

T () THE ILLUSTRATION SPIRITUAL INTERCOURSE. DEVOTED OF

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

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WHOLE NO. 154.

The Principles of Nature.

SPIRITUALISM AND SPIRITUAL PRINCIPLES. NEW SPIRITUAL VILLAGE.

On the subject of a new Spiritual Village, it is hardly possible in writing to do more than express the foundation prin-

ciples and a mere outline of operations. As yet the spiritual movement is in a chaotic state; some pioneers, who are alive to principles and devoted to humanity, are necessary to constitute a center, to whom those aspiring for true and complete liberty may gather. In my last address I called attention to the mission and life of "The United Society of Believers, or begin to free the land and the people of all that is opposed to natural goodness, establishing spiritual townships and villages, or harmonial families. Nature is harmonious, but communion

embody it with the natural order; but they have seldom suc- a practical change in the affairs and relationships of man to ures. But Fourier's system of usury and moneyed class dis- God is a principle; he is a fixed necessary power; he is what ceeded for any length of time, because in the constitution of a be brought about. These unprincipled systems, these whole- tinctions among the villagers is entirely out of the question as he is.

village or society of the natural order, the sovereign relation of each, their natural and legal rights to the earth, to the fruits of must be removed from human society.

their labor, and to a voice of control in all government affairs, must be recognized and guaranteed. The power must live in the people, and only be vested or loaned in the order or government. The basis of this is the function of propagation, and the family or circle of minors of whom the parent is governor. *

A clause in the constitution of the United States recognizes this principle of equal rights to all-" All men are born equal ;" but the people are far behind the privilege guaranteed to them Shakers," and to the mission of Spiritualism. And I spoke by the general government-groveling in selfishness, immersed of a practical application of its principles, in which it may in sellish, crude, and wicked systems and relationshipsprey to each other, engendering vice, envy, hatred, wealth inequalities, degradation, and misery. This clause of the constitution is important to the Spiritualist who desires to live the true natural life and be harmonious and happy, because a with the Spirit-world is necessary to enable mankind to live in harmony, shutting out all evil in property, in moral and in government or corporation is necessary in the establishing of religious relationships. A positive revelation, a practical reli- a spiritual village to assist in the establishing and maintenance the natural guardians of mankind, thus take unprincipled ad- and natural sovereignty. The spirit of unity and natural sovereignty is synonymous with axiom." But is an axgion, removing all obstacles to the germination of natural good- of confidence in property matters.

wickedly constituted villages, with a view to discern somegers, is monopolized by one, two, perhaps more, of the villagers; the dwellings, etc., are owned or monopolized by an-

other few; and thus many of the villagers have no inheritance. The manufacturer, the store-keeper, the grist miller, the tailor, the shoemaker, the blacksmith, the physician, etc., have each their establishment—the profits, so-called, accruing he does not recognize, as it is opposed to the common propto each owner or conductor. The working-man has no possession. A body to be drained of its energies, this is his inheritance! Owners and managers generally do not work like

sale robberies, these insane, cruel, and murderous proceedings the basis of a new spiritual village. The gigantic, beautiful, and scientific plan of Robert Owen Let us again take a simple glance at one of the present is not adapted to the beginning by a handful of devoted Spir- it true, then, that facts and matter are the same? My matheitualists resolved on obtaining their birth-right-natural soverthing practical. At present the land on which a village stands eignty. Robert Owen seeks to establish the principles of unity are equal to each other. I had always supposed that facts and and is necessary for the support and employment of the villa- and common property; but individual sovereignty, based in granite rocks were very different things. It is a fact that the natural existence, multiplication, and natural rights, does not admit of this. He does not propose election or appointment to office or government, but a government of age, which is a vio- it analyzed by some chemist, and give us its elements--lation of the principles of individual sovereignty. Dividends of the surplus wealth at the disposal of the individual villager erty principle. The spirit of unity and common property belongs to the heavenly order-the virgin church or kingdom of case. The author says: "Science can only recognize God Christ on earth. But Robert Owen, now being a Spiritualist, the hireling. They claim a greater share of the products of perhaps he can approve and advocate as the only true then, that he now speaks of him. Webster, in his definition labor than they give to their hireling, whose real needs, to say means to begin with a spiritual village a devotion of per- of principle says: "In science, a truth admitted either withthe least, are equal to those of his "master." The talented, son and of property, on the ground of spiritual communion out proof, or considered as having been before proved. In the

Here I would ask the author how these statements are to be understood? It is said God is a fact-God is matter. Is matics teach me that things which are equal to the same thing sun shines, but what resemblance has this to granite rocks? Is a fact a substance? If so, I wish this author would have whether it contains oxygen, carbon, or any thing of this sort. But again, God is a principle-God is a fixed substance. know not what is meant by the word fixed, but probably immovable. Here the same difficulty occurs as in the other as a fact-reality-a principle." It is in a scientific view,

to an entity. I could easily understand that God has power-

that he is a powerful being; but when it is said he is power-

a fixed power-I do not know what is meant. Locke speaks

vantage. Besides this, the control of the village is in the ereignty will not bear mixing. In the natural system or order iom-for instance, the parts are equal to the whole-the same

The kingdom of Christ (spiritual unity) is essentially differhands of a few. The few shelter, feed, and employ the many of society there must be a separation between the good and as a fixed substance, such as a mountain or the planet Juness, must precede true human happiness. A spiritual village on their own terms. Power is in their hands. In short, the the bad principles and practices-the natural and the unnatu- piter ? But again, "God is a fixed necessary power." What then would be divested of the evils of the present village, and ent. A village of "the new creation," like minors, should be is power? It is what it is, I admit; but I want to know somemany have no certain legal means to live short of the almshouse. ral. When this shall be effected in the village, the nation, would be in orderly communication with the Spirit-world. one family or body, dwelling together in purity and innocence thing more about it? What is it? I have always been led to They can be dismissed from their labor and from the place and the world at large, the mission of Spiritualism will be ac-The means of excluding these evil relationships and princi- in the spirit of obedience, possessing nothing, neither claimsuppose it was something that belonged to some being, but that of their birth! Compare this state of vassalage with true complished DAVID RICHMOND. ples which produce poverty and degradation in the midst of ing right to the earth, "which is the Lord's and the fullness it was not an entity of itself-simply a property that belongs

eral consent or instruction of the people.

executive.

to according to law.

mainder of the time of the villagers.

plenty, and discord and misery where abundance of means | thereof," but being equal heirs in the Spirit in which they are | sovereignty; and then, I would ask, how could the human exist to cause happiness and joy, are of vast importance. The one by forsaking and progressing beyond all that is of earth. family under such a state of guilt and oppression, even in America, erect its forehead to heaven in search of spiritual In spirit they are sovereign. They are free in the resurrecmeans exist, and to shed over them light which will make them tion of Christ. Thus the millennium is realized. The temcommunion ? appear lovely and desirable to the heavenward-bound, and also

with money! In the spirit of the hireling are millions of syc-

pursue the same course, without producing the value of one sin-

Oh, man, thy chains are powerful, being subtile ! Even thy poral institution of the Shakers takes care of the body while to commend them to the philosopher and the oppressed as the acquisitions in knowledge and in science but enable thee to b only means of releasement from thralldom, is the object of my the soul is laboring for spiritual resurrection. It is an ark of more subtile and oppressive until thou shalt be arrested in thy safety, fortified against the temporal evils of the world without. address. I deem it my duty to throw in this mite to stimulate course ! Working men and women, and honest men and wo Villages of justice and natural goodness, and in spiritual Spiritualists-the advance-guard of nature, as I may term them, men, you must be up and doing! It is by you that Heaven will communication, securing to each the natural rights of man, are --to an effort to really or practially become a sovereign people. practicable to all who will make the necessary preparations The effort must be a right one, the only one, or the desired upon the vitals of humanity. Let your war be with princiand sacrifices, if we may so term them, by breaking off from object can not be accomplished. We must, first, recognize the ples, and remember that with principles in their practical apthe present iniquitous systems and relationships. To become goodness of man's nature; secondly, justice or human rights; plication you can alone succeed. natural sovereigns these sacrifices must be made. thirdly, equality, in which the fruits of labor, and talent, and

Let us take a simple glance at the present state of mankind. diversity of pursuits flow to all the children of God, our com-The surface of the earth is monopolized by governments and mon parents. This is the natural order; it is the provision our individuals in a manner causing the disinheritance of many mil-God has made for us. When our Divine Parents created within us this order, by obedience to which we can alone be happy, lions of the human family. Household property and buildings they did not forsake us, but designed that we should be develthe product of labor, are monopolized in like manner, and many millions are homeless wanderers, boarders, or tenants. Ma oped by experience, thus obtaining in ourselves a moral stamina and a sovereignty over inferior creations. Since creation. chines for production and scientific improvements, etc., are also monopolized in like manner, And even knowledge is tendered mankind has never been entirely cut off from communion with the Spirit-world, but at different times dispensations of in- to the thirsting soul and to the rising generation for money considerations. Mankind clothe, feed, and shelter or live by creasing light and communication have been given, as it were, in spite of the wickedness and opposition of mankind. And the fruits of labor, but the false spirit recognized by monopoit has now pleased God, not only to give to the earth the dis-lists has invented, and perpetuates, a monetary system, by which the laborer is juggled out of the fruits of his toil. They pensation of the second appearing of Christ and the establishment of his spiritual kingdom-embodied in the United Socirepresent the earth and its fruits by money, by which means

ety of Believers, or Shakers-but also to fulfill his promise the man of money can remain idly at home, fare sumptuously through his prophets and mediums of old, saying, "I will pour every day, and be clothed in purple and fine linen; and not out my Spirit upon all flesh," etc. If Spiritualism does not yet only so, but the energies of body and mind, and even the will, not only to serve them and protect them and their ill-gotten practically operate in purging out the unjust and false relationships between man and the earth, and between man and man, wealth, but to aid them in their systems of oppression, is bought it has accomplished to begin but half its mission.

As I write this for the benefit of man, so without fear I will ophants, human butchers and oppressors. And the laborer, the speak plainly of the means to obtain it, and of the evils which honest man, who dares to lift his head and speak or look from throng in the way. The means of order of a sovereign peo- the spirit and principles of a natural or sovereign being, must ple are its executive offices. Government is not the best feel the weight of all the machinery of society and the talented name for a sovereign people, but order is unobjectionable. opposition of superior minds who feel interested in its main-Each head of a natural family is sovereign of his circle ; the tenance! Thus monopoly, or those in the possession of mother is equal sharer in his sovereignty. An executive of money, can sit in idleness, or be subtly working in their avopractically advanced individuals of either sex is necessary in cation, gaining large sums of money, by which their children a spiritual village. Thus, the villagers will vest their sovereignty in chosen individuals to establish the order, whose ex- gle grain of corn. By their operation the earth and the sea are amples of love, charity, and industry will be a blessing to the divided into parcels, and selfish, aggressive, and murderous weak and erring, and a ministry of good to all. The order hostilities are conducted. But by means of the money-bag, and a system of false and infernal honors, they can be at home in would be authority acting in union with the invisible ministry. until removed by the deputing power; it would be authority security. And so even life is bought and sold by the wicked be a natural or sovereign basis in property and relations, and for the transaction of business, both spiritual and temporal, spirit in the monetary system, and the period of life of the by wisdom and industry would constitute a secure and both internal and in relation to all without the village. mass of mankind by the hireling system is an article of barter,

Mankind have yielded their sovereignty to the animal na- the climax of which is the system of black slavery. And who this to the race; now why can not Spiritualists attain to it? But as I do not intend to write a review of his essay, and is the soldier-the man of hardships by sea and by land, in It is no more than justice and the inalienable right of each in- power-indeed, he is what he is, and it is not in his power to ture, mistaking sensuous pleasure for the pathway to permanent happiness; and disorder and misery have resulted. millions of cases compelled to it by the wickedness of the rich dividual. Those who bring children into existence not having be or will to be other! It will surely be conceded that this as I do not wish to burden your paper with a long article at Grossness of mind and disease of body, and the multifarious and powerful ?- the working-man-the enslaved and oppressed thus prepared for them are responsible; and those who do not statement needs no argument. It is a self-evident truth reany rate, I will close with a few remarks upon a statement and engrossing pursuits which it has lead to, have unfitted man who has not enough of learning or opportunities to comprehend use their endeavor to bring about this state of society, having quiring no discussion." Does the author mean that the whole which I find on page 270, where, in speaking of God, the auof this sentence is to be taken as self-evident, or only that part thor says, "He must be himself not only organized and intelfor communion with heaven and with one another. But at and liberate himself from these shameful principles and pro- received a knowledge of the same, are culpable. in which he affirms that God is what he is. If the former, ligent, but he must have had some glorious end or result to length, in the charity of Heaven, material and animal natures ceedings. And these iniquitous systems and practices are The rights of man and of woman are equal-she is a spirit, then I demur entirely; if the latter, of course I say amen. accomplish, according to which his universal machinery was are being used in sensuous manifestations to arrest man in his saddled upon his children, generation after generation ! mind and body, equally produced by God. Her right to pos-Such a truism, however, I would say was hardly worth pub- constructed." But before going further, permit me to say a Enlightened minds, friends of humanity, working-men, and sessions and executive office is the same as man's. The sphere course of wickedness, and to reclaim him to order, goodness, Spiritualists in particular, should no longer delay their efforts of man is the field, the workshop, distribution of wealth, the ex- lishing. Surely, "there needs no ghost come from the word on the subject of matter." God is matter," says our auecutive order or government, education, and the temple of wor- grave to tell us this." Still it helps to make up the bulk of the thor; but let it be remembered that an essential property of and happiness. In the event of his forfeited sovereignty beto institute new spiritual villages divested of these moning regained, he will advance toward the next stage of creabook, and costs the consumer just as much as if it had some matter, without which it could not exist, is figure. This is a tion-the birth into the kingdom of Christ, which I stated in strous and criminal principles, which in their subtility have ship. The sphere of woman is the house, her workshop, disuniversally admitted axiom, and yet this author would have us my last is already established in human beings-by which a darkened the understanding, perverted and led captive the tribution of wealth, the executive order, education, and the sense in it. But we will not quarrel about this trifle-rather let us com- believe that God is infinite-that he is omnipresent, and confeelings, and covered as with a pall of corruption and death temple of worship. * * * In conclusion I would say that I am not ignorant of the so- pare some of these statements or propositions, and see what sequently without figure. I know that he talks sometimes as want in the archetype of man's being is supplied. The prophetic spirit of the kingdom of Christ-of spiritual almost the entire of the human family. if God were located in " the center" of the universe, just as if Spiritualism is not given to man as a curiosity, nor merely cial views and plans of reform of the venerable Robert Owen, relation they bear to each other. God is matter; God is a fact; God is a fixed substance; the universe had a center, that he himself calls "boundless' unity-has been flowing in the human family for thousands of years. Feeling this, communist reformers have sought to to satisfy his mind in regard to a future state. There is also Charles Fourier, and other great advocates of reform meas-

WAREHOUSE POINT, CONN., March 12th, 1855. THE GREAT HARMONIA AND THE DEITY.

MESSRS. EDITORS :

If I understand the matter rightly, A. J. Davis does not of two kinds of power-active and passive-the one belongwish it understood that he is the real author of any thing said or ing to Spirits and the other to matter-the first self-moving or written by him, but that it is some Spirit, using his organs; self-determining, and the other passive-moving only as it is moved. For instance, Spirits move about from place to place. and yet on the-title page of the "Great Harmonia," 2d volume, and do many other things, through that faculty of the mind he says: "By Andrew Jackson Davis, author of the Princiwork to arrest the course of this foul spirit which is preving | ples of Nature, her Divine Revelations, and a Voice to Mancalled the will. Matter-a stone for instance-has the power kind." I would like to know how this matter is, and also the of falling to the ground when thrown up; fire has the power name of the Spirit, if Spirit it be, who is the real author of of melting gold, etc. But then from the way in which the

the works put forth in Mr. Davis' name. I have seen several speaking, writing, and rapping mediums In a corporate village the land, buildings, machinery, and through some of whom most sublime truths have been uttered. implements must be owned by the people and vested in the and in the purest language and style. In every instance the executive function or order. All the departments of business name of the Spirit has been given. But in the productions in manufactures, trades, etc., must be owned by the people in ushered into the world by or through Mr. Davis, while we are the order. The whole of the population who are able to led to conclude in one way that the Spirits were the authors work must be employed in producing something useful. A in another it would seem to be Mr. Davis. In plain words, as any thing to pass, that agency was nothing more than that of individual account must be opened with every adult, recording we see above, Mr. Davis claims to be the author of the " Prindays and hours of labor and value of consumption. Dividends ciples of Nature," and other works. Truth is eternal, and so of surplus wealth must be at the disposal of the individual is gold, I guess; and it is a matter of little consequence who be in eternity. Besides, if he saw every thing in eternity. he and all improvements of magnitude should be made by gen-

of coin and fit for use. Still I have a curiosity to know the had in himself or any of his attributes. Hence he is only a The principle of usury, in the shape of interest, buying and reality of this matter. If Davis is the real author, he ought | link in the eternal chain of cause and effect, with which he selling, etc., must be shut out from between the villagers, and to have the full credit of it; if it is Swedenborg, Tom Paine, had nothing to do, and over which he had no control and no all such business with the external must be transacted by the Lord Bacon, or whoever else, he should get the credit. Last power. This is plain from the fact that whatever is eternal winter I went to hear a speaking medium by the name of has no author and no beginning. The knowledge necessarily Incoming and transient villagers may be dealt with as per-Lockwood-a very remarkable medium. He uttered some of manent villagers, being received and provided for and emthe most sublime truths I have ever heard or read in any book. ployed at the discretion of the officers. Surplus wealth alone and in language that seemed to be heaven-born. In every inmust be movable, all else to be the substance of the village stance Mr. Lockwood told us what Spirit was the author of the Families should live in separate dwellings or apartments; a address. This was very satisfactory, and I wish Mr. Davis boarding or cookshop mode of victualing might be established. would do the same thing. However, he will do as he pleases and serve for both families and single persons, should the and at any rate this is not the main object of my writing this former desire so to live. Education, rates, taxes, and voting

in town and state affairs, the villagers and officers could attend I have just been reading this volume of the "Great Harmonia," especially that portion of it which relates to a Supreme Agriculture should be the produce basis of the village, Being. Here I find some interesting truths, and I find some trades and manufactures being introduced to occupy the reother things that I either do not understand, or else they are Now how can this be brought about but by a devotion of a jumble of contradictions which I would rather charge to

some ignorant Spirit than to one who has as much reputation land, houses, machines, or money by individuals, as on the day of Pentecost, that the land, etc., may be hired equally by all as Mr. Davis has for common sense. This is another reason the villagers-and by an act or law of the legislature recog- for wishing to know the real authorship of his book. Here is nizing and authorizing the new spiritual village? This would one passage which I find on page 266, and which is in these words: "Inasmuch as God is a fact-a reality-a principle -it is agreeable to science to suppose that he is substanceis matter. It may be said that God is a fixed substance, and permanent home for humanity. Our heavenly Parents gave this makes him a fixed reality. He is a fixed necessary God.'

article.

word power is used by the author, we would be led to suppose it was an agent or being of some sort, having figure and other properties. But this author, like every body else who has written or spoken on the subject of God, makes him omniscient, and thus destroys all idea of active power. If God saw in eternity what would infallibly come to pass, as he must, if he was omniscient, then whatever agency he had in bringing mere matter, for he had no power to utter any thing. If he had, then it would not be true that he saw how things would ligs them out of the mine, so that we get them, in the shape could have had no agency in what he saw, any more than he in the mind of an omniscient being includes every thing that is true-all truth being eternal-and every event, past, present and future. Such a being could not originate any truth. could not reason, could not contrive, could not design, and has no volition and no power. He plays his part in the creation like an automaton--his actions being either causes or effects imnutable, and over which he has no control.

After saying God is a fixed and necessary power, you hardly go a dozen lines till you come to the assertion that he is a 'moving power." And in this same connection is the strange paradox that his attributes as well as his elements are matter. This is a new idea indeed. One of the attributes of God is said to be omnipresence. How much this is like the iron mountain of Tennessee!

After a good deal of twaddle (shall I call it ?) of the same sort, the author sagely concludes that, " Therefore, according to scientific principles, we are led to the legitimate conclusion, that all the life of plants and animals, and all the phenomena of attraction, gravitation, and of the imponderable elements, are referable to the acting, moving principle called

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

If the universe be "boundless," how can it have a center? And if God be infinite, how can he be located in the center of any other part of the universe? Now I would be inclined to say what I think is axiomatic, that whatever exists, whether it be God or something else, is either finite or infinite. If it be finite then it may be matter, and be organized; if it be infinite, i can not be matter, because it can not have this essential prop erty of matter, to wit, figure; neither can it be organized, for the same reason. But our author says God is organized. "We have therefore assurance made doubly sure that God is a fixed organized principle in the constitution of the universe." Let us see how this is. If God is organized, then he has organs, and these organs must have the properties of organs; and to have the properties of organs they must have figure. For said of the eye, the ear, the heart, the sexual organs, etc. They must all have the shape, and, what is more, they must have the uses of these organs. Surely God would not have an eye unless it was to see, and so of all the rest. Each organ ual cash expenses, though conducted on principles of the most rious correspondent has the subjoined postscript to his letter, must have its legitimate use, or else God would not want or have rigid economy, the Era, by the perseverance of its proprietor, it. But, as we have already noticed, God is infinite. "God is an infinite organization and intelligence." "God, therefore, philosophically considered, is an infinite cause." The question naturally comes up, can God exist apart from his organs? in other words, is he like other beings, made up of his organs ? | have been owing, at least in a great measure, to clouded pros-A man, for instance, has hands, feet, legs, etc., etc., and these pects and unrequited toil. The experience of eight years, man. The parts of a thing are equal to the whole : is it so us without some faint conception of an editor's life and labors. with God? or is his body infinite while his organs are finite? Perhaps it may be said that these organs are infinite as well who are not often compelled to write under the pressure of head, take a cold bath, put himself on a low diet, and retire into as the body. It follows, then, that as nothing can be greater some pecuniary difficulty or other embarrassment which is liathan infinite, every organ, that is, every finger, every toe, every ble to divert and dissipate the mental energies ; they are often hair of his head, would be infinite, of course all of the same forced to think when the brain is weary with excessive size, and each one as large as his body. The result would be thought, the heart saddened by a sense of disappointment, or an infinite monster-an infinite absurdity. With the premises made sick by "hope deferred." The editor of the Era, we we can have no other conclusions.

But now for the balance of the sentence--" But he must ing hope that time would develop more auspicious circumhave had some glorious end or result to accomplish, according stances and results. With limited means at his command, and to which his universal machinery was constructed." I admit but few sources from which he could derive substantial asthat God might have constructed machinery, but he had no end sistance, he was obliged to contend against many obstacles and -no result-no design. Every thing that was in his mind, or could be in his mind, was eternal-was without beginning and any experiment that does not involve a total failure is on the without cause. Consequently he had no hand in it-no agency whole to be regarded as a success. Viewed in this light it -any more than he had with his own substance or attributes -all are alike cternal. Let me not be misunderstood when I Perhaps, in his editorial capacity, he made some mistakesadmit that God might construct machinery. If he is such a we incline to think he did-but whether they were few being as he is represented to be, he could only construct it ac- or many, they were manifestly errors of judgment, and should cording to the pattern which he had eternally in his mindwhich of course he did not originate—it being in fact uncre- who acts from an earnest and an honest purpose. We respect

or d.	NEW YORK, SATURDAY, APRIL 14, 1855.	
it p-	"Let every man be fully porsuaded in his own mind."	
), ре е,	S. B. BRITTAN, EDITOR.	t
or y,	SLIVII OVI I DID G SCREW.	
<u>,</u> "	SPIRITUAL TELEGRAPH.	i

OUR BOSTON COTEMPORARY.

and is only now discontinued to give place to another journal

conviction of the truth of Immortality. Mrs. Hayden was greeted with great cordiality, after which the audience dispersed.

A VIOLENT OPPOSER.

One George Carrico, who hails from New Orleans, and maintains that Spiritualism is a "strong delusion" and a "lie sends us a letter full of impudence, egotism, and insanity, to Editor of the Christian Spiritualist, all of which we are com

The New Era, edited and published by S. C. Hewitt, made manded to publish in the TELEGRAPH. Mr. Carrico informs its last weekly appearance on the 31st ult., its subscription us that he has put the Editor of the Christian Spiritualist to instance, an arm or a hand could not be an arm or a hand list and other effects having been purchased by several friends flight, and he now pants to meet us in battle. We are requir without the figure of an arm or a hand. The same may be at the East and transferred to Mr. A. E. Newton, who issued ed to either put on our armor and stand forth, or to make a on the 7th inst. the initial number of a new paper entitled the prompt and unconditional surrender to Mr. Carrico, who claims held that most men were insane at times on some subject. It was gen to be the agent of the Lord Jesus Christ and commissioned erally the manner of investigation that did the injury. NEW ENGLAND SPIRITUALIST.

With a limited patronage scarcely sufficient to meet its act- to execute his purposes on the present occasion. Our impewhich seems to have a frightful significance :

was sustained far beyond the expectations of many of its friends, " P. S.-A denial of my request in the name of the master of the ligion that we may refute their assaults. If it be genuine, it will stand house, will be punished with instant death. You are fully warned and have your choice, and I will admit of no delay." with larger facilities and more encouraging promises of suc-

The most insane people we have ever met with have been cess. If the Era was not always fresh and sparkling, it may opposers of Spiritualism, and we offer this case as an illustration of this madness. We can neither contend nor surrender; not likely to be alarmed at the threatening tone of our corre- only that which is evil.

There are comparatively few members of the profession spondent. We advise Mr. Carrico [scarecrow] to shave his the country at his earliest convenience.

MRS. CLARK'S LECTURES.

Mrs. Uriah Clark, who has several times addressed our spiritual friends in Brooklyn in a highly satisfactory manner, doubt not, labored under many disadvantages, but with a pleasdelivered a lecture at Dodworth's Academy, on Sunday morning last, which was listened to by a numerous auditory, and

with every evidence of interest and pleasure. Mrs. Clark is a lady of estimable character, of acknow edged intelligence, agreeable person, and refined manners Her voice is feminine, but clear, melodious, and modulated with unusual delicacy and judgment. Our friends in places not too remote from New York might, perhaps, secure the services of Mrs. Clark, in her capacity as a lecturer; and should they be successful in this respect, they will have reason to think themselves fortunate, and to thank us for thus calling attention to her claims and their own necessities.

ity the aged infidel, Robert Owen, whom all the preachers in His questions, however, were all very correctly answered, but by whom, Christendom had failed to convert, was inspired with a full or through what agency, he could not pretend to say.

From his text he took occasion to observe, that the recommendation in another part of the Sacred Volume was correct-" Believe not every spirit. but try all things." From whence he argued that it was wrong to refuse to investigate this question of Spiritualism, or any other question that might arise in the human mind. That it was right and proper to sift it fully-to test its truth, etc.

The fear of professors of religion to investigate these matters, said, was wrong. If religion would not bear the test of all investiga tion, or the Bible withstand all and every assault, religion and the Bibl should be thrown aside. It was said that geology had been used agains gether with a long printed communication addressed to the the Bible, because Professor Agassiz had discovered fossil remains i Florida, said to be 250,000 years old ; and Hugh Miller, of Scotland, had found lava twice that age, as indicated by geology. Phrenology, mesmerism, and kindred sciences had all been arrayed against religion So of Spiritualism ; many had become deranged in its investigation religion itself had done the same injury to man. But was all this a reason against investigation in any shape ? By no means. John Lock

> The lecturer, furthermore, contended, that if religion could be d stroyed by geology, Spiritualism, or any other ism, then it was a liehe wouldn't accept religion upon any such terms. Fear, then, of in vestigation was criminally wrong. Let us know all the enemies of re -if it be spurious, it will fall.

The reverend gentleman enchained the attention of his audience for an hour and a half. He is an eloquent speaker, and pleasing withalthoroughly imbued with a correct Young America progressive spirita spirit which is now doing a vast amount of good in the world by its boldness of speech, ardent search after truth, steady purpose of invesparts or organs, as in every thing else, make up the whole and our observations during a much longer period, have not left and since Spiritualism demonstrates our immortality, we are tigation, and determination to hold fast that which is good and rejecting

THE SPIRITS-ASTOUNDING FACTS. FROM THE "HARTFORD TIMES."

We are intimately acquainted with the author of the subjoined letter, which we extract from the Hartford Times, and can assure our readers that he is a most acute observer and reliable witness.-Ep.

MR. EDITOR :

The following occurrences recently transpired under the observation of the writer, and in this immediate vicinity. The narration which I am about to make will, I am aware, be utterly incredible to many people, and yet it is entirely and exactly true. Of the perfect accuracy of the incidents here related, testimony the most ample and conclusive can be produced.

A circle of eight or nine friends was formed for the purpose of witessing the spiritual manifestations, with Mr. D. D. Hume as the me lium. The table, a pretty heavy one, was repeatedly lifted to quite a listance from the floor, and hung suspended in the air about as high as our heads, swaying to and fro. This was in a well-lighted room, the gas-burner being near the party, and could by no possibility have been done by any trick or physical agency on the part of the circle. Loud "raps" were made all about the floor, the walls, the ceiling, the table, etc., the sounds being similar to those produced by a carpenter

NEW YORK CONFERENCE OF SPRITUALISTS. SESSION OF MARCH 20, 1855.

Dr. HALLOCK introduced a statement recently made to him of a medium which he thought might throw some light upon the vexed question of great names and personages so common in spiritual investigation. The medium in this case, while making a psychometric examination, supposed she saw Jesus Christ. The sphere of the letter which she held to her forchead brought before her in objective reality (as it seemed) a person answering her ideal of Christ. Now the medium was by no means predisposed to the reception of such a phenomenon, yet there stood this august personage before her astonished vision, and without this explanation subsequently obtained, in all probability the conflict between her judgment and her senses, as to the occurrence, would have been severe and protracted. The letter was from a person who professed, and doubtless firmly believed himself to be, "a medium for Jesus Christ !" It was signed " Jesus Christ." And in this strong faith of the writer those familiar with such experiments will readily see the origin of the impression upon the spiritual senses of the medium. We see in this case strong proof of the inability of impressibles while in the negative state, to judge of the origin of their impressions; and if Spiritualists will remember this, the bombastic communications and big names which too often obscure the records of Spiritualism will soon sleep in merited oblivion.

Mr. HARVARD said he had been one of the persecutors of Spiritualism. His conversion had been effected through the agency of his own children and the family breakfast table. Greatly to his surprise he received information which he was quite sure neither the children nor the table knew any thing of. The table had always behaved well before ; it had never previously manifested any marked degree of intelligence beyond the usual phrenological development of that class of quadrupeds, but in this case it was made to tell facts recorded in books, the names of persons dead, their ages, occupations, etc.

A GENTLEMAN whose name was not stated, after reciting some facts in his experience, said he had been cautioned not to avow his belief in Spiritualism as it would hurt his business. Perhaps it would, but he felt that he had gained more in peace of mind than he could lose in that way.

Dr. BENTON gave a synopsis of his experience as a psychologist. Had been called a fool a great many times, and had experienced as much difficulty in his efforts to establish that well-known truth, as Spiritualists had encountered from that "numerous and respectable" class of philosophers who deny without investigation and denounce without trial. He had been forced to accept the spiritual hypothesis by facts which his own large experience of psychology would not cover. He knew a medium, who was an excellent subject for psychological phenomena, being controlled with great ease usually, but at times she would pass wholly beyond any influence of his, and soar into a region of thought and phenomena quite beyond the sphere of his will and the grasp of his intelligence. He thought the psychologist who thus unceremoniously took the subject out of his hands, lived where the great aws of Spirit-life and power were better understood than by us, and through the plastic mind of the medium gave a demonstration of Spirit superiority over the undeveloped magnetism of earth.

A young gentleman addressed the Conference at some length from the apparent trance state. He appeared to be afflicted with the idea that what was to be said through him would be direct from God, and as such was to be received by us; and then went on as usual in all such cases, to say-nothing. Adjourned. R. T. HALLOCK.

not be permitted to greatly modify our appreciation of him

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and the second second

ated as God himself, and without any author or beginning.

when I heard of this essay in the "Great Harmonia," a work dictated perhaps by some exalted angel or wise Spirit, that I Being. I had read Locke, and Newton, and Clarke, of former times, and much of late in the TELEGRAPH and other papers, Harmonia" with high expectations, but I am disappointed.

tended by some that the idea is intuitive. My opinion is, that intuitive ideas. I know that Locke's reasoning has been comarguments, hence maintain my original notions unaltered.

philosophy, are still praying to an imaginary Being, of whom with a sincere desire that he may henceforth be prospered in they know nothing except by hearsay; for even allowing that intuitive ideas are possible, we have also educational ideas, and how are we to distinguish between the two kinds? Almost every man in the world at one time believed that the sun and stars revolved round the earth, and a large majority, I will venture to say, so believe now; but this was no intuitive idea, or, if it was, it only proves that intuitive ideas are not of the other sort. With great respect,

NEWCASTLE, PA., March, 1855.

THE POET'S HEAVEN. BY HENRY CLAY PREUSS.

CHARLES T. WHIPPO.

[Suggested on hearing a lady sing, " Cast that Shadow from thy Brow."]

Oh, seek not, fair lady, to cast from my brow The cloud that so long has gloomed o'er it. For the wearisome path of my life's journey now Has nothing but shadows before it.

Canst thou bear to behold the vile hypocrite pray, While his conscience is blackened with sin ? Then why bid my spirits be blithesome and gay, When a sepulcher-heart beats within

Wouldst thou on my sad spirit a healing balm pour? Recall the bright dreams which have fled ! Then be a magician ! and call up once more The absent, the changed, and the dead !

Yet deem not, fair lady, that such is my doom, That no ray of sunlight gleams o'er it; For that which to others is midnight's drear gloom, Is blissful twilight to the Poet !

There are moments when Fancy-that offspring of Light-Assumes the bright colors of Hope ; And the Poet soars proudly with wild eagle-flight Where earthlier spirits must grope.

There are regions of sunlight but known to the Muse, Untold e'en by prophets of old.

the man who strikes for liberty, and he is entitled to the But I will go no further with these remarks. I had hoped world's gratitude, whether he wields a common carvingknife, or a polished rapier that alarms the foe while it only gleams in the sunlight. We are disposed to respect the should get something satisfactory in regard to the Supreme actor, the purpose, and the end, rather than the instrument, the mode, and the reward.

an unyielding opposition. When conquest is barely possible,

will appear that our friend's enterprise was not a failure.

It has been said that the Era has had its hobbies-that som and quite lately a very learned work on the subject by Sir of them lead to doubtful issues-but it must be confessed that William Hamilton, of Scotland. These authors all fail to give it was wont to ride them meekly, if not in the graceful style me what I want--a demonstration of the existence of a Su- of the most finished equestrian performance. It never rode preme Being. Locke and Clarke professed to do it, but every- "rough shod" over any other man's hobby, but seemed dis body knows they were mistaken. I looked to this "Great posed to let every man ride his own, after the peculiar manner and in the precise direction of his choice. It is further The subject is a difficult one, to say the least. It is con- worthy of remark, that the editorial columns of the Era were never disfigured by any incivility or harshness. Its controit is altogether educational. I can not see that we have any versial articles, though not unfrequently wanting in directness of method and vigor of expression, were rarely, if ever, obbated by M. Cousin and others, and set at naught by the met- jectionable in spirit. On the whole, few under like circumaphysicians generally, and yet I do not see the force of their stances would have accomplished more than S. C. Hewitt has listeners, gathered to hear Judge Edmonds' second lecture. done, and we take leave of him in his editorial capacity with If, then, Locke is correct, the world of mankind, in spite of the assurance of our personal friendship and esteem, and deeply impressive manner for an hour and a half. The inter-

all the righteous relations and pursuits of life. The New England Spiritualist is something larger than the Era, and the contents of the number before us have been care fully prepared. There can be no doubt that the new paper will be conducted with candor, ability, and dignity. We hazard nothing in saying, that the friends who are directly concerned in the enterprise have been extremely fortunate in their always to be relied on, and in this respect resemble very many selection of an editor. Mr. Newton is not only a man of clear perceptions and deliberate judgment, but his style is smooth correct, and lucid, while his past experience as a writer and

> an editor qualify him to discharge the duties of his present position with honor to himself and the cause. Mr. Newton has no sharp angles in his nature, and hence will not be liable either to foster the popular conservatism that so loves to stand still, or to encourage the extreme ultraism which is ever ready to break its devoted neck for the sake of progress. We trust that the new journal and its Editor will do much to unite and harmonize the members of the spiritual body, and to remove

> the causes of disunion, if any exist. We certainly know of no man in New England who is better fitted to occupy a pomutual labors.

COMPLIMENTARY TO MRS. HAYDEN.

The friends of Mrs. W. R. HAYDEN, to the number of some five or six hundred, assembled at the Meionaon, on Tuesday evening, the 27th ult., for the purpose of testifying their respect for her character, their appreciation of her many excellent qualities of mind and heart, and their confidence in her as a medium for intercourse with the Spirit-world. At the hour designated for the exercises to commence, the meeting was organized by calling Allen Putnam, Esq., of Roxbury, to the chair, and appointing A. E. Newton, editor of the New England Spiritualist, secretary.

Mr. Putnam stated the objects of the meeting, and made some felicitous remarks pertinent to the occasion, after which MR. DAVIS AT DODWORTH'S

Andrew Jackson Davis will lecture at Dodworth's Academy on Sunday morning next at half past 10 o'clock. There strongly, by invisible hands-and this while all of us sat quietly with will also be a public lecture in the evening at the usual hour. Mr. Davis has peculiar powers as an inspired thinker : his style as a lecturer is singularly attractive, and rarely fails to fix the attention of the intelligent hearer, though he may not be prepared to accept the speaker's views. His manner is supremely calm, and altogether self-possessed ; he discourses in a quiet, familiar, and conversational way, treating his subject with logical clearness and severity, and the audience with polite consideration. Error, superstition, and priestcraft are sure to be severely jostled and openly rebuked, while humanity, however fallen and depraved, is treated with delicate reserve or compassionate tenderness.

JUDGE EDMONDS' LECTURES .- Dodworth's Academy was filled to its utmost capacity, last Sunday evening, with anxious Our honorable friend was in feeble health, but spoke in a

est manifested by the audience was profound, all-pervading, and at times almost breathless. The Judge evidently made a most favorable impression on his hearers, and the announce- hand! It faded as we gazed, but presently up it came again-a hand ment at the close of his lecture that the impaired state of his and an arm, gleaming and apparently self-luminous; and it slowly health will not permit him, at least for a time, to complete his course, occasioned a very general expression of regret.

Friend Samuel Barry will please pardon our delay i noticing his new enterprise, a conspicuous announcement of been absent and unusually occupied of late, which must be our apology for this seeming neglect of a very reasonable re quest. It will be perceived that our good friend is now lo cated at 221 Arch Street, next door to the theater, where he will keep the TELEGRAPH, Sacred Circle and Public Circle, together with an assortment of Spiritual Books and other reform publications. We commend the enterprise of Mr. Barry to the attention and patronage of all our friends in the region of Philadelphia.

sition of so much delicacy, and responsibility, and it is with and Washington Streets, on Tuesday, Wednesday, and Thurs-

drawings, all executed by the direct agency of departed human Spirits.

Chicago, Ill., previous to the first of May.

A CLERICAL WITNESS AND MEDIUM.

We find in a late number of the Cincinnati Daily Times synopsis of a lecture on Spiritualism, delivered by the Rev. Mr. Dearborn, who has apparently broken his theological shackles and asserted his mental freedom. If it be so, he has a most undoubted right to liberty.

"Who would be free himself must strike the blow."

when driving "home" a tenpenny nail. Most, I believe all, of those in the circle were several times touched or taken hold of, palpably and our hands on the table. A bell, which we had placed beneath the table, was distinctly rung several times, and presently it was placed by nvisible agency in the writer's hand, which had for a moment dropped and unconsciously rested on one knee. The medium was at another part of the table, and no member of the circle could have done this undetected by the others. One gentleman, a skeptic on these matters, was several times strongly grasped by a viewless hand, in different parts of his person, and the bell was conveyed up into his hand. The bell was then taken from him and carried around the circle, ringing frequently, while none of us moved.

Later in the evening, when the company were preparing to retire, quested us to wait; and those that remained were permitted to see the most remarkable part of that evening's proceedings. The gas-light had been turned down, but sufficient light remained in the room to render ourselves, and most objects, quite visible, and the hands of the party, which rested on the table, could be distinctly seen. The Spirits asked---

"How many hands are there on the table ?"

(There were six of us in the party, and the answer, after counting vas, " Twelve.")

Reply .- " There are thirteen."

And there, sure enough, on that side of the table which was vacant und opposite to the medium and to the party, appeared a thirteenti moved forward toward the center of the table ! To make sure that we were not deceived and were laboring under no hallucination, we counted our own hands, which were all resting in sight upon the table. There it was, however,-an arm and a hand, the arm extending back to the elbow and there fading into imperceptibility. We all saw it, and all spoke of it, to assure each other of the reality of the thing. It had which the reader will find on our last page. The Editor has the color and appearance of silver, but with this difference-it seemed to be, to a certain extent, self-luminous ; it emitted a faint but perceptible light. Presently it vanished, but we were soon permitted to see not in person or in mental characteristics. But it is of the pyramids, not only the same thing again, but the process of its formation. It began at the ellow, and formed rapidly and steadily until the arm and hand again rested on the table before us. It was so plainly seen that I readily observed it to be a left hand. I inquired-

> " Can you write with that hand, in plain sight !" .ins. (by raps)-" Perhaps."

A sheet of paper and a pencil were placed in the center of the table the hand receding meanwhile from view. In a moment it came up The two are helpmates, and are represented by male and female, love again (always appearing from the vacant side of the table) and slowly moved forward to the paper, which it grasped and drew back to the edge, and there shooked and rattled it for some moments, but failed to write any thing legible. It then disappeared, and the next moment the bell was taken from beneath the table, carried from the circle some six peculiar satisfaction that we welcome him to the sphere of our day evenings of this week, commencing at 8 o'clock on each feet toward the center of the room, and there rung by invisible means, and so distinctly that persons in another room, heyond an intervening hall or passage-way, plainly heard it. Presently it was brought back and dropped upon the table-and this while each of us sat quietly, without moving. The hand again appeared, was seen to take the bell from the table, and place it in the hands first of one and then of another of the party. At length it was placed in mine; but, slipping my hand over the bell, I grasped the hand that held it, desiring some more tangible knowledge of its character than that afforded by sight. It was a real hand-it had knuckles, fingers, and finger-nails ; and what was vet more curious (if possible), it was soft and warm-feeling much like the hand of an infant, in every respect but that of size. But the most singular part of this queer and (to me) strange occurrence is yet to be told-the hand melted in my grasp !- dissolved-dissipated-became annihilated, so far as the sense of feeling extended. It subsequently reappeared on the table, and again vanished, after a statement (by the raps) to the effect that this hand had been produced by a near relative of some of those in the circle, who had been in the interior life a number of years. This question was then spelled out :---"Would you like to see the hand of a colored person ?" In a moment more there appeared a rather dull-looking, gray hand somewhat shadowy, and not quite so clearly defined as the first-but it was unmistakably there, and its gray hue could be clearly seen. But this account grows lengthy, and must close. Occurrences yet more astounding than any here related remain untold. Perhaps in another chapter I may give some of them, and also a glance at one theory concerning the philosophy of the production of these startling realities. **Баст**. HARTFORD, March 18, 1855.

SESSION OF MARCH 27TH, 1855

Mr. S. P. ANDREWS said he had long been familiar with the subject of modern Spiritualism, but it had been with him a matter of science rather than of feeling. Having made himself master of that, his interest in the matter had died out. It had been, however, to some extent revived of late, and some interviews had suggested a theory in regard to the spiritual world, which might be interesting from its novelty, even though it fail of appreciation as a truth. Our education under the regime of orthodoxy has caused us to look at the Spirit-world as in advance of us. This is the baser error of spiritual investigation. It gives rise to the assumption of infallability on the part of Spirits, and even those who have outgrown this fallacy are still principled in the idea of spiritual superiority. In his opinion facts will not sustain this conclusion. His theory is, the two worlds or states of being are not to and after some of the party had gone from the room, the Spirits re- be classed as inferior and superior, but as collateral-side by side-concurrent like male and female. This law holds as to all subordinate creations, and why not of worlds ! Now, as this is the world of phenomena, it is the sphere of science and philosophy, for science has relation to external facts and forms. This, then, is the wisdom sphere-

the male world. As a necessary sequence, the other is the intuitional. affectional, female world, and they stand in conjugal relation to each other. Observed facts harmonize with this hypothesis. Revelations from that sphere are of love, rather than of wisdom; emotional, rather than scientific. They exhibit those mental traits of which woman is the exponent. Not that there is no wisdom there, nor that affection is inferior to judgment, only different, and incompetent to supply the place of the other. Spiritualism has revealed important truth. It has settled on a scientific basis the heretofore unknown fact, that in the other life Spirits are men and women, not mere whiffs of mind, the unsubstantial realities of an orthodox imagination at once horrible andnothing ! It has also established the fact that consociation there is by attraction, and not by force, as in this world. These great truths are proclaimed by universal affirmation. The non-concurrence of media as to minor statements is of no consequence. In the important fact and features of spiritual life they agree. If fifty travelers should write of Egypt, they would all speak of the pyramids in terms of agreement ; but with regard to minor matters they would vary as much as they do the pigs and poultry, that we wish to learn. If they agreed in every minutia, all might be doubted. If there were no harmony of statement there would be absolute falsehood. The great facts in which all agree constitute the value of spiritual intercourse. Scientifics are not to be expected from them. Swedenborg says Spirits grow out of them. They pass from the geometrical into the affectional. Theirs is the world of love, ours of wisdom. We can help them as much as they us. and wisdom, husband and wife. We must, therefore, "have our own row," and perform our share of the manual labor of the copartnership. Instead of being inflated with spiritual gas, let us become inspired with true science as it stands revealed in the forces and facts with which we have to do in this world, and when we discover the thing to be done. do it.

Dr. Young thought, if it were true, as he had seen stated, that a profound mathematical problem had been solved through the medium of a babe asleep in its cradle, it was just possible our hemisphere had not monopolized all the science of the universe. He holds that the manifestations of identity and the affectional intercourse consequent upon its recognition, are just such expressions of wisdom as the world at present needs. It is a sublime fact to him that his grandmother lives, but if the old lady should attempt to prove it by dictating a scientific essay on "Equitable Commerce," it would be a strange manifestation of either love or wisdom.

Mr. PARTRIDGE said, it is asserted by those who deny our facts, that we are hallucinated by our own morbid appetites for wonders-that some quidnune started the idea that Spirits could move a table, and this, incorporating with our domestic superstition, induced the belief that they could. In other words, our superstition and credulity become objective. We wish the table to move, we believe it can, and in the hollow chamber of our imagination, with no common sense to impinge ipon, it does. He stated a variety of facts to show the fallacy of this assumption. Spiritualism rested on no such shallow hypothesis. He had been convinced against his will, and in the very teeth of his preindices against it. He knew the same to be true of other Spiritualists. Facts had been revealed through the raps to him which were not only beyond his knowledge at the time, but against it-facts which occurred three thousand miles away, and could be revealed to him only by a mind which could know, and a power that could knock. Mr. MILLER said he was determined not to believe, and when he commenced the investigation he was resolved to have things his own way. Being a psychologist in the triune capacity of disciple, sage, and subject, and supposing, with its savants, that God himself would tremble if they winked with both eyes at once, he resolved, in his psychological omnipotence, to commune with his father's Spirit or none at all. In answer to his command, a child came and talked with him. He could get no one he resolved to have, but plenty of volunteers. This, with many other facts, convinced him it was not his mind. Many interesting tests had been given through him as a medium, some of which he

07 The Editor of this paper gives a course of three lec tures in the Hall of the Brooklyn Institute, corner of Concord succeeding evening. The second and third lectures will be accompanied with an interesting exhibition of writings and

10 J. H. Fowler requests all who desire to secure his services in lecturing while on his return East, to address him at

Where soft balmy heavens weep nectarine dews, To quench the deep thirst of the soul.

And this magic Eden, which blooms ever fresh, To the mind of the Poet is giv'n. That when his soul droops in its prison of flesh. He may turn to his Ideal Heaven.

And there, oh, 'tis there that my soul wings her flight. When Earth becomes shrouded in gloom. For there smiles the sunshine unchangingly bright. And the flowers are always in bloom.

And oh! in those fanciful regions of dreams, Where heavenly exotics grow, But one fleeting moment there amply redeems A whole dreary lifetime of woe.

WASHINGTON, D. C.

Mr. Newton came forward and spoke of the practical benefits of Spiritualism, and read a formal "Address to the People of And such men claim the boon not alone by an inalienable nat-England," commending the mediums who are about to visit ural right, but by conquest. We extract the following from that country as eminently worthy of confidence and esteem, the Times : and inviting the English public to a candid and careful inves-Rev. Mr. Dearborn, of the Second Christian Church, on Sixth Street tigation of the varied and remarkable phenomena which occur between Smith and Mound, on " The Religious Aspect of Spiritualism.' in their presence. The audience was large and highly respectable.

The reverend gentleman took for his text the 9th verse of chap. i. of After some appropriate music by the Wheeler Family, the John's Gospel: "That was the true light that lighteth every man that Spirits addressed the assembly through the mediumship of cometh into the world." Miss Emma Frances Jay, in an eloquent and appropriate Mr. Dearborn prefaced his lecture by relating his own personal exmanner, closing with a solemn and beautiful invocation to the

perience in spiritual matters, so-called. In 1852, in a Southern city, Father of Spirits for the light and guardianship of his Divine he was induced, he said, by friends, to attend a "circle" and partici-Wisdom. pate in their investigations. Questions were asked, and intelligently After a farewell song the audience called for Mrs. Hayden, auswered by table-tippings, as it is called. He asked several questions, who was introduced as the lady through whose instrumental- and it was indicated that he was a medium himself, by the same process. them should not neglect the opportunity.

THE HUTCHINSON FAMILY give another of their popular Concerts at the Broadway Tabernacle, on Wednesday evening, 11th inst. We understand that this will be their last in this city for some time to come, so that those who would hear

ment with propriet of the second

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

recounted. True Spiritualism is, to such as receive it, "the power of God unto salvation" from the fear of death, and its mission is to attune man's "harp of thousand strings" in harmony with the music of heaven. Adjourned, R. T. HALLOCK.

BROOKLYN CONFERENCE.

SESSION OF SUNDAY, APRIL 1, 1855. Dr. ORTON opened the meeting by reading a letter without signature, but purporting to come from a member of the Conference, who desired that the meetings should be opened by reading and praver. Dr. Orton said that in the early period of the manifestations he had felt great uneasiness over the infidelity of many of the brethren, and it had seemed to him that a great responsibility was resting on himself and others to rectify the evil. But a little observation had set his mind at rest and shown him that one greater than he was at the helm, molding the minds of men and giving shape to the movement; and that if he made use of his liberty, and placed his views side by side with the views of others, before the public, it was enough-he had discharged his duty. It should be borne in mind that a large number of Spiritualists were converts from atheism. A little while ago, and they believed in no God, no future. One does not go from one story of a house to another by a single step, but by stairs. So is it with our changes of opinion. Those men were first convinced of a future; then of a God; then that the Bible contained much inspired truth, and that the teachings of the Saviour were worthy of a profound regard. He had watched the development of this class of mind with interest, and felt bound to be satisfied with the results. He thought all would agree with him that some form in the conduct of our meetings was desirable. There should be order-a beginning, a middle, and an end-to every thing. The audience needed to know when the services were at an end. But when we came to prescribe a form, it was obvious that there would be great differences of opinion. In short, it was clear that no form could or should be prescribed, but that the most that could be done would be, in our lecture meetings, to leave it to each speaker to settle his own form ; and whatever that might be, whether by reading and prayer, or not, every one would feel bound, whatever his private opinion, to treat it with proper respect. For himself he was free to say he was a praying man-he delighted in prayer. He loved to regard God as the father of the great family, and to feel that, on the plane of the affections, we may approach him as freely as our little children approach us. To him there was a beautiful philosophy in prayer. Once he was opposed to reasoning on matters of faith; now he was pleased to find that every thing was under the operation of law. The obvious uses of prayer were these. In looking up with the mind we close the external pores, so to speak, and shut out the gross magnetism of the earth and surrounding objects-for every thing is encircled in its own magnetic sphere-and open the mental pores to pure and invigorating influxes from the skies. On these we must depend for our interior development; and not only so, but these influxes work out in natural Aug. 4, Evening. order, cleansing and invigorating the physical man. He was also a believer in the Bible and the Redeemer, but not in accordance with the orthodox readings. The prophetic parts, he thought, would all be fulfilled in some sense and on some plane. But now was the day of judgment, and man, according to promise, was to judge the world. Nothing communication. He presents the case in a very fair, lucid, and forciwas too sacred to be subjected to this trial. The Bible itself must go into the crucible with the rest, and be submitted to the touchstone less opposer who ventures to poise himself on them will stand a good of reason. Truth and error must meet on a free field, and if truth goes | chance of being transfixed.-ED. down, let it go, it is not worth saving. But it will not go down. Back BROTHER BRITTAN :

and truth-loving editorial fraternity.

their feathers will drop off very suddenly."

Original Communications.

A THANKSGIVING. Thank God for the gift of the Morning That dawns on the slumbering world; In spirit I win the forewarning Of Thrones in the dust to be hurled. In spirit I gaze on the vision Of wonders and glories to be, When Earth, that has long been the prison, Becomes the wide Realm of the Free.

I hear the glad pæan of Angels From all the full Heaven above; Man thrills to their burning evangels Of Liberty, Progress, and Love. Huil! hail! thou great Heir of the Ages, Thou Future, by Prophets foretold ! I gaze on thy mystical pages In splendors of Morning unrolled.

The creeds of distraction and error, Like night-clouds, are pierced by the Sun ; The fetters of discord and terror Are broken; the Day is begun. The high and harmonic Ideal, That dawned on the World in its youth, Descends and unfolds in the Real, In Unity, Freedom, and Truth. T. L. H.

BATTLE HOUSE, MOBILE, Thursday Morning, March 15, 1855.

A FRAGMENT.

Winged with the sunrise, rapid as the light Of morning when it flashes on the night, But calm as Peace, a Spirit came to me, And lifting up to heaven his mighty hand, Spoke words like these : " Earth, like a meteor fann'd By the swift wings of God's omnipotence, Kindles to burning. Outer sight, touch, sense, Shocked by electric arrows thrill, and soon Old Time shall audibly give up the ghost. Then Earth in heavenly form renewed shall be, While gladness thrills the blessed Angel host. Earth, like a spirit-maiden from her shroud, Shall beauteous rise above death's fading cloud, And in celestial light perennial bloom. NOTUS.

THE NAPOLEON PROPHECIES.

We are certainly obliged to Mr. Coles for sending us the following ble manner. Some of the points are sharp and strong, and any care-

their truthfulness or falsity. I should not have obtruded my-

self upon public notice, had I not been the medium through

whom these Prophecies were made. I may be pardoned,

therefore, if I feel a personal interest in the matter, more es-

pecially as no one else has as yet attempted to analyze or even

The secular press have repeatedly called upon Spiritualists

to make public some Spirit-prediction before its accomplish-

ment, and now when their wishes have been complied with,

and the proof of the fulfillment of the Napoleon Prophecies

in part, if not the whole, is within the reach of all who "read

the papers," strange to say, with one solitary exception, the

The exception referred to is the New York Daily Times,

in which paper the "Prophecies" were first published. On

the arrival of the news of the death of Nicholas, this paper

sneeringly remarked, that " the Spiritualists are in high feather

at the probable accomplishment of their prophecy, but in case

the next steamer shall prove the Emperor to be still living,

Well, the next steamer confirmed the previous news, and

our feathers still flutter in the breeze. No thanks to the

Since, then, no one will speak for us, let us speak for our-

The "Prophecies" were delivered on the evenings of No-

rember 29th and December 1st, 1854, and a portion of them

published in the New York Daily Times of December 3d, I

believe. They were published in full in the Sunday Dispatch

of December 10th, and in the TELEGRAPH and Spiritualist of

December 23d. Thus our opponents received what they had

For brevity's sake I will only extract from the printed copy

On the evening of November 29th the Spirit of Napoleon

" Ere three months have passed, dating from this hour. the

assassination of a crowned head will astonish and bewilder

the magnates of Europe and overturn an empire. In another

quarter, a traitor to his king, but a loyal man to God and to his

fellows, will turn his sword against his master and raise the

banner of the people. This will occur some time after the

On Friday evening, December 1st, in the course of his ad-

dress, Napoleon compared Europe to a mighty pyramid which

could only be moved one stone at a time. He thus concludes

"The top stone is already in motion, yea, the earth around

long asked for, viz., a Spirit-prediction before its fulfillment.

concluded his address to the circle with these words :

such portions as are directly prophetical.

the subject :

selves, and show what right we have to wear our plumes.

steamers won't permit him that distinguished honor.

of it stands the Divine, and around it will gather all true men and wo-

o notice it.

proves that the Spirit did indicate Nicholas by name. Does with the German party, others of more energy of character-among he not say that Nicholas is the top stone of the European whom Prince Menschikoff has been mentioned-have been commonly day.

pyramid, and that the Spirits had just succeeded in moving him. This could not have referred to the war in which he was engaged; for Victoria, Louis Napoleon, and the Sultan were also engaged in the war, and they are the foundationstones of the pyramid. Besides, the war had been commenced a long while before, and the Spirits had but just succeeded in moving him. Again, this is not the first war Nicholas has been engaged in, therefore he was not just moved. And again, we reason that if a pyramid is to be removed or overthrown, the simple loosening or moving the top stone is not enough. The stone must be toppled over and its position as a for having given a wrong construction to my impressions. top stone destroyed. This part of the prophecy then clearly just been put in motion, which would result in the overthrow these?

and destruction of Nicholas, the great top stone of the European pyramid.

Second, his assassination. This point is not yet proved Neither is it fully and undeniably shown that he died a natural death; though, by the way, the natural death of a Russian emperor is assassination.

But if it is made plain that Nicholas was not assassinated. justice to the Spirits requires that I should exonerate them from this apparent discrepancy and take the fault upon myself.

am an impressible medium, and on most occasions, though not learned clergy, who scoff at our faith and defy our testimony, MR. EDITOR : always, I am impressed with *ideas* and not with words, which show, if they can, a single Scripture prophecy (I speak with latter I select from my own vocabulary, and adorn my subject all reverence) which has been as literally fulfilled. I chalwith more or less effect, according to the degree of spiritual lenge them to the proof. influence which controls me.

That I was forcibly impressed with the sudden death of European monarch I am positively certain. But that I was for a dismissal from office on account of declining health. But impressed of his assassination I am not so conscious. That when it is considered that Alexander and Menschikoff have word *might* have been the suggestion of my own mind when contemplating the sudden death of a monarch. This probable error also applies to the conjunctive declaration in connection with the sudden death of Nicholas, viz., "the overturn of an the father had cast upon his friend. In spite, then, of this empire." friendly ruse, it is still the general belief in all well-informed

make the case appear stronger than it really is, I appeal to Menschikoff, and that the latter was undeniably disgraced by every man who reads this article. Were not your impressions his master. In support of this fact I quote from the London analogous to mine, when the news first reached your ear, that Nicholas was dead? Did not "assassination" and "revolution" immediately occur to your mind? In fact, every paper in the have as yet been brought to light: country was filled with rumors of poison and assassination. Even in Europe the same impression obtained, and from the Herald of last week I quote the following from a letter from

its Paris correspondent : The Siecle (Paris paper) remarks, that the Czar may have fallen a victim to an over-dose of opium obtains even among the doctors less

suspected, at the Western courts, of being engaged in some plot or other. It is hardly probable that the world will ever know the truth of the matter : in Russia such things are secrets, and curiosity is futal; but it was a maxim of Ryleief's, that a revolution in Russia to be worth any thing must cost the Czar his life.

porting to come from the Spirit of Napoleon. The first, third, and sixth are fulfilled to the very letter. The time for the acshown, I think, that if it is proved that the second and fourth toes, viz., "There is no mystery but ignorance." AMHERST. are not fulfilled, the error must and should be attributed to me,

In conclusion let me ask, in all candor, have prophecies of indicates that a train of circumstances known to the Spirits had any sort or of any age been more literally accomplished than

> If ten states of Europe are believed to be the ten horns of of one of these horns-if forty-two months means 1,260 years --- if the French revolution of 1793 was a fulfillment of the

the reasons why our more explicit and significant prophecies are pleased to apply to her will be sure to meet with just and should not be received and acknowledged as well. Let our polite treatment.-ED.

I am aware that a recent letter of the present Emperor makes it appear that Menschikoff himself petitioned Nicholas always been of one party, and have lived on the most intimate and friendly terms, it is easy to comprehend why the son should endeavor to soften, and if possible annul, the disgrace which

To show that I am not stretching a point here, in order to circles in Europe that there was trouble between Nicholas and correspondent to the Herald, under date of March 23d, and which was written with a full knowledge of all the facts which

> It is to be seen whether Osten Sacken, who acts under Gortschakoff, will conduct the defence as ably as Menschikoff. The recall of the latter looks very like a disgrace, as he is deprived of the Governor-generalship of Finland and of his rank as Lord High Admiral.

I am impressed to say that on some future occasion (and I do not know but in public assembly) further Spirit-predictions will not stop to discuss the truth of these visitations, as I leave every

he was of the impression that it would be at no very distant

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It is no uncommon thing for Spiritualists to be met with the objection, that God has given the faculty of prophecy only to a few favored Hebrews, and that those things that were of familiar occurrence two thousand years ago, are long since at

Here, then, are six separate and distinct prophecies, pur- an end-there being no necessity for them at this time; but if we can show satisfactorily that this supernatural gift is attained in a perfectly natural state of certain organs of the brain. complishment of the fifth has not yet arrived. I have fairly we will see the justness of one of Doctor Buchanan's mot-NEW YORK, April, 1855.

INDEPENDENT CLAIRVOYANCE.

Dr. Wellington, who furnishes the following testimony respecting the clairvoyant powers of Mrs. L. L. Platt, has had abundant opportunities to investigate the phenomena of anithe Scriptural beast--if a revolution in Italy signifies the breaking mal magnetism and clairvoyance, and being a gentleman of undoubted candor and intelligence he is eminently qualified to form a discriminating and reliable judgment. Mrs. Platt pro-"time, times, and half a time"-if all these, I say, and a score of poses to devote a portion of her time to the examination and other equally ambiguous translations of Scripture prophecy are treatment of disease by the method herein denoted. She is a received and acknowledged by the orthodox world, I demand lady of refined habits and highly conscientious, and those who

For more than twenty years I have been convinced of the value of clairvoyance, and in all my investigations have been troubled to find those whose examinations of diseases were equally reliable at all times. As a general thing the individuals themselves are perfectly ignorant of any principles by which their sittings should be regulated ; hence they are often magnetized by persons wholly unfit, and sometimes at unsuitable hours. Many are taken from a whirl of domestic cares to determine conditions of life or death. I regret this very much, and value every thing that will tend to give reliable information through clairvoyance. I want, therefore, to commend to your readers Mrs. Platt. No. 762 Broadway, as one remarkably good, and whose examinations are more uniformly correct, as far as I can judge, than any clairvoyant I know. I write this without the knowledge or consent of Mrs. P. or her friends, solely that those desiring a good examination may know where to get one. She makes much less show than many, but investigates, and calmly and modestly gives the result. I hope you will publish this, if possible, for those who try her powers will be pleased.

O. H. WELLINGTON, M. D., 178, 12th-st.

N. B.-Be assured the person spoken of is worthy of commendation, Neither she nor her friends have asked any thing at my hands, but I give this voluntarily, after testing her powers. 0. H. W.

LETTER FROM DR. EVANS, OF LONDON. MESSRS. PARTRIDGE AND BRITTAN:

Dear Friends-Will you permit me to communicate through your valuable journal my views of the utility of spiritual manifestations ! I

men to uphold it and bear it on to triumph.

Rev. Mr. Jones said, that from his remarks, two weeks ago, some might suppose he was the author of the letter which had been read. Such was not the case. He sympathized fully with the writer, however; and though Dr. Orton had placed himself on the extreme of toleration, in the remarks he had made, he agreed with him substantially in the view he had taken.

Mr. PRICE expressed himself in favor of prayer, and manifested strong regard for the teachings of the sacred volume.

Mr. PITT said he had broken loose from the trammels of sectarianism and with the strongest desire to know truth and follow it, found himself still quite unsettled in his views.

Mr. WILD said that he came into the room that morning with his heart full of prayer. He had the Bible in his hand and was intending to have read a portion ; but to see a man go on the stand, and offer up a prayer in obedience to custom, merely because he was expected to do so, would be nothing but a mockery.

Mr. Townsen said that true prayer consisted in doing good to our fellow-men. Society was so organized that instead of doing this, we find ourselves obliged to prey on one another. It was computed that the earnings of individuals averaged about \$100 a year. Now he was spending about \$1,500 a year ; and it was evident, by some underhanded process or other, he was taking a large surplus over the average out of the earnings of others. Society must be rebuilt, so that all interests may be made to harmonize. In our meetings there ought to be a perfect spontaneity. Mr. Wild had come wishing to pray and read from the Bible. Why did he not do so ! He concluded to wait for others instead of following the movings of the spirit within him. He hoped the time would come when males and females alike, lettered and unlettered. would gain confidence to follow the inspiration within them.

Mr. RYERSON followed with some remarks, mostly in harmony with those of Mr. Townsend and Mr. Wild, and the meeting adjourned.

----A SKEPTIC CONVERTED.

The following letter was addressed to the editor of an influential journal published in this city. It requires no further explanation, and though we are not permitted to make a public use of the names of the parties, our readers may be assured that it is no spurious fabrication.-ED.

BALTIMORE, March 20, 1855.

Be not too hasty. my dear sir, in condemning Spiritualism, for you will certainly be obliged to recant. You can not be a more confirmed skeptic nor entertain a more thorough contempt for the whole subject than myself but a few months ago; now I am compelled to admit, in spite of all previous religious prejudices, that it is the work of God. Some months ago, to gratify a friend, I was induced to visit a private circle ; besides us there was a gentleman, his wife, and daughter about twelve years old. Among other extraordinary manifestations, while the table was in motion I seized it with both hands, but even with my weight added could not arrest it. My friend then tried, but with no better success. Opposed to us was merely a laughing child with the tips of her fingers upon the table. Astounded at this, I determined to investigate till I detected the cheat or acknowledged its truth. I have read a good deal and run a good deal. I have made it a subject of prayer that God would not suffer my mind to be misled, but enlighten me with the truth. My faith is now fixed-to doubt is now impossible. Words spoken by my son who died in my arms twenty years ago, words known only to his mother and myself, were given to me through first event spoken of. No more to-night." the dial--all present entire strangers to me and I to them. I have had a mental question correctly answered, the question of a character that no guessing could reach. I will not trouble you with a detail of my ex. perience and what I am frequently witnessing, but I would earnestly advise you to investigate calmly, prayerfully, and with a firm determination to reach the truth, lead where it may. It has brought to me that comfort and consolation which words can not express, and which the its very base is loosoned every day. Nicholas is the top chikoff from his command at Sebastopol and appoint another in world can not purchase. It has robbed death of every terror and made

edence than the rumor that he was deliberately poisoned I wish to once more call the attention of the public to the

If to-morrow news should reach this country that Louis so-called "Napoleon Prophecies," as sufficient time has now elapsed since the expiration of the time indicated for their Napoleon was dead, and no particulars given, every person would associate with that fact the idea of assassination and fulfillment, to warrant us in demanding a verdict either for or against those singular Spirit-manifestations, so far as concerns | revolution.

When it is understood, then, that like most other impressible mediums I am impressed with *ideas* and not with words, i will readily be seen how I might easily have been misled in giving expression to my impressions. Mark, however, that I do not say I was not impressed with the assassination as a

distinct fact. I only say I have no recollection of having been so impressed. 'The third point of the prophecy has reference to the time of fulfullment-"ere three months have readily perceive that the faculty of prescience, or foresight, passed. This prophecy was given about the hour of ten o'clock on the evening of November 29th, 1854. As our op- tem of mental philosophy, than that of reason, or the appreponents are very fond of "hair splitting," when discussing ciation of sounds, color, or form. Of course, to those who spiritual matters, I shall have a chance at them with their deny the truths of phrenology, and trace the intellectual most studied silence has been observed by the fair-dealing own weapons.

I maintain that this question can not be fairly solved if we merely the assumption of sophistry; but as it is not my purcount time according to what is termed "new style." We pose at this time to prove that a man's character may be known can not agree whether three months from November 29th ex- by his cranial and physical developments, I will leave my prempires on the 28th of February or the 1st of March. It cap- ise undisturbed.

sizes all our arithmetic to say, that three months from the 28th of November, three months from 29th of November, and three the future, and see those things as actual that as yet have no months from 30th of November, each and all expire on the existence, I am not prepared to say; but as this is accomsame day. We certainly can never settle the matter by our plished by the mind, and the mind alone, and as we fully betime. We must therefore take Russian time; and as Russian lieve that the mind can act only through the brain, we do not events were the subject of prophecy, it is at least probable, feel at liberty to treat as senseless fools those persons who if not positive, that the Spirits counted by that time. It is claim to have attained this prophetic faculty. As, however, Times, however, who would doubtless be very glad to pluck well known that the Russians still count time according to upon events to transpire, we can have no actual knowledge, them from our wings, if he could. But these corroborative "old style," and are consequently twelve days behind us in but merely convictions in proportion to the strength of our faith computation. Thus the 1st of February with them is the in the seer, we receive such communications with all proper 13th of February with us. I believe the longitudinal difference in time between St. Petersburg and New York is six hours, consequently when it was 10 o'clock, p. M., November 29th, in this city, it was 4 o'clock, A. M., November 30th (or] the acquaintance of Mr. A. J. Davis. We were strolling to November 18th, old style), at St. Petersburg. Mark, then, that the very hour when that prophecy was given in our Williamsburgh circle, it was, according to Russian time, on the

phases of the spiritual unfolding. We spoke of the great morning of November 18th. Three months from November 18th, 1854, old style, brings us to February 18th, 1855, old field of Reform that was opening in our country; the incenstyle, or March 2d, new style. This was the very day on tives that there were offered to enter zealously, as missionawhich Nicholas died. If the opponents of Spiritualism wish ries to the infidel world, and of the effect that would be proa more literal fulfillment of prophecy than this let them make duced on the nations of Europe. I begged Mr. Davis to tell

it themselves. To be sure, Nicholas did not die until an hour me if he could foresee the changes that would occur in the after noon on the day predicted, and the three months expired next five years. He said: "I see that within five years a about four o'clock in the morning. But if carpers and doubtwar will break out between England, France, and Russia, on ers can not give us a few hours odds, let them go hang, for account of Turkey. Turkey will explode from bankruptcy. A representative government will be established in Germany we'll give them no more prophecy.

land will come in as secondary powers to this great republi spoken of, i.e., the death of Nicholas. We will therefore leave the solution of that part to time, for we have some to

spare yet. The sixth and last prophecy refers to the trouble between Nicholas and Menschikoff. Here is another literal fulfillment The last public act of the Emperor Nicholas was to recall Mens-

stone of the European pyramid. For thirty years he has lain his place. This prophecy was at that time of much interest to me, as ciation. A few individuals have furnished funds and purchased the me, I trust, a better man. Spiritualism is spreading here, and has been The cause of his disgrace we do not yet and may never quietly in his bed. We have just succeeded in moving him." the means of converting many infidels. I write this, of course, in a know, but that it was in consequence of trouble between there were not the slightest signs of a rupture between the New Era, and they intend to intrust the management of the paper to "There is trouble brewing between Nicholas and Menschi friendly spirit only for yourself, but well assured that if you give the Mr. Newton, free and untrammeled. The New England Spiritualists' Nicholas and himself is certain. Kings do not supersede three great powers; and it made so much of an impression subject a fair investigation you must inevitably be convinced of its Association has as yet refrained from all attempt at action of any kind. koff. Nicholas will soon see that there is more than one their generals without a cause. That there has been "trouble on my mind that I am enabled to recall it now after the lapse When occasion requires, it may undertake to put some machinery in mind in Russia. I will tell you more of this some other time Yours truly. brewing" between these great men is evident also from the of three years. Of the truth of a part of it we have full contruth. motion. But the Era or its successor will be the organ of Mr. Newton Only remember my words, ' There is trouble brewing between following statement, which I extract from a late number of the firmations before the walls of Sevastopol; the rest lies hidden alone, and its success will promote his private interests. INMORTALITY - Why is it that the rainbow and the cloud come over Nicholas and his general." New York Herald, which is well posted up on European from our gaze, and my only object in handing this to your Very respectfully yours, us with a beauty that is not of earth, and then pass off, and leave us to We here find six distinct prophecies. ALLEN PUTNAN. paper is, that it may be put on rocord, not as an infallible revmuse upon their faded loveliness ! Why is it that the stars which hold 1st. The death of a crowned head. 2d. His assassination. matters : their festivals around the midnight throne, are set above the grasp of RELIGION founds society, inspires the lawgiver and the artist-is the lation, but as a curiosity. 3d. The time of its accomplishment. 4th. The overturn of The Polish and military conspiracy has never been quenched. our limited faculties-forever mocking us with their unapproachable In remarking the evidences before us of former violent up- deep-moving principle. Religion has called forth the greatest heroism Smothered for a time in Poland, trodden down in the northern provan empire. 5th. The turning of a general against his master. glory ! And why is it that bright forms of human beauty are presentof past ages; the proudest deeds of daring and endurance have been inces, and kept under by force of arms and constant executions, it has heavings and depressions of the strata in the ravine, he said : ed to our view and then taken from us, leaving the thousand streams 6th. The trouble between Nicholas and his general, Menschidone in her name. The greatest works of human art have risen only "This is just such a change as I see will occur in the State smouldered in silence, but the spark has never gone out. When war at Religion's call. The marble is pliant at her magic touch, and seems of our affections to flow back in an alpine torrent upon our hearts ! | koff. of New Jersey. The subterranean forces are at work, and was declared by the Western Powers, it was understood among a few to breathe a pions life. The chiseled stone is instinct with a living We are born for a higher destiny than that of earth. There is a realm The first point is settled beyond question. Nicholas is that the conspirators-most of whom were officers of the army-had will ultimately find their vent. A new river will run through soul, and stands there, silent, yet full of hymns and prayers; an embowhere the rainbow never fades, where the stars will be spread out bedead. But, says the doubter, the Spirit did not call Nicholas come to a secret understanding with the old German party at St. Petersthe middle of the State throughout its entire length." As to died aspiration, a thought with wings that mock at space and fore us like islands that slumber on the ocean, and where the beautiful beings that now pass before us like visions will stay in our presence by name, as being the crowned head who was to die. To burg, in opposition to the Muscovite party, at whose head stood the which I reply, that if logical reasoning is worth a straw, it Czar. Besides the Count Nesselrode, who was notoriously identified the exact time when this would occur he could not say, but time. forever.-G. D. Prentice.

will be made of so positive a character as to admit of no quibbling on the part of doubters and scoffers. I have no impressions through what medium these revelations are to be made. In the mean time let us see if the press or the clergy will be honest enough to even touch with their dainty fingers these facts which I have elucidated. Yours, very respectfully, JOHN F. COLES. WILLIAMSBURGH.

A PROPHECY.

Starting with the axiom that every action of mind springs from an organ in the brain, adequate to its production, we will should no more be denied its appropriate place in a true syspowers to another source than the brain, this is no axiom, but

How it is that the mind may look forward into the events of caution, content to await the due time to see their fulfillment It was in the year eighteen hundred and fifty-two that the writer-at that time residing in Lorain County, Ohio-made gether, one beautiful day, amid the many beauties that Nature had flung together in a ravine near our town, and most pleasantly beguiled the time with conversations on the different

The fifth point is to occur some time after the first event founded on principles similar to our own. Hungary and Po

can union. The French empire will be overthrown. Withir fifteen years Ireland will get her rights from England, who

will, within that time, begin to decay. I asked if the views of Kossuth-who I think had just left America-would not meet a different and more speedy fulfillment, but he said that, "He could do nothing but patiently wait."

inquiring mind to investigate for himself.

I understand there are but few of the highest order of Spirits, as the apostles and prophets, that visit man at present; and for this reason. because there are but few persons upon earth who are in the state and condition suited for their reception, and not because these higher Spirits are above visiting the earth. If the apostles and prophets were again to visit the earth in the flesh, there are but few, I feel convinced. that would receive them. One great and important end in this great work of spiritual visitations is to remodel society, by associating mankind together according to each man's affinity, in circles such as exist in the spiritual world, and the Spirits will guide and direct the circle and each member thereof. I am convinced that the Church triumphant will guide and influence the Church on this earth, when the Church on earth becomes a spiritual Church.

Spiritualists at present-that is, in England-are more interested in witnessing great demonstrations of physical power by Spirits, than they are in receiving their moral and social influence ; therefore at present the work is much confined to convincing mankind, and the gathering into order and harmony will afterward follow, each in its own place. All mankind will sooner or later be convinced, because the evidences will increase, and when convinced will go to their respective spheres and circles as soon as they find them ; and they will choose their circles according to affinity. This will be a delightful state of things, because there will be no disharmony in those circles which are composed of individuals possessing harmony in themselves, as each indi-

vidual will be in a prepared condition to submit to the presiding will and state of the whole circle to which he belorgs; and if any one in any circle should be out of harmony, he will seek a circle with which he harmonizes. Man will first choose, then submit ; and if he can not submit, he must choose again, because perfect order and harmony must exist to produce happiness, yet without the least compulsion, for every person can have a free choice, and can choose as often as he please : but they must not mar the happiness of others by contention and rebellion. The higher Spirits do not recognize contention, nor did they when they were on earth. If any man will be contentious, we have no such custom, neither the churches of God, said the apostle. If any man has wisdom to communicate, let him communicate, and let it lav upon the minds of those who hear it; and if they can not receive it. and reject it, let that individual seek a circle who with him have affinity, and they will receive it. I wish you to publish this, because I believe there are some of your readers who can receive this doctrine. Will you therefore oblige me and them ? Very truly, WASHINGTON EVANS. 67 GREAT RUSSELL STREET, BLOOMSBURY,)

LONDON, ENGLAND, Feb. 22, 1854.

SEVEN OAKS, Jan. 25, 1855.

DEAR DR. EVANS : I fully approve of all you have written in this letter. I have no doubt some good and superior Spirits have influenced you to write it. I shall be glad to eee it published in the SPIRITUAL TELEGRAPH, which is so much approved of, and read with deep interest in this country. FORERT OWEN. Yours faithfully,

A LETTER FROM MR. PUTNAM.

The following letter from Mr. Putnam corrects our error with respect to the proprietorship of the new paper which takes the place of the New Era. We supposed at the time of giving publicity to the statement referred to, that our information was strictly reliable.—Ed.

ROXBURY, MASS., March 22, 1855. MESSRS. PARTRIDGE AND BRITTAN :

Gents -- I notice in the TELEGRAPH of this week a statement substantially this : Mr. A. E. Newton, of Boston, is about to edit a paper under the auspices of the "New England Spiritualists' Association." That Mr. Newton is to he editor of a Spiritualist paper in Boston after April 1st is correct. But the paper will have no connection with any asso-

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the night of Wednesday, December 6th, which has since been realized in a remarkable manner. The name of the lady we withhold at her own request. On the night spoken of she retired to bed in a pleasant frame	SPIRIT MEDIUM, ROOMS, NO. 625 BROADWAY, NEW YORK. Mrs. Kellogg will hold Circles for Spiritual Intercourse daily (Sundays excepted), from 9 to 12 A.M., 2 to 5, and from 7 to 9, P.M. SP No sittings after 12 M., on Wednesday, nor on Friday and Saturday after 5 P.M.	THE ESSENCE OF CHRISTIANITY. BY LUDWIG FEUENBACH. Translated from the second German Edition, by Marian Evans, translator of "Stratuss" Life of Jesus." One handsome 12 mo vol. of 440 pages. Price \$1.25.	Postage, 10 cents. Brittan's Roview of Beecher's Report, Wherein the conclusions of the latter are carefully examined and tested by a comparison with his premises, with reason, and with the facts. Price, 25 cents	The following are general Agents for the SACRED CIECLE and SPIRITUAL TELE- GRAPH, and will supply all the books in our list at publishers' prices : BELA MARSH, NO. 15 Franklin Street, Boston, Mass. D. M. DEWRY, Rochester, N. Y. S. F. HOYT, NO. 3 First Street, Troy, N. Y.
of mind, not, however, particularly clated. The first of the night she was visited by a deep sleep, which, as the dawn appeared, gave way to slumber of a more broken character. Suddenly she dreamed—and, dreaming, saw her brother, the same that two years ago left his orphan	DR. DAVID WILLCOCKS,	COMTE'S POSITIVE PHILOSOPHY. An elegant octavo of \$35 papes. Price \$2 50. Recently published by C. BLANCHARD, 82 Nassau Street, New York.	paper bound, and 39 cents in muslin; postage 3 and 6 cents. Brittan and Richmond's Discussion, 400 pages octavo. This work contains twenty-four letters from each of the par- ties above named, embodying a great number of facts and arguments. pro and control designed to illustrate a sign of the particular sector.	JAMES McDonough, Utica, N. Y F. BLY, Cincinnati, Ohio, SANUEL BABRY, 221 Arch Street, above Sixth, Philadelphia, RUSSELL & BROTHER, No. 15 Fifth Street, near Market, Philadelphia
home to brave the hardships of California life, that he highl secure to himself and sister a competence. She saw him rise from a bed in a small hut-like tenement, and running his hand under the pillow, drew from thenes a wardwar and a huge bowic-knife, both of which he placed	Also a Tipping Medium, and is onen impressed by Spirits to speak.	A. C. STILES, M.D., PHYSICIAN and SURGEON, East Bridgeport, Connecticut. The sick attended to at all hours of day or night. No mineral poison used. Dr. S. has become developed as a Clairvoyant Medium, and can perfectly describe		 GILBERT & STILL, Booksellers, Commercial Street, Son Francisco, C.J. FEDERUTEN & Co., 9 and 13 Court Street, Boston, A. W. NONEY, Wall Street, Bridgeport, Court. JOHN H. ALLEN, Auburn, N. Y. H. TAYLOR, Sun Iron Building, 111 Baltimore Street, Baltimore, Met.
is a lot of the second bis body. It seemed that it was not far l	Cleveland, Ohio. Terros: for Delineation \$1; for Delineation and CONJUGAL ADAPT- ATIONS \$2. Address, R. P. WILSON, Cleveland, Ohio, with your autograph inclosed.	the locale of disease, also the feelings experienced by the patient. If the patient can not personally attend, a lock of their hair may be forwarded. Let- ters post-paid strictly attended to. Consultation fee \$1. Medicines will be supplied if desired, and forwarded to any part of the United States. 3m. 146.	D.D. Price, \$1 25; postage, 23 cents. A Treatise on the Poculiarities of the Bible. Being an Exposition of the Principles involved in some of the most remarkable Facts and Phenomena recorded in Revelation; by Rev. E. D. Rendell. Price, 75	E. V. WILSON, TOTONIO, C. W. WILLIAM M. LANING, Baltimore, Maryland. TRAVELING AGENT, Isaac T. Pease, of Thompsonville, Conu.
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advance a single step toward the bed. Just as the dagger descended into the blankets, the knife of the brother came down like a meat-axe, close to the aperture, completely severing the hand of the would-be-as-	C. HUGHES, Medium for Test Personations, by which the actual presence of the de- parted can be realized, and for Examining and Relieving, by the laying on of hands, and I. MAYHEW, Healing, Speaking, and Developing Medium, may be seen at their Office, 109 Graud Street. 154 4t.	cessful when properly used, and the directions strictly carried out, and no family should be without it. It is a remarkable medicine, and has never fuiled to cure in upward of 800 cases here in Hartford.	state; 210 pages, 12mo., 4,000 lines. Price, plain bound, 75 cents; gilt muelin \$1; morocco, \$1 25. Postage, 12 cents. Astounding Facts from the Spirit-World. Witnessed at the house of J. A. Gridley, Southampton, Mass. Illustrated with a	York. Office hours from 2 P.M. to 6 P.M. DE. REHERIG does not follow the old and cruck routine of bleeding, leeching, blistering, cupping, dieting, etc. His method of treatment is ENTIRELY NEW, and perfectly sufe, excluding, in most instances, the ne- cessity of surgical operations, which were formerly considered as indispensable. His
eassin above the wrist, and causing the dagger and limb to fall on the bed, trophies of his victory. A deep, prolonged yell sounded from without, and on rushing to the aperture and convincing himself that there was but one, the brother unbolted the door and stepped out. The		MRS. METTLER'S CELEBRATED ELIXIR, For Cholera and severe Cholic Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious tendency of the Stomach, Fever and Ague, and severe pains induced by internal injuries. This will be found to be equally good for the pur- poses to which it is especially adapted.	Through John S. Williams, medium. Price 5 cents ; postage, 1 cent.	remedies are inoffensive and harmless, nevertheless, possessed of such efficacy, as to render his success in treating diseases of the eye almost certain. J. G. ATWOOD, HEALING MEDIUM,
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For power, brilliancy, and richness of tone, clasticity of touch, and beauty of finish, they will not suffer in comparison with those of any other manufacturer, and those desirous of obtaining a really good Piano Forte—one that will prove an equivalent for their means, will find such a one in your beautiful instruments. R. A. M., Leader of Jullien's Bond and arranger of Jullien's popular Repertoire of dance music: formerly manager of the publishing department of the great music house of Jullien & Chappels, London, and now Musical Director and Conductor at Niblo's Garden. For power, brilliancy, and richness of tone, clasticity of touch, clegance and dura billity of make, they are in advance of any other pianos in the United States, being the result of long experience and a series of experiments.—New York Dispatch. 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well known and highly esteemed by many warm-hearted friends in this eity. She is now lecturing in this State with marked ability, on the needful reforms of the day. Supposing the report to be true, we ven- ture, in advance, to congratulate both parties—believing that, as co- workers and lecturers on the "Harmonial Philosophy." they will con- tribute essentially to the elevation and progress of mankind.— <i>Cleccland</i> <i>Plain Dealer</i> . RISING FROM A COFFIN.—The Boston Post says : A Hebrew woman, who was supposed to be dead, was dressed in her shroud, placed in her coffin, and the lid was about to be screwed down, when it was discover- ed that life was not extinet. All present immediately gathered round the coffin, and the enshrouded corpse-like form arose from her narrow bed and embraced her children and relatives with all the fervor of re- newed life. To all appearances she became convalescent, and subse- quently partook of food. She remained in this condition until the ap- proach of night, when she tottered to the bed and in a few moments died.—St. Louis Sunday Morning Herald, March 18th. SPINITUALISM.—For the past two or three weeks we have occupied our columns in a great measure in discussing the question of Spiritual- ism. Wishing to render our paper as miscellaneous as possible, we shall for the future devote about one column weekly to this subject, un- less drawn out by the favors of correspondents, which we are willing to insert. Knowing the deep interest felt by many of our own readers on this subject, and conscious of its great importance, we shall from	NOTICE. DR. CHARLES RAMSDELL, Clairvoyant, Writing, and Psychometrie Medium, would inform his friends that he has removed from Woburn, Mass., to Nashua, New Hampshire, where he will continue to attend to the examination of diseases and prescriptions. The patient may be present; or if he has a letter, the subject may be absent; also Psychometrical reading of character, the name in the handwriting of the individual required. Price of each ONE DOLLAR. Medicines from pure vegetable substances always on hand, and sent to all parts of the country. CHARLES RAMSDELL, Nashua, New Hampshire. February 10, 1855. SPIRITUAL BOOK DEPOT, 276 Baltimore Street, Baltimore. All the works on Spiritualism can be obtained as above. Address, W. M. LANING. Mrs. French's Invaluable Medicines for sale. DEHIOLD : THE SICK ARE HEALED. MES. S. B. JOHNSON, of Bangor, Me, Psychical Physician and Medium, would respectfully offer her services—assisted by her husband—to the diseased, particularly those with Cancerous afflictions, and such diseases generally as have baffled the skill of the "faculty." 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For power of tone, depth of bass, and brilliancy of treble, together with accuracy of touch, they are equal to any make I an acquainted with, and I cordially recommend them to those wishing to purchase.—I'. C. Taylor. They are fully equal to any of the kind I have sce

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