

A
HISTORY
OF THE
“SPIRITUAL KNOCKINGS,”

BEING AN
AUTHENTIC RELATION OF FACTS
WITH THE AUTHOR'S
PERSONAL EXPERIENCE,

&c., &c.

BY C. H. WHITE.

PRINTED FOR THE AUTHOR.

1852.

HISTORY

OF THE

“SPIRITUAL KNOCKINGS,”

BEING AN

AUTHENTIC RELATION OF FACTS

WITH THE AUTHOR'S

PERSONAL EXPERIENCE.

&c., &c.

BY C. H. WHITE.

PRINTED FOR THE AUTHOR.

1852.

PREFACE.

Friends, readers and non-believers : If these few leaves as you peruse them one by one do not meet with your earnest approbation, you may feel assured that there is nothing set down with malice or pretence. It has been my endeavor to combine facts with my own personal experience adduced thereto. These lines have been hastily prepared, in part, at intervals stolen from "nature's sweet restorer," and the rest, besides the sick bed of my mother, who has been gathered to the bosom of her husband and relations in the "land of Paradise." That she has comforted me since her departure to the realms of bliss, by visiting me, or in being ever *near* to her child, I have undoubted evidence of in the Demonstrations that she has favored me with, within the past two weeks.

If another edition should be needed of this book, it shall be forthcoming at the expiration of this, and it may be possible, that a still larger work at some future day will be prepared by the author for your approval.

C. H. W.

Watertown, Mass.

SPIRITUAL KNOCKINGS.

CHAPTER FIRST.

It is not without serious misgivings that we seat ourselves with the predetermined intention—(before we ever raised our hand for the purpose of propagating our views)—to write the truth without fear of the world's frowns. For entertaining the peculiar faith that we have endeavored to uphold for the last six months, we have been laughed and sneered at, but it has only caused us to adhere the more pertinaciously to our former well established opinions in regard to the new phenomena, which has created such a wonderful excitement in the minds of all honorable and candid investigators. We refer more particularly to that which is recognized by the cognomen of "Spiritual Knockings." We believe that we are now holding intercourse with our departed friends, and before we finish our work, we shall undertake to substantiate our belief, so that every person whether of the masculine or feminine gender, who have been taught to read and think, whether intuitively or otherwise, can judge understandingly for themselves. It is probably well known by the majority of my readers, that the term "Spiritual Rappings" was derived from certain Impressees or Mediums, hearing certain sounds or tappings resembling the snapping of the fingers, or the dropping

of globules of water from the height of eight or ten feet. At the moment it attracted very little notice, but as it became more generally circulated in numerous localities, many of our most distinguished and scientific gentlemen were allured to these, as some supposed, imaginary sounds; and after a laborious and critical examination, they have given the results of their investigations, in manifestoes, issued in the form of Committee Reports and individual documents, and from which we derive the following conclusions:— That with all their sagacity and superior or far seeing penetration, they have signally failed of discovering any trickery or collusion in regard to the origin of these sounds upon the part of mediums, and that in fact they have been astounded at the intelligence manifested by these raps answering all questions propounded to them.

They were first heard in the city of Rochester, situated in the State of New York, by the "Foxes," and were afterwards requested to make a public exhibition by these apparently unseen intelligences in the Corinthian Hall, in the above named city. A gentleman was chosen by them to deliver a Lecture, but he evinced such a decided reluctance towards complying with their request that it was only by the greatest difficulty that they finally managed to procure his consent, and not then, until they promised to make sounds during the delivery of the Lecture. Notice was publicly given through the customary sources that Mr. —* intended delivering one or more Lectures upon the philosophy and truthfulness of these wonderful mani-

* His name has been forgotten by me.

festations. Every thing transpired as was promised by the spirits. Three different committees were chosen for the purpose of elucidating and exploding these "signs and wonders," but they were repulsed at every point. A Committee of ladies were appointed by the citizens of Rochester to investigate. They took the mediums into a room, divested them of their clothing, and after narrowly examining their persons, discovered nothing unusual. They then caused the Fox girls to stand upon some pillows, which was done—then by permission fastened their dresses tight around the ankles, and the rappings were heard distinct upon the floor and walls. Whether they (the committee) were so grossly humbugged, as many affirm, remains to be proved. As yet the Fox family have passed the ordeal unscathed, and escaped from the brunt of battle crowned with the honors of war, and are now reaping the reward of victory.

One fact I have noticed, that clergymen are the last persons who ever assent to new truths. Take, for instance, the sciences recognized under the titles of geology, chemistry, phrenology, and mesmerism. To each of the above mentioned sciences, they seemed to delight to stand in the pulpit as the professed disciples of Jesus Christ, and thunder forth their anathemas upon those who dared to examine into the truths that were discovered from period to period; but to receive pardon for the transgressions committed, they must connect themselves with the church, and the penalty inflicted, is, if their wishes are disregarded, you are very *graciously* informed that you are in danger of sinking your soul to perdition. And now, kind read-

ers, mark my words: the ministers of the gospel will be the *last* to fall into the ranks as believers of these manifestations. Whether we prophecy correctly will be testified for or against in due time. I have lately had sittings in my native town, and have had numerous callers; so that it has occupied all my spare moments, and, with very few exceptions, those who have favored me with a call have been *satisfied* that there is a power incomprehensible to mortal eyes. During the month of February, I gave to visitors about seventy-five to one hundred sittings, many of whom offered me money as an equivalent for my services, but in every case I have refused, so that the charge cannot be laid to my door that I DO IT TO MAKE MONEY. Others say, I court notoriety, and one individual has even said in the presence of one or two persons, that I was *insane!* Not so insane but what I think I am calculated to transact my own external affairs without the intervention of meddlers who are so steeped in "*one idealism,*" that they labor under the mistaken supposition that they can see farther through a mill-stone than other people.

CHAPTER SECOND.

THERE are many, who are skeptical at heart upon the existence of another world, would, if they could be assured from authentic sources, that man's earthly substance "is sown a natural body and raised a spiritual body," willingly sacrifice all the bodily comforts that

they have in the terrestrial sphere for the happiness that would be attained in the instruction of knowledge and wisdom in relation to these events—and which they have (if true) ardently and earnestly hoped would be poured upon them from the fountains of Infinite Wisdom. The period is drawing nigh when the world may rest assured that God, the Author of our being, will deliver the globe involved in darkness and ignominy—steeped in hypocrisy—from the errors abounding throughout its length and breadth. Aye! the eventful day has dawned. The few rays of light streaming through the murky and lowering clouds of the present epoch, have caught the undivided attention of a few open-hearted reasoners, and the laurels will be gathered and obtained whilst the incredulous continue in the well beaten and antiquated current of the past. How many sleepless nights have hundreds passed, striving with unwearied perseverance to fathom the mysteries of Godliness and his handiwork, and some have been abundantly repaid for their labors.

Atheist! go, look forth upon Nature, and see the wonderful workings of those magnificent laws which Deity has created for the good and evil, rich and poor, animate and inanimate. Observe the kernel of corn as the farmer drops it in the tilled ground, and it afterwards shoots forth, producing one hundred times the amount first sown, and if these *results* owe their continuance to chance, why not bring forth acorns instead of corn? Again it is surpassingly strange how chance sustains and keeps the stars, planets, and other bodies of the heavenly spheres in their particular orbits.

That the circumstances that surround us at our birth, and through life affect us materially, I conscientiously affirm, and that many of our actions are controlled by irresistible influences that we are unconscious of I do not deny; but that we are invested with *motion, sensation and intelligence, just to exercise certain animal propensities, and for material usages alone, and to answer no other designs but to carry us through long years of entailed miseries and prolonged sufferings, and at last to that "bourne whence no traveller" has, until of late, returned, I gainsay; or, in other words, abundant proof can be deposited before my readers to the reverse.*

I have seen the grey haired patriarch tottering down to the grave—his pale countenance wreathed with angelic smiles! No murmurs or complaints issued from those sanctified lips, but counsels of pearly wisdom showered forth upon those around him as he took his departure for the Spirit land, gave the lie direct to those who deny that our "Father's house has many mansions" for his beloved children. Even the poor wronged Indian points his finger upward and expresses his unconfined thoughts about the Great Spirit in such a simple, unaffected manner that must abash the atheist.

Go, ask the weeping mother, as she leans over the tomb that contains the remains of her dearly beloved offspring, giving vent to her grief in heart-broken sobs—as she reflects on the mighty and giant past she culls from the well-springs of thought those little remembrances and cheerful recollections that alleviate her afflictions, and how, I demand of the unbeliever, does she obtain the

Balm of Gilead, and become reconciled to the will of God? Because she feels that they are separated for the mutual benefit of each, and that they will soon assemble together where pains and sorrow are not known. If I thought my father, who is deceased, had disappeared, never to reappear, I should be one of the most miserable wretches that nature ever clothed with animation; but I do not entertain such an inconsistent conception.

CHAPTER THIRD.

In the preceding chapter I treated somewhat on the generalities of the different arguments advanced by atheists in order before I actually entered into the subject of Spiritual communications, considering such remarks necessary and appropriate. Knowing well that thousands would ridicule the idea of an existence after death, I shall without further stoppage, give my experience in these "Demonstrations."

My abiding place for the last six or eight months until recently, was at Amesbury Mills, Mass., a factory village of some considerable celebrity. Sometime during the month of August or thereabouts, a gentleman whom I was slightly acquainted with, called into my store and solicited me to accompany him to Amesbury Ferry, as he wished to witness the operations of a tipping medium, which I instantly assented to with pleasure. We received no definite satisfaction in relation

to the various questions which were propounded by us. Somewhat later in the season, I wrote a letter to Mr. La Roy Sunderland, of Boston, inviting him to deliver a course of Lectures upon the philosophy of Communications produced by audible responses from the Spirit World, which was acceded to. Washington Hall was obtained, and three Lectures were given by Mr. Sunderland on Friday, Saturday and Monday evenings. On Tuesday morning his daughter, by the request of many anxious inquirers, gave several sittings of an interesting character.

The first sitting commenced about ten o'clock. Ten individuals, including myself, congregated together at the Manufacturer's Hotel. A table was located in the centre of the room, and we seated ourselves around it. We then examined the table, and after a searching inspection, we came to the conclusion that there was nothing attached to it that would cause sounds to proceed from the aforesaid table by any human instrumentality. Raps were then heard in different sections of the table, and they answered our questions with readiness, that no person could have been cognizant of except the questioner. One gentleman undertook to deceive the company by rapping with his knuckles underneath the table, and when his turn came, the sounds refused to hold communication with him until he could treat the company with respect.

A lady, Mrs. H —, presented the following questions which were readily solved :

" If father H — is present will he signify it by three raps ? " " Rap ! rap ! rap ! "

" Will you tell me the immediate cause of your

death? Was you killed by falling? Was you drowned? Was you murdered?"

To each of the above queries he responded in the negative.

"Did your death result from the fall of a tree?"

Raps in the affirmative.

"Was you afflicted otherwise, prior to your death?"

Sounds in the affirmative, loud and distinct.

"Was it a lame arm? Broken arm? Lame leg?"

Ans. "Yes."

"Have you any message which you wish me to carry home?"

Responses.

The alphabet was then repeated, and this sentence spelt out. "Tell — that I am most always with her!"

A conversation then took place between my father and me, and I was informed that I was a medium for the tips. Two or three days afterwards I formed a transient circle at my boarding house, and received very satisfactory responses. Recently the tipplings left me, and they now turn the table, and upon no consideration will they move it in any other manner. At some of the sittings we have the raps, but they do not manifest themselves often in that way. I have been promised manifestations of a more elevated nature. I herewith copy extracts from a letter composed by the author of these crude lines for the Villager, published and conducted by Currier & Gerrish, of Salisbury. It was first conceived in the writer's mind by a letter published in the same newspaper by Rev. A. Norwood, who asserted, if I remember correctly, that these "new

lights" originated from that subtle fluid—electricity!"

No. 2.

Amesbury, Jan. 26th, 1852.

Friend Editors: In examining the contents of my preceding letter, I find that I had promised your readers an explanation in regard to certain mysterious and inexplicable phenomena, viz.: The reason why we received incorrect communications in the form of what I and others of this vicinity believe to be bona fide revelations from our spiritual friends. We should, before we put implicit confidence in all information received, "try the spirits whether they be of God." First, there are certain conditions necessary to be maintained, both by the spirits, and by those living in the body.

Secondly, those conditions consist in part of the following: that all persons who sit at the table, or in the circle, must allow their minds to remain quiescent. The medium must be tranquil, and abstain from all that agitates; and, lastly, questions of a sectarian character must, by the medium, be strictly forbidden, as it commonly leads to angry broils and turbulent discussions, and consequently, communications conflicting with each other are drawn from undeveloped spirits.

Many will, without investigating, kindly inform us that the mysterious phenomena that is now occurring hourly throughout the New England States, is nothing more than *electricity*, and *all facts* we acquire, originate from that mysterious agent acting through living beings, and held in entire subjection to the human will. I have two questions, which if any person will answer

to any three intelligent individuals that I may be allowed to choose, I will abandon the faith which I have held sacred for the past six months.

First, I wish those who are skeptical upon this subject would explain how electricity can manifest intelligence of itself? It may possibly be replied, we will own that electricity cannot answer interrogatories of itself, but it is controlled by minds in the body! Oh! but a few minutes are needed to produce testimony, that, in my humble judgment, conflicts with the above solution.

A gentleman visited me a few evenings since and requested me to give him a sitting, which I cordially agreed to. We were both of one persuasion, (Universalists.) A question was asked, what doctrine was nearest right? A. "Swedenborgianism." "The second?" A. "Universalism." "The farthest?" A. "Mormonism."

It would afford me considerable pleasure to hear from any unbeliever in relation to any of the above stubborn facts, for it seems to be conclusive evidence that the mind does not direct or control the electricity. I am open to conviction when any friend will bring positive and convincing proof that I am the victim of a fanciful delusion. The question is often asked, are there evil spirits? I will let those spirits, capable of instructing minds in the rudimental spheres, reply: "Mediums must not expect perfect communications in imperfect conditions. No spirit who has ever communicated a message to men is as perfect as it will be. Perfection belongs to God alone. Spirits are only perfect in degree. So far as they fall short of the infinite

wisdom of God, just so far are they imperfect. I have often, when at sittings, asked with a spirit of inquiry, "Why do we receive communications from some spirits that they are miserable, and will always remain in the same unfortunatè predicament?" Answer. "Because their spiritual perceptions are undeveloped, and they are not willing to advance in *goodness* and knowledge, but prefer to remain dormant." "Do they finally progress?" Ans. "Yes, in time." The only doctrine they venerate and inculcate is endless progression.

A friend, whose veracity has never been impeached, of extensive acquaintance, called upon me a few days ago, — seated himself before me, for, — as he expressed it, of looking into the wonderment. A departed spiritual friend manifested his presence by tippings, and not only spelt out his earthly name, but informed friend H — that they in the days of yore visited the city of Amsterdam, (Europe,) together staid there seven weeks and some odd days — was drowned, &c., &c. Numerous other interrogatories were responded to, neither of which I was in the slightest degree acquainted with."

C. H. W.

NOTE. Swedenborg taught that men formerly held conversations with spirits, besides inculcating the novel truth of mankind being surrounded by one or more Guardian Spirits who often protect us from harm.

As the above epistle was never replied to by friend Norwood, or by any other disbeliever, I did not continue the subject, although many interesting queries might have been superinduced if the occasion had led to a newspaper discussion. The first letter was directed to "A. N." through the columns of "The Villager."

These sounds are made in hundreds of families who are afraid to make a public exhibition for fear of being laughed at and ridiculed by common place thinkers, whose thoughts never penetrated further than the outside covering of some thin skinned milk and water concern. When we degrade ourselves so far beneath humanity as to muffle our views and opinions of these wonderful developments under the altar of deception, we can attach no earthly blame to spirits if they close all the avenues or conditions for communicating with them; but, thank God, the millennium day approaches, when hatred shall be swallowed up in brotherly love — when spirituality and veneration shall be the leading traits of God's children — when the fountains of earth shall be washed clean from all impurities, and there shall flow forth rivers of joy and glad tidings! Even now Satan trembles in his dominions, and his throne is tottering to the dust. Priestcraft quakes and clings tenaciously with iron nerves and muscles to retain her followers in the chains of tyranny and bigotry, but the hour draws nigh when her foundations will crumble headlong, and she become a second Tower of Babel!

A minister lately remarked in Rochester, that the believers in the Spiritual rappings ought to be hung! The world is too enlightened to repeat the barbarous atrocities that were committed in the stringent times of Cotton Mather, when the elect were hung at the beck and nod of some inhuman mandate served at short notice by some bigoted tyrant.

Clergymen have even said to me that if these demonstrations were true, I could depend upon it they

emanated from the *evil one*! What far sightedness! Thereby implying that Satan has all power and authority, and that God has surrendered all the attributes ascribed to him into the hands of the *evil one*! Oh! consistency, thou art a jewel!

CHAPTER FOURTH.

MANIFESTATIONS consist of different varieties. The simplest manner of procuring information from spirits, or the most common is, the medium calls upon a spirit if he is present to rap. Sounds. "Tell me the number of years that have elapsed since your departure for the heavenly circles? A. Raps—the number of years. "Will you spell out your name?" A. Raps. The Impressee then calls the alphabet, beginning at the letter A and terminating at Z. When he arrives at the letter that corresponds with the initial letter of the spirit's name, a sound occurs, and so on until the name is spelt.

Another mode is by the medium holding a pencil between his or her fingers, and the information desired will be written by the spirit moving the hand.

Numberless dwellers in the unseen temple have written many beautiful compositions, such as sermons, dissertations on sciences and the languages, poetry, and even voluminous manuscripts replete with instruc-

tions of momentous importance to the inhabitants of terra firma.

A third method of communicating is, the "im-
pressee" is thrown into the clairvoyant state by spirits
without any assistance from those of the circle. He
or she then are allowed to reveal the beauties and soul-
absorbing truths of the celestial universe. We put
off corruption to reap incorruption. The last vestige
of absolutism and anarchy are retreating to the dim
distance, while republicanism and *spiritual clairvoy-
ance* are marching onward bearing down to the dust all
their foes.

CHAPTER FIFTH.

MIRACLES are of two classes — those which appeal
to the understanding, and those that appeal apparently
to the optics. The first have been thrown by without
even a transient reflection, for they are regarded as
worthless or terrestrial, for the *only reason* they are not
made plain without (as grumblers term it,) the vexa-
tious perplexity of the trouble of scanning into the
depths of their mysteries, whilst the second species
have been considered easy of comprehension on ac-
count of their being perceived with the naked eye.
We are aware that it is more gratifying to the mental
senses of those who desire to witness manifestations
that are tangible, and at the same time such as cannot
be easily overtoppled by our antagonists, but allowan-

ces should be granted for the movings of tables, chairs, and other articles of furniture when you are unacquainted with the character of the medium; but in the majority of similar contingencies their reputations are beyond accusation. Miracles, loftier and sublimer than any heretofore will be performed by spirits for the elevation and enlightenment of misguided men. Streams of purity will deluge the world and efface the ignoble spots that now blemish the actions of men! Spirits are hovering o'er our benighted land, and bide with considerable patience the appointed hours, set apart by God, for the innumerable production of wonders that will astonish all beholders.

Many condemn and discredit the demonstrations of our spiritual friends because they do not accompany their achievements with phenomena of a miraculous nature. Hundreds have asked me why spirits could not upset a church as well as tip materialistic substances of smaller capacity! Nonsensities of such a stupendous magnitude are unanswerable. If miracles are needed to convince professed Christians, how do they believe in the writings of inspiration as recorded in holy writ of the prophet St. John, for from the beginning of his ministry to its termination he never performed one miracle, notwithstanding the church will testify to the truth of his sayings without *prima facie* evidence.

Rumors are current and have been copied extensively into numerous papers, that certain remarkable doings have transpired at Hopedale, in this State, during church service. Feeling much interested in the current accounts, I wrote to my esteemed friend, Rev.

Adin Ballou, inquiring into the facts, and with his accustomed urbanity, he complied with my petition. I crave his pardon for publishing the letter, but its contents are so tempting that it is irresistible.

MILFORD, (*Hopedale*,) JAN. 22, 1852.

Respected inquiring friend,

Yours of the 19th reached me last evening. I suspect the paragraph in the papers, respecting the communion table being moved while I was preaching, was based on a statement made in an article written some months since by a Mrs. Lukens, of Ohio, which was published I think in the New York Tribune. Mrs. Lukens was visiting at Hopedale when certain remarkable manifestations took place. I will relate a few of the facts. I accidentally happened in at my next door brother's cottage one evening early in the week, perhaps Tuesday or Wednesday evening. A small circle, of which Mrs. Lukens was one, were holding a sitting. A spirit purported to be present, who had before made interesting demonstrations and communications, through the medium there sitting, to me and others. Presently that spirit spelled out, "I wish to converse with Mr. Ballou." I then, by general welcome of the circle, took a seat at the table. By means of the alphabet and distinct rappings, the following conversation ensued. Spirit. "Have you selected your subjects for next Sunday?" B. I have one selected, on which, by request and expectatation of our friends, I shall speak from; the *others* I have not yet selected. Would my spirit friend like to give me a text? Sp. "Yes." B. Well, I should be happy to know what it

is; if I call the alphabet will you designate it? Sp. "Yes." The word "*The*" was spelled and the raps ceased. At that moment the table was moved, and another Spirit announced himself—one with whom I had before frequently communicated by movings and tippings of the table, (*not rappings.*) B. What, is this friend "*T.*" come? Sp. "Yes, yes." But what has become of my other Spirit friend, H., who began a sentence just now? Sp. "Called away on urgent business; he will be back in a few moments." B. Then I will converse with you till he returns. Sp. "Yes." Conversed with friend Z., by the tips, ten or fifteen minutes, when my other Spirit friend H., the rapper, reannounced himself—explained that he had been reminded of a particular duty, and, having returned, was now ready to go on. He did so, commencing exactly where he left off. "The 2d chap. of 1st Cor. the 12th and 13th verses." Get the Bible, said all, and see. "Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given unto us of God, which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual?" B. A rich and sublime text; I accept it thankfully. Numerous lively and joyous raps. B. Will you, my friend, be present to hear the discourse? Sp. "Yes, yes, and many other spirits also." B. If the medium shall be there, will you manifest your presence and your approbation of any thing good I may say? Sp. "Yes, yes." B. I will expect you there. Sitting closed. A day or two after, as I soon learned, friend T., a tipping spirit,

announced himself at a sitting where I was not present; but a son-in-law of the spirit ~~was~~ Friend T. earnestly requested his son-in-law to carry a light table or stand to the chapel, that he might tip it whilst the other spirit friend rapped in response to the discourse. Some reluctance was evinced to helping make such an exhibition. Whereat my spirit friend H., the rapper, interposed in behalf of the tipper, spelling out, "I hope you will gratify my friend T., and let him have the table to tip with." A good deal followed then and afterwards, which I have not room to mention. The final conclusion was not to carry the table up for T. to tip, as it would create such a wonderment. When the Sunday came, the medium was so seated, as to touch the desk, behind which I was to preach. The desk was a moveable one with lid, drawers, &c., suitable for a school room or a preaching desk—(our chapel is used also for a school room)—having castors underneath on which to trundle it along the platform. No sooner did the meeting open than rappings as if from several spirits began to respond. This continued on in the reading and singing of the hymns, during prayers, and all through the discourse from *text* to *amen*, whenever any word, phrase or sentence seemed to be expressive or emphatic. Meantime the desk above described (not the communion table,) was several times moved, once or twice quite *sensibly*. Whether it was moved by *spirits* or by some one leaning against it, I do not *positively know*, and therefore must not *confidently assert*, since the motions might *possibly* have proceeded accidentally from some one near it *in the flesh*. But the *spirits* and friend T., the tipper, afterwards disclosed

that he moved it as well as he could for the want of the table he asked for. And I have no reason to discredit their testimony. It is easy to exaggerate such wonders — what you read was an *exaggeration*; but the naked facts are sufficiently wonderful to strike any candid mind with awe and astonishment.

These *spirit manifestations* are a mysterious but blessed reality, and they are destined ere long to develop wonders hitherto unimagined, in spite of all ridicule, contempt and skepticism.

Yours with kind regard,

ADIN BALLOU.

Rev. Adin Ballou is the founder of the Hopedale Society, more extensively recognized as the Socialist Community. It has now been in a flourishing condition upwards of eight years. It numbers about seventy families, if my memory serves me right. As a *Christian* Br. Ballou lives upright and bears an unrepachable reputation. The above epistle was brought forth by my reading in the newspapers an account of these manifestations, and, as he says, evidently exaggerated by being circulated from one paper to another. Since the receipt of the above graphic letter, a direct one has been received from Dr. Phelps by the author, containing a slight narration of the stirring incidents that he and his family were troubled with for the space of about seven months. They began in March, 1850, and continued with slight interruptions till October of the same year. They presented numerous phases to the spectator's gaze. Throwing of various articles about the house — pound

ings and noises that were frightful to hear — destruction of property to the amount of one to two hundred dollars. It is very probable that these spirits emanated from the lowest circles, although they might have sprung from developed spirits, who had some great end to accomplish. Great annoyance was produced from hiding things that were wanted for immediate uses.

CHAPTER SIXTH.

UPON one occasion a friend lost an amount of money which he supposed, upon good authority, was stolen on board of his vessel. I expressed an opinion that it might be recovered, or at least, the thief brought to light through the intervention of his guardian spirit. A sitting was immediately convened, consisting of three invited guests, and myself as medium called on his guardian spirit to answer, but seemed quite loth to meddle with the subject, and only consented after repeated solicitations. The following interrogatories were then responded to with readiness :

Has Mr. H——, upon my right, lost any money ?

A. " Yes."

Will you tell me the amount ? " Raps."

Ans. Sixteen dollars. Correct.

What denominations did the money consist of ?

Ans. There was a one, five and ten dollar bill.

By what Bank were they issued ?

A. Tremont Bank, Boston.

Where was this gentleman's coat hanging at the time of the robbery?

A. In the second officer's room. Correct.

Condescend to give us the initials of the person's name who purloined this money.

A name was then spelt out which proved to be correct so far as there being such a person on board the ship, and subsequent events led us to believe, without a shadow of doubt, that the real offender was designated.

Question. "If M. H. — procures a search warrant, will he be able to recognize and get his money?" A. "No." Q. "Why?" A. "Because he has *changed* it to prevent detection."

The spirits state that there are *seven* spheres, and there is an indescribable difference between the first and seventh. These are also divided into circles. The seventh circle has as yet been debarred the chance of communicating with friends in the flesh, the reason for which I cannot say, although the probability is that substantial information could be acquired from our unseen visitants, viz., from those of the fifth and sixth circles.

Since this work went to press, we would respectfully impart the information lately extended to us by a book composed by the spirit of Thomas Paine, through C. H. Hammond, medium, wherein we discover that new revelations in regard to the progress of spirits are imparted to its readers—it shows how spirits enter higher circles of wisdom—the means used to cause those who are in the first circle to become aroused

from their constant apathy and to live a holier life. The book is written in dialogue form, and needs no recommendation from man to give it a large circulation. The same spirit also says that when the medium is prepared they shall commence another work which will be a continuation of the subject matter contained in the present volume. The title of the volume above-mentioned is, "The pilgrimage of Thomas Paine," from the second sphere to the sixth circle.

Mr. J. S —, of Brighton, favored me with a call lately, and through him as a writing medium, I received several specimens of prose in different hand writings. We select these as specimens in reply to our questions, if they had any communications which they wished to give us — "Charles and Joseph persevere in your glorious work." A gentleman present wished to know what end spirits had in view. They instantly replied, "We intend to elevate man's moral nature."

Extract from Friend Hammond's work.

CIRCLES IN THE SECOND SPHERE.

1. Wisdom wholly selfish, or seeking selfish good.
2. Wisdom controlled by popular opinion.
3. Wisdom independent of popularity, but not perfect.
4. Wisdom which seeks others' good and not evil.
5. Wisdom in purity, or a circle of purity.
6. Wisdom in perfection to prophecy.
7. Wisdom to instruct all others of less wisdom.

We should advise every individual, without exception, to witness the demonstrations of our Spiritual friends, and then judge of the nature of the manifesta-

tions witnessed before stamping that which they have not probably seen, as humbug. But for pity's sake do not prejudge "these things" by other people's testimony, who are opposed to believing.

Individuals, Mediums or Impresses, who wish to progress in the manifestations, must form circles in the town or city where they reside. Spirits perceive, through modes entirely new to the world, that sittings are conducted improperly, and at irregular intervals.

FORMING CIRCLES.

First — The circle should be composed of *fourteen* persons. No person must be allowed to become a member who is opposed to receiving manifestations conflicting with their preconceived notions, or who will not sit in a passive state.

Second — If the rappings are preferred to the tipplings, strict silence must be maintained by the chosen mediums, and if the sounds are not heard for *several* months, your courage should be stimulated by the knowledge that others have waited with patience a longer period, for you are sure of them, eventually, without fail.

Third — A number of names must be written upon paper by some person competent of selecting good moral individuals from the surrounding community, and then read over at the circle for approval from the Spirits who will select the requisite number needed from those presented. (The circle must combine both ladies and gentlemen — The ladies represent the love principle, and the gentlemen the wisdom.)

Fourth — The members chosen must seat themselves

at the table — the ladies on the opposite side of the gentlemen. The spirits will choose two mediums, one of each sex, to sit at the head of the circle. The “Magnetic Cord” is then to be held in the hands of the members — (let the cord rest upon your knees.) The two mediums must place their hands upon the table a portion of the time, and be very particular that they do not come in contact with the cord.

Fifth — The propriety of having the Magnetic Cord is, to get the members to confine their thoughts solely to one thing, viz., to the *object* prayed for, and to ensure a passiveness requisite for mutual improvement. They can be purchased in Boston of the manufacturers of philosophical and magnetic instruments.

Sixth — Silence must be preserved by every person in the circle for one hour, although it would be an excellent plan for one of the mediums to read to the company for their edification and benefit, copious selections from distinguished works on Spiritual Philosophy. When the time has expired, every member should put his hands upon the table, and those who are possessed of a musical ear, or are capable of singing by notation, should sing two or more verses from some favorite hymn. But before commencing the tune, let the medium ask the spirits if they will keep accurate time to the tune, by tippings of the table. All wrangling and sectarian discord must be prevented, as it creates inharmonious feelings, which, sooner or later, breaks forth in utter defiance of the peaceful rules that serve to bind the circle, individually speaking, one to another.

Seventh — If, after a few sittings, any member of

the circle is observed to approximate towards the clairvoyant state, which may be known by their being shaken with violence, or by slight spasmodic symptoms, don't be frightened, and do as others have done, send for the doctor, for you can rest assured that they are in the care of physicians far more capable of attending to their wants than any earthly healer.

If the above rules are carried out according to the directions, our readers may depend on meeting with unmeasured success, but if they are not yoked together, Scriptural fashion, with meekness and forbearance, they will receive nothing reliable or worth remembrance, and they are just as certain of reaping that which is sown as sure as the sun rises in the east and sets in the west.

With the liberty of Mr. John D. Evans and Walton Osgood, both of Amesbury, I am allowed to give the subsequent fact of a very remarkable proof that spirits cannot occupy two stations at the same time.

One evening about seven o'clock, Mr. Osgood and wife who are rapping and tipping mediums, endeavored to get both raps and tips from their two departed children, and also from a near and dear friend of theirs, Mr. Foot, but in vain, for after spending a half hour in trying to get them to manifest their nearness to him and his wife, they gave up in despair. It appeared strange to them, for *they* had always signified their readiness to answer to their names by tipping and the rappings. When the factory bell rung the next morning for breakfast or work, one or the other, friend Osgood met Mr. Evans turning the corner on his way to his accustomed labor. The conversation to the best of my recollections that ensued between the two, as re-

lated to me by Mr. Osgood, was similar to the account written, as below.

Mr. Osgood accosted Mr. Evans with the usual salutations.

Mr. O. Good morning, brother Evans.

Mr. E. Good morning, brother Osgood, with the adjoined remark — “have you conversed with the spirits of late?”

Mr. O. Oh yes! But by the way there is something unaccountable to me, although it may be made clear at some future day.

Bro. Evans. Will you relate the circumstance referred to?”

Bro. Osgood. My wife and me thought we would last evening commune with our children, and with our estimable friend, Brother Foote; but by some reason unknown to either of us, we could not even get a manifestation to signify they were present!

Mr. Evans. A good and sufficient reason therefore. We also had a sitting last evening, and our communications and demonstrations were confined principally to two spirits! Who do you suppose they were?

Mr. Osgood. Please enlighten me—

Mr. Evans. Brother Foot and your two children!

The above individuals' reputation for morality and truthfulness are well known by over two thirds of the townsmen of Amesbury and Salisbury Mills, and any one who doubts the authenticity of the facts as written by me in full, above, can, on application to Mr. Evans, get the full particulars, and they will find that they will get the truth and nothing but the truth.

All we demand from those who will not believe or

investigate, is, impartial candor when they cannot comprehend the why and wherefore of recognized facts, and not stand ready when things look dark afar off to sneer and cast indecent and unmannerly opprobrium upon that which they *sometimes* own they cannot fathom! Oh! when will men judge with righteousness as their standard, and before manifesting so much skepticism, try to lay bare to the eyes of the public those *immense* discoveries which they have through paint and by other means so *obscurely* upset and overthrown. From the day the first sounds were made, down to the present hour, a period of about five years, the wonderment has increased, bearing down all opposition, and notwithstanding the various *explanations* given to the public by pretenders, viz., zoology, mesmerism, clairvoyance, psychology, and biology, it has gone on gaining converts to the cause by myriads, and yet as ridiculous as it is said to be, we have secured within our fold, editors, lawyers, doctors, and ministers. Such men as Dr. J. R. Buchanan, the celebrated neurologist, and Professor Britan, the Universalist divine, and others that might be mentioned, if room and other intermediate causes would permit, are no measly game to draw within our nets, and yet the believers are thought to be poor, ignorant men and women, and are in the eyes of numberless persons non compos mentis.

Well, we thank God for endowing us phrenologically with powers that can endure the double distilled venom that our superstitious enemies delight in throwing forth upon we poor, despised and charitable ignoramuses.

We refer to the bumps designated as Firmness

and Hope upon the charts of practical phrenologists, and as delineated upon the brain by the scale.

Notice, we shall upon the last page give a few titles of those who have embraced the new and imparadising faith.

CHAPTER SEVENTH.

Our ideas on the formation of the Earth, &c.

WE agree somewhat with the theory advanced by Andrew Jackson Davis, the "Poughkeepsie Seer," as to the *modus operandi* that developed the earth upon which we dwell, move and have our being. We think that God germinated Matter from Spirit, or, in the language of a renowned author, "all force is spiritual," and all matter is the definite result of combinations, or the workings of this forcible Substance recognized as Spirit, and we entertain the thought that there was never, since the world was ushered into existence, *only* two beings on the surface of the globe, or, to speak directly to the proposed point, that the Biblical construction of Adam and Eve is erroneous, or only a symbolical type of the birth of nations.

We consider that the earth was once an igneous mass or compilation of indestructible and essential substances, for we have undeniable evidence that the centre of the earth is yet in an ignitable state, and it

often finds vent in gulching forth flames of fire, stones, &c., from its "mouth pieces,"—volcanoes.

The earth, we should judge from the present and past aspect of things, was begot through the operations of nature's unchanging and unmistakable laws. The mineral kingdom first showed its footsteps; then the vegetable, animal, and lastly, the human race, all of which, not excepting man, were made and expanded by a natural process of refinement. They (men,) were at first uncouth in their figure and gestures, and were incapable, owing to the partly non-progressed maturity of inorganic particles, of emitting vocal sounds to express their immediate necessities, but conversed by signs, often using the spontaneous productions of the vegetable kingdom to instruct their neighbors in whatever they wished to convey. We reiterate our former expressions that nature was the producer of the human race. As the kingdoms of nature were unfolded, it (the Spirit,) was introduced and afterwards individualized the eternalized form of every thing that existed, and if we could scan the far distant future, our faculties of perceptions would become enlarged to a most wonderful extent, for we are positive that we should discern by optical examination, illimitable and newly organized miniature creations!—uncomprehended by the generations of this century. Men, based on superstructures impervious to the fickle changes of inconstant minds will supplant us in the vineyard of the Lord. The arts and sciences will unfold gigantic realities that would lead us to look back with reluctance on the monstrosities and ill-conceived conceptions of the immortals of the nineteenth century.

Man, in the primitive era, lived to a green old age, for their corporeal systems were constituted of the grossest elements of matter, and had not been injured by the pampered luxuries that are devoured by epicures of the present day, whilst the spirit, instead of being forced out of the body, was dealt with proper care and decorum, and allowed gently to float away to unite again in the natural form. The following extract, written by spirits through R. P. Ambler, of Springfield, without volition or will, embodies a vast amount of information, besides bearing the eternal stamp of truth in every word and sentence.

"The mind now naturally arrives at that point in the present investigation, where it may consider the relations of spirit and matter as they are manifested in the organizations of man. To say that the body and spirit are two separate organizations, and exist in one embodiment of the most refined materials, would be only a natural inference from previous reasoning. The human spirit is contained within the physical structure as its eternal form; accordingly an ancient writer has declared, "there is a natural (or physical body,) and there is a spiritual body." Such being the case there naturally exists a medium of connection between the spirit and the body, inasmuch as without such medium, the one could have no proper affinity or assimilation with the other, it being a well established truth, that no two substances, which are greatly dissimilar in nature, or exceedingly remote in degrees of refinement, can intimately associate together and exert a positive reciprocal influence except through appropriate intermediate links."—In speaking of the fluids that produce the

phenomena of motion, life and sensation are generated in the body, known as magnetism and electricity, and that sustains the spirit within the "outward form." They say, "That such is the true connecting link between the spiritual and material organism, shown from the circumstance that when these fluids cease to act, or, in other words, when vitality has been exhausted, a separation occurs between the spirit and its frame work, and the latter becomes cold, senseless, and inanimate ;—showing that the essential ties of affinity, and the proper medium of connection must be preserved in the physical body, or the interior soul will escape from its uncongenial habitation, and soar away to a more attractive clime."

CHAPTER EIGHTH.

Replies to remarks made during conversations at a Circle formed in Amesbury, Mass.

Quest. What are the best works to read at the meetings of our circle ?

Ans. Andrew Jackson Davis's, Hammond's, and since then, they have added to the list R. P. Ambler's works.

Q. Does the spirit immediately at the death of all persons leave the body ?

A. It does not ! Sometimes it reorganizes instantaneously ; at others it occupies one hour or more before it becomes complete in all its essential parts.

Q. Should the circle sing hymns accompanied with music?

A. Yes!

Q. Do you ever impress the medium with the thought that you wish to inculcate upon the minds of the circle?

A. A succession of delicate sounds ensued that could not have been imitated by any one that wished to deceive.

Q. Will you take possession of the hands of any person present at the table?

Raps in the affirmative.

How many? "Three."

Within the period of five minutes, three hands were at first seized with a perceptible tremor which enlarged into positive shakings so that only by a powerful physical effort could they suppress the violent movements that attended the request.

I am only at liberty to mention one of the names of the individuals, E. P. Silloway; the others I have had no opportunity of obtaining their permission; for that reason we consider we should commit an almost unpardonable wrong to insert within our pamphlet the appellations of our acquaintances without leave.

At our third meeting, the tips nor sounds had not been received, when, owing to unexpected circumstances, I was unable to be present at the stipulated time agreed upon at our first interview. At my arrival, I inquired into the facts, and humbly said that the spirits had informed us at a previous meeting, that they prefer answering our questions by the raps, and not by the tips, and if there was no objection, I would propound

the question in that manner. No one demurred, and in reply to the interrogatories put, they said, through the raps, that if we wished to *progress*, we must allow them the control, and that the circle must be under entire subjection to them. But as it usually happens, although there are noble exceptions, too much wrangling and discussing this and that, ended in a complete overthrow of the finale to be accomplished, and the circle collapsed. I find no fault as far as I am individually concerned, but felt grieved to think that our spiritual friends could not have had a circle that would have partaken of the nature of a three fold cord, viz., "*not easily broken.*" The spiritual visitors *would* have given us such wholesome, digestible truths, that, certain as there is a sun to guide our footsteps by day, and a moon to shed a lustre about our walks by night, ought to have prevented a separation of our spiritual advisers from ourselves.

The sounds or raps, whatever they may be termed, cannot be controlled by the impresses; although we can *influence* them the same as we can influence our friends. I have had *them* produce the sounds on the backs of chairs — on the floor, walls, and mantel piece. Tables at my request have been moved across the floor, and upon one occasion a gentleman, seated in a rocking chair, was drawn a distance of three or four feet just by placing my hands with lightness upon the table. His brother tipped the table on to his knees in several instances where it was impossible for any body to have deceived him if they had been so disposed. I then asked him to tip the table from him into my lap, which, after exerting all his strength, he failed of so doing,

CHAPTER NINTH.

At a recent interview with the spirits, the following sentence was directed for my especial benefit.

Love the Lord ?

At a sitting to a friend's house since, this :

Mary, you will get raps Sunday.

On Sunday three or four raps were made by spirits to the lady above mentioned.

Within two weeks, my right hand has been shaken, numerous times by spirits, and once by an undeveloped spirit, whom we instantly commanded to depart, and with the intervention of a kind Providence we have been troubled only *once* with such vexatious visitors.

Our friends in the celestial circles have, through my sittings, and also through a writing medium, acquainted me with a fact that, if nothing prevents, they shall write a work through me as medium, entitled, "Communications on Remarkable Events." I am ready to do whatever I am commanded to, and only wait orders from those whom we revere and love.

But previous to the composition of the foregoing work, they have informed me that it is their intention to compose a work, valuable for its cheering precept—or to use their own language, "To show the beauties of Spiritual Development, and the cause of human progress."

APPENDIX.

Extracts from Letters, Editorials, &c., compiled from authentic sources.

DAVIS, the clairvoyant, on the 675th page of Nature's Divine Revelation, speaks to this effect:

"It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres, and this too, when the person in the body is unconscious of the influx, and hence, cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the intercourse of men will be opened, and the spiritual communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter and Saturn, because of their superior refinement."

We take the following facts from a work entitled, "Explanation and History of the Mysterious Communion with Spirits," by Eliab W. Capron, and Henry D. Barron.

"There are many facts which have come under our observation equally convincing of the intelligence and utility of the communications from these unseen agents, who, I now believe, are continually about us, and more perfectly acquainted with all our ways, and even our thoughts, than we are with each other. But the fact in reference to my friend Pickard is what you desire.

"He was at my house on Friday afternoon, April 6th, 1849. None of the Fox family were present. While at the tea table we had free communications even on different subjects. Pickard was requested to ask questions. He desired to know who it was that would answer questions. The answer was, "I am your mother, Mary Pickard." Her name, or the fact of her death was not known to any of us. The next Monday evening, he (Pickard,) was at Mr. G——'s, and tarried there over night. He there received a communication purporting to be from his mother, saying, "Your child is dead!" He came immediately to my place, and said that he should take the stage for home, (Lockport, 60 miles distant.) He left in the stage at 8 or 9 A. M. At 12 M. I returned to my house, my wife meeting me with a telegraph envelope. I broke the seal and read mentally first as follows :

‘Rochester April 10th, 1849.

By telegraph from Lockport to Rev. A. H. Jarvis, No. 4, West street. Tell Mr. Pickard — if you can find him — his child died *this morning*. Answer.

R. MALLORY.’

I then read it to my wife, and said ‘this is one of the best and most convincing evidences of the intelligence of those invisible agents,’ and then I added, ‘God’s telegraph has outdone Morse’s altogether.’

A. H. JARVIS.”

Another from the same book :

“At one time Mrs. Tamlin was at the house of Mrs. G. B. Bennett. They were told to go in the dark and take the guitar. They did so, and the string vibrated two or three times when they stopped, and the signal

the alphabet was given, and on calling over the letters, this was spelled out: "Sarah, Mrs. Tammie is going to faint." It was totally dark in the room, and there was no means of any person's knowing the fact. A light was brought, but Mrs. T. had fainted before it had arrived. The following persons were in the room and can testify to the above statement. R. M. C. Capron, Miss Mary M. Bennett, Mrs. S. A. Tammie, S. N. Smith, dentist, Charles W. Bennett, G. S. Wilson, and A. L. Dibble.

To show our readers the power that they (spirits) have through a most powerful medium of Springfield, R. P. Ambler, we subjoin a statement signed by five witnesses, who give the full details of all that transpired. We would just remark that the *preface* of the piece is written by spirits of the sixth circle.

From the Spirit Messenger.

"The spirits of the sixth circle have decided to present a test to the world of the power of spirits in connection with the individual whom they employ as the medium of light and truth. It has been seen by them that the world requires an external and sensuous evidence of spiritual communion before it is willing to receive the heaven-born realities, which are communicated by the inhabitants of the second sphere; and it is right and wise that evidence of this nature should be furnished, so that the desires of candid inquirers may be gratified, as well as the demands of materialistic minds, which are anxiously seeking for a "sign." The test which is here referred to has been given in the presence of certain responsible witnesses, and since it

is only desired that the facts in this case should be clearly understood, the statement to which their names are attached, will be a sufficient explanation of the occurrences to be related."

To all whom it may concern.

The undersigned having been called upon to bear witness to the writing of a book, purporting to emanate from spirits, and to be given to the world through the medium of R. P. Ambler, and having witnessed the writing of this book as requested, which book is soon to be presented to the world, desire to respectfully submit the following statements.

1. With relation to preliminary arrangements, it may be stated that Mr. Ambler was seated beside a small portable desk furnished with implements for writing, but removed from all books, pamphlets or papers, and that he was supplied with sheets of paper separately, as they were needed, these having been previously examined, signed and numbered by at least two witnesses, for the purpose of precluding all possibility of fraud or deception.

2. By reference to the facts in the case, it is found that this book has been written with vast and almost incredible rapidity. On this point the undersigned would state that the whole book, which comprises a series of twelve lectures, extending over two hundred and six pages of foolscap paper, was written *within four days*, this process having been commenced on the morning of Wednesday, March 10th, 1852, and completed on the following Saturday evening, March 13th. The average time per day employed in writing was

ten hours and fifty-five minutes, and the maximum number of pages produced on a single day was fifty-five, the shortest time occupied in writing a single page being *eight minutes*.

3. With relation to the manner in which this book was written, the undersigned would state that the hand and arm of the medium were suspended during the whole time of writing in such a manner as *not to rest either on the desk or manuscript*, and that, upheld in this way, the pen glided rapidly over the paper with an even and continuous movement, without any apparent thought or care on the part of the writer, and without any perceptible pause at the commencement of sentences or paragraphs; and in this connection it may be mentioned that frequently, when one lecture was finished, another was immediately commenced in the same sitting without any previous knowledge on the part of Mr. Ambler, according to his own statement in regard to the subject to be discussed.

4. During the process of writing, as above described, Mr. Ambler appeared in the normal state, made frequent remarks to others while his hand was moving over the paper, and did not seem to be disturbed by the conversation of persons present.

5. In the four days employed in the production of this work, the physical system of Mr. Ambler did not appear to be unfavorably affected by the application required in sitting, and he was not, according to a statement voluntarily made by himself, conscious of any unusual fatigue or exhaustion.

6. In regard to the original manuscript of which this book is a transcript, the undersigned will mention that

this was written in a fair and legible hand, and to us appeared, with the exception of a few slight corrections, to be prepared for the compositor.

As to the intrinsic merits of the book which is here mentioned, the undersigned will not speak, since it was their office only to offer such statements in regard to the mode of its production as are appropriate and true.

JAMES WILSON,
JOHN D. LORD,
MRS. G. W. HARRISON,
MISS DELPHINA P. DUNBAR,
MRS. R. P. AMBLER.

Springfield, March 20, 1852.

We have been favored with some, as yet, disconnected attempts at penmanship in advance of that which they say is to be readable.

In the Star-spangled Banner, for the week ending April 3, '52, we find in the first column, third page, a few remarks by the talented and versatile editor, Wm. R. Hayden, a staunch champion in the cause.

The truth progressing.

"A correspondent writing from Franklin, Conn., informs us that the belief in the new spiritual doctrine is fast gaining ground in that vicinity. Demonstrations have been made in church on the communion table, during the hours of worship, and mediums as well as believers are multiplying. Verily the truth is mighty and must prevail."

We have in our possession a piece of printed music which was rapped out by the spirit of Mrs. Heman to Mrs. Leah Fish, as she was playing upon the piano forte in Rochester city, New York. The words were composed by Mrs. Hemans when she was *here in the flesh*, and it would afford happiness to us, if space would allow it to be inserted.

.

To have created an unparalleled sensation among unbelievers, it would only have been necessary to have had these manifestations at first to have appeared in the circles of upper tendom for their exclusive benefit and interest, and the only reason that can be assigned for their tardy progress was because God saw fit to open the avenues of communication with the poor Fox girls. Every temptation has been thrown in their way to make them desist. Artful and cunning feints have been hired to traduce and malign their characters, and yet they have triumphed over their sneaking calumniators. It is a settled fact that spirits have a strong foothold upon the earth that cannot be undermined, and the final result will be, "that all the inhabitants of the earth will believe."

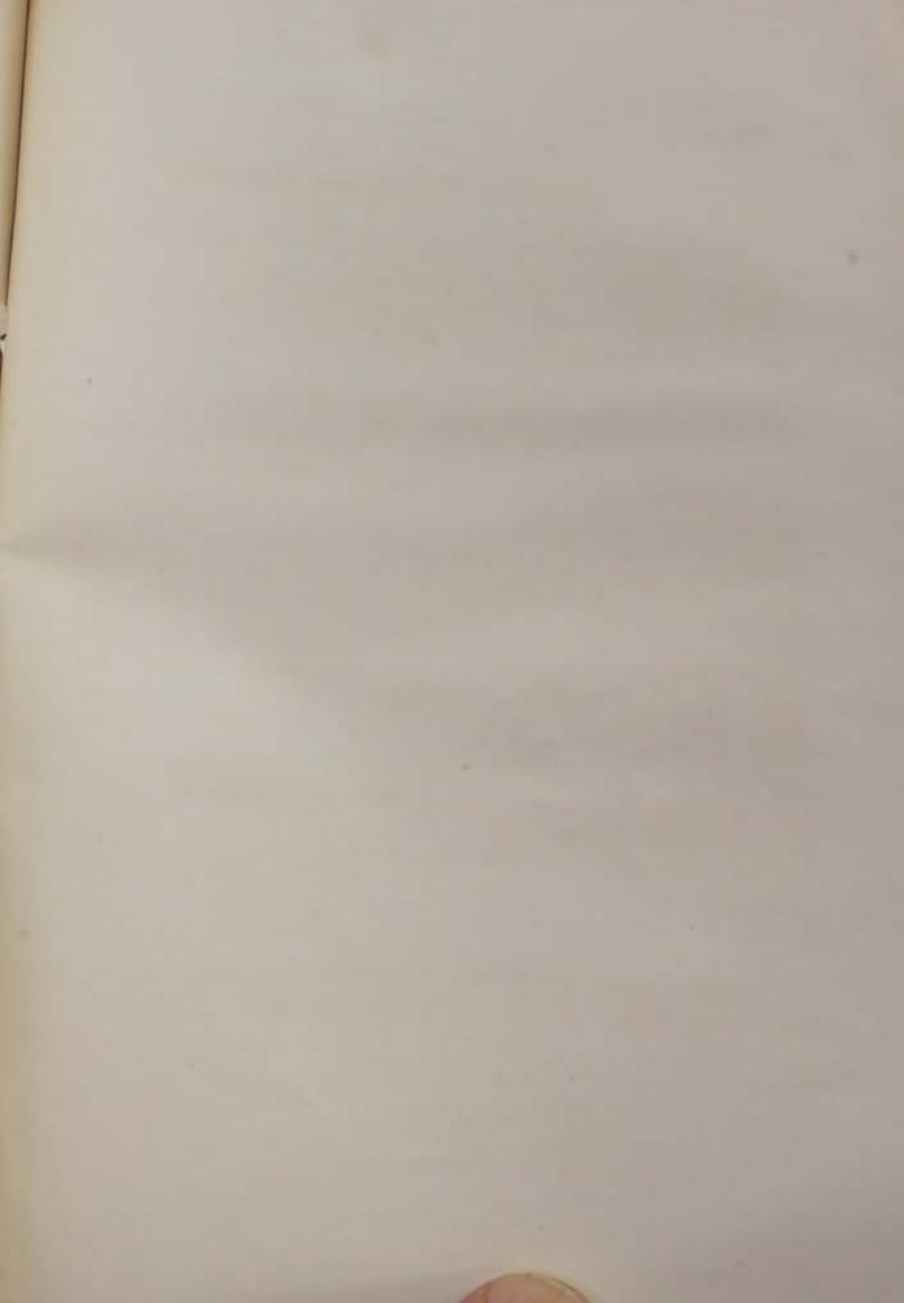
Names of a few noted Believers.

Horace Greeley, so inclined ; Dr. J. R. Buchanan, editor of the Journal of Man ; Prof. Britan, editor of the Shekinah, issued quarterly ; Rev. Wm. Fishbough ; Dr. J. H. Robinson, regular contributor to Gleason's weeklies ; Rev. Adin Ballou ; Thurlow W. Brown, editor Cayuga Chief ; Rev. John Austin ; H. L. Winants, editor of Daily Magnet ; Rev. H. C. Vose ; Wm. R. Hayden, editor of Star-spangled Banner ; Mr. — Shillaber, conductor of the Carpet Bag, familiarly known as " Mrs. Partington ;" M. Matthews, publisher, &c. of the Yankee Blade ; Rev. A. H. Jarvis, Rochester ; Rev. C. Hammond, Rochester ; R. P. Ambler, Springfield, Mass. ; Andrew Jackson Davis, clairvoyant ; H. C. Gordon, clairvoyant ; Judge Edmonds, New York city.

Works now in press written by Spirits.

The Pilgrimage of Thomas Paine, from the second sphere to the sixth circle. Rev. C. Hammond, medium.

TWELVE LECTURES, of 206 pages foolscap paper, written in *four days*. R. P. Ambler, medium.



Names of a few noted Believers.

Horace Greeley, so inclined ; Dr. J. R. Buchanan, editor of the Journal of Man ; Prof. Britan, editor of the Shekinah, issued quarterly ; Rev. Wm. Fishbough ; Dr. J. H. Robinson, regular contributor to Gleason's weeklies ; Rev. Adin Ballou ; Thurlow W. Brown, editor Cayuga Chief ; Rev. John Austin ; H. L. Wignants, editor of Daily Magnet ; Rev. H. C. Vose ; Wm. R. Hayden, editor of Star-spangled Banner ; Mr. — Shillaber, conductor of the Carpet Bag, familiarly known as "Mrs. Partington;" M. Matthews, publisher, &c. of the Yankee Blade ; Rev. A. H. Jarvis, Rochester ; Rev. C. Hammond, Rochester ; R. P. Ambler, Springfield, Mass. ; Andrew Jackson Davis, clairvoyant ; H. C. Gordon, clairvoyant ; Judge Edmonds, New York city.

Works now in press written by Spirits.

The Pilgrimage of Thomas Paine, from the second sphere to the sixth circle. Rev. C. Hammond, medium.

TWELVE LECTURES, of 206 pages foolscap paper, written in *four days*. R. P. Ambler, medium.