#### ILLUSTRATION OF SPIRITUAL INTERCOURSE. DEVOTED

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

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# The Principles of Anture.

MIRACLES. WILLIAM S. ANDREWS.

Miracles have been denied on the ground that they would be a departure from what are called the laws of nature, or of a house. And as no one could suppose a house capable general laws, and for this reason they should be believed, if tends irresistibly to enchain the mass in hopeless penury, while general laws. It is said that such a departure would be derogatory to the wisdom of God, as implying that he had capable of itself alone of attaining to maturity, and reproducing which I have taken upon the subject of general laws be a corordained laws for the government of the physical universe its species in the way we see that they are reproduced. The rect one, they are not produced by any conformity with general unity under so selfish and merciless a system? What is comwhich were so defective, that under certain circumstances he same train of remarks may be applied to animals. And the laws, for no such laws exist, but are produced by the direct merce, really, if once stripped of its assumed dignity? Verily, was obliged to violate them himself, in order to effect his pur- conclusion is irresistible in both class of cases, that some Being, agency of Spirits themselves, who are endued by God with an embodied lie--a huge deception! Men who are engaged in poses. I do not, however, see any soundness in this objection. For even admitting that there is such a thing as general laws, his immediate and constant agency in producing and rearing ducts all his operations—that is, by a direct agency. It is success. They unscrupulously employ untruth as part of their which I deny in the sense in which this term is here used, both the plant and the animal. And if in regard to them, so true, material forces may be employed by Spirits in producing legitimate stock in trade. they are but the expression of the will of God himself, as carried in regard to all the operations which are going on in the the phenomena, but they are employed as instruments put in out in the production of certain effects in the physical universe. And this will may be changed if circumstances in his judg- and God is the maker. ment should require it, and a different mode adopted by him to produce the same effects. There can be no law which shall operate upon and bind him, for he is the maker of the to look to the formation of our globe, and the productions it for the purpose. They act in the same way when Spirits use miserly soul. God evidently gave life to the intent of its being or through you the attention of some of your able correspondlaw, and can alter and repeal it at his pleasure. He is the Sovereign of the universe, and can make and execute what law ceive, to be a departure from the usual way in which certain he chooses.

general laws, as applied to matter, is usually understood a uni- have been the mode in which they were produced. For there the necessary power for this purpose. form and invariable mode by which certain phenomena or must have been a time when they could not have been so are produced by some inherent energy imparted to matter by produced for the first time, and therefore could not have been God, acting in and of itself, and capable of so doing without produced by a course of successive propagation, in the way purpose. Now in this sense, I contend that there are no therefore some other than the present mode must have been general laws, and that matter in all its forms is in itself incapable of the effects that are produced, but that these effects for this purpose, and endued with the necessary power. A of comprehending and governing itself by it. A Being, there- general laws. fore, foreign to matter itself, must execute the law who is capable of comprehending it, and of making it the rule of his operations—and this Being is God. In other words, what are which God chooses to conform himself, and which are usually sidered a sort of progressive and spontaneous creation carried uniform and immutable, but which may be changed if he should on by matter itself, continually changing its forms, and prosee fit to do it. His agency is the immediate and efficient ducing a higher type of the animal tribes; for the remains of cause of all the effects that take place in the physical universe, acting according to certain rules he has prescribed to himself and not to matter, and which are for convenience, though improperly, termed laws.

It follows from the preceding views, that if circumstances should arise requiring that the same effects should be produced in a different way from what they are usually produced, this may be done by varying the mode of operations. And this is done in the case of Miracles, which is only another way of producing the same effects, when the end to be answered renders it necessary that it should be done. And the Miracles which are related in the Bible as having occurred at different periods of the world, illustrate this position and prove its truth.

To suppose matter to be made capable in itself of the effects produced, and that by an inherent energy imparted to it all its operations are carried on without the constant and continued action of any external power upon it, is to suppose matter to be endued with intelligence. And then it would be mal are but the production of certain properties or elements difficult to show that matter in its own nature is not intelligent. In other words, it is to make it God himself, and is asserting tain way to produce them. These usually take place by the the doctrine of Pantheism. For to what does this amount? In all the operations of nature we discern contrivance, design, in itself, as contributing to the happiness of animate beings, whether brute or rational. Carf inanimate and senseless matter be made to possess the power of continually carrying on itself a certain substance or animal, could, if he saw fit, produce wisdom nor power external to it guiding it, and acting through an animal or a vegetable by an act of his power full grown, parted to it or not, which shall take that cause exactly to stantaneously those elements which compose them. And one it ever has been. answer that end which it does answer? This supposition of our chemists could produce bread instantaneously if he would be as irrational as to suppose the parts which compose a house were to take exactly the place which they should it, and knew how to bring them into proper combination for the that the present state of society is not the state for Spiritualto construct this house—to suppose that by some inherent purpose. He knows no other way but the slow process of ists to live and abide in—that it is antagonistic to morality energy imparted to the parts themselves they could be made raising corn, and grinding it into meal, and then baking it. and utterly subversive of a life of spiritual purity—that it is to act in such a way as to produce a house. Can you suppose But God may know of a different way, and on one occasion, at once an absurd, pitiless, degrading, and inhuman system. that the bricks, and the wood, and other materials which compose a house, could be endued with a blind and undiscerning when he multiplied "the loaves and the fishes." For in both imparting enormous corrupting riches on one hand, and and wherewithal shall we be clothed?" He has said, "The

energy which would enable them of themselves to shape themselves, and take precisely the place they should do to form a house, without the intervention of man for the purpose, without the aid of his intelligence and contrivance? Yet when you suppose a plant can come to maturity of itself, unaided by tions on the one hand, that they would be a departure from philosophy. What is, and has been in all time, the great, any intelligent power constantly operating upon it, you suppose something as remarkable and as unaccountable as in the case hand, it is contended that they are in strict conformity with but poverty? Away then with a system, for the future, which alone of forming itself, so no one ought to suppose the plant supported by a sufficient weight of evidence. But if the view it yields inordinate wealth to the few, making them tyrants over having the requisite intelligence and power, is employed by the power of producing them in the same way that he con- its pursuits cultivate falsehood as a science, indispensable to animate and the inanimate world—they are but the materials, operation and controlled by the Spirits themselves at the time every one's observation and experience will attest. Is a system

place, without going to Scripture for the proofs, we have only of acting itself without the intervention of any spiritual agency only to the gross sensualist—to the selfish, misanthropic, and And I address you in hopes that I may call your attention, contained in its early stages. Miracles may be defined, I con- them that they do when God uses them-as materials and effects are produced in the material world—to be a way differ-But I deny that there are any such things as general laws, ent from the latter. Now the present mode of operations by itual influence or agency, either by God himself or by some in the sense in which the term law is properly used. By which animals and plants are produced could not always effects are produced in the material world, and which effects produced. There must have been a period when they were used for producing them. There was a time when the animal

> existed at different periods since the beginning of organized different tribes of animals are found in different strata of rocks, so far apart and so arranged, that the subsequent ones could not have been produced in any possible way by the preceding, but must have been a new creation by God himself. And the as would fit it to be the abode of these different tribes of animals at the time they came upon the stage, and not at any time preceding. In this way, it proves that the changes in the material world were contrived and carried on with a view to the production of these subsequent tribes of animals. And this coincidence clearly proves the wisdom and power of a designing Providence in adapting means to ends, and causes to thou find out the Almighty unto perfection?"

Again, all effects in the mineral, vegetable, and animal worlds are produced by certain physiological or chemical processes by which certain properties or elements are brought into combination. The mineral, the vegetable, or the aniexisting in nature which God has formed, combining in a cerin which God usually sees fit to produce them to answer cer-

and in the other rapidly and instantaneously.

The objection has been made against spiritual manifestageneral laws, and for this reason incredible; and on the other Again, in proof that Miracles, properly so called, have taken any inherent energy imparted to matter, and making it capable people actuated by a pure Spiritualism? Nay, it is suited modes, and not as efficient of themselves alone. Every phenomenon or effect in the physical universe is produced by spir-Spirit, either in or out of the body, whom he has endued with

vented and carried into operation new modes of producing physical phenomena, such as were never used by him before. He may have created new forces for this purpose. For it is the immediate agency of any intelligent cause foreign to it of they are at the present time. The first animal bould not the present time and nature—hence whatsoever-and of course without the agency of God for this been produced by a preceding one, nor the first vegetable, and the present forms of matter, and the forces which are made to the exalted and glorious career of the FUTURE. act upon it, and that his power of creation has exhausted itself by the works it has already produced. This power may conwas not produced from the ovaria, nor the vegetable from the tinue to operate through eternity, and be employed in the pro- which shall be consonant with their high aspirations toward a as though it had originated in the mind of K. depend altogether and always upon the direct agency of God seed, for they did not exist. Therefore there must have been duction of new forms of matter, and of new forces to act upon himself, or of some intelligent being whom he has commissioned a time when Miracles, as they are called, were performed, it. A new power, different from magnetism or electricity, or kingdom. The past and present belong to the kingdom of when there must have been a departure from what is now any known power, may have been produced by Him to operate mammon. The past has been characterized by division and law can not execute itself, neither can matter be made capable the usual mode of operations, or what are improperly called in the production of such spiritual manifestations as are physi- disunity; the FUTURE must exemplify the opposite—unity, that nothing is acting upon something, and producing all the cal in their character. For there is no reason to suppose that cooperation, brotherly and united effort. The possessive varied phenomena and forms in the universe. Now I can not And this view of the subject is confirmed by geology itself. He must necessarily be confined to his former mode of pro- pronoun "mine" must be supplanted by that more fraternal conceive how motion can exist outside or independent of Geology teaches that the different tribes of animals which have ducing motion, and that he never could invent nor practice word "ours." There must be "our palace, our gardens, any new one. This would be setting bounds to his omnipo- groves, vineyards, and luxurious farms, our temple, our music called general laws are mere modes of operations, according to matter, could not have been produced by what has been con- tence and his omniscience. He has at all periods of the hall, our library, our sculpture and picture-galleries;" in fact, it. But I can conceive how one particle of matter can, by world been employed in new acts of creation. Why may He our every thing that is at all calculated to advance our knowl- moving, cause another particle to move, and hence it is clear not continue to be so? We certainly do not know, and have edge, purity, and happiness. Industry, toil, and merit have to me that all motion is either the result of the action of matter no reason to suppose the contrary.

And in these spiritual manifestations God may have in-

even improbable with God, only reason from their own limited knowledge and feeble powers. And they do not reflect that these do not extend to Him, with whom is all knowledge and earth also has been from the creation undergoing such changes | all power, and who finds no more difficulty in performing what they call a miracle than they do their accustomed operations. Let such persons read that wonderful and sublime production, | ing through the lips its deep conviction of the corrupt and to laws or principles which, being inactive or passive, are conthe Book of Job, and learn a lesson of humility in the estimation they place upon their own understandings, and in the limits of power and wisdom they see fit to assign to the Almighty. "Canst thou by searching find out God? Canst

#### THE MISSION OF SPIRITUALISM. "But those, who do the Will of my Father."

Looming up out of the gloom of the past appears that bright and cheering ray of hope, "Spiritualism"-a new-born certainty of an hereafter conscious existence, and a relief from the almost universal inward dread and fear of utter extinction at death. It came as it were "like a thief in the night," noiseslow process of accretion or growth, because this is the way lessly and void of ostentation, and has taken the cold and stolid sentinels on the walls of materialistic philosophy by surprise. and skill, means adapted to an end; and this end beneficent tain ends he has in view in their production. But the Being Beauteous and divine light! God's new covenant with sink who knows exactly what these properties or elements are, and | ing humanity! a blessing pregnant with a seeming hope of in what proportion they must be combined in order to produce redemption of the race. Will it prove such? That is the question which now agitates the deep-thinking lover and friend these operations by which these purposes are effected, and no them instantaneously as well as gradually. He could produce of his species. Will it prove of any practical benefit to man, or will it, like all preceding systems, resolve itself into a mere it to produce these results? To illustrate this matter, let us and at once as well as by the slow process of growth, for it is talking Theology? Spirits may communicate; nay, God himtake a plant. It springs from a seed, and then by the process only a combination of the elements in a certain way which self may commune with man, but unless man obeys in life, in of growth is made to produce a flower, and afterward fruit, constitute it, which he knows how to do. He could produce act, and in deed the injunctions given, we remain where we grand science—the science of sciences. They take guardianwhich minister to the gratification of man, and perhaps beast, "the loaves and the fishes" instantaneously as well as by the are still the same divided, ship of every thing relating to the welfare of the soul and the any form, then there is no such thing as voluntary motion, but who are endued with senses to receive this gratification. Now slow process of growth, or the physiological and chemical pro- conflicting, competing, legally swindling, overreaching, plodcan you suppose this process of growth to proceed from any cess by which they are now produced, and by what is called ding, huckstering beings we ever were. The injunctions, "Be science whose aim and grasp is wide as the race of man. inherent and senseless energy in the plant itself, whether im- nature. For all he has to do is to bring into combination in- united," "Love ye one another," can no more be fulfilled than The unitary kingdom in its scope and appointments, as

in the New Testament, he is said to have adopted this way The system perpetuates an inequality of physical condition-

cases it is only a combination of the same elements to produce | degrading, painful penury on the other. Such results are incondemned and shunned by every one believing in the spiritual prolific source of ignorance, immorality, and crime? What the many. Can there ever be purity, contentment, or brotherly

> This seemingly sweeping charge is no exaggeration, as or is it the direct creation of the Divine Mind?" renders it just so much more difficult to be procured to appease hunger, hence it is just so far an attack upon the life God has given, and hence must be a sin in his sight. To aid in famishing people to death is the unvarying tendency of all the leading have quoted, states a principle as the teaching of Spirits which modes of traffic and commerce; hence such are species of I can not indorse without more light, and which, in my opinion. indirect murder, and as such must shock and revolt the nature is calculated to lead the mind very widely astray from the of the genuine Spiritualist. Divided interests, competition,

system based upon those principles of love, mercy, and justice | Spirits, but I claim the same right to question its truthfulness spiritual life. You must seek to build up the TRUE UNITARY pined in hovels in the past; be it the task of the new dispen- upon matter, or is the voluntary action of matter in some form And so those who contend that a miracle is impossible or sation to see it housed in palaces in the future. Such is the independent of matter in all other forms. And it follows, that mission of Spiritualism, failing in which, it were an empty motion is not acting upon matter, but that matter in its highest bubble, like unto all preceding systems.

every lip becomes prophetic of its downfall. All cry, "Some change is about to take place." Such is the soul of man speak- ciple (for law or principle is passive or inactive), but according impious nature and tendency of the present conflicting system. There must and will be a change. Who shall guide and con- do not, as is often asserted, "emanate from the Divine Mind," trol the wild and explosive elements in the coming crisis? but which are clearly perceived and comprehensively under-Who so proper as Spiritualists? The people have ceased to stood by him, and by which all his voluntary actions are conhave reverence for their ancient guides. Orthodoxy has lost trolled. And I would say, then, that the soul of the spirit is a its power to govern. The NEW ORDER, then, is the only hope direct creation of the Divine Mind; and that it is a developof society in the approaching change. We fearlessly repeat, that the upbuilding of the unitary kingdom is the allotted motion by the voluntary action of matter in its highest form mission of Spiritualists. For the truth of this declaration we according to these laws. are willing to abide the answer and decision of our spiritual counselors. Question them on the subject, and then act, or form, capable of voluntary action or motion, independent of cease to trouble them any longer.

The superficial may object on the ground that "the cooperative and unitary principle has been tried, and failed." The simple answer to this is, "It failed for the very want of Spiritualism!" Inquire if such was not the fact. Spiritual ceive that space is of necessity infinite and boundless. communion is the only light, the only guide, which can teach the grand secrets of the unitary kingdom, or perpetuate it in all its glory, purity, power, and usefulness. The spiritual kingdom and the temporal kingdom must be in unison, must be one and inseparable. One is the handmaiden of the other United, they become omnipotent for good and noble ends-the exaltation of sinking humanity. United, they form at once a body-of the whole and entire man. They form a perfect revealed to us, is grand and magnificent in the extreme, whence could a consciousness of existence be derived? That We most emphatically declare, and are willing to stake the abounding in every thing rich, chaste, and beautiful; in every had command of the elements or ingredients which compose truth of our declaration on our answer from the Spirit-sphere, thing that will elevate, ennoble, and purify humanity. In the great work of its erection, Spiritualists are destined to become the visible hands of God laboring upon earth for the salvation or is it an attribute of matter in some eternal and unchanging of his suffering people. Your parent hath cried, "Come home!" Inquire of your counselors if it is not so. You are to cry no longer," Lord, what shall we eat and what shall we drink,

laborer-his laborer-is worthy of his hire," and he will add the same substance—in the former case slowly and gradually, herent in, and inseparably connected with, the present social all these things unto you. You will be the princes of his or, more truly, anti-social, system, and for this it ought to be household, eyer welcome guests. At his board you will be well and sumptuously supplied, without money and without price. Want, tears, and poverty shall be known no more. In the Truth, JAMES NIXON.

and the control of

MATTER, MOTION, AND GOD. -Antwerp, Jefferson Co., N. Y., Nov. 26th, 1854.

Mr. Editor:

Your correspondent K., whose article, under the head of Material and Spiritual Progression," appeared in the TELE-GRAPH some weeks since, raises the following question, viz.: "Is the soul of the spirit a development of matter obtained under the law of progression resulting from the action of motion,

I do not propose to discuss this important question with K... the phenomena take place, and not as acting by virtue of so mean, groveling, and animalized adapted to the life of a for he has not even intimated to us his own position with regard to it, but simply requested your readers to "ponder it." ents, to some of the points contained in the article alluded to every advance in the price of food (the aim of all traffickers) upon which the writer, together with a large majority of the writers on the spiritual philosophy, seem to me to commit

Your correspondent in bringing up the question which I truth. The principle asserted in this: "That motion is ever and little petty selfish efforts, may have done very well for the acting on matter, causing an absolute progressive change of that matter never can be stationary, but is ever progressive." Spiritualists must aim to found a NEW temporal system; a Now I do not doubt that this principle has been taught by

The idea conveyed to my mind by the above teaching is, that motion as an abstract principle is acting upon matter, which would otherwise remain motionless. Or, in other words, matter, for in a perfect vacuum it is evident there could be no such thing as motion without the introduction of matter into forms is acting voluntarily and of itself upon matter in its lower The old system is worn, rickety, decrepit, insomuch that forms, producing involuntary motion, and thus developing new forms of motion and of matter, not by the action of law or prinsequently immutable, eternal, and unchangeable—and which ment of matter obtained under the law of progress and of

But I may be asked, how I can conceive of matter in any matter in all other forms? I answer, if I can not conceive or comprehend how such a thing is, I can conceive and think I can demonstrate, that it can not be otherwise. I can not comprehend how space is infinite and boundless, yet I can con-

Now as we have already seen that motion can not exist in a vacuum when there is no matter, we see also that principles do exist everywhere. For instance, the law or principle by which water runs down hill exists everywhere, and would if there was not a drop of water in the universe.

If, then, principles are passive or inactive, it follows that all action, whether voluntary or involuntary, belongs to matter, and if the power of self-movement does not belong to matter in all motion is the result of the relation which matter in one bears to matter in another form. But if all motion is involuntary, then the organization of all forms is involuntary, and from there is such a thing as consciousness, we know, and we know that volition results from consciousness. Now is consciousness a result of the combination of different forms of matter, form? If consciousness arises from the combination of different forms of matter, then those previous forms must have existed unconsciously, and have resulted from involuntary.action.

But I may be told that consciousness is the combined effect

of the senses. But I answer that consciousness exists in each of the senses separately; for destroy all of a man's senses but his hearing, and he will be conscious that he hears, and that he exists; or all but his seeing, and he will be conscious that he sees, and that he exists; so with his feeling, his taste, and his smell.

But again, I may be asked, are not these senses the result of the combination of different forms of matter? Again I answer, then those previous forms must have resulted from involuntary action, and from whence proceeded the consciousness that exists in each of these senses? Again I ask, what is consciousness but knowledge or wisdom? And what is knowledge or wisdom? Is it an abstract principle, or is it an attribute of matter-matter so subtile and so inactive as to be affected by the movement and existence of every other form of matter in the universe? And what are love and will or volition? Are they principles or laws, and consequently passive and inactive? our wisdom sees and feels their action. Hence we say they are attributes of matter, and not abstract principles. Then we reasonably conceive that these three forms of matter must of necessity exist, viz.: the wisdom element, the love element, and the will element; and these three would be highest, or superior to all other forms of matter. And also being the first trinity in mind, and being universal, they would constitute a universal mind, or the soul of the universe, or God. Such a mind we can easily see would be self-existing, because being constituted of the highest forms of matter, and possessing a knowledge of all the immutable and unchanging principles of nature, and possessing the power of volition, he would necessarily have the control of all other forms of matter.

more particles of each of these three elements would constitute an individual mind, or the soul of the spirit, which also would his Spirit to perish and die out, like seed cast in unfruitful be (when arrived at its ultimate condition) self-existing and ground. immortal, and that by virtue of the elements of which it is composed.

It appears to me, that by the light of this reasoning we may find an easy and rational solution of those much vexed questions, "What and where is God?" "Is man a free moral agent?" the question of a First Cause, etc., which have been so much agitated in the columns of the Telegraph with so much learning and ability, and, so far as settling the points at issue are concerned, to so little purpose.

Yours,

#### IMMORTALITY.

The immortality of the soul is not only a delicious and magnificent dream-the most delicious and magnificent of dreams-but it is a law, the most absolute of the laws of the universe. It is a truth, the fullness and purport of which no fierceness of imagination can compass; and yet it is, when once rightly apprehended, as plain a reality as this living body, this breathing I am, in which it is temporarily concentrated.

The fact of to-day is the fancy of yesterday; and so forever the universal imaginations of eternal souls print themselves deathlessly into sensuous expression. Fact is the highest poetry of the universe. It is the expression and resolution of all thought. The spiritual powers of thought-realms are ever seeking to become something-to express themselves materially-to impregnate, as it were, the womb of time-and perpetuate their deathless natures in generation; and so the book of fate-the records of destiny-are written in the eternal conjunctions of thought and matter-Osiris and Isis, Orzmad and Ahriman, Jupiter and Juno, Creator and the Created, expressed symbolically in every religious myth that has visited the soul of man.

This is the law of spiritual impression. The spirits of every man and every woman are electrically or magnetically or odically (I use these words for want of better) coincident with certain spheres of thought, love, hope, desire, or endeavor. We are all of us expressing in our daily lives the spiritual spheres to which we naturally belong, and the daily history of this planet is the outspoken thought of the spiritual realms that are acting upon it, modified by the material conditions which they can not wholly control, and by those individual idiosyncrasies which are derived from the heart of Nature herself. We talk of the law of progress, but there is an immortality of the past as well as an immortality of the future. "Before Abraham was, I am." Progress pertains, however to consciousness, which is a culminating point in the history of the soul, when the wandering spirit, having exhausted ethereal realms, once more incorporates itself materially, and the marriage of Cupid and Psyche is again consummated under the auspices of Hymen.

> A MORNING UTTERANCE. The flowing stream of melody Through all the quiet night Moved calmly on and silently, And filled the heart with light;

PHILADELPHIA, Jan. 1, 1855.

And when the sun sublimely rose And filled the heaven with day, And tinged with flame the mountain snows That on its threshold lay,

Its brightness gave each living thing A winged, harmonious voice, And bade them in the ether sing, And worship, and rejoice.

O human heart, O weary heart, But yield thyself to love, And, touched by more than mortal art, Thy fluent life shall move

In harmony with birds, and flowers, And angels in their sphere; And gifted with immortal powers, Thou'lt be an angel here. MORNING (Aug. 8).

# INSPIRATION.

Forget thyself, if thou wouldst be A messenger of Truth to men : The human mind should be the pen Moved by the hand of Deity.

Forget thyself, but not thy kind; The heart that like a fountain flows With generous love most purely glows: God through the heart inspires the mind.

THE CLOWN.

For him the artist is a man Who colors canvas for a trade. "Better," he says, " to delve with spade. Than picture out the starry plan."

TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, JANUARY 13, 1855.

#### MODERN PROPHECY-KOSSUTH.

There is abundant evidence that true prophets belong to no particular age, nation, or race. The prophetic spirit, in its brew's possession. Wide as the habitable globe, wherever has revealed himself, among innumerable other ways, by imparting to some of his earth-children the spirit of prophecy—a been permitted glimpses into the future—permitted to enjoy a ning, saw to its end, and ever sees, as though all time and eternity were an ever-present Now. Much of the world's most precious knowledge has come from prophetic lips-from God-inspired souls, chosen here and there in all lands and ing man the felicities of Heaven. ages. Great revealments of the YET TO BE, unperceived, undreamed by the mass of mankind, but written in the souls of prophets, and thus made manifest to the world. And far back as history can trace earth's record, mankind have accepted and reverenced prophetic souls; if not in their own lands and It is also easy to conceive that the association of one or lifetimes, yet somewhere and at some time, accepted and rev erenced them. God does not, in this great measure, impart

The prophetic spirit is given for a divine purpose—not to fail, but to be surely accomplished. Often the lesson of proph ecy is spurned until its fulfillment, but it is not, therefore lost. Men and nations are not repeatedly truly warned without becoming wiser, larger faithed, and more respectful toward the human oracles of God. The prophet may be stoned, but the prophecy lives; and mankind may neglect their common record-may forget whatever of their current history-but they seldom or never lose sight of whatever prophecy relates to their good or ill. Many true prophets have won, perhaps, no more than the same of wise men, remarkable men, or sages. Much of true prophecy, that has worked out its good, has been written down as strange foresight, striking coincidence, or fortunate prediction. The Divine Spirit moves in the souls of his children in more ways to teach, and warn, and guide, and more constantly and familiarly, than mankind have believed or highly inspired soul, has passed to the credit of superior common knowledge, and only the great revealments have been generally accredited as the special interposition of Heaven.

More than this, the sect and creed men have, in the name of one religion or another, aspired to be the custodians of the prophets and of prophecy, and whatever divine light shone through the human soul away from their altars, has been banned and battled as impious fancy, sorcery, or the work of the "evil one." In the name of religion many prophets—ah! many devout, true prophets—have been stoned. Their blood has crimsoned the sacrificial altare of "the church." Uld Galileo, whose revelations were a prophecy of a universal belief to come, and which has come; and Friar Bacon, moved by the Spirit of God to widen the boundaries of men's knowledge, and who saw, like Worcester, through dark centuries, chariots coursing the earth without steeds, and ships cleaving the seas without wind or tide, and man traversing the air, without wings—these and many more noble souls, won by their prophecy the Church's ban and scourge. But their prophecies are fulfilled, and the prophets are not forgotten.

And in our day, among "others of less note," the great soul of Kossuth, equaling in prescience the noblest of the Church's canonized," and expanding to grasp not only the Present but the Future, has as truly and divinely uttered prophecy as ever did Jeremiah or Isaiah. More remarkably, perhaps, for he has prophesied for his own day and generation-has prophesied to live and behold the fulfillment, and not cast his luminous vision vaguely into the future, imitating the equivocal oracle, whose prophecy might be interpreted this way or that, leaving the question of its fulfillment a matter of argument or doubt It seems to us that, if God ever inspired man to speak to his age or to the ages—to lesson with the clearest wisdom, founded on the record of the past, or with that spirit of prophecy which, in its prescience, seems to spurn the groping path of common knowledge, and with divine certainty grasp the future and lay it bare, Kossuth has been thus inspired. A loftier, purer, and sublimer soul moves not among men being of them. With the deep spirituality of his nature, as manifested in all his thoughts and deeds, since he appeared before the world, our readers are too familiar to require proof from us. Nor need we, nor will we, gather up the golder threads of prophecy he has woven in the web of his various speeches to the world. They gleam there with ineffaceable splendor; in tender light often, sometimes in a sad light, but ever with a light shining and pointing, like the "cloud and pillar" of the Israelites, toward a brighter and better day for self-sacrificing devotion to her deepest convictions, and to the humanity—a better day on earth, and a broader and brighter day in the Spirit-land.

direct of Kossuth as a prophet—that we can not pass it by. We allude to the prophecy uttered in his speech at Glasgow, some months ago. His spirit, yearning over prostrate, sorrow-England and the world, that the proud alliance armed against set that path, and plant flowers in the fair pilgrim's way. Russia could not triumph while its goal was but the propping of old despotisms, and not the freedom of enslaved peoples. from Albion's shore, to war to a false end, not one in five of any subject which might be suggested by any member of line of the prophecy is fulfilled. The alliance is baffledmore than four out of five of "England's braves" have fallenand desolate homes, wail aloud in confirmation of the prophet Much, indeed, yet remains to be fulfilled, for the prophet said,

warriors and kings-these my words, for I am the Lord, thy tation in saying that it was equal to any thing we ever heard. God, and their God, and I will cause justice to be done."

watch the issue. Kossuth has not, as yet, failed to approve manner for an hour and fifteen minutes. Her theme was Imhimself a true prophet. Well might such a soul, as its ex- mortality, and at the close of the discourse, which was listened ternal vision saw on English walls-in the midst of a great to with manifest interest, the invisible intelligence offered a ovation to the orator and prophet—the names of his country's solemn and beautiful invocation. martyrs, behold them pass in solemn spiritual procession bedivinest moods, was never locked up under or over the altars fore him. But enough. We trust in God that Kossuth may stance that the audience had the proof before them that the of any one religion or sect. It has not been solely the He- live to see the uttermost tittle of his prophecy fulfilled—live to spirit of inspiration was not dead, but that it still lived and triumph and rejoice with the liberated nations, and to pour his found utterance through mortal instruments. He was succeeded man has existed—enlightened, civilized, or savage, even—God | burning prophecies broader and deeper upon the world's heart. | by Gov. Tallmadge, who, in a few brief observations, referred Orator, sage, statesman-and warrior, perchance, in days to in a felicitous manner to what he had witnessed, and expressed come—Kossuth is not least significant and glorious as a the high gratification which the occasion had afforded him. portion of his own divine prescience, whereby mankind have prophet. And all things are a prophecy—time, history, human aspiration—all point on and up, teaching man more and more something of that omniscience which, from creation's begin- of his spiritual being and power; more and more of his affinity revelations," and we know that many modern mediums have with the spiritual world and with God, and more and more been ruined by vain pride, and a thoughtless and selfish that it is not wrong and violence, but love, and wisdom, and ambition. There are many earnest and true friends who sintruth, that are to reconquer Paradise on earth, and bring to liv- cerely hope and trust that the youthful subject of this notice

#### A VISIT TO BOSTON.

Our recent visit to the East, though not signalized by any very important incidents, afforded us an opportunity for a brief but pleasant interview with several esteemed friends. We left home on Thursday, the 28th ult., and proceeded as far on our way as Worcester, where we remained over night, at the residence of a sister, who lives some three miles west of the city. Mrs. David R. Gates, the sister referred to, has a little girl aged seven years, who is subject to the control of the invisible powers. About a year since the Spirits directed the family to procure an accordion, promising at the same time that they would develop this child as a musical medium. The instrument was accordingly procured, and the first experiment was so far successful as to astonish the whole family. During the evening which we spent there, this little girl played some twelve or fifteen tunes in our presence, and when we awoke on the following morning, she was quietly seated at the head of the stairs, outside of our chamber door, and serenading us in a truly spirited and spiritual manner. It is worthy of observation, that notwithstanding this child now plays more than twenty different tunes, she has never had one moment's in struction from any visible teacher, and not a single member of the family has ever acquired the use of any musical instru-

On Friday we continued our journey, and arrived in Boston about noon, where we remained until the afternoon of New Year's day. A large number of Spiritualists assembled in the Melodeon on Sunday, afternoon and evening, and the writer, agreeably to previous announcement, delivered two discourses, which were listened to with marked attention. Among our hearers we recognized several old and familiar friends, who, many years ago, listened to some of our earliest pulpit efforts. Their presence awakened memories of other days, when we struggled against the despotism of creeds and creed-men, and for spiritual freedom-struggled and achieved our objectthe expense of personal ease and clerical honors. We asserted our independence at a time when individual freedom from sectarian bondage cost more than it now does; but, after all, the price of liberty, though dearly bought, bears but a small proportion to its real value. Standing amid the wreck of temporal prospects, and surrounded by the perishable symbols of false friendships and ephemeral pleasures, we have still had abundant cause to rejoice, while every day has opened new sources of unutterable peace and joy.

During our brief sojourn in Boston, we were cordially entertained by Dr. W. R. Hayden and his esteemed lady; A Bingam, to whose hospitality we were indebted on a former occasion; and by Dr. Gardner, proprietor of the Fountain House. Mrs. Hayden is widely and most favorably known as an excellent Spirit-medium; at the same time she possesses such an assemblage of intellectual, moral, and social attributes and graces, as never fails to secure universal respect and un qualified esteem. Spiritualism is greatly indebted to the Dr and Mrs. Hayden for calling the attention of many distin guished persons in England, as well as in this country, to the manifestations. During their visit to London Mrs. H. was in strumental not only in securing the attention of a highly respectable portion of the English public, but the phenomena exhibited in her presence were of such a nature as to satisfy the nowerful mind of Dr. Ashburner, and sufficient to overthrow the life-long skepticism of Robert Owen. Mr. and Mrs. Hayden now reside at No. 5 Hayward Place, Boston, where those who desire to investigate the claims of modern Spiritualism will be sure to meet with polite treatment and the most favor able opportunities.

# MISS EMMA JAY.

Miss Jay, to whom we have before referred in these col umns, is believed to be one of the most gifted speaking and singing mediums in this country. But this is not all. Her principles of individual freedom and spirituality, has been subjected to severe ordeals, but her principles have triumphed But there is something special—something so pointed and in each succeeding trial. While she is gentle in spirit and following is a copy of the ticket he has issued: manner, she is also magnanimous in soul and in action; and we feel persuaded that no perverted sense of delicacy can easily allure or drive her from the path of duty. She has Jan. 15th, 1855 at 7½ o'clock. Proceeds for the Benefit of the Poor. ing nations, broke forth in that speech, and he prophesied to many sincere friends, who will pluck up the thorns which be-

At a select circle convened at our office, on Friday evening. 5th inst., Miss Jay was entranced by a Spirit, who deliv-He prophesied that the great fleets and armies would fail; that ered through her a philosophical disquisition which astonished the steppes of the Crimea would become the sepulchers of all who were present, among whom were Gov. Tallmadge, P. Briton and Frank, ere victory should crown the lioned and J. Avery, Esq., and other gentlemen and ladies of superior eagled flags; that of all the brave souls sent, up to that hour, intelligence. The Spirits proposed to engage in a discussion would ever return. Many believed his words, and even the the circle, whereupon Mr. S. W. Britton, of Troy, instituted heart of throned power trembled at the prophecy; but the alli- the following inquiry: Are there any human beings, idiots or ance kept on its way. A few months have elapsed, and every embriotic forms of humanity, who are not sufficiently developed, spiritually, to preserve their individuality in the immortal state? The Spirit en rapport with Miss Jay maintained that eleven thousand widows, brooding over their semi-orphans there are not; that the immortal entity is first evolved, and that it attracts to itself the grosser particles which compose the physical organism. It was urged, in a lucid and forcible if we may transpose his utterance to something of Scripture manner, that the human form, wherever it exists, is a clear style, "Verily, God hath spoken unto me, his prophet, saying, revelation of the existence of a spirit; that the manifold im-This war have I visited upon Europe to punish her national perfections of such outward forms are properly referable to the Spirit-world.

sins and crimes; to shake her thrones and fill her kings with incidental obstacles which interrupt the harmony of their deterror; and behold, it shall not cease until justice is done unto | velopment, and that Spirit is at once the Alpha and Omega my peoples—until liberty is restored to Poland, and Hungary, of human existence. This view of the subject was illusund Italy-lands wherein I desire peace, freedom, and right- trated with remarkable eloquence and irresistible logic. As eousness to flourish. Declare unto the banded men-the an impromptu effort on a profound question, we have no hesi-

On Sunday morning last, Miss Jay addressed a public This part of the prophecy remains to be fulfilled. Let us audience in Dodworth's Academy, in a calm and forcible

At the close of the meeting, Mr. Partridge remarked in sub-

It appears that even St. Paul was in danger of being "exalted above measure" on account of "the abundance of his may be graciously preserved from so great an evil, and that the Spirits of Purity and Wisdom may have her in their everlasting keeping.

#### RAZORS AND BRAINS.

"Good. Rev. E. II. Chapin, in his lecture upon 'Modern Chivalry," says that the wearing of hair upon the upper lip is indicative of mournng for the loss of brains."

If our eloquent friend really expressed the idea ascribed to him in the above paragraph from the Boston Transcript, he is certainly entitled to the merit of originality. We should never have suspected that there was such an intimate relation between things so essentially diverse as razors and brains. Even now we must be excused if we remain incredulous. Were all men brainless, we should like to know, until barbers were invented? Are the American Indians, who pluck out their beards by the roots, more intellectual than some Anglo-Saxons who do not? These questions may be answered by any one who is

The discoveries in electro-physiology disclose the fact, that the brain is the chief seat of nervous or vital power. No smal portion of this goes to support the hair, and it is estimated that by the process of shaving, at least sixty feet of this imbodied vitality is removed in the course of a lifetime. Now it is ble substitute, though the name of God did not appear. Deeds, not not probable, in the light of physiology, after cutting off sixty professions, are the true criteria of judgment. He had seen practical feet of a man's brains, that he will have more left than other people. Nor do we believe that Moses and the prophets, Christ and his apostles, and the philosophers of ancient Greece, whose with the name "apple tree," in gilt letters, without changing its charac thoughts have contributed to mold all modern systems of ter essentially (though we may our own), but we are sure to be set Philosophy, Theology, and Art, throughout the civilized world, had any occasion to go in mourning for such a loss as is referred to in the paragraph from the Transcript. Shaving may be a convenient fashion for those who do not fancy a protracted residence at Jericho. (2 Sam. x. 5.) Moreover, it is conceded that the scythe may improve the face of a country. ten men to remove the obstructions from a piece of ground on which that is overgrown with scattering brambles alea that a man's one man may afterward raise excellent wheat. So of the mighty forest personal appearance may possibly be improved by the razor, provided his beard resembles a scanty crop of fox-tail or redtop\* in a dry time. But such persons need make no apology for their cutting propensities. Even Nature has no right to and removed, so that the sunlight can enter be Your crystal can not find fault with a man for slighting gifts she has either never bestowed, or conferred to the damage of the recipient.

If Mr. Chapin can establish what seems to be implied in his remark, namely, that a smooth face and strong brains go together, he must at once yield the palm of superiority to woman. Moreover, by way of further applying the principle, we may mow the same meadow for fifty consecutive years, removing every vestige of each succeeding crop, and thereby improve the soil; we should cut off the lion's main to strengthen his cerebellum, and pluck the plumes from the eagle's crest, to prepare him for a bolder and loftier flight.

We find the natural covering of the face very comfortable, especially at this season of the year. If you please, Bro Chapin, include us among the mourners on the present occasion We are resigned, since in this case it is emphatically true, that 'they that mourn shall be comforted."

\* We are not very well posted in the nomenclature of vegetables in general, and hese are not the right terms, we beg leave to refer the whole matter for decision to Nebuchadnezzar, who is supposed to be the highest biblical authority on grass.

FOUNTAIN HOUSE.—This house, situated on the corner of Harrison Avenue and Beach Street, Boston, is kept by our old friend, Dr. H. F. GARDNER, formerly of Springfield, as a Spiritualists' boarding-house and hotel. The building is situated but a few rods from the depôt of the Western Railroad, and our friends who may have occasion to visit Boston will at all times be able to reach the Fountain House without a carriage. Dr. Gardner entertains his friends and the public with so much cordiality that they soon find themselves most essentially at home. If his guests require medical treatment they have no occasion to send out of the house, as Dr. G. is himself an excellent physician of the Reform School.

FOR THE BENEFIT OF THE POOR .- Rev. Mr. Inskip advertizes to unmask Spiritualism on Monday evening next. The SPIRIT-RAPPING UNMASKED .- Rev. J. S. Inskip's Lecture on Modern

Spiritualism. Fleet St. M. E. Church, Brooklyn. Monday Evening. We hope our friends will attend the lecture. We, for one,

are quite willing to be abused, if it will feed the hungry, clothe the naked, and kindle cheerful fires on the cold and desolate hearth.

OPTICAL INSTRUMENTS.—We desire to call the attention of our readers to the advertisement of H. Shlarbaum, which will be found on our last page. Our German friend, who is an intelligent Spiritualist and a good mechanic, may be overlooked by those who seek for large ware-houses and imposing signs but he certainly will not be by those who prize a good article and fair dealing. If the reader should be in want of any call at 290 Broadway, second floor, ten doors from our office. a half minutes, the rapping going on constantly during the ringing.

CORRECTION.—In our reference to Mrs. JENNIE E Kellogo last week, an error occurred in the number given as the location of her Rooms. Mrs. K. is at the residence of Mr. Wood, No. 625 Broadway, where our friends may find favorable opportunities to investigate their relations to the

# NEW YORK CONFERENCE.

SESSION OF JAN. 3, 1855.

Mr. Levy was speaking when the reporter took his seat, and if he was understood, was commenting upon a printed circular, being "A brief Statement of the Views, Objects, and Plan of the Ceresco Union, Wisconsin, together with their Constitution." Mr. Levy commended it as being, so far as his knowledge extended, the first organization of the kind which recognizes the element of modern Spiritualism. By request of Mr. Levy,

Mr. Partridge read the preamble to the constitution, and remarked that organizations had not accomplished much for the benefit of man. We have a vast political organization-state and national-the principal benefits of which are confined to minor organizations and cliques, whose object is to amass wealth, without regard to individual rights; and we also abound with religious and social organizations, which, up to the present time, have been mainly remarkable for the education and training of sharp disputants and expert wranglers, who, in their pursuit of victory over each other, generally forget what little principle they may have been blessed with in the beginning. What he wanted to see was a proper organization of the individual. . If we can get the man right, he will make clothes to fit himself. Organizations want to boil their fish before they have caught it. His maxim is, "First catch your-

Mr. Fishbough thought Mr. Levy mistaken in supposing no prior. effort at social organization, incorporating the element of modern Spirtualism, had been made. It had been done both at Hartford, Conn. and at Mountain Cove, Va., neither of which had set the world on fire as yet, or we would have seen, at least, some of the smoke; though her thought the world would yet receive benefit from their efforts, particularly that of Mountain Cove, which had planted some seeds of eternal truth, which would yet irradiate the sterile plains of this unbelieving world with their immortal beauty. In his opinion the Wisconsin of ganization would not succeed. It lacked the proper cement. Crystals in nature are not formed by the pressure of suffering from without, but by affinity from within. Nor is that force of their own creation or of themselves. God is there in the potence of an eternal law, and he must be recognized as present in all human organizations as well, or they will as inevitably crumble to pieces as a ball of sand. Mr. Ingals said he was about to make the same correction instanced

by Mr. Fishbough. The early Christians were also a case in point.

They were a pretty fair crystal, too, but their Spiritualism did not consist merely in stupid wonder at the mere facts of their newly opened intercourse with the spiritual world. It excited in them other faculties besides that of marvelousness. It shone in their deeds of justice and love to each other and to the world. It took effect on their lives and actions. Spiritualism, old or new, which consists of a mere belief in external wonders, which looks with holy awe upon the lifting of a table, and with supreme indifference upon the misery of man, is not the Spiritualism which commends itself to his respect. He would not say that the external manifestations of our time were low or trifling. God never trifles with us conscious of deriving either mental faculties or cutting ideas | They have reached many minds, doubtless, which could be influenced in no other way. But his faith in immortality was not founded on a table, and he thought the faith in Spiritualism which began and ended with that piece of furniture, insufficient to redeem either its possessor or the world from existing evils. He could not say amen to Mr. Fish. bough's prophecy of failure, based on the want of a divine element in their preamble. It recognized a divine truth which might be a tolera-Atheists with their belief in God done in such exquisite word-painting as to deceive even themselves. He did not believe a man a Christian simply because he said he was one. You might cover a liberty-pole right when we come to gather the crop. We should submit the proposed effort of our Wisconsin friends to the same test. He would not condemn it as hopeless until its results had proved it so; nor was he devoid of hope in similar efforts. There was vital power in the combined action of true hearts. A three-fold cord is not so easily broken. There is efficiency in united wisdom and virtue. Thus it may require or vice and ignorance, rearing its gigantic growth above the soil of modern Christianity. Its demolition is work for hardy-handed pioneers. It can not be grinned down nor prayed down. If human beings are to take the place of the wild beasts that now haunt it, it must be cut down form unless the proper conditions are supplied, the law of affinity not-

Mr. --- remarked that he could relate many facts which had occurred during the past week. He did not pretend, however, to account for them, nor did he know that they were performed by Spirits, but he was thoroughly convinced that no one in the form had any physical connection with the manifestations.

At a circle held Christmas night, the Spirits directed a sheet iron blower to be placed under the table, on which they endeavored to light matches. This we heard, but could not ascertain from whence these matches were obtained, as none were on the carpet at the time the blower was placed there. They were frequently heard rubbing upon the iron, but did not ignite, and were probably not of Partridge's make. Every member of the circle was touched by spirit hands. Several of them had their feet raised until their toes touched the bottom of the table. The table itself was many times partially lifted.

Several pages of useful communications were rapped out by the

A whimsical description was given of Purgatory, but, at the same time, bearing strong analogy to probable truths.

The Spirits advised that their comparative advancement should be understood by their replying in numbers to the question, "What latitude are you in ?" instead of "What sphere do you occupy !"

A Spirit who stated his latitude to be 2, as compared with that of another Spirit, more progressed, who claimed 6 as his lautude, after describing his present position to be extremely uncomfortable, said, "It is not fire and brimstone, but I can tell you, it is a place to dread "

The question was then asked, "Are you less happy than when on earth !" "Oh, no; I am not half so wretched. I outlived my friends. and my property took wings, and I was a most miserable creature on earth. I died a victim. My Spirit is despoiled of beauty, and I am not what I might have been."

Question. Have you access to as advanced Spirits as when on earth! Answer. The Spirit of my soul has forsaken the haunts of wickedness, and here alone I mourn over my past follics. I by practice was vrong, but in theory I was not bad

At Mr. Hume's circle, Dec. 27, ten persons present, the speaker was requested to stand on a table. The Spirits then lifted him and the table. Two other gentlemen, who are now present, were also requested to stand with him on the table, and the Spirits lifted all three with the table, the total weight of the three being six hundred and thirty pounds An accordion was placed under the table, and the Spirits played Sweet Home," and the themes of many othertunes, which seemed to be original-at least, unknown to the members of the circle, one of whom was a music publisher. The table was many times lifted a foot

While two tables were a short distance apart—say six inches—and a cloth thrown over both, spirit hands were pressed up against the lower side of the cloth, so that members of the circle placed their hands on the top of the cloth and received their touches.

At a circle lately held at Mrs. Brown's, the speaker placed a concertina in a case under the table. The Spirits took this instrument out I the case and sounded it. The sawing of wood and filing of iron were loudly and well imitated. A large number of articles placed under the table were moved about and arranged in every imaginable manner-many handed up into the hands of members of the circle. A warm hand touched the hands of the members when held under the table, and several times many were touched at the same instant.

Three bells, placed under the table, were rung. The largest of these thing in our friend's line of business, we recommend him to bells was suspended in the atmosphere, and rung violently for two and Stair rods, placed under the table, were stood upon end betweenmembers of the circle, outside the table, and from that position fell

> The table was lifted several times, but at no one time were more than a three legs off the floor.

The feet of one of the circle (the speaker) was lifted so as to strike the toe of his boot against the top of the table on its under side. Mr. Ives related a very conclusive test which he had recently received

through Miss Calliope, a medium, to be found at 394 Broadway. Facts, and read to you my introduction to our Second Volume, in which these and a conversation which transpired twenty-three years ago, were correctly stated through the alphabet—facts known only to himself. They confined to my room with those excruciating pains which trouble me were stated as proof of identity, and were what he called proof. Mr. so much. I do not know but my letter may bear tokens of the disease, Ives said it always pained him when he heard these external manifesta- | yet I will not delay any longer begging you to be assured of my endurtions undervalued: they had done much for him-too much to permit | ing gratitude and affection. Yours ever, his speaking of them lightly.

Mr. Barnard gave an instance at his own house on Christmas day. They had a family party, and a very skeptical relative of his wished to have a circle. Without any expectation of much success they complied. Among other tests very satisfactory to the gentleman, one by way of a certificate of personal identity was given him, which he had all to himself. The medium, personating his deceased friend, gave him the grip of the Scarlet Degree of his own secret order! whereupon his through spirit agency. Also a case in New Orleans, on the authority skepticism fell considerably below par.

Dr. Gray read a correspondence between himself and Judge Edmonds, which is herewith submitted.

LETTER FROM DR. GRAY TO JUDGE EDMONDS.

Christmas Day, 1854. Dean Junge-Rules of evidence in Spiritual Manifestations may, perhaps, in a short time, come into universal acceptance, but as yet we have none. Each observer makes and modifies his own, from stage to stage in his experience. What is evidence to an observer one day, may (the plant not being indigenous) to produce such an effect. He theremust observe mere facts, and revise his rules as best he can. But I external senses, is the ultimation of spirit substance. hold it to be a true charity to communicate whatsoever stationary results we may hope we have arrived at, to other minds, that they may be saved somewhat of the pains of skepticism in that inevitable process, the parturition of faith in the human soul.

In this spirit, I have seriously preached, as a maxim of my observations in animal magnetism and Spiritual Manifestations, that the belief or conviction of a seeing medium as to the identity of a Spirit is not evi

In speaking to assemblies of the Spiritualists of New York, I have on two or three occasions, instanced the published results of your Spiritseeing as unreliable, or rather as immature experiences, because they have no other basis of credit than your convictions at the time of their occurrence. I have added Swedenborg, Davis, Fishbough, and others, as illustrious examples of a like character; and I can not for the life | rounding atmosphere. To his mind it is more easy to conceive of it as of me see that we ought to be censured for declining to receive the aver- a spiritual production. ments that these men, or you, make as to the personal presence of the Spirit men and women you have seen. Indeed, I am not able to see that visions are evidence to any mind, unless they carry intrinsic demonstration with them, or are supported by other considerations than the assertion of the seer. The seer, while seeing, is psycho-negative, he is in mesmeric rapport, with religious reverence as an indisputable | then asked, Why is not free heat generated in the production of temconvictions could not be illusory as to identities; no man can say that Swedenborg's persuasion is evidence.

outer-life character, as a protection against illusions on this topic; the materials for the phenomena we are considering, exist in amplitude all world's history is full to overflowing of the recorded contradictions of about us. Mr. Fishbough is mistaken in supposing camphor is not in-

the false among them; for all are true and all are false at times. culiar purposes. Moreover, it is well that it is so; for men should have no such thing as authority. Testimony is wanted, not authority. Truth for authority; not authority for truth. Every man must create for himself upon man's hand, and other substances are often rendered invisible by them. the facts; he can not be a cuckoo to eternity, however he may desire | Writing, pictures, coin, etc., have been subject to this process over and

These ideas form in me the basis of an absolute freedom of criticism as to the mediumship. I will have neither fear nor favor; friend and case. Pictures made by Spirits have been obliterated and reproduced than twelve years I have been able to give evidence of possessing stranger, Jew and Gentile, ancient and modern, sacerdotal and necro- on the spot. The key in question is probably in this room now. The strong positive psychological capacities, yet without evincing the least given by rapping out names of Spirit-relatives then present. One mantic, among mediums, come alike before my judgment, as peers to disappearance of substantive forms are simply reverse susceptibility to the influence of other psychologists. Within the last each other and to me. Rejecting their persuasions as to the source of their inspirations, and as to the identity of the persons they see, and the interior world, whence all exterior forms and entities originate. also as to the fact of their seeing any person or thing objectively, I kindly and carnestly examine the legends and doctrines uttered by them, to see if they contain the, to me, true stamp of veridicity—if they have the internal evidence of truths vitalized by the love of uses.

In this way I have examined some of the writings ascribed to Sweden-I am compelled to say, that I can not find a single foot-print or fingermark of the Swedish philosopher in any of them. So also of your MR. BRITTAN: Arctic letter: I can find no evidence that you saw Judge Sandford or

of your Spirit-sight in some, though not in all of the instances I have alone in my room, when I heard a slight noise, apparently in the ceil-

You say, perhaps, "What need is there of telling me of your sage doubts!" I answer, because I am pained to find by hearsay, that you complain of this criticism as being a virtual breach of our kindly relations—because I love you too well to have you suffer one single moment of needless pain.

My duty, as I appreciate it, is to make use of all my experience in medicine, all my observations in mesmerism, all my heart-loves, and by a Spirit calling himself Russell Eldridge, the brother of the Spirit I head-acquirements, for the advancement of Spiritualism, as I understand it, among the men of our country and of our time; and to do this right-end foremost with my full power, I must be free to criticize by vivisection all products of mediumship, especially those of my own household. I pray you, therefore, old and true friend, to bear with me so far at least as to be ready to meet me with joy after we shall have made the change of spheres. Yours, fraternally, JOHN F. ORAY.

JUDGE EDMONDS' REPLY.

but I acknowledge I ought not to have said it except to you. As it was, I said it only to a mutual friend, and then when I was smarting under a sense of the treatment I had received from the Spiritualists of this city within the past year.

your note to me, you assume that I had avowed an opinion as to the identity of Pacon and Swedenborg. That is the mistake. I have not done so, but on the contrary we were careful to avoid that in our publication, and for the very reason which influences you, viz. : hostility to prosperity, I remain, sincerely yours,

You know not what my doubts are as to that identity, nor what my belief is on that point, nor on what it is founded. Yet you assume that you do, and the very intimacy to which you referred gave force to the intimation that I had formed an opinion, and formed it upon an

I could have given to you and to the world that basis, but to what end! that others might believe it was Bacon and Swedenborg! and thus pin their faith on their sleeves rather than on the doctrines taught! That was the very thing we intended to avoid, and you wih notice that in none of the communications given through me, whether didactic or visions, do I ever inquire or even intimate who it is that is working with me. Here again I was governed by the same motive.

We meant to leave our readers to judge for themselves as to who they were from, and we purposely withheld many things which would bear on that question, from the fear that our readers might pause by the wayside to give their attention to the consideration (which has too long been injurious) Who is it that speaks? rather than to that of,

Now, under these circumstances, is it right to assume that we have expressed an opinion of identity, or that that opinion has no adequate foundation? or right to complain that I desire to curtail the legitimate freedom of criticism?

No, my dear friend. I do not feel myself amenable justly to either of those charges, and if those who know me will only give me credit for ordinary prudence and discretion, my task will be lightened. If, however, their estimate of my character is such that they can not conscientiously do that, I must trust to time to do its work, in convincing believers as well as the world that I have my wits about me, and at least intend to act with discretion, and am not governed by a spirit of fanaticism.

Be that however, dear doctor, as it may, on one thing you may rely, that no criticism in which you may indulge in respect to me can ever disturb our friendly relations, for I know you can never consciously deal unjustly with me, and I can not forget the gratitude which I owe to you and yours for opening to me in the darkest hour of my life such unfailing sources of light and happiness.

I would have answered your note before, but I wanted to see you knows properly how to approve.

very points are touched upon, but I could not, and now I write, while

A gentleman stated his seeing lately what are called spirit lights They were in globular form, from the size of a pea to that of a grape They were floating about the room, and some of them alighted in his hand. On being touched they emitted a faint odor of phosphorus.

Mr. Fishbough related similar facts from reliable sources, such as the formation of a hard, yellow substance, like gold, in appreciable particles, of Mr. T. L. Harris, where a Spirit produced the odor of camphor strong enough to be noticed by the servants in another part of the house. These and many other like facts point to the conclusion which he has stated on former occasions—that all substances are spiritual entities. All that we see in nature is the mere exteriorization of spiritual substances. Where did the phosphorus or the camphor come from? In the case of the camphor, he could not suppose it an aggregation from the atmosphere of New Orleans, as he did not think there was enough not be so the next; there is no forum to decide when he vacillates; he fore concludes that it, together with all else that impinges upon the

> The gentleman referred to thought we ought not to import our theories when we have plenty of the raw material at home. Phosphorus is well known to exist in our atmosphere. It is given off from human bodies and from decaying vegetable substances. Sulphur, too, is often separated from the atmosphere. These obvious facts point to a natural explanation. We know that phosphorus imbues the atmosphere, and it seems rational to conclude that Spirits used the existing article for their purpose. As long as we know it to exist in nature around us, why need we theorize about its spiritual origin?

> Mr. Fishbough mentioned the subject because it was interesting. The facts may be as the gentleman has stated, but he thought his explanation would not cover them all. He could not think that camphor enough to fumigate a three story house could be extracted from its sur-

> The gentleman replied that intensity of action-a known substitute for quantity in many natural phenomena-might explain Mr. Fishbough's difficulty as to the camphor.

Dr. Gray stated a conversation between himself and our invisible friends on the subject of the supposed atmospheric aggregation of suband receives impressions from whatsoever mind or minds with which stantive forms. It was distinctly averred that such was the fact. He revelation. Value is it to say, with Swedenborg, that God, in the per- porary hands, etc., by Spirits! It was answered (through the alphabet) son of Jesus, authorized and consecrated his Spirit-vision, so that his "Because we have a process of conducting or abducting the heat thus generated or rendered active. This was one of our greatest obstacles. He was opposed to the far-fetched material of Mr. F.'s theory, though Vain is it to rely on the integrity and childlike honesty of the seer's he had no doubt of the spiritual origin of all organic forms. But the digenous. It is found in peppermint, sage, lavender, rosemary, etc. Vain and cruel is it to undertake the stern Hobrew process of stoning | Enough, therefore, is to be had, and it is not necessary to ascribe to the prophets, or of pretending to be able to discriminate the true from | Spirits any agency in the affair beyond the ability to use it for their pe-

Mr. Fishbough called attention to the rendering of objects invisible by Spirits. In this very room a key was made to disappear from a gent over again. But how is it done? Not by a removal of the object from the room necessarily, for in some instances this is known not to be the processes of the same agents acting at will on the plastic elements of Adjourned,

# A GOOD TEST.

If our correspondent has any other facts of equal interest borg, which came through Dr. Dexter, and were endorsed by you; and to the one related in the subjoined letter, we shall be most happy to lay them before our readers.-ED.

\* CINCINNATI, Dec. 24th, 1854. Being at leisure, I thought I would improve the time in relating to the many readers of your valuable paper one of the tests that I have I doubt not you in these or any other cases, but I doubt the accuracy had since I became a "medium." Just one year since, I was sitting ing above. I turned my eves in the direction from which the sound proceeded, and there appeared, just entering, a bright light, and as it advanced. I could distinctly see the outline of a face. Presently the whole face entered, surrounded by a brilliant halo of light. I recognized in it the features of an acquaintance of mine, whom I had heard nothing of for nearly two years, but I supposed that she was still living and in good health. My arm was, however, immediately controlled to write, had just seen, who wrote as follows:

> "I have many things to tell you. The first, however, is, that my sister Amanda has joined me in the Spirit-land. She left the form in March, 1853, aged twenty-eight. Her disease was consumption."

I doubted this very much, thinking that I should have heard of it, had it been true, and thinking (as I was then quite a novice in spiritual matters) that if it were true, it would do much to establish the cause of afford a hint of apostolical inspiration, and account for the involuntary Spiritualism in my mind. I therefore, on Feb. 19th, 1854, wrote to eloquence which broke forth from men of old as they were moved by MESSRS. PARTRIDGE AND BRITTAN: Dec. 31st, 1854. the father of the Spirit mentioned, who resides in South Manchester, MY DEAR DOCTOR-YOU were correctly informed as to what I said | Conn., and gave him the facts as related to me, and on the 2d of March following, I received a letter from Mr. Eldridge, confirming the statement in full. This was very gratifying to me, inasmuch as it proved that it could not have been my own mind in the least, as I knew nothing whatever of the circumstance. On another occasion I was controlled The difficulty with you was this, that in your public address, as in to speak four different languages, of which, in my normal state, I knew nothing. There are many other instances that I could relate, were it necessary. I may, however, have wearied your patience with my already long communication. With many wishes for your welfare and MARY L. PEASE.

# SONNET.

Events succeed each other, absolute; And known effects follow on causes known. This rule acknowledged, none will dare dispute: 'Tis true in all of Nature, to man shown. All science is induction from this law; And all so called exceptions to its sway Are but apparent: for if we but saw The future, as we do the passed day, We'd see in both the fixed certainty With which all Nature works. Our consciousness Rebels against this dogged destiny; We will and wish. In our conceitedness We think 'tis we that act, and think, and do; We are but puppets, prompted by some cue.

Nay, nay, God works in man through willingness To do His will. Man's inmost self is free, And God preserves the soul's integrity Man through his freedom wins true happiness, Choosing a medium for God's will to be. The earth, the starry vault, thou too, Oh sea! With thy tumultuous waves, art but a part Of man's inheritance. Eternity Is the soul's home. Man works with sacred art Building, through conscious freedom, noble deeds Of love and virtue, scattering winged seeds Of benefactions from his sunlike heart. If man is but a puppet, Spirits are But blind worms warming in a sepulcher.

THE vulgar mind fancies that judgment is implied chiefly in the capacity to censure; and yet there is no judgment so exquisite as that which

NOTUS.

# Original Communications.

"WE'LL ALL MEET AGAIN IN THE MORNING." BY HENRY CLAY PREUSS.

It was a beautiful exclamation of a dying child, as the red rays of the sunset streamed on him through the window—"Good-bye, papa! goodbye! Mamma has come for me to-night; don't cry, papa; we'll all meet again in the morning!" And the heart of that father grew lighter under its burden, for something assured him that his little angel had gone back to the bosom of Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

> Oh, wild is the tempest, and dark is the night, But soon will the daybreak be dawning: Then the friendships of yore Shall blossom once more, And we'll all meet again in the morning!

Art thou doomed in a far distant region to roam, To meet the cold gaze of the stranger! Dost thou yearn for the smiles of the loved ones at home While thou pray'st God to shield them from danger? Ah, the night of the waters may shadow thy form, Yet soon will the daybreak be dawning ; Then thou'lt mingle once more With the loved ones on shore, For we'll all meet again in the morning!

Dost thou miss the sweet smile of a fond loving wife. Whose music brought balm to thy sorrow! Didst thou see her decline in the sunset of life, Nor felt one bright hope for the morrow! Oh, cheer up, dear brother! though the night may be dark, Yet soon will the daybreak be dawning; Of all ties bereft, One hope is still left,

Art thou wearied, oh, pilgrim! on life's desert-waste! Dost thou sigh for the shade of the wild-wood! Have the world's choicest fruits proved bitter to taste, And mocked all the dreams of thy childhood! Oh, cheer up, poor pilgrim! faint not on the way, For soon will the daybreak be dawning; Then the dreams which have fled Shall arise from the dead, And all will be bright in the morning!

We'll all meet again in the morning!

Oh, sereant of Christ! too heavy the cross, Has thy trust in the Master been shaken? In doubt and in darkness thy faith has been lost, And thou criest, "My God, I'm forsaken!" But cheer up, dear brother! the night can not last, For soon will the daybreak be dawning; Then the trials of earth We have borne from our birth Shall all be made right in the morning!

REV. U. CLARK'S SPIRITUAL DEVELOPMENT.

Washington, D. C.

None who know how little I am disposed to accept the marvelous and incredible, will suspect me deceived in reference to what follows. Three months since I should have regarded it impossible to experience two months, however, I have found myself growing strangely susceptible to innumerable foreign influences and impressions, sometimes flowing into the interior like the revelations of a whole universe unvailed in upernal radiance. Coming within the sphere of certain individuals. I would readily delineate all their emotions, wants, tendencies, physical and spiritual conditions, spirit-relationships, etc., and would administer so natural and simple, and yet so remarkable, at first I could hardly believe it real. But after subjecting myself to numerous experiments, and examining nearly one hundred persons, most of whom were strangers, and with some of whom I had exchanged no words, I have received tests allaying all doubt in my own mind. Sitting down by the side of individuals, or sometimes standing apart in the same room, and often lately when persons are at a distance, while I am in a condition perfectly normal, I am drawn into communication, and receive a reflection of their interior state distinctly impressed on my own interior senses. To my spiritual perceptions all the objects and emotions ab sorbing the individual become as natural and palpable as material objects and scenes thrust before us in the public street by daylight.

Nothing but tests, however, will satisfy the skeptical as to the reality of spiritual pretensions like these. While lately in Troy and vicinity experimented with about forty persons, and was said to fail in no single instance. One night, addressing an audience filling the Troy Tabernacle, I lost sight of every thing except a kind of impression which pu me in communication with the whole assembly, and enabled me, for an hour and a half, without any preparation, to anticipate the spiritual wants of the hearers in a manner I never before realized. May not this the "Holy Spirit" to open their mouths, with the promise of an utterance whose words swept over the heart-cords of the multitude like the breath of Heaven, thrilling melody of rapture to angel-choirs? At the house of Mr. W. Holmes, retiring late one night, a few moments after, a spirit-form, in the garb of a genteel mariner, came near the bedside, and giving a graceful salutation, in a moment disappeared. After several inquiries the next day, the Spirit was identified as a friend of Mrs. Coan, the medium, who was on a visit with us in Troy.

Another night I became disturbed by various singular sounds around my head. They seemed like efforts to tune stringed instruments of music. Two or three times something like a tuning fork appeared to shoot through the brain, leaving a sound behind more novel than agreeable. Doubting my senses, I arose in bed, and sat upright. But the sounds grew more distinct and harmonious, and snatches of beautiful tunes smote my ear. It was along toward morning, and the night was dark, stormy, and tempestuous. The wind smote with clattering strokes on the tiles of house-tops; window-blinds and shutters swung with discord, and the rain pattered down in dismal drops, anon changing to torrents, threatening the desolation of a deluge. I sprang to the floor to be reassured of my senses, and looked out up to the darkened heavens. At that moment I distinctly heard the closing bar of a magnificent tune, which seemed to be played by an innumerable band, sweeping through the aërial realms at the distance of about one mile, and up at an angle of about forty-five degrees. I threw up the window, and listened to hear if any voices or footsteps were audible. But all was silent save the elements of a dark and stormy night. Nobody in Troy would aid me in finding material cause to account for that midnight melody, notwithstanding the most persevering inquiries.

Falling into a drowse on a lounge one afternoon, while residing in the house of Dr. Dexter, New York, Mrs. Clark was reading an article on Keats and Shelley, and she made some remark, unheard by me, in just gone to his distant tomb, and wandered through the Oriental scenes among which he reveled on the eve of his mournful departure from a world which knew little of his bright and burning soul before it took its celestial flight.

In communication with a Brooklyn lady one evening, I seemed carried away to Oriental lands, to live in an ideal life, modeled after the warm-colored poetry and philosophy of the East; and I told her she must have been exceedingly fond of Moore's Lalla Rookh. The lady, with astonishment, declared that "Lalla Rookh" had been her ideal poem, and that she had read it forty or fifty times. I never saw or heard of her before.

At my father's house, in Mt. Vernon, N. Y., a few evenings since, while my mother-in-law was relating some interesting incident, I suddenly checked her, and confidently stated that there was a person in offense to any, can be accommodated at No. 137 Spring Street. Mr. and the next house feeling very unhappy at that moment. I was not acquainted with the family, and none of its members had been named City.

during the evening. My mother immediately went in, inquired, and found my impression to be so strikingly correct that the family were nearly alarmed on learning the occasion of the inquiry.

I was in a large circle a short time since, when I was peculiarly impressed with the fact that a certain lady present was in strong sympathy with some spirit-friend, who desired her out of the earth-form, and who had influenced her to believe she was not to remain long in this mundane sphere. At the close of the circle I was presented to her husband, neither of whom I had ever seen or heard of before, and on telling him what I saw, he declared his lady had been influenced as I stated, and that she had spoken of dying with pleasure within a few days. The next day, however, her feelings entirely changed into happier mood, precisely as I had predicted previous to knowing to the fact. I have never yet spoken to the lady, and I believe she has no knowledge of my having had any revelation in regard to her.

These are only a few out of many test illustrations of the practical and beneficent workings of the spiritual philosophy now unfolding with matchless rapidity. This psychologistic faculty of reading the soul of humanity, when understood in all its bearings, will be recognized as one of the divinest gifts of God. We have but to know each otherknow all the deep springs of the interior life-and then we shall suspend all censorious judgment, and see in each a germ of sympathy and fraternity worthy of celestial regard, however deeply enveloped in darkness; and we shall learn how He who told the woman of Samaria her whole life, still sought the lowliest and lost of humanity; and how Heaven, to whose eternal eye all secrets stand revealed, still beams with everlasting benediction over an entire universe.

I ask none to accept the testimony I here offer, without investigation and I hold myself in readiness to afford all aid in my power to those who sincerely ask.

No. 193 South First Street, Williamsburg.

#### WONDERFUL PHYSICAL MANIFESTATION.

As facts are what are wanted now-a-days, I will give a few which occurred in a private circle, in my room in Broadway last April. Five of us formed a circle around a cherry table weighing twenty-five pounds, myself and another medium being present. We asked the Spirits if they would give us some strong physical manifestations? They said they would if we would sit quietly a few minutes. After sitting five or six minutes in silence, with our hands lying on the top of the table, it began to tip and rock to and fro very rapidly, and stamp its legs on the floor as if trying to break itself to pieces. We asked the Spirits if they could raise the table clear from the floor with our hands lying on the top? Immediately it rose in the air about two feet, with all our hands lying on on its top; and this was repeated at our request five times, and all done within fifteen or twenty minutes-thus completely upsetting Professor Farraday's theory of mechanical pressure. Two of the circle then sat down on the top of the table and were immediately thrown off by my hands being placed on its top. (At a circle held some time previous to this, the table was taken up in this way as high as we could reach, and floated like a feather in the atmosphere; and one of the circle was taken hold of and his clothes pulled by the Spirits.)

After the two were thrown off the table, we formed a circle all around it by taking hold of hands and not touching or being within two feet of it, and then asked the Spirits to move it if they could without any person touching it. Soon the table began to move, and tip, and jerk, and for ten minutes we had questions answered by the tipping of the table without any human being touching it. It would move or tip any way at the request of any one in the circle. One of the circle asked the table the faculties of body and mind, though the certainty of the moving was conclusively to move up to him. All of a sudden it started and came with such force as to startle him considerably. Rappings were heard on the table, and what I now know to be the most unquestionable realities. For more by request the Spirits imitated the beating of a drum, the sawing of wood, and the creaking of a ship in a storm at sea. Tests were also of the circle who never saw any thing of the kind before, and being rather skeptical, received a punch in the back by an invisible hand: another was shaken by the Spirits and somewhat frightened.

We formed a circle around the table again by laying our hands on it, when the alphabet was called for, and the name of "Ben Jonson" began to receive an involuntary impression of their entire being, and spelled out by the tippings. We asked him to give us a communication. After trying, but not succeeding very well, the alphabet was again called for, and the name of Shakspeare was spelled out. We then asked this whatever counsel their peculiar cases required. The operation seemed | Spirit, if he was really William Shakspeare, to give us a few lines of poetry. The alphabet was called for again, and the following lines spelled out very rapidly,

> "Wait for influence sublime, Which trickles through the bars of time."

We then asked the Spirits if they would not work Pease's Dial alphabet, as there seemed to be some difficulty in giving communications: but the answer was No. But we put the dial on the table, and a Spirit came along, purporting to be the sister of one in the circle—the one who received the blow in the back. After giving her name and by one well versed in both languages. It would be impossible to several tests to prove identity, the brother asked her to give him some quotation from the Bible, as she was very familiar with the Scriptures while in the form. Immediately was spelled out by the dial, "Fear God and keep his commandments; for this is the whole duty of man." He then asked the Spirit to give the book, chapter, and verse, for no one in the circle knew where to find it exactly. Then came "Ecclesiastes, last chapter, 13th verse." On looking we found it to be correct.

# MEDIUMSHIP OF MR. RAMSDELL.

WOBURN, MASS., Dec. 20, 1854.

Gentlemen-Though three months after date, I presume it may interest the readers of the TRLEGRAPH to know that for some time past manifestations, conclusively proving Spirit identity, have been going on very quietly in this village for some time past through Charles Ramsdell, healing, writing, and trance medium. I think it right that Mr. R.'s qualifications as a medium should be generally known among

While in the trance state one day, Mrs. R. announced two gentlemen at the door. The controlling Spirit, Dr. Kittredge, formerly of Epping. N. II., said [of a child then under examination] that it was a childthat the seat of the disorder was in the bowels—that the parents were in great alarm, its death being expected, but that there was in reality case. Several children in the same vicinity had died of the same complaint. The attending physician said it could not live; but it recovmedium. Such cases are of constant occurrence in his experience.

A few days subsequently, the father of the child again called, and requested a message from a Spirit, without specifying any thing Mr. brought up in the land of Burns.

Spirit took possession of him, speaking in a timid and gentle tone. members of the Society of Friends. At the conclusion she gave both this number dissatisfied with the Ledger. names of my wife's mother, neither of them being previously known to the regard to Shelley's being present. Soon after, I awoke with a thrilling medium. In the family, though not Friends, they were in the habit of There is no advantage turned up in the world of Spiritualism, no matter consciousness of the poet's presence, and with him I seemed to have using the singular pronouns, but he never heard my wife use them, and how obscure, that he does not fish out and array before his num was entirely unacquainted with any other of the family. The manner readers, with a view of casting ridicule and odium upon believers. He was the same as that of my wife's mother during life.

medium, and in the course of conversation alluded to a subject on which my wife and I had conversed when alone, contradicting my wife's opinion on the point.

the fact of spiritual intercourse. I remain yours for progress, ALFRED CRIDGE.

A HOME FOR SPIRITUALISTS.—Those of the Spiritual friends wishing to board in a family where they can enjoy their faith, without fear or Mrs. Levy are well and favorably known among the Spiritualists of this

WHAT THEY SAID IN MY DREAM. . They said the earth was so glad and gay, That angels sometimes there would stray; So bright, they were wiled from heaven away In the morning:

And that immortal were its flowers. Bathed from the skies with pearly showers By the golden-slippered early hours Of the morning.

They said it was a place of mirth,

In which 'twas joyous to have birth, Bright were its forms, and glad its hearth At morning. Oh, never there was known a tear!

Oh, never there was felt a fear! But hearts were light, and souls were clear As morning. Swift fly its summers and its springs,

Like birds with sunlight on their wings,

When through the air their music rings

In the morning. I know not whether the dream be true, And whether the earth hath seemed to you Bright as it shone a lit with dew

In the morning.

To some I know 'tis a lonely place-A vail with which God hides his face-A cloud which shuts the sun â space Till morning.

Yes! but a moment, short the years, Joy shall be yours who sow in tears. When through the dusk the dawn appears Of morning,

A NIGHT-RIDE WITH THE SPIRITS \* Not long had the midnight morn sunk to rest, When from sleep I was roused by an unbidden guest. With a shuddering soul and breath suppressed-Oh, whither away-whither away! My couch in the darkness was rolling away !

With specter-like swiftness which crushed the air, As if borne on the wing of a frantic despair, Could God ever join my speed-shatter'd prayer! Oh, whither away-whither away! Great God! in the darkness I'm rolling away!

For the soul who lacks faith, fearful proofs await, As the buried-alive struggles fierce with his fate, So the Spirit would leap from its tomb of state! And bear you away-whither away! As I through the darkness was borne to the day.

\* The writer was awakened as alluded to above by feeling the bedstead rapidly moving to and fro across the room—a feeling as if an incubus seemed almost to paralyze proved. On subsequent inquiry the Spirits alleged that their object was to gain the attention and control of the medium.

ADA AND THE SCANDINAVIANS. MESSES. PARTRIDGE AND BRITTAN:

Gentlemen-In your Spiritual Telegraph of the 2d inst., is a communication over the signature of Ebenezer Allen, from Galveston, Texas, containing among others the following:

Kiosken ar tie slogen Och flendens hand Revard O Gud! den stud ocht land Kiosken ar tie slang gang.

The writer says, "I have copied as well as I could the original, not inderstanding the language in which it was written, and the medium herself being unable to throw any light upon it further than is mysteriously suggested to her by impression."

I recognize with ease in the lines a branch of the Scandinavian tongue, though indeed it is not what is written now-a-days by either the Swedes. Danes, or Icelanders, though it has indisputable marks of being Swedish. The copying is evidently a little incorrect, for instance, "crand" should have been brand, "ocht" och, etc. With all, I think it is as well copied as might be expected. The translation is beautiful, evidently executed

The identical stanza, if my memory miscarries not, was commonly sung by the night-watch in all the cities of Scandinavia, being one of a song with a stanza for each hour of the night, commonly called Vagter Visen, or the Watchman's Song. Here is the Danish-

> Klokken er slagen ti Fra Ild og Brand Og Fiendens hand Bevar O Gud! denne Stad og Land

If the production of these lines was a trick, then why was it not written in the pure modern Swedish, instead of an ancient brogue now with difficulty understood by their own countrymen? Is it probable that "Ada" is so well acquainted with Swedish as to be able to perform I am not "learned enough to understand" the "bummer" below it

s decidedly a jaw-breaker. Yours, etc., AUGUSTUS HARMAN. Sr. Louis, Mo., December 15th, 1854.

THE PHILADELPHIA "PUBLIC LEDGER."

I have read your remarks upon the Tribune's assaults, and can join with you in your disappointment that, even in such men as Mr. Greeley, long admired for their independence, so little is to be expected of no danger under proper treatment, all of which turned out to be the fair criticism. Men who have for half a century bewailed the prejudices of the age, are themselves the most uncompromising bigots when it suits their convenience. But, sirs, he is not alone. I will place the ered in a few days under Dr. Kittredge's treatment, through Mr. R. as Philadelphia Public Ledger against the Tribune for all that is unbecoming in bigotry, all that is unjust in criticism, all that is mean in regard to truth respecting Spiritualism. I think I speak the minds of thousands of Spiritualists in Philadelphia, when I say they are heartily fired of R. knew nothing about him, but his appearance, manners, and speech supporting a paper so unjust and insulting to the cause they avow and were most decidedly those of a New Englander. A message was re- love. They are not alone. The temperance men of Philadelphia, who, ceived which the medium could not decipher. On being examined by during the last year, have spent several hundred dollars in paying others present it turned out to be broad Scotch. It appeared, on in- for communications, only to behold in its editorials all their heaven-born quiry, that the gentleman was born in Scotland, but was brought to efforts denounced as fanaticism, are tired of so doing. The time is ripe. the United States when an infant. His mother, however, was born and sir, for the establishment of a new, well-conducted, and independent paper, and we hope to see one of the right sort. Such a paper, rightly A few days previously, at a circle held in the medium's residence, a started in all respects—clear in reason, pure in morality, fair in its criticisms on all subjects, fearless of the truth-could, with proper ef-She addressed my wife, using "thee" and "thy" in the same manner as fort, be started with thirty thousand subscribers. There is more than

Spiritualists have endured the odium of this paper quite long enough. does not dare to enter the cathedral and mock their mummery, nor the According to promise, the next day she again took possession of the Methodist class meeting, and ridicule their shouting, but upon us, who choose to investigate the truth and treasure it up in our minds, he invokes the loud curses of popular ridicule. We hope such opposition will only inspire the believers in the new philosophy with renewed With such facts I think no rational person can hesitate in admitting effort, and I confidently look to the time when Spiritualists will be sufficiently numerous to command respect at the hands of the press. Even now, though but five years have passed since its advent, they number some three millions, and are increasing beyond all comparison Yours, God speed them.

> WHEN in company of sensible men, we ought to be doubly cautious of talking too much, lest we lose two things—their good opinion and \* our own improvement.

# Interesting Miscellany.

#### THOUGHTS IN HEAVEN.

No sickness there. No weary wasting of the frame away, No fearful shrinking from the midnight air, No dread of summer's bright and fervid ray.

No hidden grief, . No wild and cheerless vision of despair, No vain petition for a sweet relief, No tearful eyes, no broken hearts are there.

Care has no home Within the realm of ceaseless prayer and song; Its billows break and melt away in foam Far from the mansions of the Spirit throng.

The storm's black wing Is now spread athwart celestial skies; Its wailings blend not with the voice of spring, As some too tender floweret fades and dies.

No night distills Its chilling dews upon the tender frame; No moon is needed there. The light which fills That land of glory from its Maker came.

No parted friends O'er mournful recollections have to ween: No bed of death enduring love attends, To watch the coming of a pulseless sleep.

No blasted flower Or withered bud celestial gardens know; No scorehing blast or fierce descending shower Scatter destruction like a ruthless foe.

No battle-word Startles the sacred host with fear and dread; The song of peace, creation's morning heard. Is sung wherever angel-minstrels tread.

Let us depart; If home like this await the weary soul, Look up, thou stricken one. Thy wounded heart Shall bleed no more at sorrow's stern control.

With faith our guide, White robed and innocent, to lead the way, Why fear to plunge in Jordan's rolling tide, And find the ocean of eternal day!

#### DEPRESSION OF LABOR IN NEW YORK.

The New York Tribune gives a sad picture of the effects of the "commercial crisis" in this city and vicinity, particularly among the working classes. We condense the following from its statements:

The iron business is very much depressed, and large numbers of founderies and machine shops we learned that upon the average not or even speak to a neighbor. To preserve their cattle from destruction the future hold out still gloomier prospects.

In Brooklyn some five hundred men in this business have been rerently thrown out of employment, and about a like number are now at | call on us for a contribution to assist in the education and conversion ploys a large number of hands has discharged a quarter of them, and put the rest on three-quarters time, and expects to be compelled to discharge still more. At the Novelty Iron Works about 25 per cent. fewer men are employed now than at the same time last year.

Many of the leading book and job printing offices have discharged two thirds of their employes, and have reduced the remainder to two thirds of a day's work. A large number of journeymen printers have lest the city—othere are working a day or two in a week as substitutes in the offices of the daily journals, but many more are totally destitute of work. The stereotypers have reduced the number of their hands two thirds. The type-founders are doing scarcely any thing. One • house alone, for the past month, showed a decline of business to the extent of some 40,000 pounds of type, as compared with the same period of last year.

Bookbinding also suffers severely-never worse. The Tract Society, Bible Society, Methodist Book Concern, Harpers, and other establishments, have either discharged a large number of their hands, or reduced their hours of labor. Of the 1,000 men engaged in this branch of industry, between 200 and 300 are now out of work.

The builders have scarcely any thing under way. Many of the masons, bricklayers, plumbers, carpenters, and others, have left the city to seek employment elsewhere. A large contracting mason estimates the quantity of business now doing in his profession at about one eighth of that of the same period in 1853. He says that not more than 1,000 of the 5.000 to 7.000 masons usually employed in New York are now at work. Workmen who last year commanded \$2 per day, can now be hired for \$1 50, and laborers who then obtained from 10 to 12 shillings, are fortunate now if employed at \$1 a day. House carpentors are in the doctrine of future rewards and punishments, become American among the principal sufferers. Many of the small employers have citizens.

At a recent meeting of the ship owners and agents, it was resolved to reduce the wages of ship carpenters from \$3 to \$2 50 a day. It has been estimated that at least one half of the ship carpenters in New York are unemployed. In the nine ship-yards of Williamsburg and Greenpoint, employing, on the average, in good season, an aggregate of 1,000 persons, only 237 men are now at work. The depression of this branch of industry necessarily affects large numbers of operatives in other professions, as rope-makers, block-makers, curriers, riggers, and

The plasterers are no better off than the house carpenters. The head of an extensive firm in the plastering business assures us that no more than one sixth, or about two hundred men, are now at work. Many of these can not now command more than ten shillings a day, where and prescriptions through Clairvoyance, will receive prompt attention, by addressing twelve months ago they readily obtained fifteen.

Of the 1,500 plumbers, it is estimated that not more than one half are employed.

The brass-founders and brass-finishers share in the general depression. Nearly all the employers have reduced the hours of labor one half. With the tanners and morocco-finishers no marked change has taken place that we could hear of.

Umbrella makers also suffer. One manufacturer who last year employed 300 persons, has now 40. Not more than 30 per cent. of the average force of hands is employed.

About one half of the tailors of New York are out of employment A leading wholesale manufacturer of clothing informed us that next Saturday at least one thousand persons who are now at work will be discharged. We are informed that from five thousand to six thousand tailors in this city (mostly females) do not know where to get the next job from. The prospects are dull in the extreme; the wholesale trade is said to be dead.

There has been a great falling off in the wholesale dry goods trade, estimated at 60 per cent. The retail trade is reviving, for a short time, on account of the holidays.

makers, enbinet makers, manufacturers of hardware, picture frames, looking-glasses, clocks, and artificial flower makers, and boot and shoe makers. All concur in stating that times were never worse with them; many have discharged large numbers of work people, and reduced the hours of labor of the others.

The soap and candle makers are said to have been less affected by the "hard times" than almost any other business, probably from the fact that the major part of the work in this trade is performed in the winter and spring months. Organ builders are also exempt from the general depression, probably owing to the length of time for which orders are given shead and occupy to be completed.

MATRIMONIAL PUN.—A clergyman, soon after uniting in marriage a couple whose Christian names were Benjamin and Ann, was asked by a friend how they appeared during the ceremony. He readily replied: "They appeared both ANNIE-MATED and BENNIE-FITTED."

Soule and Kossuth.-While Soule and Kossuth were at Mr. Saunders' house, in London, a short time since, the conversation turned on

the "manifest destiny of races." The Frenchman asserted the superiority of the American race over all others-a superiority which is, he said, palpable by the ascendency ferior to those of another origin that may surround it. The Hungarian

will be in!"

denied the asserted destination of any race to supremacy over the rest, which would thus be taken as predestined to subjection. He did not of course, dispute the actual existence of such a supremacy—but, then this is to be explained, he said, by the unnatural state of political and social bondage in which the seemingly inferior races are for the moment and until they should become their own masters, groaning under. "Let only," said the Magyar, "your neighbors be free like you, and you shal see the fate of that supremacy you assert. People with their hands and feet bound can not, of course, dispute with you in the race of progress.' 'Well," replied Mons. Soulé, "the fact that we are free, and have the use of our hands and feet, proves our supremacy." "Gently, sir, gently," answered the Magyar, "you must not forget that your history is some fifty and Psychometric Medium. years old, and that you face nations that have braved the storms of thousand years. We shall see, in two or three centuries, what state you

PARABLE.—Two travelers were performing a difficult journey over mountains, amid cold, night, and storm. Drearily and famishingly they wandered on, till one of them, a weak human brother, sunk and perish ed in despair. The other still pursued his way in the indomitable strength of a great, courageous spirit, till the cold, night, and storm were over, and the hills passed. And when the morning smiled on him the bleak mountains stood in sublimity behind him, and a lonely valley stretched before him, where his own home, containing its domesti hearth-fire, and loving hearts, was ready to greet him with warm we come. Here he found refreshment, rest, and sympathy, which wer doubly intense for his late struggle.

In the following months, when summer was too intense and profuse of medicine! in her gifts, she melted those snows, filling the mountain-veins with waters, which gushed out where the frost had rent the rocks, and danced to the plain, irrigating the fields, and dispensing health to all plants and animals who would receive it.

If we will be brave in winter, summer will give us rest and joy. Ou of the rigor of winter, come choice blessings of summer .- Charles

A DANGEROUS DISCOVERY .- A correspondent of the Albany Express, writing from New York, furnishes an account of a new invention which bids fair to work a revolution in the production of bank notes. The inventor is a Yankee, who has contrived by photography to manufacture spurious bank bills which defy detection. 'As a test, the inventor took from the president of a bank, a five-dollar note on his own bank, and on the following day returned it with an imitation, which so closely resembled the genuine that the president was unable to identify his own bill. He deposited the spurious bill with a number of good ones, at the counter of the bank, telling the officers that he believed one of the bills to be counterfeit, but they decided that all were equally good. What is to become of the paper currency if this invention falls into the hands of dishonest men!

WITCHCRAFT IN THE 19TH CENTURY .- Astonishing as it may seem, it is nevertheless true, that in one of the upper districts of this county, some persons are firm in the belief that they are under the irresistible larly invited to those named below, all of which may be found at the workmen are destitute of employment. In a recent tour through the influences of witcheraft, to resist which they refuse to have association more than half of the men are now employed, and the anticipations for by these hideous air-traversers, some hocus-pocus conjuring is enacted. postage, if forwarded by mail, are annexed. and little bags fastened on the ears of horses, horns of cattle, tails of pigs, and beards of turkeys! A little while ago we had a missionary work-many of them, however, upon half time One shop that em- of the wandering Jews of the world-would it not be well to suspend The Telegraph Papers. that operation for the present and pay some little attention to a portion of this county !- Westminster (Md.) Carrolltonian.

> STARVATION IN A LAND OF PLENTY .- Four young children of a destitute German emigrant family, died lately in New Orleans of starvation, and when the earaner entered the room where they lodged, the mother was weeping, half distracted, over her little ones, while endeavoring to nourish a fifth; which was still alive, though dying, with a little porridge made of hard out-meal cake. The father stood looking on the scene in a state of apparent stupefaction. The dead were two little boys, aged one year and seven and a half, and two little girls, aged six and two and a half, while the dying one was a girl of five years. Two had their arms locked together as they died .- Westminster (Md.) Car-

UNHAPPY MARRIAGES -An English paper descanting relative to the various qualities of connubial bliss, states that in the city of London the official record for the last year stands thus: Runaway wives, 1,132; runaway husbands, 2,348; married persons legally divorced, 4,175; living in open warfare, 17,345; living in private misunderstanding, 13,279; mutually indifferent, 55,340; regarded as happy, 3,175; nearly | The Great Harmonia, Vol. I, happy, 127; perfectly happy, 13.

A New Test.-Bishop Hopkins, in a lecture on the Naturalization Laws, advocated the establishment of courts whose duty should be the examination and scrutiny of all candidates for naturalization, and is in favor of applying strong tests. He is unwilling, under any circumstances, to see atheists, deists, pantheists, or those who do not believe

# SPECIAL NOTICES.

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The meetings of the Harmonial Association of Philadelphia are held every Sunday a the Sansom Street Hall, commencing at half-past 10 A.M., and half-past 7 r.M.

A CARD.

Professor J. W. Marks and lady (late Mrs. B. G. Bushnell), have left the city for their residence in Wyoming Co., to spend the winter. Persons desiring examinations them, post paid, at Yorkshire, New York.

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