THE ILLUSTRATION OF SPIRITUAL

THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM

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NEW YORK, SATURDAY, DECEMBER 31, 1853.

WHOLE NO., 87.

The Principles of Mature.

The existence of a God, and who and what he is, and the agus or conceive is the human, he catest questions that can occupy the human mind. Purposed efforts we get nothing but the magnified reflection of mental and moral natures. Our best theology thus inevitably terminates in an auto-apotheois. The very terms we apply to God betray this human idea of him as a unan, such for and moral natures. Our best theology thus inevitably antip-thean all astes in an auto-apulheosis. The very terms we apply fact of his hum I betray this human idea of him as a man, such for and necessity as Him, He, His, Who, Love, Wisdom, etc., terms and character.

Why so says the spider, squaring round for an argu-

fest an intelligent design and a power, and in the creation of the whole and each part of this stupendous building I see the grand display of an evident design—a like intelligence and form and character (not as a glabt or pigmy, who power, only indefinitely amplified and exalted. Hence I conizes our conception of the human, but in the or
clude that the author of it is none other than an all-power ful

size and stature), renders him comprehensible

wearing of my web, which in admirably adapted to its purpose of catching flies, etc.; and I, too, see like design and poler in the building of this magnificent auminer-house. But I dea't, ore, conclude that the builder of it is none other I to

herefore, conclude that the butter of new none observed to me all-powerful and intelligent spider."

Promise. "What! Don't you believe in a God at all!"

Spider. "Yes: I believe that this building has had a perfut and intelligent author, adequate to the production of it. But your argument to prove him a pismire is as fallacious as mine would be to prove him a apider. Because the homet manifests design and power in the construction of its nest is the would and power in the construction of name and satisfied design and power in the construction of name and design in the building of its mud habitation, is flow ower and design in the building of its mud habitation, is flow ower and design in the beaver discloses design, the beaver discloses design, God therefore a horner?

Indichity and Athersm

Exercises have been born and philosophies have arriven

to the state of t nation. The lower orders of being are out type places of him. All known development terminates in the form and apprit, which are the complex of air below the development, on the lower planes of tragments, diverse and various of, and go forward lower or the place of ter. Man in the last great end and finel purpose of find-the dawer and fruit of the creation, to which things else are but means. To conceive a more perfect form than the human, and a more perfect organization of powers, is utterly impossibly. The attempt is accounty the construction

to have any idea of him whatever—we must conceive none form, otherwise our idea of him dissipates of to nature, and becomes identical with it. Unless God y the mind in some form, our idea of him words, one one of the grasped by the insolid of the world, and thus we become Pantheists as:
Moreover, a fuglicy, argument to, that God sally as Panthewin, a la

ceived by us in the human form. Try, now, if you itual fact of his existence has behind this mutinet and ship—these altars and temples. So the necessary Spirit salarce as Him, He, His, Who, Love, Wisdom, etc., tioms predicable only of a human being.

Voltaire, in his "Philosophic Dictionary," hils off this tender of the human mind to conceive God in its own image in bollowing manner. I quote from memory. A pismire speeder, crashing over a new summer-house which a gentle man speeder, crashing over a new summer-house which a gentle man speeder, crashing over a new summer-house which a gentle man speeder, and has, and man, and has, and other than some great, intelligent, and all-powerful pismire and his smile, his footstool and his throne, his love, his wisupm figures of speech, but really means what he says. be conceived in the human form and of This is the ultimate of theology. the of This is the ultimate or the compromise. Thinking the neutral ground, no compromise. Thinking and form and character (not as a glah) or pigmy, and form and character (not as a glah) or pigmy. telligent pismite.

der. "There is intelligence and power disclosed in the able according to our devotional instincts and the week which is admirably adapted to its purpose in any other form or character monsterizes.

It is very true that the finite intelligence can never gr and comprehend the Infinite. He is infinitely beyond shore the understanding of man. To adequately con-him we would have to be all-seeing and all-knowing oursely As well might you contain the ocean in a quart-fully comprehend the Deity. The stream can But yet that does not hinder us from having a concept, him to the extent of our powers. We can still compre him to a degree corresponding to the measure of our capaeption of him, however, is not a fee

as the unears of arriving at a knowledge of God, leads perpetuate unit our comprehension of him, or take away his could not be granthesin, a kose ghost credit now stake to bally another and the discount of the state of the sta

has form is this, viz.: He is substance—that is, matter any purified and refined to the final degree, and make the confines of our modern ranonalistic and acceptance the is not substance, he is nothing. And if substance, the is also form, because there can be no substance periodet be in all the substance periodet. If, therefore, God, to be conceived at all, must be We must look deeply into our hearts to find who this unknown. God in. The native instinct of the human heart is, that the Spirit is the very man himself, and that it is immortal. But the ton of the body. On the contrary, they came thus to the wildest and most about results. Some said the soul we in the blood, and could therefore be spilled on the ground. The existence of a God, and who and what he is, are the greatest questions that can occupy the human mind. Purkened by the intellect alone, they are so speculative that they have not hitherto been definitely settled, not is there any likelihood of their being so soon. The ideas concerning God change with the development of mind, and the advance of sclence and philosophy. Each succeeding era presents us with a next and improved theology—the efflux of the advanced mults of that time. The God of the savage is a savage God; the God of the sectary of the civilized is a civilized God; the God of the sectary of the civilized is a civilized God; the God of the sectary of the civilized is a civilized God; the God of the sectary of the civilized is a civilized God; the God of the sectary of the civilized is a civilized God; the God of the sectary of the civilized is a civilized God; the God of the sectary of the civilized is a civilized God; the God of the sectary of the civilized is a civilized god; the God of the sectary of the civilized is a civilized god; the God of the sectary of the civilized is a civilized god; the God of the sectary of the civilized is a civilized god; the God of the sectary of the civilized is a civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civilized god; the God of the sectary of the civil we nesther do not an know, is so nearly allied to Athium

sector and Got; the God of the man of science is law; the
God of the philosopher is some learned abstraction, or some learned abstra

ritualism," by Judge Edmonds and Dr. The motive being one of bene What is this but Poutheism? A prin-from duty because the intention Dexter, page 138). What is this but Pouthrism? A principle is a law, and who can worship a law,—the law of gravition, or cause and effect, or any other law? If God is noticed tion, or cause and effect, or any other law? It God as nothers may be form nor substance, but a law or principle, and it is to be of the known only by its phenomenality, it is adentical with masure white can fall down and worship. Who can the Thore voutly adore and pray to the universe? That them Spires its teach Pantheam is throughout the book, and unlays a clearly taught page. God is the very Spirit of life in every thing, and it is eternally at work sublimming agency and progressing every naticula of malter from its rules (from the rules).

form, instruch as it is the highest concelebble form, the attempts to conceive a higher only monsterizing it. He is con-

of conceiving it so, and its indepensablences to the human heart and its worship.

4. That conceiving God in the human form and character does not land our compachension of him, or take away his

dity and exaltation as our capacities enlarge.

5. That looking for God through the physical set alone leads mevitably to Panthe

HUMANITARY ASSOCIATIONS

SPIRITUAL TELEGRAPH.

B BRITTAN, EDITOR

Les more mes to the persented in his own mind.

NEW YORK, SATURDAY, DECEMBER 31, 1805.

ad strangly influenced in what appear to be certain after takes of the system, and by sauces which are nonther taking defined nor understood. The invisible newer

as here any sterions agoney.

I may not be improper to observe, in this connection, as general by potheses obtain with respect to the serveneshable phenomena. The one servibes them to be remarkable phenomena. The one servibes them to see and intelligence of departed Sprints, operating on the serveneshable and improvedeship elements which pure seal, thus, it should be

portion and lasting results, permanently affecting the physical and which primitive to chake and furth down the throne of examples of the American people. It is obvious that there are extend to call the extensive primitive to the American people. It is obvious that there are extend by one of the American people. It is obvious that there are extend primitives are trull powers do influence the essential principles of health and life, of through it and hone they may destined to modify the conditions of our being, the extends of the extends of

some any conveniently can. It is immutateful while this sign the document behave that the facts are pro-ports, or that they proceed from purely natural can be Memorial, with the signatures, be returned to the r before the first day of rabinary next.

KOSSUTH A SPIRITUALIST.

nounced an impending attack by Russia on the Empire of the Turks. In the course of his speech delivered in Fis. Hall, Buston, May 20th, 1851, he assigned this as the chief reason for historing. return to Europe; yet statesmown book at the world from a merely externed sland point, so been taken by sufficie.

The speeches of the great Magyar are filled with the time announciations of his fifth and experience in the aparitual. In the Musical Hall, at Birmingham, in a speech of great brilliancy and power, his utterance was suddenly checked to temporary partly sis of his origins, occasioned by the manetic presence of beings invisible to the multitude. The orator applianced the cause of his emotion by assuring the people that the shaders of the mostgring this country proceed byfore his speed, and stort in the domain grightness the state of a place data again a thorpter droom. In other words, it is null a vision while a waking state. He described what he saw in that vision. The fallen defenders of Hungarian liberty rose in their dust expulichers to inquire for the fate of their mortal brothers, and lien they saw that the light of Freedom had not yet dawned.

slage. Many will not acknowledge and respect the clause the Hungarean leader to day, while his countrymen are apprises and the nation's larp hings on the wildows, but when his people whall have reached the promost land of Invest which they will do in less than forty years. In with the otherwise and fromough by all lovers of truth and free-lone, and even by those with are prone to estimate the sharacters of men, not by the incurriptible integrity of their leasts the intrinsic mobility of their acts, but by the inequitide aphendor of their outward.

MITCHEL AND MEAGHER

Kossuth, and like all great, inspired souls, or have striven, for the freedom and exalisti

centative of modern Christian theology

FESTIVAL OF THE STEREOTYPE ASSOCIATION

in Monday evening, the 10th cust, the New York Steres the Association held its second simual festival, at Tanman Hall. The members of the Association, and the employee an

CRYING IN THE WILDERNESS

entertain no doubt, in this case, that the supposed was in a fraser, and that she fell a victim, not to "R pings," but to the pressing ignorance which the Cos

WHERE IS PROF. MATTISON !

PARTRIDGE AND BRITTAN'S SPERTUS AL

FIGURE 1997.

FOR TORSON COMPLETED SET AND BRITTAN'S SPERTUS AL

FOR TOR

which we would not diagree the columns of the The Spirits out of the body are like those in the body. Men of integrity living thoughts to titter out of the body are like those in the body. Men of integrity living thoughts to titter our truth to commitments do not beek up their esterements with an oash or warger So Spirits whe have any thing interest or truth to impart, sedom darks our interfection of the truth to impart, sedom darks our interfect our ranky with high seconding names or claims to the most seathed spheres or truth to impart, sedom darks our interfect our ranky with high seconding names or claims to the most estable spheres or thin the first our ranky with high seconding names or claims to the most estable spheres or thin the first our ranky with the seconds of the second of t

this occurrence from the "Area Erea" to which it is communicated by H. He did not derive special forces, but he first that the Spiritualium of the following. During a recent value to Basson, the the purpose of the trungen of the following. During a recent value to Basson, the the purpose of the trungen of the first that the course of the Herman those. While there Mrs. A. E. Neston, while is not excluded at the ereon of Rev. Herman those. While there Mrs. A. E. Neston, while is not excluded at the ereon of Rev. Herman those. While there Mrs. A. E. Neston, while is not excluded that his Spiritualian, he called at the ereon of Rev. Herman those, while the course of the coverage of the Mrs. A. And been until that course perment arranger that Mrs. A. And been such as the coverage of the Mrs. A. And been such as the course of the coverage of the Mrs. A. And been such that the coverage of the Mrs. And been such that the coverage of the Mrs. And been such that the coverage of the Mrs. And the seven known any thing concerning his found; connections. The size was not more than been of the same of the coverage of the Mrs. Hard, when the seven a new state and the seven has not intimate frances entirely the seven and the seven has not intimate frances entirely the seven the seven that the seven the seven that the seven the seven that the seven that is supported to the seven that the seven that is supported to the seven that the seven t

Oh, guest, who goeth forth at night.
With totarring step and failing sight.
With none to shield thy beary hand,
Nor with the briesty health, should,
for with the briesty health, should,
fi wean not long ago, sh, mo!
Not long, since, trapping o'er the snow,
Thou carn't, like him who pass'd but no.
Not long, since, trapping o'er the snow,
And through the disor, Bod to the hearth,
With life's young flory on his brow,
And through the disor, Bod to the hearth,
Penght with the joy, and grift, and with
A pleasant and a welcome guest,
Labapd the to my publing breast,
Unlock'd my heart, and strught confess'dactions.

Ob. Lettering, gray-based guest, I pray. Thou will not cure me, on thy way. Acrous the black and wintry world; For ahivers in the tempest cold! I would, by halfy rood, I would. Detain the, if it were I could. Ars, place these by the gray-band back, As gently as—upon the track—Leare placek he filing mitters back; For nairs a braver, growther year. May gold my hope or chakes my face, Or dry my chesk of serrors's lear.

Oh, precious were the fleeting hours
We joy'd together 'mong the flowers,
When spring was o'er the meads and h
With violete and defieddle,

Ob, precious were the hours—in tune With summer's golden m

MUSICAL MOVEMENT OF THE WATERS.

is not the metrical flow of the tides that we refer to, but to Mr. Hornes to a great piano-forte dealer and music publisher, of 838 Broadway New York, who has sent us the following shrets of popular music, pub-

The Tors, who has sent as the tourwing since of popular money per-lated by Jun.

1. Br. to har 1550. A sent by this content livewed, he we explicit discon-tions of the tour of the tour

par We acknowledge the recept of Ose Dettes from Mrs. Hernets Elies, as a Christmas present for Mr. Gillen, the blind preacher, who sells soop in the Park, for which the doner will pleas servery our thanks half of the bundle receptor. How many will globlen the old mark beast with a Niw Years? Parsany? If yas yer disposed to make tang-manifestations of that sort, we may be employed as "a medium" of com-

THE New Year - We hope that a large number of genile who reed this, will remember that, in all probability, each one of them has come femals friend who would be pleased to receive a copy of the Suns as a New Year's Oils

"EPIC OF THE STARRY HEAVEN."

"EPIC OF THE STARRY HEAVEN."

We now redeem our promise to gave some specimens of the
remarkable power bearing the above title, and which, occupying, as it does, between three and four thousand lines, was
dictated by Mr. T. I. Harra, while on the size of spittudi
trance, and during the short period of thirty blazes and thirty
minutes. The extracts bere presented are, perhaps, not so
striking as some that might be solected, but will give some
faint dea of the style and general character of the work.

Near the commencement of the poem, and after describing
the gloomy musings of his depressed and suddened soul on a
"black autum day," glesnings from the supermit world suddenly burst upon him, which are described as follows:

There came a Syari from the Werd of Boats.

burst upon him, which are described as follow.

There cames I print from the Werd of flouls,

the mortie flashling over a vinity see,

And I

see Many from
And and. "Bight minimit, too last, too last."

Laser can. I pray then, have use to my flast."

I sweeped my flows and trimed flows open away.

"Oh, hourt me not." I rend. "Ge why should bey

Mich Night from hevern with calm, triumphant small
se poor Night grows.

Mach Night from heven with calm triumphart and a poor Night grows a.

"while I II.

My life, life thins,
"The cop I drank was being to my.
The cop I drank was being to my.
Great shadows all great images a constraint of the constraints of the con

A new-bont language translate or my tongue,
Whose storm sorreded or shi the rise
A company of Spirits, bittle and ymong,
From Jupiter, and Mercury, and Mare,
Drow near and said to me, "Three days, done france,
Thom at our years," now worthly shi mined flight
Throught or years, "now worthly shi mined flight

eading point in the philosophy of the poems the following gem, taken from Part Two:

There are served degrees in the hely flyders.

That gurlies the outer alone,
Of the Spart Farsdow.
And the seven tamps here, bright end charTo the mind, the Spart, and the eyes
Of the angel epints from every world.

That ever and ever arise.

There are some ages the enguls know, In the courts of the Spart Howen, And seven joys through the apret flow. From the more of the baser till even, Sewen custains of light wave to and fee Where the seven great trampate the angels til And the Throne of God bath a seven-felil glow. And the myel hosts are seven.

And a winds from the works to the And every star that shines In the path of degrees forever runs, And the spiril octave climbs. And a seven-fold heaven round every one In the spiral order twinss

For pathetic grandeur, we have seldom, if ever, sean the illowing equaled. It shows also the hopeful spirit which hese pages everywhere breathe

onges everywhere breathe:

Oh, I of have wept
O'er the consuming agony that brans
Man's heart to ashes, and fift up the urse
O'fer the year that with the moule of graft
Fre som great nations wither as the leaf,
And poor more presch, pals and arts, before
The feasing spendthrin's minist-grazeful door,
The feasing spendthrin's minist-grazeful door,
The washing, bestean, trampled to the ground,
Lashed into malgaes, ecorged like say housed.
Lashed into malgaes, ecorged like say housed,
The pale yroun grohan frozen used stress
In wintry serson, unbredded and slower.
And the avened daughture of some mother dood,
Forced into infany for facts of brend.
Like a rived flower, plottads, practed, there tradde
Knatlet in desirration by the Bign's frown.

Lake a trish never possess, present the consent Lake a trish never possess. The Mailled to destruction by the Biggie's foreign. But these shall be no more.

One long, the day the consent of the Biggie's foreign and the Bi

Tun Panta Oranine its Exes — The Courciman," of the 10th E-prospetan pages published in this coy, on Min N P Tailandge

The fact that a theological pages of a The fact that a theological pages of a

BONG BY A SPILLT

GENERAL CORRESPONDENCE.

LETTER FROM TROY.

THE TRIBUNE ON JUDGE EDMONDS: BOOK

AN EXCELLENT TEST COMMUNICATION.

OUR GENERAL AGENTS.

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P. BER, Gromonius, Olina
Batherian Pranticas, No. 30 South Feathyst, a loss decre north of at, where all Docks, Permidmile, and Papers, on payeritanium may be Rannise, Bersarias, No. 18 Schools, Parallella, Control Batherian, No. 18 Schools, Parallella, Control Batherian, No. 18 Schools, Parallella, Control Batherian, No. 18 Schools, Parallella, No. 18 Schools, No. 18 Scho

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rial attributing from to calibrating, and to recumercial and anti-fin

BOARD WANTED in a private family of Nephrical to and two Durghters, one of Anhors is a motion, and washing a small Pater of Canhon in a motion, and washing a small Pater of Cacas. The use of a plate, present north, regularly "Allies or Netaryty Live," of the selection of the pater of the plate of the pater of the pa

PHONOGRAPHIC INSTRUCTION

THE CREAT PLATO AND WHEN ESTABLISHMENT.

arry .

Itsa To Her Papa . Song by A. C. Trownell . (Song fewer bit the great mend dramp of "Wiele Taping a blade Come time I draw the Mayor . It is a few of the men of the Mayor of the Lake is become, I am Thinking of Home . World by James Marrier 1 and Thinking of Home . World by James Marrier Pr Wieletter . Come by the Budditors 1.

The Montrielle Echler. By the Halchmann Landy of the the Command of the Marrier in Echler. By the Halchmann Landy of the Marrier in Echler. By the Halchmann Landy of the Marrier in Echler. By the Halchmann Landy of the Marrier in Marrier in Echler. By the Halchmann Landy of the Marrier in Echler. By the Halchmann Landy of the Marrier in Echler . By the Hal

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