeting this evening by expressing his surprise and regret that the audience was somewhat smaller than when nation are becoming illuminated. Go to our village lyceums and debating give harmonic relations alone. he last attended, two or three weeks previously. He was apprehensive that Spiritualists, generally, did not take that interest in the subject which York and New England, and you will see the incipient stages of a national with your mouths open like so many young robins, to receive food from they would if they felt and realized the reality of Spiritual communications. He thought them too apt to look on the demonstrations in the same light in which men who become lukewarm in the churches have ordinarily regarded theories respecting Spiritual existence. "But," said he, "here we have a tangible reality, which we can present to others, and make them feel as we do." He recommended the friends to invite their neighbors to attend the Conference with them, and if, after they had heard the facts and arguments presented, they were auxious to investigate the subject for themselves, he thought it their duty to assist them by directing them to mediums, etc. Said be, " If these truths are worth any thing to us, they are equally valuable to our neighbors."

last two weeks, making a record of a poem entitled " An Epic of the Starry Heaven," as it was spoken by a Spirit through the mediumship of Mr. T. L. Harris, in the short space of thirty hours and thirty minutes. It would be given to the world, he said, in a book containing some two hundred pages, and he had no doubt that it would be received with interest, not only by Spiritualists, but by every body who has a taste for literature.

Dr. Gray read two or three communications which had come under his notice since the last Conference, which he accompanied with brief but appropriate remarks. At a circle which he attended, the Spirit of the mother of a gentleman present announced her presence, and said to him, "All that a prophecy, and is connected with the vital interiors of our nationality, world is a common work-day world. The salvation of the world must be World? If man has no such relations, he can have no spiritual nature, will not be convinced by reasonable testimony, we have we give, and that freely, that we may afford tangible proof that we still exist." Afterward the gentleman received satisfactory personal communications from his mother. When she had finished, another Spirit people, that the Spirit may rise into the spheres of immortality. signified her wish to communicate. The gentleman manifested considerable embarrassment and anxiety to hear, and, after a little silence, the following was spelled out: "Friend, husband, brother, I greet you again." The medium declared that the communication was absurd; he could not see how one person could sustain all these relations to another; but the gentleman to whom it was addressed was much struck by it, and told the mediam he understood it. After a few more words the initials of the Spirit were given, and the gentleman said the proof was absolute. He said the Spirit was that of a young lady to whom he was betrothed many years before. Another communication was addressed to a father who had lost two or three children, among whom was a very young child that had never been the degree in which a man's body becomes harmonized, in which a man's body becomes harmonized able to communicate to the people of earth before. The father asked established in the man, in which all the passions are restored to equilibri- Christianity than all your aspiration and gilded dreams of heaven, where be brought within the domain of science. whether this child would know him when he should go to the Spirit-world, | um, and in the degree in which he is led to forget self, and live for the | idleness sits and bites her nails in inactivity. We would not build these to which the following answer was received: "It is a divine, and, there- purpose of universal good-in that degree man becomes Spiritualized. It costly structures while God's beautiful temples are languishing for food. fore, natural law, that kindred should know each other Spiritually." The speaker believed that the child had never left the precincts of the father's sphere. He thought that the light that we receive is common property, and that it is the duty of every one who receives the evidence to testify

The Spiritual power is the central power in state. In a long run, the Spiritual condition-the Spiritual thought of a people-determines its institu- gland sane, when the great working masses submit to be ground down these religious organizations. We must not be too severe; we must ject before scientific men and institutions, but science assumes an antagotions, its progress, its prosperity, its position in the scale of the races. In factories, to unrequited labor, and tyrannized over by a church that arose strike with truth, but not with any harder weapons. Said the speaker, nistic position. Among no class of men under the heavens has there been and it is a burden to attend to the maltiplied and many unreasonable re-Our nation, separated as it is from all the other nations of the earth, placed from the accursed alliance of monarchical with prelatical ambition! [Ap- "I look for the world's salvation, but naturally. Human beings will al- manifested a more stupid indifference and obstinate hostility to new discovupon a platform isolated between two great oceans, separated in a great plause. The wrongs ways be human beings. Labor will exalt the world; science will lift up eries, especially in this department. So true as thought precedes action, degree from the positive magnetic influence of the ancient systems both of humanity are too deep for tears even. Let us listen to whatever is her head, and mind will triumph over matter." of religion and government, must inevitably develop for itself a national ultered in quietness. Spirituality; and according to the character of that Spirituality will be the character of its temporality, because the internal regulates and governs men and women of opulence give themselves up to the despotism of the Jews, but he wanted such a God as is the Father of Jesus of Nazareth, tion. Whoever truly aspires will labor to elevate his fellow-men, and carry and decides the condition and form and movement of the external or vis- senses, and where multitudes of the peasantry are said to believe that the who "sends his rain on the just and the unjust." His (the speaker's) them along with him in his upward tendency. We want more aspiration ible appearance. A criticism, and a grave criticism, is brought to bear first Napoleon is not dead, is sane? And I ask, how much sanity there is business was to preach to those sons whose hands are hardened by honest instead of less, to counteract the groveling and mammon-worshiping spirit against the American character, namely, that as a people we have no na- among the devotees of Romanism! How much sanity exists in the Greek industry. He saw among them those who are working out the nation's of the world. Science needs to be baptized by the Spirit. The dust tional religion. It is true. Romanism is not our national religion. It is not the dominant religion. It exists only on sufferance, wafted like a shattered bark from the old world toward the new; we see it settling down dise for admission to the realms of bliss? Is that nation sane whose females themselves. He believed there is now a Spiritual power, and always has and sinking into the waters. Orthodox Protestantism is not the religion | cast their infants into the river Ganges, that being one of the requirements of this people. It is dead. Let Luther, Calvin, or Knox stand up in the of their religion ! I come back and roll this query upon the Calvinistic that it could walk, and that it had Spiritual arms with which to take in forces and spiritual entities echoes to no human footstep. most evangelical of our pulpits, and he could not long preach, for churches of our own continent, that publicly avowed that their infants Spiritual food. Human judgment must be developed. Many will be demany of his views would be deemed insufferable. Protestantism has no were not given to crocodiles, but that many of them were given to eternal ceived. They will think they have found authority when authority does its utmost limit is presumed to be the line between the physical and the palpability-no internal power. It is not predominant. As a people, we tortures. Are you sane, oh Catholic! in believing that pictures can weep not exist. Reason, preaching forever spiritual. The speaker hoped it might be the mission of the American have had, until now, no religion. The great leaders of the American Rev- bloody tears, and that wafers turn into Gods? I trow not. And if the olution were seekers after higher light and higher life, yet as a body of mother be not sane, how much sanity shall exist among the sects, her men they were remarkably free from any proneness to ecclesiasticism. The daughters? I say we are destined to have one sane nation, and that nation bis heart was touched, but he would go in a little different channel. He out a mission worthy of herself. Science no longer will be represented by great masses of people coming from the Old World assimilate to the American character and genius, and lay aside, to a great degree, their former | Spiritualize the American people. I know there are disorders in Spiritopinions. The American Romanist is not the Irish Romanist. The Hi. ualism. How can we help it? Here are tens and hundreds of thousands bernian peasant, after coming to our country, dares to look his priest in the eye. The fear of eternal damnation, like a scepter forged in hell, which has been used by the clergy as an instrument whereby to oppress the ignorant, is broken by the strong arm of the American genius. Thus it is that we are situated, and as a people we have no dominant religion. And into the Spirit-world from these churches; look at the hundreds of thou- finitely benevolent and all-powerful he has made as good a world as huwhile we have no dominant religion, an endless strife is going on among sects as to which shall be dominant. I think every nation must develop a religious character, a religious individuality in itself, from its own interiors. A great nation must inevitably develop a national spiritual element in itself. As the past had a God, we must have a God, not of the fathers alone, but a living God-the God in Christ-the divine humanity, a God of freedom, a God of republicanism, a God of liberty, a God of equity, a God of science, a God of art, a God of poetry, a God of beauty, a God of heroism, a God of moral worth, a God of universal benevolence, and a God of universal inspiration. That God lives. The God the American people has is no idol-no image coined in the chambers of the imagination. He has a di- higher life. What we need is carefully to study the laws of this thing. I Heretofore popular theology assumed the right to think for the laboring upon the floor, has shot over my head, and under my feet, but has not hit vine individuality. The God of the American people is a Divine Father, and that Divine Father is pouring down the efflux of his own divine presence, inpouring more and more of the instreaming currents of his own Divine Being into the hearts of the American people, and bringing them into rapport with himself-bringing them into harmonic relations with the depends our growth, influence, and the position we enough. We don't wish to be sectarian; but we wish to be humanitarian. urged on him as a Spiritualist not to neglect any thing he is now doing, harmonic universe, with the universal inspired-and hence we have Spiritual Manifestations. Spiritual Manifestations! for why! The very fact that this divine influx operates on the mind, and that its attractive power is drawing man upward toward the Divine. Every power brought to bear from the great world of causes, must bring man into rapport with the Spiritual universe, and hence bring about Spiritual Manifestations. There ment to what had already been uttered by Mr. Harris. It seemed to him manity have gone on long enough, and now we will reconcile men to each is but one way in which you can prevent Spiritual Manifestations. Unless that in what the preceding speaker had said, one half of what was most other. Forgetting our minor differences, we will busy ourselves in works you can prevent the growth of the American genius, you can not prevent important in the onward movement of this world had been omitted and neg- of goodness. Our duty lies out where Jesus of Nazareth went—the man Spiritual Manifestations. They are the effect of a cause, and that cause lected. He could heartily concur in all that had been said in relation to who had nowhere to lay his head. If he should come to earth now he is the development of the American character in rapport with the higher the uses of the religious or spiritual element; but religious or spiritual element; but he would not as contained in the subjoined letter. This is due to Mr. K. life. All the effort of the leaders of intellect in our land, since the first | necessary complement in philosophy; aspiration finds its counterpart in | be permitted to preach in them. colonies at Plymouth, has tended to the result which now awaits us. science, and the progress the world has made, and must make hereafter,

We perceive the first and incipient stages of the development of a that is done by halves is not done at all. The simple axiom, "Do unto of a thought does you an injury. The mind is your Garden of Eden, national religion—the first incipient stages of the development of a na- others as you would that they should do to you," which has been lauded where God has set the truth of eternal life. It is your responsibility to interest, and for the information of the multitudes who are writing for intional character—the first incipient stages of a national individuality, and so much, amounts to no law at all when considered in a strict and scient take care of it, and not the duty of any other man. The, speaker could do formation, and visiting my house to witness the wonderful demonstrations unless I entirely misinterpret the teachings of wisdom, order, harmony, tific light. It was not Christ's mission to communicate science. Christ no more than give his opinions freely, and he would not hold up his hand occurring here almost daily, I desire a small space in the Telegraph. I this continent is destined, at no distant period of time, to be inhabited by was not a scientific man. In examining the "Golden Rule" the speaker to have another man believe as he does. Truth is to be found in nature. a grand CLAIRVOYANT NATION. I repeat it, THIS CONTINENT IS DESTINED | Was not disposed to undervalue it. He considered it simply an exhorta-TO BE INHABITED BY A GRAND CLAIRVOVANT NATION, which, for the time tion; nothing more or less. He illustrated his position by supposing the whole organism acts precisely as God intended it should act, the true being, will sustain the same relations to the other nations of the earth, following case: Said he, for example, when I am ill I prefer to be left gospel is preached spontaneously, and every one who becomes a man in tions at my house has been made. The Spirits write, talk, sing, render them at the earliest practicable day. that the brain sustains to the body, or that the internal sustains to the ex- by myself to endure whatever pain I have to endure, without the sympathy this high sense becomes a Son of God in reality. ternal. I hold that our nation is to be the favored seat of the Muses-a of others. My friend, when ill, prefers to be surrounded by friends, and new Parnassus of all the glorious arts. I hold that our nation is to witness to be receiving commiscration. Apply the law "Do unto others as you occasion, and he yielded to the influence which prompted him to rise, only spectators, and many other acts unnecessary to detail. All these things a new development among lyrical artists, chording with the pulsations of the heart of Deity, and the rythmical sweep of constellations and universes. Friend is sick, if I do as I would that he should do to me, in like circumthe heart of Deity, and the rythmical sweep of constellations and universes. I hold that our nation is to witness a new development of the religious stances, I shall not go near him; and, on the other hand, if he does to me think that his friend intended to be understood as saying that Spiritualism controlled by Spirits. Persons who come must not hold me responsible accept an invitation to speak. element, unfolding itself into all the higher forms of art—all forms of use as he would that I should do to him, when I am ill he will be intruding was to be regarded as the national religion of this country, to the exclusion for any failure if they should bappen to come on a vacant night. But they and excellence. It is here that the past is to unfold itself into fulfillment. his company upon me continually, and ask in friends to visit me that I may of other nations and the world. The speaker understood Mr. Harris to are of so frequent occurrence that any person sufficiently interested will It is here that all periods are to unfold themselves, and man, star-eyed and be thoroughly attended. Tested in this logical manner it is no scientific imply that each distinct nation or people has evolved a system of govern- find it no great tax to tarry until they are satisfied. It is here that all periods are to unfold themselves, and man, star-eyed and surface that it may be the sun-featured, is to walk inspired, attended by angelic myriads, and unfold law at all. Interpreted in any other manner, he maintained that it may be the mission of America to present an illustration of a free, rational, and Spire and man, star-eyed and surface that it may be the most base. In Howell, Mich., on 2d inst., Mrs. Louisa Johnson, aged 3S years, mission of America to present an illustration of a free, rational, and Spire. sun-featured, is to walk inspired, attended by angelic myriads, and unfold the internal elements of a primal divine nature into divine beauty and dithe internal elements of a primal divine nature into divine beanty and discover nothing objectionable in this idea. persons to whom I have thrown open my house, and all the fixtures ordered aged 26 years—children of the late Apollos Johnson, of Dana, wine use. There is one doctrine which is a part of the vital thought of

that the time had come when the subject of Spiritualism must be met on | no integral results can come of your gatherings. urn within them, and the reason why they see and hear these things is, -mere Spiritual enthusiam and dreaming-can do much. it as a doctrine that ought to be true if it is not, shows that there has been however much Spirituality we may have.

to destroy our materialism, purifying and cleansing the human organiza- and these temples are languishing among you. We want religion to because it is demonstrated to be false. If man's spiritual nature is

I ask if France, as typified in its voluptuousness and sensuality, where who have been educated to bow down to the mandate of the Church, and sands whose external forms were crushed in consequence of despotism in reduced to order. In the experience of Spirituality, the mists are about to

subject is vast-it is infinite. What we need to do is to unfold, expand us to develop the flower of humanity; but it never can be developed till our interiors, and to become harmonized with each other, and with the we set about the work for ourselves. Now men may think for themselves. love and respect these enthusiastic Spiritualists who may be apt to overdo; masses. The speaker would not say that theologians did not mean well. me at all. With relation to the science of our Spiritual relations to the but we must all come down to the law of this matter, and investigate | Said he, "Let us take the mantle of charity from the shoulders of Jesus | Spiritual world, I agree with most that he has said. I spoke of a science obedience to those harmonic laws, engrafted in the mental and physical, perities of human nature." We have had the element of discord long men are aspiring can not come through such a science as he speaks of. I shall take on passing into the ideal and eternal world. Let us remember We expect that by these manifestations our interior man is to be reani- but simply to take as the complement of his work the science of just huone truth, that "he that is greatest among you shall be the servant of mated with truth and clothed with wisdom; but we should not feel that man relations, that shall distribute equality to all.

gree we shall arise to a glorious reward. S. P. Andrews said he wished to add a few words by way of comple- or popular theology. We are not discarding the past. The evils of hu-Whatever tends to render man sternly self-reliant, leads him to erect a tri- must be due as much to scientific investigation, and the laws of human upheld by a superior power, and he thought he knew he was immortal; bunal in his own intellect whereby to judge of the merit of any creed, and society, as it will to any opening of our Spiritual senses to influxes from and knowing and feeling this great central truth, he looked upon all men makes him conscious of the higher light or higher life, and that there is a higher spheres. The speaker believed that this scientific investigation as his breaker power within him mightier than all material obstructions, lifts him above must be made by us here, and said that all who neglected the scientific one person toward another, is reflected back upon himself. That is a by the persons who have visited his premises. Neither the the brute, and prepares him to be a Spiritual medium-to hold communion side are but running into simpleism. Religion has ordinarily ignored science of the mind. We have not fathomed all the laws of mind yet. All nature of the case nor the spirit of Mr. Koons' letter appear with the intelligences of the higher universe. All the true, vital, healthfu science, as science has religion, and it is but just to say that customed to purchase Annuals for their lady-friends at the action of all sects has tended to this result. Every thought, every de- same men who recognize the religious element will stand highest in the we are to perform works, not wholly directed toward ourselves, but others that there is nothing so suitable velopment of a new idea-all things tend steadily to the one result-the scientific sphere. He would not discourage any one from cultivating his also. This will be our labor forever. The speaker believed in Science uplifting of the race into communication with the laws and principles of Spiritual powers; but he would say to all, that if they neglect the scientific and Christianity. side of society here, they are doing but one half of their work, and a work | Every man that steps into the sacred precincts of your mind to rob you | FRIEND BRITTAN :

schools, among our fural population, in the rude school-houses in New | Said the speaker, "While you on all hands are lifting up your heads, widely represented." religion. Those youth, who are rude and unlettered in the external, are on high, I tell you your own brothers and sisters are being mangled under often in rude speech, which, like the scintillations of the stars, bespeak a world, because they have no scientific aim nor method. The time for

ational principles, because seven tenths of the inhabitants of New En- With reference to Mr. Harris' remarks concerning what America is to gland already believe in it. I know not how far this gentleman is report- be, the speaker observed that the American nation is not, to any consider- effect to break up or materially modify the existing establishments. ed correctly; but whosoever with a clear sight looks at the internals of able extent, above the other nations of the world. He had no patriotism, the men of our country, perceives that if it is not true in the world of but claimed the world as his country. He was not an American in any ings, hear sweet voices and august prophecies, and their hearts kindle and equality with us. This is not a period when instinctive aspiration singly

does not consist in the development of one faculty to the exclusion of the | Spiritualists do not seek for authority, but wisdom. They are trying to power and intelligence, and the more intimate is our connection with the others; but the perfect man must have every faculty developed, in all escape from the pit of ignorance that continually sends forth its smoke of ultimate Source of natural forces and spiritual laws. We do not become spheres of use and beauty, making the man at once a legislator, an idealist, darkness and suffering. The old dispensation looked to the bodies. The more lawless as we ascend from the natural to the spiritual plane of exa man of practical business and extreme prudence, and in this way pro- first communications given amidst the thunder and lightning of Sinai had istence. to the truth that come down from heaven. If a man has evidence that ducing order. We have a fictitious order, based on intellectual slavery, regard to the body. The speaker thought that art, science, and philosophy I that art, science, and science are the scienc his friends still live, it is his duty to give that evidence to the world. Dr. which, like a serpent, is winding itself around the people of this country. should be studied for the purpose of clevating the enslaved races that are to include the Spiritual, thus giving us one comprehensive system of ma-Gray closed by saying that the suppression of truth is not only an injury The order of the Corpse is the corpse is the corpse is the order of the corpse is the corps is the corps is the corps is the corps is th to those who are deprived of it, but a serious injury to the party who con- are to develop order from heaven, and that Spiritual influences are to bring head Spiritual things while their bodies are starving? Does not our away through the disorganized elements of distant worlds, and for us into a condition of perfect equilibrium, and make us the only sane na- Father love the eighteen or twenty millions that labor? That he does is a upward to the realm of the Infinite. Mr. Brittan thought there was no T. L. HARRIS next addressed the Conference in substance as follows; tion. There is no sane nation in the world. I ask if Ireland is a sane beautiful truth. God's revelations to those has done more than all the disposition among intelligent Spiritualists to discard science, or to resist nation, while she bows before the priests of a barbaric despotism ! Is En- theological struggles of the ministers. Yet there is something divine in investigation in a scientific way. We have strempted to bring this sub-

a universal religion. He wished no local Deity like the Jehovah of the redeemed. Devotion to a fashionable religion is no proof of such aspira-Church, whose devotees put their copper coins in the coffins with their salvation. They are great, because they toil. The great men and heroes must be washed from her brow, and the present corporeal structure needs dead, that they may give them to the saintly keepers of the gates of Para- are not known, because the story of their strife for bread is known only to to be animated by the power of a Divine life. All accordited science been, ever since humanity threw off its swaddling garments and found and visible phenomena of nature, while the great Sanctuary of internal

in the human breast, is your only authority. is to exist on this continent, because the God of all Spirits is coming to would go where the hum of the spindle is heard, where the blacksmith's a mass of dry bones, nor will her devotees sit for weeks in grave deliberawhen persons hear those false doctrines echoed from some Spirit in the acter. Humanity is not all trodden under foot—all degraded, for our Should such a system be developed here, it would be American in the sense interior world, how can they help being imposed upon? We must have Father lives. The world marches on in obedience to God's law. God in which Mr. Harris intended to be understood, though it might be worlddisorder in the Spirit-world. See the hundreds of thousands pouring out has made all things well. He was no niggard of his power. Being in- wide in the nature and application of its principles. Such a consummathe old world. It must follow that there must be a dark cloud of Spirits | child," but now it is getting to be a man, comparatively speaking. It can the world. Men who a few days ago were Episcopalians, Methodists, encompassing our world. All the discordant spheres are destined to be never be perfect, because life itself will be an eternal struggle. It will find Baptists, Presbyterians, and Atheists, are here to night, and they are disrise; the sun has risen; the great multitude of Spirits are being harmon- Father. What, then, do we expect it will spirit and essential principles of this movement are destined to prevail, ized. Bird-like we shall soar upward, as a nation, into the serene ideal come and do what we can do far ourselves? Shall we lie still and see the the sects may yet illustrate "the unity of the spirit in the bond of peace," I must apologize for occupying so much time. I can only say that the light upon us, and they may give us additional promptings. They help poet be realized, that carefully to ascertain what are its harmonic laws and relations. Upon the himself, and throw it over those who differ from us. Level down the asall." Just in the degree that we go down in loving uses, just in that de- we are wiser than the great body of humanity. We should feel that we are servants of all. We are not then aiming great blows at Christianity

while the men who array themselves against Spirituality, like the dead ex- worked out by human fingers and by active brains. He was pleased with and he is forever separated from the Father of all Spirits. The speaker ternal, must be converted, or cease to belong internally to the American the remarks of the last speaker touching the wants of humanity. Now we argued, with much earnestness, that the relations of man to what I have a right to claim-innocence-and crediting rewant action. We have had religion and aspiration. The world has been him are as real as those which bind him to the material forms below the sponsible witnesses, so as to free me from the annoyance of allowing every There is an immense concentration of Spiritual forces over our continent. full of prayer and preaching; but what has religion done? We have had plans of his own nature. If the divine principle is truly unfolded within skeptic to take the same position, and demand the same tests that every The very atmosphere is being impregnated from the higher life. At one too much authority. The world has been trodden under foot by this power. him, so that he rises to the true dignity of humanity, his relations to what body else demanded before them, are heartily welcome. I solemnly detime the atmosphere was so gross that nothing but animals could breathe We are not seeking authority, but we are seeking to become an authority is above must be more intimate, attractive, and potent than those which clare that the demonstrations are not made by human beings; multitudes it. A change in the atmosphere took place; the old race passed away, unto ourselves, not waiting forever for another man to do what we have determine his union with material things. We want a system of science declare the same thing. Now, if you still persist in your unreasonable and a new race, adapted to these new conditions, was ushered into the power to do for surselves. This is true manhood. It is the one religion sufficiently comprehensive to include all the faculties, functions, and relaworld. The atmosphere is now becoming Spiritualized. It seems to me engraven everywhere. Men have raised temples, and in doing so have tions of man. Science will not accomplish its true mission while it refuses that the Genii of the Planets are concentrating their influence upon the done well. The speaker was a lover of beauty and art; but he thought to attempt a classification of the spiritual phenomena. Scientific men, so world, until the atmosphere we breathe kindles and burns with a fire that is there are finer temples than those in which to serve the One Great God, called, are prone to resist whatever is new, because it is new, and not

and causes exist prior to their effects, we must have more aspiration, in a The speaker was not anxious to have a nationality. He was in favor of good sense, even among the enlightened classes, before the world will be Some men have taken the liberty to prescribe how far science may go;

mind to pull up the old stakes, so that science may, if it be possible, here-Mr. Robinson could sympathize with his brother Harris, who spoke as after comprehend the whole realm of being. Thus may America work hammer is wielded, and where the busy housewife plies her nimble needle. I tion over the skeleton of a mastedon, without spending a moment to look There he could take hold of the evils of humanity. Although ignorance | for the vital principle that has gone out! They will feel less concern does its work, there is something divine and ennobling in the human char- about dead forms, and take a livelier interest in living and divine realities. manity could ask. It has passed the day of its infancy. It "spoke as a walls that divide men, and to harmonize the antagonisms which distract no stopping-place, but will forever be following in the footsteps of our posed to fellowship the same great truths, and each other. If the true wonder worked out? The inhabitants of the other world can stream their the nations be united in one great brotherhood, and the prophecy of the

"Time's noblest empire is the last."

STEPHEN PEARL ANDREWS then arose and said: The gentleman last

## THE SPIRITS IN ATHENS COUNTY.

We have heard much of the extraordinary Spiritual phenomena which are said to occur at the house of Mr. Koons, and we cheerfully give place to his own version of the matter on account of certain reports which have been industriously The speaker had learned the worth of the human soul. He had been circulated, designed to discredit the claims of the manifestations at his place, and tending to excite the suspicion that he is himself the author of the wonders exhibited and described

MILFIELD, ATHENS Co., OHIO, Nov. 8, 1853.

themselves visible, shake hands, play on instruments, while those instru-S. B. BRITTAN said he had not purposed to speak at all on the present | ments are carried to every part of the room, place objects in the hands of

our people, and that is, that the internals of all men alike are created good; boy." Spiritualism gives no scientific formulas. It merely creates anticithat what we call depravity, is not in the inmost, but rather in the outmost pations. It gives energy, but not form. It gives nothing of what science greater and more universal freedom to its subjects, and if we have a system of government that is more universal freedom to its subjects, and if we have a system of government that is more universal freedom to its subjects, and if we have a system of government that is more universal freedom to its subjects, and if we have a system of government that is more universal freedom to its subjects, and if we have a system of government that is more universal freedom to its subjects, and if we have a system of government that is more universal freedom to its subjects, and if we have a system of government that is more universal freedom to its subjects. man; that though man in his lower powers and faculties comes in contact is intended to give. We must get the scientific part ourselves, and couple tem of sdugation that is more general and practical than that of other nawith that which is inharmonizing, yet with his higher faculties he takes it with that which we get from the Spirit-world. We must study the tions, why may we not have a more universal religion, and, indeed, a more son, while the demonstrations were being made, so as to prove that we hold upon God's nature, who holds him in his place. The youth of our science of sociology. All the Spirituality in the universe is not going to spiritual religion! "For," said the speaker, "I believe there can be were not guilty of fraud. To all those who still suspect fraud I can only nothing like a true spiritual religion, where the principles of freedom are not say. Go to those who have seen and heard. If you can not believe them, you can not believe your own senses. No more changes will be made; Mr. Brittan could not agree with the friend who insisted that we have and all persons who come to detect me in the practice of the most stupenhad "enough of aspiration." He thought there was very little aspiration | done imposition ever attempted, if it be an imposition, are politely requestin reality teeming with virgin thoughts. They utter fragments of wisdom the car of Juggernaut. Existing social institutions are a stench in the ed to stay away. I have no interest in practicing such a fraud; I have various governments, and in the disposition of the numerous sects in phi- never made a charge for witnessing the experiments, but have repeatedly divine origin and immertal destiny. I am told that one of the most simple aspirations is getting past; the time for labor has come. There Igsophy, morals, and religion Do they aspire to any thing above their refused compensation when offered; my time and the time of my family radical religionists in Boston lately said, before a public audience, is a social science, and so long as nothing is done to reduce it to practice, present plane? Are the religious, scientific, and governmental institutions has been freely spent, as well as money and provender, for the benefit of of the world after something higher, or are they trying to keep the world my fellow-beings, and too frequently to gratify an idle curiosity; while where it is? It seems to be their policy to resist whatever may have the the extraordinary communications written by Spirits have been freely given, without compensation, to responsible men for publication. Now what The speaker cordially agreed with Mr. Andrews respecting the propri- more can I do to satisfy the unreasonable demands of unreasonable men? ety of looking at the scientific side of the subject. This he regarded as The Spirits make the demonstrations at their own time and in their own effects, it is in the world of causes. Above us there are great principles technical sense. This world has got to be reorganized in a few years. highly necessary, and said that if Spiritualism did not unite with science, way. If they prefer darkness, I can not help it; if they choose light, I do The speaker stated that he had been engaged, more or less, during the which are destined to produce all these results in a day not far distant in Though America may be called to take the lead in Spiritualism, nor of its intelligent advocates.

The speaker stated that he had been engaged, more or less, during the lead in Spiritualism, nor of its intelligent advocates.

The speaker stated that he had been engaged, more or less, during the lead in Spiritualism, nor of its intelligent advocates.

All I wish known is, that I do not do these things; the future. All over the land people become mediums, behold angelic be- tions are making their progress in other respects, and they will rise in it would not be the fault of Mr. Harris, of the speaker, nor of Spiritualism, that they are not done by any human agency; that I have made nothing if its facts and laws were not admitted within the pale of accredited sci. by them, and never expect to be compensated in any other way than the ence. No; but hitherto science has resisted any association with the untold satisfaction of demonstrating beyond cavil that man lives after that the national genius has been formed for this end from its birth. The The speaker closed his remarks by saying, that unless progress is based principles of Spiritualism. All the science we have, even at this late day, death, of which I had many doubts myself until they were removed by fact that the American people take so kindly to Spiritualism, and recognize upon science, we shall have no integral organization of human society, after all that has been said of the extent of its conquests and the glory of these demonstrations. To my own mind they have been a source of inits name-bas to do with the outward forms of things, rather than with struction and infinite satisfaction. So they will ever prove to those who a preparation for it, and that God adapts means to ends and ends to Dr. J. H. Robinson, of Boston, said that he did not intend to speak, but their inward principles and forces. Science has a material body, but it is sincerely seek the truth. Those who seek any thing else had as well stay means. We, here to-night, represent the sentiments of the vital part of the nature of the remarks to which he had listened called him out, because destitute of the life of vital, eternal principles. Where is the science that away. Those who seek to prove fraud seek a falsehood, and will most the American nationality; and every man who is a Spiritualist is himself his soul was in the matter. He liked the idea of a practical religion. The goes up into the heavens, and treats of man's relations to the Spiritual likely end in the belief of a lie; for they have predetermined our guilt, and

> Those who love the truth, and come to see free from prejudice, and accuse me so unjustly. It is proper to add here that the mediums of my family have sat up night after night, when they were scarcely able to move, and had almost to be carried into the room to accommodate visitors. Now it will be said that I fear investigation. Let the history of the past tion, to fit man to enter into those more transcendent realities. Just in stretch forth its arm in benevolence. We want a Jesus-of-Nazareth re- subject to law, it must follow that the Spiritual in him, and around him, two years bear testimony. My house has been searched again and again, birds, concealed up stairs by one of my boys-found by myself-and their The speaker maintained that the higher we ascend in the great spiral heads wrung off in the presence of the inquisitor, who heard the demonof material and spiritual existence, the nearer we approximate the Divine strations afterward the same as before, and then went away and charged it on the poor birds. True, I have refused to submit the experiments to the kind of tests proposed by men who are totally ignorant of the principles involved, and totally incompetent to devise tests. Let any man show that he is competent to the work, and I shall not refuse the severest scrutiny; but I can not submit to rules which I know to be in direct violation of sound philosophy, and which would therefore defeat the very object they sponsible for it; ignorance, too, which, I fear, is too often willful.

To those who propound questions of local interest, I have only to say that we are flooded with communications of this kind. Unless it be something of great importance or general utility, no attention can be paid them. No charges are made at this circle; the design of it is of general utility; Yours, for the truth,

## HEAVEN

BY C. D. STUART. What is heaven? not a steep, Frowning o'er the sand of time, Guarded like a castle's keep, Which the strong can only climb-'Tis an ever-present bliss In the soul, by God refined : Tis that better world, in this, Which the pure in spirit find.

Where is heaven? wheresoe'er Lives a pure and loving heart; Love is all the atmosphere, Where the holy dwell apart; Men and angels mingle there-Whether earth be past or not-Heaven is here, and everywhere, If the evil be forgot.

## LIGHT FROM THE SPIRIT-WORLD.

Light from the Spirit-world appears, Behold, the day is dawning! Glad Spirits bid us dry our tears, And hail the glorious morning.

The earth so dark before, grows bright: The pris'ners cease their sighing ; Before the splendor of the light, Grim death and hell are flying.

All heaven, methinks, is jubilant, While earth puts off her mourning The night of gloom is well-nigh spent, Now quickly breaks the morning.

Take from the willow now the harp,

Ye weepers all-'tis time to sing; Assist the angels; do your part To make earth glad-wake ev'ry string. Dost hear the song of angels ! hark ! Know'st thou thy Spirit-friends are near

Come, plume thy wings like yonder lark-Sorrow and sighing disappear. Heaven is in sight, earth shouts for joy Bright Spirits whisper in our ear, Let sweetest praise all hearts unite,

We come, commissioned from above To talk about your future home-To show you our sweet heaven of love; Thy jubilee, blessed earth, has come.

We come to mingle with you here.

Beautiful Gift Books .- We desire Spiritualists who are acfor this purpose as the Shekinah. We hope to receive a large number of orders. Price, Vol. I., \$3; Vol. II., \$2 25; For my own sake, for the sake of the cause in which we have a common | Vol. III., \$2 25; all elegantly bound in morocco, lettered,

We shall also try to have the great Spiritual Poem, through Mr. Harris, ready by the first of January, than which nothing could form a more elegant and appropriate gift. We I wish to say that but little if any exaggeration of the Spirit Manifesta- desire our friends to send in their orders, and we will supply

LECTURES ON SPIRITUALISM. We understand that

## DIED,

# Interesting Misrellann.

### FROM SPIRITS.

of Hartford, who assures us that they were written by the ever you can find another so perfectly adapted to it as to be capable of hand of a young lady who has never exhibited either the dis- being mingled with it into one." The more perfect the union, the more position or the capacity to write verse. An invisible agent, and wholly unacquainted with the Spiritual phenomena.

On removing from Connecticut he settled in California, where, time since .- En.

#### LINES.

When to thy couch thou goest to-night, To 'scape life's wearying din, Let no dark cloud dispel the light Which shines so fair within.

Close gently then thy weary eyes, And take thy needful rest; Let not tumultuous thought arise To burn within thy breast.

Let "Upward" be thy motto still, And "Good to all mankind;" Then shall thy cup of joy o'erfill, And peace thy heart shall find.

Angels will watch thee on thy way, And deck thy path with flowers; Subdue thy grief, thy fears allay, And give the heavenly powers.

For all thy thoughts should upward tend Above the cares of life, Till God, thy Father and thy Friend, Shall close thine earthly strife.

#### BE PATIENT.

Should the star of hope beam dimly O'er the path which thou dost tread, Should the light of heaven shine faintly On thy weary, aching head-Oh! despair not; but Be patient, Trusting in thy God!

Should affliction east around thee Shades of darkness and of care, Should sore trials come upon thee, Which thy heart can scarcely bear-Oh! despair not; but Be patient,

Trusting in thy God! Should the hand of death, appearing, Snatch from thee thy fairest flower; Should thy heart seem near to bursting With the grief of that one hour-Oh! despair not; but Be patient; All will yet be well!

## THEORY OF THE UNIVERSE.

Who shall set bounds to Divinely implanted desire? Nothing. No, man soul.

"Men would be angels. Angels would be Gods. Aspiring to be gods, angels did" not "fall. Aspiring to be angels, men" do not "rebel." Nay. Aspiring to be God, man does but obey the universal law of gravitation by fountain from whence each came.

existing forms of such elements) to the fountains whence they were derinihilation over all the high and holy aspirations of the soul, and quenching insects are common enough in France. in the darkness of the grave all its ardent desires for immortality.

On the other hand, these dismal thoughts have often been dispelled by clear and lucid essays on the constitution of the soul, and its capacity for cepted argument for immortality. As to the soul's capacity for unlimited hundreds of millions of worms. expansion, it is I believe the uniform testimony of those who have risen or infant state of our being. But says my disconsolate friend, who has all | prey. the ocean of water, is to me equivalent to annihilation."

to make it plain that we can not lose our individuality. Perhaps this may such a manner as to deceive the most practiced eye. It had deposited an best be done by illustration. Suppose, therefore, that we invest two kin- egg in the body of a caterpillar, and the larvæ which was to come out of it dred drops, when about to mingle into one, with consciousness. Now each | was to be nourished by the corpse. drop has lost its individuality! Have both, or has neither done so? The they have reached the period of their last metamorphosis. Can you tell and avail themselves of the opportunity thus offered them. one now comprises all that constituted the two, not excepting the clear and me who has taught anatomy to the larvæ of the ichneumon fly?—Home undimmed recollection of the individuality of each. What, then, must be Gazette.

the result of this change in each one's mode of existence? Will it be conscious loss or conscious gain ! Aunihilation, or augmentation ! I think Rev. the Provisional Bishop of New York : most readers will readily perceive that there can be but one rational mode of answering these questions, and that answer so perfectly in accordance with our desires, that should we exchange our conscious drops of water for one thousand eight hundred and fifty-three, and in St. John's chapel, in the city of The following poems were forwarded to us by Dr. Mettler, two human spirits, many would be ready to say, "Take mine for one, when-

delightful the prospect-the more happyfying the result.

It is evident that each, instead of feeling himself absorbed and lost in claiming to be Rev. Mr. Harrington, formerly Unitarian minister of Hartford, controlled her hand in this instance. The his capacities of knowledge, power, and happiness, nor would it matter young lady is represented as being eminently conscientious, whether the two were equals previous to their union, or the one, to any imaginable extent, larger or more capacious than the other. In this case, We had a brief personal acquaintance with Mr. Harrington. the sense of enlargement would of course be proportionally greater on the part of the lesser individual. So that should the spirit of my friend above alluded to, instantly, like the drop that falls on the bosom of the ocean, if we are rightly informed, he departed this life but a short become united to the infinite ocean of Paternal Spirit, his sensations would obviously be those of unbounded enlargement of all his powers and faculties. Instead of being absorbed and lost in God, he would be "filled with the fullness of God." While retaining the clear and most distinct recollections of all his past life, with its various experiences, there would be superadded an equally clear knowledge of all other beings and things throughout the entire universe, past, present, and future. I do not, however, suppose that any such instantaneous boundless leap can be possible. The supposition of such an event was introduced merely to show that the loss of our individuality is impossible.

It seems to be a self-evident statement, that Infinitude comprehends all cash should accompany the order. that is finite. If so, then God being infinite, includes and comprehends within himself all beings and things. "In him we live and move, and have our being." However infinitesimal a portion, reader, of the Divine Spirit thy spirit is, it is no less certain that it is included within the personality of the infinite fountain of spirit, than it is that each particle of sand on the ocean's shore is an integral part of the boundless material

" All are but parts of one stupendous whole, Whose body nature is, and God the soul."

all individualized spirits are included. (For there can be nothing outside of that which is unbounded.) And the material universe is the body or encasement in which he clothes himself,

Are we then to include all the devils and damned ghosts in the Divinity we worship?

No. We are to regard such beings as nonentities. Nothing is evil, or even inharmonic, but that which is partially or imperfectly developed. All finite spirits are to some extent of that character. But the ever-acting law of progress is, under all circumstances, unremittingly carrying forward the work of development to its final completion, when each one shall be adorned with harmonic proportions of infinite splendor.

JOHN FRENCH. [The New Era; or, Heaven Opened To Man.

## FORESIGHT OF INSECTS.

Insects furnish us the most extraordinary examples of foresight. We do not speak here of those who, like the bee, provide for themselves, but MODERATE board, required. Address "Spiritualist," at this office, any those who do the same for their children. Among the latter, the burying time before the 1st of January. beetle (Necrophorus vespillo, Cuv.) is one of the most remarkable. This insect is from seven to nine lines in length, black, with two transverse and denticulated bands on the elytra. When the female wishes to deposit her cies, and they seek together the corpse of some little animal, usually a rat or a mole, to deposit their eggs in its body. But if their industry was limited to this, their future children would run the risk of perishing before their birth, for the sun, in drying up the corpse, would deprive it of its nutritive qualities. This is, therefore, their mode of procedure: The five beetles glide beneath the mole, two rest their backs against its body, and drawing themselves up, raise it, or at least a part of it, a little above the ground; meanwhile the others hasten to dig the earth and to remove the dirt they have dug; this done, the two who lifted the mole let it fall, and it is already partially interred. The five grave-diggers recommenced the Theme sublime, too vast for infant mind to grasp! Yet there is no limit same operation at another part of the body, then at another; they return to the fields over which human thought delights to roam. And so far from | to the spot where they commenced; and, by continuing the same maneuver stepping on forbidden ground to think of, and seek the knowledge of the for several hours, the mole is buried from five to six inches deep. It is Infinite, it is the Divinity stirring within that prompts the holy desire. then that they deposit in its body the eggs which are soon to give birth to larvæ, which feed on corrupt flesh; and when the mole is entirely consumed, nothing short of infinity can satisfy the ever-expanding desires of the hu- these larvæ or worms will be in a state to be metamorphosed into nymphs acknowledged by artists and the public to be the best square Pianos in the

When the beetles have deposited the number of eggs which they have of general admiration; they defy competition in tone, quality, and price. calculated to be proportioned to the size of the animal, they come out of the hole, cover it with earth, and fly away to seek another corpse. What which all matter seeks the natural, and all spirit the spiritual center or is very singular when we see these little animals at work, is the manner in gives to the Piano the beautiful tones of the Organ, Harp, and Flute. T I am aware that many free though superficial thinkers have been so we see it descend by a uniform and slow movement, without shocks, as if with Æolian Pianos at prices less than any other house. deeply impressed with the fact that all organized forms, on becoming dis- it were sinking by its own weight into a substance less dense than itself. ved; that like Solomon they have said, "dust to dust as it was, and the this species. It is not thus with the Germanic beetle (Necrophorus Ger- state this, as many parties have understood it to be to the contrary. spirit to God who gave it." Both equally lose their individuality in the manicus); the latter being much larger, inters the corpses of cats, fowls, great fountains of matter and spirit, thus spreading the cold gloom of an- little dogs, etc. Under cats I have found nine, no more nor less. These

such as the horse and ox, there are flies who destroy them so rapidly, that of which statement, please see Musical Review for October, Editor's Love and Wisdom from the Spirit-World. unlimited expansion in holiness and bliss; urging the strong innate desire they have not time to infect the atmosphere. And do not think that flies Notice. we feel for immortality, coupled with demonstrative proof that God pro- are incompetent to produce this result; for by a very simple calculation I vides for the satisfaction of the desires of all his creatures. But, so far as | could prove to you that three flies have devoured the carcass of a horse I am able to learn, all writers on this subject have failed to carry out the sooner than a lion could have done it; for this it would only be necessary conclusions legitimately derived from the premises they lay down. Let to make the calculation of their posterity in a very short and given time, us examine with care the above briefly stated, but sound and generally ac- and it would be seen that this posterity might amount in a week to some

The ichneumons are insects slightly resembling wasps, but which have highest in intellectual research, scientific investigation, moral or spiritual bodies more elongated, extremely slender, and very lively motions. All greatness, that the more a man knows, the more ardently he desires an in- show an admirable instinct in procuring nourishment suitable for a postercrease of knowledge, and the more ample are his means, et ceteras parilus, ity whom they never see; for, like the beetles, the mother is dead long befor the gratification of such augmented desires; so that although "Alps on fore her children are born. One day, in a garden, I perceived one of these Alps arising" may greet his astonished vision, yet an ever-increasing in- little animals (aphux sabulosa) attempting to transport a caterpillar which larity. tellectual strength enables him to encounter every new ascent with an un- it had just killed. I remained motionless for more than an hour, and saw faltering step. What has been said of intellectual growth and elevation it make a maneuver, which proved in this animal intelligence equal to that being equally applicable to every kind of growth, enlargement, and eleva- of the ants. Its body is black, with the abdomen of bluish black. The tion of which the human soul is capable, the legitimate conclusion from the caterpillar which it was trying to transport was at least five or six times premises is, that every desire which properly belongs to the mental consti- larger than itself, whence it was difficult to manage. Now he pushed it tution is sure of finding gratification and full satisfaction. As the grati- before him, now seized it by the head, and dragged it backward; but the fication of every constitutional desire is a source of happiness, so the har- asperities of the ground rendered all his efforts powerless. I saw him five monious gratification of all desires is perfect happiness. But as gratifica- or six times, despairing of the success of his enterprise, abandon his task tion is the food on which desire lives and grows, so enlarged desires grati- and fly to some distance, but soon return and make new efforts. At last, fied constitute perfect happiness of a more elevated and expansive char- he placed himself astride of the caterpillar, having three paws on one side acter. So upward and onward-higher and still higher-broader and still and three on the other; with the middle ones he clasped the body of the more expanded—such is the soul's destiny—such the journey it has to animal, raised it to his breast, and began to walk on his four other paws. travel until it shall realize the fulfillment of the prayer of Jesus, "As thou, By this means the caterpillar dragged very little on the ground, and he had Father, art in me, and I in thee, that they also may be one in us." Or, in soon crossed with it an alley six feet wide, and transported it to a bed exthe language of an apostle, until it is "filled with all the fullness of God." posed to the sun against a wall. There it abandoned its burden, and, after This is the final goal. Here and only here can the soul realize the full having chosen a suitable spot, began to dig in the ground a cylindrical ers with immense applause. This is a beautiful Song, and will rival in gratification of those desires which already manifest themselves in this first hole, of a diameter a little larger than the thickness of the body of its popularity the celebrated Ben Bolt Song; the words and melody are ex-

his life been fearing that his strong love of life—his ardent desire for im- In proportion as it withdrew the grayel and other little materials, it had mortality-would not be gratified, "I feel anew, under the guidance of the precaution to take them in its paws, fly away with them, and scatter terms. your thought, the dread chill of annihilation stealing over me; for to lose them at a distance from the hole, doubtless, that the little pile of earth my individuality in the vast ocean of infinite spirit, as the drop is lost in might not betray the cradle of its children. When the hole was dug, it introduced the caterpillar into it, and I know not how many ingenious de-We have seen that every step of the soul's progressive development is vices it employed to conquer the difficulties which it encountered from time a step of augmented happiness So that the whole journey which brings to time. At last, when its work was terminated, it went to seek a little us nearer and nearer to the bosom of the Infinite Father is one attended stone to stop up and mark the entrance to the hole; but it seems that it with ever-increasing joy. It is only the termination, then, that is feared attached great importance to this operation, for it tried at least ten or twelve And yet this same growth to infinity is the grand aim of all our deepest, stones, which it rejected before it found a suitable one. Nevertheless, purest desires. It is clear, therefore, that the only point to be attained is, when its choice was determined, it arraigned the soil around the hole in

drop feels itself to be one individual-but lo, they approach, they meet, Here is another species of icheumon fly which deposits its eggs in the and mingle into one. This one drop has one individual consciousness, body of a living caterpillar. The larvæ are careful not to attack a vital composed of all that constituted the preceding two; having a perfect rec- part until they are large enough to assume the chrysalis state, when they ollection of the previous history, and all the peculiar experiences of each, to-

THE Churchman (Epis.) publishes the following circular from the Rt.

I hereby give notice, that on the fourteenth day of Getober, in the year of our Lord New York, I did depose and degrade the Rev. William F. Walker, a Presbyter of this Discese, from the Holy Ministry. JONATHAN A. WAINWRIGHT, October 17, 1753. Provisional Bishop.

THERE is much poetry, and more of truth, in the following :

God and the doctor, we alike adore; Just on the brink of danger, not before; The danger passed, both are alike requited; God is forgotten, and the doctor slighted !

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