OF SPIRITUAL INTERCOURSE. DEVOTED ILLUSTRATION THE

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

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WHOLE NO. 140.-

The Principles of Aature.

in Hell he would know that he was placed there by his to the calls of Love, and provides, by its intuitive, and observ- upon that Immortal, diseases of body and of soul. Here, at tion, Abundance-in whatever should result from obedience to Father's Infinite Love and would praise Him there. Now he ing, and reflective operations, the sure, scientific means and this very point, in the exercise of the sexual passion, lies the a Law of Infinite Love. Here, then, is the proper place, knows his destiny, an eternal Life of Progression in all that way of gratifying Love. Looking over the human world, great fountain of evil that crushes Humanity. Passion is either after having noticed the physical and organic laws, which makes God what He is. What to him is wealth, or fame, or then, we see everywhere two great wants: 1st-Spiritual altogether mistaken for an inconceivably higher and different Love demands should be revealed by Wisdom, that they may

LOVE AND WISDOM. power? What the pleasures of the animal and sensual man? Love; 2d-Spiritual Wisdom. 1st. We wish to substitute affection, or, if Love really existed in the beginning of the be joyfully obeyed, as expressions of our Father's Will of In-In a former article I attempted to sketch the three distinct What the trembling hopes and contests of virtue? He is no the Love of Goodness, Truth, and Beauty for the sensual ap- married life, the sexual passion has been so ignorantly abused finite Love to us; here, then, is the proper place to notice states or degrees that every Individual and the Race must longer subject to temptation. He is far above the Dominion petites and passions of the animal man. This is a problem, by every body, that Love has died quite away, and only indif- God's moral laws, to be scientifically discovered, like the pass through in progressive succession, to attain Perfect Man- of Motives. He fears no Hell. He hopes for no Heaven from for the solution of which the second want, Wisdom, true ference, stimulated by base animal passion, blindly rushes upon others, by observing our relations to each other, and how we hood : 1st, The Infant or mere animal; 2d, The moral or his deeds. His deeds of Love are his Heaven. The moment knowledge, is necessary. It is being solved by our modern the Creation of a Human Soul, which should be the work of are mutually affected by them. To test now the morality of mixed, or learning; and 3d, The Spiritual, or harmonic, perfect, Reason discovers a Law of God, he flies to obey it as his as well as by all ancient Spiritualism, which demonstrates to noble Artists; to create it a soul of mere animal sensuality and existing commerce; to show Love how much Wisdom can do or Divine Man. First. The Infant or animal is an age or state highest good, not for what it will bring him, not from fear of the sensualist, the earthy, the materialistic man, that he is a of wrath instead of Love! How much need of Wisdom has for Her, I solemnly ask all Christianity with its demands for or degree of mere animal appetites, unerringly guided by punishment if he disobeys. All God's Laws he knows to be Spirit, that he is immortal, that God is, and that He is Infinite Love, praying for the kingdom of Heaven, and yet busy creat-Justice; all Science, whether of Moral or Political Economy, Instinct, without variety, without choice; with no sense of expressions of His Will; in other words, of His Wisdom and Love. When men know the great fact of their immortality- ing kingdoms of Hell! In answer to this first question, how this most simple but practical question. I am a surgeon. My Right or Wrong, of Duty, and attending Responsibility; with of His Love; so he earnestly strives to ascertain these Laws, that there is a to substitute Harmonic-Love-Natures for Sensual-Wrath-Na- neighbor has accidentally wounded an important artery in his no freedom, with no virtue. This state corresponds to the first and, when known, he loves to conform to them. His Will is Here, reap- tures, by means of true Marriage, Davis, Nichols, Wright, leg-would soon bleed to death if the hemorrhage is not Age of the Race, enduring probably many thousand years, and ever to be one with his Father's Will. "Not mine, but thine ing there what was sown here; that there is not merely a and others are trying to discover for us a true, scientific solu- promptly arrested. The family send for me. In fifteen minto the myth of Adam in Eden. It precisely corresponds to be done," is his constant, most earnest aspiration. He is AT world, but a God manifesting His Love, and Wisdom, and tion. For my own part, I confess that the conclusions of utes I perform a simple but delicate operation upon the the preëxistent state of all Spirits in Paradise, as described by one with God. Love (not the love of the animal man, which Power by that world-then men will no longer love supremely friend Wright seem well founded in nature and to be true: wounded vessel, stop the pouring life-stream, and soon my some Revelations in Cahagnet, in Arnold of Poughkeepsie, is mere appetite and passion) but LOVE places him at once and gold, or rank, or ambition, or live merely to eat and drink, and that true Marriage is only true Love, and is possible only neighbor is well again. Full of gratitude, he comes to pay me purporting to be from the Spirit of Jesus, and others; a state forever in his true Relation to God, and all persons and things. to satisfy mere animal passions. Spiritualism is doing a great in the Spiritualism is doing a great in th of passive innocence, "knowing neither Good or Evil;" inno- Now he no longer thinks of self, but forgets himself in the joy work in this respect. But scientific observation of facts and lower thing than Love; that true Love is only possible between Christian or Scientific moralist tell me how much of that man's cent, but having no virtue. The Second, or moral, is above the of imparting of his abundance to others. He lives not in, but events, and their relations to us, thus discovering our relations one true man and one true woman; that variety is possible in labor, I, with Equity, with perfect Justice, with Christian animal, having an idea of Right and Wrong, of Duty and out of, himself. He lives " hid with Christ in God." He has to material objects and to each other, how we are affected by Passion and in imperfect men, but never in Love, which is Honesty, can demand? How much of his labor for my fifteen Responsibility, with a power to choose one in preference to had such a "living faith" in the true manhood of Jesus' Life each, either pleasantly, affords the only sure Divine and Eternal, or in Perfected Man; that the Reproducminutes' labor in equitable exchange? What is the law all other modes of action; with Freedom to Will in accord- that he has followed his example. He has loved and wor- way of Salvation. By observing Nature we thus learn the tive Element should be, and will be, in a true marriage of Price, upon which existing Commerce and Society rests? ance with the most powerful motives acting upon his nature. shiped God for himself as Jesus did. He has been true to Physical Laws. Our bodies are ever under these Universal Love and Wisdom, expended, in such marriage, according to Let me give the answer according to the present standard of The characteristic of this degree is the action of the Percep- himself as Jesus was. He has resolved to be a man as Jesus Physical Laws, and we, the Spirit-tenant within this physical Laws, and condition of the wife; and, finally, ONLY for pur- Justice in our good conservative Christian Society. "The tive and Reflective Intellect; thus, directly, or indirectly through was. He takes him for his "Elder Brother," and by his Divine body, are affected to our happiness or misery, if we obey or poses of reproduction in new creations. These, I doubt not, benefit conferred by the services rendered is the measure of Faith in Parents and other Teachers, he learns, or begins to Beauty of Life and Death he sees what man, by God's love, is disobey these laws. Gravitation, Fire, Water, all will injure are God's Laws of Marriage, expressions of His Will as to your just and equitable demand. Value is the Limit of Price." find ont the relations existing between himself and objects sur- forever capable of being; yes, destined, purposed to be. Christ us if we violate God's Physical Laws. 'Then there are Or- our Sexual Relations. If so, we be to us if we heed them not ! Does Christian Science recognize this as a true Principle? -rounding him-as well Things as Persons, which perception of symbolizes the spirit of " Love to God and Man." 'That formed ganic Laws, which perpetually express God's Will, and there- Hardly an "educated" man, even in the "science" of medi- It is a characteristic of Principles to be universal; true now relations constitutes Truth to him. The Infant or animal can in each heart is the Saviour, the real Redeemer, the Spirit that fore His Wise Love toward all His organized creation. Laws cine, is aware of these physiological laws of the Reproductive and forever; true in this case and in all cases, in least as in by no possibility have such perceptions. Hence he is on a brings man to be "at one" with God. As such a spirit in the are mere modes of God's Love, Wisdom, and Will; of His Element-its end, its laws, its uses, and abuses. This is the greatest things. Let us apply this Principle here, then, of heart is the spirit of our "Elder Brother," it brings us into the Being, and necessarily are as unchangeable as He is. His grand cause of evil in the world, as it is perpetually creating settling the Price by value of services. The Price of my plane entirely discreted from the first. He has new Wants, new Propensities, new Feelings, and he has a vast variety of society of Jesus in the spiritual world. Thus "God was in organic laws tell us what, and how, and when to eat and drink; sensual, animal wrath-natures, instead of its being a perennial services is, in strict Equity, to be decided by the value of my objects to supply all these new demands. Hence the neces- Jesus reconciling," not Him with his offending and guilty how and when to exercise; how to be clothed; fountain of Health, Love, Harmony, of all that Love forever services to my neighbor. I have, in fifteen minutes, saved my sitv of learning relations and of using experience in deciding subjects, but "the world unto Himself." Thus in Jesus as in how to use the prays for. Love wishes to receive Bread from Heaven, but ueighbor's life. How many days, or months, or years of his the choice or Will. All things begin in leasts and go on by Perfected, Developed Humanity, the Human and Divine reproductive element; in a word, how to obtain, by adapting unwisely, ignorantly creates a serpent that repays the mother's future life and labor are equitably mine by this Christian rule ? In fact, is it POSSIBLE ever to ascertain the value of the services successive increments till the thing or degree is complete, natures were united as they will be in all men, when we have means to ends, healthy, harmonic temples, in which may dwell protecting bosom by stings of death ! A second great source of evil, is the circumstances of pov- rendered? How much can Equity demand of my neighbor when it gives birth to an entirely distinct Thing or Degree of become men. Thus man, beginning with our Elder Brother, is healthy, harmonic souls. We know that all things here are the same Thing. Hence, in this moral or learning stage, at the "only begotten and well-beloved Son" of God. Such a Effects of producing Causes. We know that we can, by erty, utter want, of all wretched influences that surround the for saving his life? I open the Bible, which is said to contain all of Moral Truth that is ever needed to save mankind, and first the sense and idea of Duty is extremely small, animal Faith as this in the Divinity and meaning of Jesus is indeed a adapting the means to the end, create children. Does any one child in present society, after it is conceived, borne, and born wants very largely preponderating and merely animal-motives doubt that there is a certain, fixed relation between the cause into the world, and which make up its conditions. This, in there I shall be sure to find my question plainly answered. "Saving Faith." How overflowing with such spiritual truths influencing his will. As he grows, these less and less satisfy is that best of all books, "the Book !" How the words of of that produced effect, the child ? Does fact, includes its education, which, from its Latin etymology, How much shall I or Equity demand ? There I read those his needs; he is driven or attracted higher and higher by David, of Jesus, of John, of Paul come glowing home to the any one suppose that the nature of the offspring comes by a lis at once seen to mean all the influences, from first to last, truths that are the soul of all true Religion. "Love God and higher needs, requiring higher and less animal or sensual Spiritual man ! He now understands them, while they were blind chance ? that the Passions, Propensities, and Sentiments that e-ducate, or draw out, develop, unfold the interior powers man." I and my neighbor both do, so he wants to pay me. supplies, and with higher rewards or penalties in higher "foolishness" to the animal man, and must always be. They of the cause have nothing to do with determining the Nature in the germ, and modify the inherent nature more or and I need a just compensation for my services. This Law pleasures or deeper regrets or even remorse. Yet the moral awaken echoes of harmonic tones in his soul. He aspires and Destiny of the offspring? Phrenology is a partial illustra- less favorably or unfavorably, according to the situation of the of Love makes us both desirous of "doing justly." but what is not an cutire love of Goodness, Justice, and Truth. It is a alone after God as his Portion for ever! He does not hate tion of a universal principle. The invisible, inward power child in more or less congenial influences. Plants require a must he pay me? I must "love mercy." I do. with all my battle between the fully formed animal man with his mere this world. He does not retire from its duties, its uses. No! can only exist and manifest itself by an outward Form, which soil congenial in qualities and situation for a healthy, normal heart; but I must live and provide for my family, and pay my animal and sensual appetites and passions ending with self, This world of stars, and flowers, and Sons of God, becomes always exactly expresses the interior Essence. Form is growth. Plant them in unfavorable soil, or where the vitaliz- debts; and he, too, is anxious to give me the just amount of and the gradually forming but not yet complete Spiritual man radiant with the Divine Love, and he rejoices to ser his merely the Mode of Being. Form must always correspond ing light and heat of Heaven can not reach them, and their his labor for my services to him. "I must do to him as I with his entire love of Spiritual Goods, such as Justice, Love, neighbor. The more he can serve, the more use he thus ful- to and express the Spirit. Thus the spirit-man expresses him- development results in imperfection, deformity, and monstros- would that he should do to me." That is the very feeling in Beauty, Truth, Purity, all that God is and that has its Divine fills. His Heaven is thus enlarged. His Heaven is in being self outwardly by his General and Particular Form; by his ity. Scientific agriculture is founded upon the truth of this both our hearts; but here is a practical question of just, hon-Phrenology and his Physiognomy; by his smile, his voice, his principle, and it is equally true of animals and of man. Prin- est demand which I may make upon him, when neither he nor origin in and from him. The moral man, not yet entirely of use; in thus serving, with wise love, his wife, his children. gesticulation, his walk, his handwriting; by every outward ciples are eternal and universal. Love now, with streaming I will feel that we owe each other aught, except to love one loving with all his nature these higher Goods, does not do his parents, his relatives, his friends, his neighbors, his town. good impulsively and from sheer love of such things, as the his state, his country, his world. He is thus really "highest act of his Life. Form is the Mode of Being. 'Thus a person's eyes, turns to Wisdom, and asks if the influences of situation another. If that Principle of Value is right, then I may justly. character can be, must be, revealed by the form of his head. and circumstances, now so powerfully pernicious to the child, before God and Man, demand, as my right, his services all Infant loves its natural food, but he is influenced by Hope of in the kingdom of Heaven who is the real servant" of the most. A man is sensual, not because he has a preponderance of cer- are eternal, and forever to be the same? Is there no cause the rest of his life, for that is the value of my fifteen minutes' Reward or by Fear of future Punishment, and thus made to So God, who is the servant of a universe, from serapha to choose the Right. Swedenborg calls this degree the Rational, the microscopic insect in the air, is an Infinite Heaven. His tain "bumps," but he has those "bumps," but he has Life is Heaven. Useful labor has a very "respectable" exponent of his sensual nature, and as the result or effect of that down so large a portion of God's children? Is Society indeed this value as the standard of Price-would lead us! This which is the highest degree of morality below the True nature. Is there no cause, then, for the nature? Did it come to founded upon principles of truth, and of course to last forever standard of Value is then a false one, and it dies in the light Spiritual, Complete Man. The mere animal looks only to self. Parentage. but the moral man, being a discrete degree above the mere Such a true, complete, harmonic, Divine Man does not do the person by blind Fate or Chance, or by some Law of God as it now is; or is it founded upon a lie, which should be of 'Truth as a Ruinous Lie! animal, never is so degraded us to regard self alone. It is a right from any mere sense of duty and consequent obligation. Another answer is sometimes made by our Christian Sociwhich it behooves Wisdom to find out? In the animal, sensual dragged into the sunlight, there to die of its very exposure? ety, when it beholds the glaring falsehood of its first answer mixed animal and spiritual state; hence it regards self or Such notions never enter his heart. He does good because he man there is always a preponderating development of animal Which is first. Charity or Justice ? Love solemnly calls upon passions and propensities. In the spiritual, the higher moral Wisdom for an answer. If I withhold from my neighbor what Value is not the limit of Price, but "a thing is worth what it others more or less, just in proportion to its development. No loves to do good, because his nature, which was at first mere man living but what has some regard to making somebody else sensual appetite and passion, has now grown up, out of and faculties are correspondently developed-each the mere ex- Equity declares is his, and I thus rob him, and then, in his will bring." If this is true, and I can be just and honest "behappy. Not the lowest sensualist is all an animal, but will now above that, into real love, a nature of similar essence to God. who pression of an inward Fact. As these natures, then, come not want, I offer him alms, do I not add insult to injury, and am I fore God and man," to demand just as much as I can get for and then, at least, do an unselfish act. No! All God's chil- "is Love." Thus he is now Love, who before and at first was by accident, but by law, Wisdom must discover this law for the not guilty of a double offense ? Love, yearning to bless, de- my services, I may equally rob him as honestly as before. I dren have something of His workmanship about them ! But the mere appetite and passion. Being now, as Real Man, essentially agents who would create, not merely a child, a new spiritual mands strict Equity, before Benevolence can shall be entitled to demand what I think he can be made to moral man is virtuous only on account of this very temptation Love, that is his whole Life; for Love is Life, and whatever the world, but a child with a Spiritual Head; with an inward be permitted to act. Love wants no robbery, afterward fol- pay. I may justly combine with others to make the market to gratify his lower or animal nature. Hence his very virtue love of the man is, that is the life of that man. His Life, a nature of Love of Right, of Justice, of Truth, instead of the lowed by charitable pittances. Love would die outright at price high. I may buy up necessary and limited productions, arises and depends upon this very imperfection of his state of completed man, being now Love, his Life is love toward the lower animal passions. Will not a child with small intellect, such a " whited sepulcher." As society is at present consti- creating artificial scarcities by monopolies, and, with the insmall conscientiousness, large acquisitiveness, and secretive- tuted, it is for the interest of all men to buy as cheap and to sell creasing need of my brother, I may demand more of his labor development. Hence the moral man, as long as he has any Infinite Mother, and to all Her children. He can no more will ness, and caution-will not such a child, if in poverty and as dear as possible; to pay the laborer as little as possible for in pay. It is for my interest, then, to create scarcity; for the occasion to exercise self-denial, can not be the Grown, to sin than an infant could love aught but its mother's breast, or temptation, lie and steal? Would a child with large moral his wages. It is for the interest of every one everywhere, and more Society need any article, the more I may JUSTLY charge. Developed man. No, he can not be the End of Manhood; than God could will to do wrong. It is impossible for him; much less is God a mere moral Being. But when the thorough and hence it is no virtue in him to love what he can not help faculties and small sensual ones do so? It inherits, not alone at all times, to look only to self and not to others; to seek, not In times of very great want I am perfectly just to my starving conviction that "God is Infinite Love," descends from the loving with all his nature. The same constitutional necessity a body, but its very nature, as a soul, from the nature and con- the well-fare of our brother; to build up the neighbor if I demand an enormous price, for " a thing is equiselfish animal man at the expense of the true spiritual man, tably worth what it will bring," and thus fulfill the Law of Intellect into the Heart; when the appetites and passions of to love and do good impels him that impels God. ditions of its creators, its Parents. Love, then, calls upon the lower man have been completely subordinated to the higher To have an earnest, living aspiration after the Good, the Wisdom for the knowledge how to create a Love-Child instead which society should foster and build up. Love ! Is the Church-is Christian Society prepared to say Society has its origin in human nature, as well as in the ne- that this is its Principle of exact Justice-of Christian honloves of the Spiritual man, then the warfare is eternally ended. True, and the Beautiful, is thus the Essence, the Soul of a of a Wrath-Child; how to create a child to love goodness in-Where fierce Discord reigned and devastated, where contend- Perfected, of a Redeemed Humanity. This Love is the Soul stead of animal gratifications; to love Truth and Beauty instead cessities of our situation. No man can produce all the variety esty? Can the Church, the Bible, or the whole of our of degrading sensual passions. Love asks Wisdom to ascertain of things which he needs, but has to exchange his own pro- wretched Christian Society tell me exactly what amount of ing elements struggled in long protracted tempests, now of the Absolute Religion that binds us to God and man. To the effect of unloving, sensual unions, of hateful, repulsive ductions, which he does not need and others do, for what they labor I may, with love, demand of my neighbor for my fifteen Harmony dwells with perennial songs of Joy and Praise. The have this earnest longing, this love, as the vital, impelling force. also have produced that they need not, but which he does. Spiritual now permeates and interpenetrates the appetites and is one thing, and the essential thing to a man who would be minutes' labor for him? The present maxims of Trade, lying unions, upon the nature of the being produced by such means. propensities of the Animal, which is the Basis and Continent more than a mere sensual animal man, and who would live a Love asks Wisdom to decide what are the natural laws of true Society, then, is founded upon Commerce. The laws which at the very Basis of our Christian Society, that "Value is the of the spiritual man. Each fulfills its use in sweet harmony good, a true, and a beautiful life as a Spiritual Man, as a Son Marriage, its Nature, its true Form, its End, or Purpose. regulate prices, then, are the fundamental laws of Society. If Limit of Price;" that "a thing is worth what it will bring," henceforth forever. With absolute Faith in God as Infinite of God, as a Child of Love. But Love, of itself, is not suffi- Love, then, asks of Wisdom the effects of existing customs and those laws are not founded upon Justice, upon Equity, as a are lies—are no honest standards. From acting on these false Love, he dwells with Him. He sees Him everywhere. The cient. Love knows not the means, the method, the scientific laws, and especially of Divorce, where the parties find they consequence, Injustice and Wrong is perpetually done, which Principles has resulted, as effects from causes, the present must produce its fruits in Discords, Hatreds, Poverty, Starva- false, discordant, wretched Barbarism of our Dis-Society, makworld glows, transfigured with the Divine Love, and Wisdom, knowledge of what is the Will of God, as expressed in the have made a mistake, and Love no more exists between them. and Power, and Beauty everywhere present. His Life is a Laws of Nature. Love acts blindly without Wisdom to dis- whether Love shall force such to produce Hate-Natures. tion, Robbery, Murder, Drunkenness, Prostitution, Courts; ing it the interest of every man to prey as much as possible Song of Happiness and Gratitude. Whatever happens, he cover and reveal these Laws. Wisdom points out to Love laws of transmission Jails, Gibbets, HELL. But if these laws of price or exchange upon his less cunning or more needy brother. How plain knows it to come from Infinite Love, and so he fears not, how to answer its prayer for Justice, by showing what Equity of qualities, which are so obvious, so that Love, in creating are founded upon eternal right and truth-upon Equity-it the causes operating before our very eyes! Is there, then, doubts not, but thanks God for all things. If he found himself is; for Truth, by discovering what is Truth. Wisdom listens another of God's Spirit-Universes, may not thoughtlessly inflict must also bear its fruits of Love, Harmony, Mutual Coopera- no true Principle of Equity-no true Basis for a Society who

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and becomes Use. "These three are one." God is Love. His wish to "do justly, and love mercy, and walk humbly before Form or Mode, as Love, is Wisdom, and He passes into Cre-God ?" Is there no supply for this great want of Love in a ation as Will, and becomes thus Infinite Use. All things exuniverse made and ruled by Infinite Perfection? A real true need for something that does not exist; a want without its hibit necessarily the same trinity in their oneness of Essence, Form, and Use. Love is thus the Essence or Soul of Absoabundant supply, can not occur in a world with Infinite Perlute Religion; but of itself it is nothing. True Wisdom or fection for its Author and Ruler. It is a contradiction in Knowledge is the Form of Absolute Religion; yet these two principles. Suppose, now, some simple, entirely practicable Principle should be discovered and enounced, that would are nothing, because incomplete; but when Love, by means exactly determine, scientifically settle this question, and enaof Wisdom, passes in Action through Will into Absolute Use, ble you and me and all men always to tell exactly what justice then Love, Wisdom, and Will, united in that Act of Use, beis, and what we would have an honest right to demand in all comes a Reality; not a mere sentiment or thought, but a Real cases in our exchanges of labor. If you loved to do right; if Deed. Actual USE, then, through Wisdom, and from Love, i you did not love to rob or prey upon your neighbor, as more Absolute Religion. Love, however Divine, by itself, is the open cannibals do, literally living upon his bones and flesh-yes, Soul of True Religion, but not True Religion itself. You upon his very soul-would you not esteem that Principle as a must pass through Wisdom into Will and Deed before it be-"Pearl of great price?" Suppose, further, this Principle comes True Religion. The True Religion is, then, being made it the actual interest of every man to watch over and useful in every Relation; and, if we are really useful, it must promote his neighbor's welfare, and thus remove the present result from some act, devised by Wisdom, to accomplish acting and existing Cause for all the Discords that at present an End or Purpose of Love. 'Society is to the Race what the make up our Dis-Society, and to substitute, for this Discord, Body is to the Individual Man. In True, Perfect Society, Harmony and Coöperation in all things, would we not still then, Love must be its Essence or Soul. Love, taking the more value such a Revelation ? Suppose, again, that this form of Equity, is the soul of the Grand Man as of the Indi-Principle; if acted upon and made the Standard of Honesty, of vidual. Equity is thus the Form or Mode by which True, Justice, of Rightness as the Basis of Society, should make the Perfected Mankind must exist, and the Deeds, Labors, and Rich a thousand-fold richer, but also made the poorest laborer General Industries of the Race will be the True Church, the just as rich, and thus destroy Poverty and all its horrid brood True Religion of the Race, as they will all be the Creations of evils, ignorance, degradation, temptations to crime and vice, of loving, wise Wills. Love will be the End or Purpose of but not forgotten year! Nay, nor will it fade soon from the want of all that is absolutely needed to develop and ennoble all Industry. Wisdom or Knowledge tells Love how to ac- living record-from the memories of men. Over the world of ing impulses afforded by an existence limited to this world, manhood, would you not be glad to know such a simple, complish her End without fail, and then Will executes, and common life it exercised the common dominion of the years. have been exchanged for a new and altogether higher set of practicable Principle, that would make all men so rich in all the Love becomes a Deed, a Work, a Creation. Hence True It saw joy and sorrow, pleasure and pain, forgiveness and bitthat is necessary to educate the child to a perfect manhood; Society takes the Spiritual Form of Heaven, as that is the ter feud, like the years gone before. Hopes were born and to surround him from the moment of his conception with such Form of Love ultimated in Uses. Hence Heaven must be on blasted on its bosom ; fears were evoked and dispelled ; forconditions of Love, of Beauty, of Health, and Harmony, that Earth when True Society, whose soul is Equity, is seen. he will be no longer " conceived in iniquity," but in Divine Hence Heaven is the True Home or Sphere of Love, both in years. But for the perverse spirit and criminal ambitions of Lore, nurtured, born, and educated from that moment with all each Perfected Man and a Perfected Humanity. Behold two men, it would have been a memorably prosperous year. There that. Love and Wisdom can contrive for his true normal growth to a Divine manhood? To all who love Truth and Justice, and who aspire with perpetual Prayer for God's Kingdom of

Love and Wisdom, of Justice and Truth, and Beautiful Harmony to come on Earth, and for His Will to be done here "as in Heaven," I would say that such a Principle has been revealed and been long in the world; but, like its other Saviours. Wisdom here on earth, and their products, Love Children, world. "the world has not known" it. Josiah Warren has enounced Sons of Love, of God; and a Society founded on Equity, and

the true scientific standard of Honesty, of Justice, in the Principle that "Cost is THE LIMIT OF PRICE;" that Burden for Burden is what Equity, what Absolute Religion forever monster! What a Demon of ugliness to the human soul, demands; that she can ask no more, can receive no less; which feared but could not love! An immortality of Rest, that, if you labor for me one hour, you are justly entitled to just one hour of my labor, if it is equally burdensome; more, if my labor is less irksome; less, if mine is more so than the few elect, and none with a sad thought of the vast multiyours. Equity demands an equal amount of equally disagreeable or burdensome labor; no more, no less. If I labor for tudes who went down the inviting "broad and open way" that to higher issues for universal good? To human sense, a year ized gentleman, the latter coolly demanded of him ten dollars. oes down to the Lake of Eternal Fires with all its inconyou one hour, and demand of you two hours of equally or more disagreeable labor, I rob you of one hour. I have no ceivable horrors! Law-made Marriages of Discord and Sen- perceives not deeply, reasons not well to govern a universe or suality, with necessary products, selfish, animal children, and space to demonstrate the absolute truth of this simple Princia Society where the "Long Arm of Robbery or the Long Head ple, or to illustrate its practical operations; but there is no neof Cunning" is its only Rule of honest Justice and Rightness; cessity of my doing this, for in the two modest little books by and, to end all, some strange Millennium of Saints, with a Josiah Warren-on "Equitable Commerce and Practical grand Pyroteclinic Display at the end of the last scene, pecu-Details," and the volume by Stephen Pearl Andrews on the liarly gratifying to the "Elect Saints." "Look on this Pic-"Science of Society"-this has been done far better than I

SPIR TELEGRAPH. AL

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, JANUARY 6, 1855.

TO CORRESPONDENTS.

We have received a communication signed CALVIN, containing interrogatories and rictures respecting our editorial leader, published in the TELEGEAPH of Nov. 15th, and entitled Sectarianism Tried and Found Wanting. We can not publish the contributions of anonymous writers, but if Calvin will indorse his strictures with his own proper name, we will give them the publicity he desires.

THE OLD YEAR AND THE NEW.

ANOTHER year has fulfilled its destiny. Out there, wrinkled and white-haired, on the last verge of December, it liesstark and stiff, with its thin hands folded on its breast, as it had and miseries, that were its companions in life. Over its halfshrouded form the cold, gray skies of winter are its only canlessoned memory, and its dull ear hears not the sharp moans of distress and sorrow, that were the music of its exit, nor the glad, festive voices that welcomed in the New Year. Dead, dictations as such, accumulating some priceless wisdom in

tunes smiled and misfortunes frowned, just as in other and all crayon sketches of Man! Hang them up side by side. His were disasters, indeed, by sea and land, but there was also a Father is the Divine Spirit of the Universe, which He insti- great halo of progress in good-a magnificent prophecy for tuted as a means to create Man as his "only begotten and coming years, but for-alas! but for red-handed war, strug- form for anæsthetical purposes. The exciting motive of these well-beloved Son;" that Father's "new name is Love." He gling not for the liberties of nations, but to uphold rotten. robmade him Love, to receive Him as his Eternal Portion; to ber dynasties and thrones. War! which in England's homes pass an unending life of Love, of Wisdom, of Joy, and ever alone has draped the brows of eleven thousand widows with increasing Happiness and Use. Marriages of True Love and sable, and made mourning the domestic music of the old chloroform, the testimony in the case being only that of the

The old year will be judged by the masses of mankind, by impressions while under the effects of the stimulant. The becoming in very fact a Heaven on Earth. Behold the pic- a few flaming landmarks. Its wars, pestilences, oceanture drawn by "Old Theology." . Jehovah! what a horrible wrecks, and prostrate industry will be evoked in all memories. and the many will brand it a sad, calamitous, and wicked year. Yet, God overruled it-and is not God wiser than and singing hallelujahs of praise to this Shape of Fear, seated man? Who shall say what measure of love or wisdom led attitude the soul and surface of all things, and judge and rule may accomplish but an ill work-human sense sees not far, a world. The ill to us is the advantage to all. Time but the more exalts to the human mind the wisdom, the love, and the infinite power and goodness of God. He tries men and nations—and from trial only issues the shining metal of life—the enlightened, disciplined, and perfected human soul. There has been woful carnage on mortal battle-fields, but there has CHAS. H. CRAGIN. and the gray falsehoods of caste and creed. And the New Year, just brightly dawned, shall carry fordead yonder. To material, mortal legions, and elements, the light, of righteousness, truth, and love, with silent, but shining a purer and diviner spirit. There will be mourning in the path of spiritual conquest. The routed creed-men, and bigotsman's bitterest foes-will wail over their broken and deserted altars; but the masses of mankind will rejoice. Victorious Truth will walk the earth with prouder step, and the gleam of true, the old year brought a high mission; the new year bears the standard of duty higher still-for man, the spiritual man, advances and rises with the years. And nearest, and first, and holiest of the duties of that mis hand and door. This is the field in which every Spiritualist, -what victory so great, so brave as this? Never was the field so broad and fair, never the harvest so ripe. Here, in lightening human woe, stalking so grim all around us. the Spiritualist can show the creed-man, the bigot, and the scoffer. that his faith is not fanciful nor idle, but the quickener to noble thought and deed of whatever is most human or mos divine in man. Oh, if every Spiritualist will stand forth a true warrior for his faith now, nor fly the field until the victory b complete, this new year will be a happy one to thousandsperchance to millions of now sad hearts and homes. God grant that it may be thus.

merely sensuous views they entertain concerning spiritual existence, sinking all the higher faculties of the mind into those A friend in Philadelphia has forwarded us a copy of the of sense, and seeking spiritual instruction from without instead constitution of an Association assuming the above title, with of from within themselves, and "in their looking backward, the request that we should lay a statement of the history and downward, and outward, instead of forward, upward, and inprinciples of the same before our readers. "The Alliance" ward, for instruction in whatsoever pertains to spiritual life." was founded in July, 1852, by Dr. A. Stamm and his friends It should be borne constantly in mind that the modern spirin Germany, and it has now agencies spread over the whole itual unfolding is new, and by the majority of its believers still of Europe, and representatives in almost all countries of the very imperfectly understood, and that, withal, its facts and exearth." Its leading principles and objects are as follows: 1. periences have been extremely liable to fall into the possession It makes true morality to consist in noble deeds. 2. It proof some persons of an enthusiastic and fanatical cast of mind, poses to "combat superstition with all its might," finding and thus to be made the occasion of extravagant and absurd "every revelation solely through the observation of man's inclaims and proceedings. Hence, what amount of truth or ternal nature." 3. It recognizes "the religion of action as error may be involved in Mr. White's strictures, we do not at the religion of all mankind." 4.6. Instead of priests and clerpresent take it upon ourselves to determine; yet we must at gymen, they appoint only moral teachers." 5. It proposes to least emphatically demur to that portion of his remarks which give, so far as possible, "to each child of earth an ennobling seemingly tends to discourage that amount of open intercourse education." 6. It proposes to avoid establishing any church with Spirits which is requisite to convince men of its own funds whatsoever, but to support its schools by contributions. reality, and to phenomenally teach the reasoning mind some of and to found school property. 7. It proposes to devote each died asking Heaven's forgiveness for the errors, and crimes, the prominent truths relating to the spirit-world and the various seventh day "to instructive lectures, music, singing, and the conditions of its inhabitants. It is no light thing that by this exhibition of works of art, striving after the true mission of all method of Divine Revelation multitudes have been rescued arts-the self-knowledge, moral improvement, and ennobleopy. With solemnly closed lips, it speaks no more but as a from the bondage of utter annihilationism, and that those who ment of men." 8. Its members "perform marriage by civil have faculties to perceive the bearings of facts, are, without contract." 9. It " joins all rational endeavors for the peaceful necessarily placing any absolute reliance upon mere spiritsolution of national quarrels." 10. It proposes to establish

> one legislature as "common to all nations." respect to interior things, while, at the same time, the grovelaspirations. F.

EFFECTS OF ETHER AND CHLOROFORM.

The Dentists of New York, Brooklyn, Williamsburg, and lersey City have lately held two meetings at the Denta Academy in Bond Street, for the purpose of relating the facts of their experience in the administration of ether and chloroconvocations was the recent trial and conviction of Dr. Beale a Philadelphia dentist, for alleged improper liberties taker with a young lady while the latter was under the influence of young lady herself, who spoke from the remembrance of her

question particularly agitated was, whether such testimony should be considered valid in a Court of Justice, in the ab

sence of corroborative evidence. Many facts were stated of a FRIENDS OF PROGRESS .- Mr. Martin Ryerson, now of Brooklyn, but highly interesting nature, as showing the psychological halluormerly of the society of the "Friends of Progress," Cincinnati, writes us some statements concerning the origin and present condition cinations that are apt to take possession of persons while unof said society, inclosing a copy of its Constitution. The specific obon His Throne, listening with satisfaction to the adulations of Him to shape the year as he did? Who perceive from God's der the operation of these subtile stimulants. For instance, ect of this institution is "to place before the world, in the form of Dr. Main stated that after extracting three teeth of an etherbooks, papers, pamphlets, tracts, lectures, etc., the truths and principles which commend themselves to the developed reason of man as the sub-He thought he had been driving a chariot with four white stantial basis of all true reform." For the purpose of carrying out these objects, a president, vice president, secretaries, a standing committee, horses, at the Hippodrome, and had beaten a span of black etc., are chosen, upon whom, respectively, are imposed prescribed rouhorses, and won ten dollars which he had bet. Another man, tines of duties ; and funds are raised by an annual tax of one dollar upon while under the influence of chloroform, thought he was driv each member. The society has been in operation now a little over a ing his fast team, eating, smoking, and drinking. Another year. Their number was at first small, but they have steadily increased thought he had been locked up in the Tombs, and wanted the until they now amount to a goodly congregation, holding their meetings doctor to go his bail. A boy thought he was fishing; a lady in a hall which they have leased and furnished. They have formed a choir, and "they nyw, at their meetings, can discourse as sweet music thought she was planting flowers; and an Irish girl-a Cathbeen a mightier and more triumphant struggle, during the old olic-pronounced her priest and her religion a humbug (this as any of the churches," and order, harmony, and cheerfulness prevail year, between the divine spirit in man and the despotisms of declaration must have been made at a lucid moment). While among them. error and wrong-between immortal principles and tottering having eleven teeth extracted by Dr. Marvin, of Brooklyn, a MRS. JENNIE E. KELLOGG .- 'The lady whose name preprejudices, sophistries, and conceits-between external truth lady, after having taken a large quantity of chloroform, cedes this paragraph, who is already favorably known to some of our readers as an interesting Spirit-medium, has engaged screamed violently, and thought they were squeezing her head between the hinges of a gate, and that they afterward threw rooms at No. 635 Broadway, where, on and after Jan. 3d, she ward this struggle, waged so bravely through the year that lies her among a drove of cattle, which tried to gore her to death will be happy to afford favorable opportunities to persons who with their horns. Dr. Griswold, of Williamsburg, stated that seriously desire to investigate the claims of Spiritualism. earth-shaking war shall not be confined. The spirits of recently, after he had given ether to an athletic man, the We have had some excellent proofs of the presence and idenowner of a distillery, the latter sprang up, and, with clenched tity of Spirits through the mediumship of Mrs. Kellogg. We and indestructible weapons, shall smite the front of evil, and fists, swore violently, and on returning to consciousness, stated have also submitted several letters to her for psychometrical win to the world of men a better brotherhood, a loftier faith, that he thought he was in his distillery, and that one of the impression and delineation, and the results have generally men had carelessly produced some derangement in the ma- been satisfactory. Mrs. K. is an intelligent lady, of refined chinery, at which he became enraged. Dr. Rich said that a sensibilities, and most estimable character, and we can with young lady, having a remarkably fine head of hair, thought, great confidence recommend our friends to pay her an early while under the influence of chloroform, that her brother, by visit. whom she was attended, plucked out a quantity of her hair, DR. DEXTER'S LECTURES .- Dr. George T. Dexter lectured her radiant banner will flash brighter than a sun-burst in the and she persists in that impression to this day. A gentleman, at Dodworth's Academy on Sunday morning and evening, hearts and on the uplifted faces of men. To the just and under the same influence, thought he was in heaven, and de-24th ult., to intelligent and attentive audiences. The morning scribed the glorious visions he saw there. Another man, unlecture has been spoken of in a highly complimentary manner. der the hands of Dr. J. W. Smith, of Brooklyn, on recovering and at the request of many friends, and by the favor of the from the intoxication of chloroform, thought he had been in Doctor, we shall submit it to our readers, probably next week. hell, and the idea took so firm a hold of him afterward that he sion, is to relieve, enlighten, and make free-from want as well could not dispel it, and he is now, in consequence, in the Lu-REV. T. L. HARRIS will answer calls for Lectures on as error-whatever suffering fellow-being is nearest to our natic Asylum! A lady who had received chloroform from Dr. the general topic of Spiritualism on any week-night evening, Mondays and Saturdays excepted, from any locality within a Smiley without any immediate unpleasant effect, got up on the every true man, is called to battle against misery, error, and same night and went, en chemise, to a fire in the neighborhood, reasonable distance of this city, during the present month. wrong through all the new year. Oh, it is a noble field ! To and did good service in inciting the firemen to the performance Friends desirous of securing lectures should address him at conquer the want, the sorrow, or the despair of a brother man of their duties. Several instances were also related in which the office of the TELEGRAPH. amorous and other improper manifestations had been made by BROOKLYN.—We are happy to announce that the Brooklyn ladies while under the excitement, and in which they imagined Spiritual Conference, which has hitherto met in the small hall that insults had been offered them, and could not be dissuaded 166 Fulton Street, will open public meetings next Sunday from that impression after returning to their natural state. morning at $10\frac{1}{2}$ o clock in the large popular lecture-room of the The impression pretty generally prevailed that Dr. Beale, the Brooklyn Institute, on Washington Street, and that Rev. T. L. Philadelphia dentist above referred to, was very probably the Harris will deliver the introductory discourse. U. Clark and victim of some such hallucination as the latter, and that he lady will speak in the afternoon. Hereafter public Lectures or should not have been convicted by the testimony of the young Conferences will be in the Institute every Sunday afternoon at 3 lady alone; but no formal resolution to that effect was passed o'clock. 'The expense of the hall will be paid by private subby the meeting. We mention these facts principally on account of their inscription, and speakers who need support will accept of the teresting psychological and physiological bearings; but lest voluntary contributions taken up on each occasion. these statements should contribute to engender an unwarranta-MEETINGS IN WILLIAMSBURG .-- Next Sunday evening U. ble prejudice against ether and chloroform, it is deemed proper Clark and lady will open public Spiritual Meetings in the to add that these are merely exceptional cases, selected from central, commodious hall of the Phænix Buildings, on Grand among hundreds in which the administration of those anæs-Street, between Seventh and Eighth Streets. thetics was attended with no unpleasant effects whatever. Mr. Clark's residence is now in Williamsburg, 193 South First Street. There is a large number of Spiritualists in this How TO BECOME A MEDIUM .- Mr. W. A. R. Shaw, of Allamuchy, N. sister city, and they have a flourishing Association meeting in

The first proposed effort of the Alliance is to diffuse its writings, and to send forth its missionaries as far and as wide as possible, and to open correspondence with favorably disposed individuals in different parts of the civilized world. We learn from our Philadelphia correspondent (Mr. Thomas Curtis), that Dr. Stamm, as a representative of the Alliance, has arrived in this country, and intends to travel through the States in connection with Joseph Barker, who has become a missionary of the Alliance. "All the reformatory organizations throughout America will be invited to coöperate with them." Such are the leading features and incipient proceedings of this new movement. We express no opinion as to its practicability, or as to its probable utility as a whole, should it be brought into permanent working order, inasmuch as our intelligent readers are capable of forming their own independent views on this question.

We may add that the Central Committee of the Alliance is in London, and that Dr. Althaus, its secretary, may be addressed at 147 Fleet Street.

"THE AL LIANCE."

could hope to do it. Who would be unable to send one dollar and a half and progure these works, which will make their way plain, and their "paths straight?" which will open the Heavens to their eyes?

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With Spiritualism to set free the soul from its chains of Fear, and Doubt, and Materialism, and Atheism, and to bind man to God and to his brother by the Absolute Religion of Love; to show men their glorious Destiny of immortal Life forever progressing in Love, and Wisdom, and Power, and thus opening our eyes to see a little of the Infinite Spirit of Goodness, Truth, and Beauty, and thus making all hearts love Him and aspire after Him as their End and Chief Good; to banish the Demon Fear, and to substitute glowing Love and childlike Faith in the human heart; with Wisdom to tell Love how to create children of Harmonic Love-Natures instead of Wrath-Natures; germs of Spiritual men instead of germs of sensual, animal men; and then, after begetting these Love-Natures in our children, with this simple Rule of Equity, that "Cost is always and forever the Limit of Price," to cut up by the roots and remove all the causes of Discord, Crime, Ignorance, and Degradation, and to surround these Love-Children with a society of abundance, and health, and harmony-a very Heaven on Earth; with Spiritualism, True Marriage, and True Society, founded on Equity, or "Cost the Limit of Price :" I see the way clear for the Exodus of poor enslaved Humanity out of its present Egypt into the Promised Land, with no Deserts in which to pass forty years of wandering, without struggle, without blood. Let me most earnestly press upon every man who longs to "do justly," to help along his poor. suffering, despoiled, enslaved brother, and thus to promote the Kingdom of God, the Reign of Love and Wisdom on Earth, to procure these books, full of gems of Good and of Truth; to read them and test them, " whether they be of God," so plain that a child intuitively feels their truth. There they will find Principles clearly seen by Intuition to be Eternal Truths, as much so as the axioms and postulates of Geometry, which, while they are radically, finally, revolutionary of all existing Institutions, are at the same time MOST CONSERVATIVE of them all, while cristing necessities demonstrate their PRESENT TEM-PORARY EXPEDIENCY, yet at the same time pointing out a plain, easy, practicable, and peaceful change from existing discords and clashing interests to a Reign of Real Christian Society ! To conclude, Love is thus seen to be the very soul of man

as a Perfect, Harmonic, Divine Man-the very essence of the soul of the Being Himself. Love is the Man. Wisdom is Love, the soul, the man, seeing, knowing how to gain its end, how to give itself to its object. Wisdom is not something below, or above, or apart from Love, but is Love knowing. Love without Wisdom is impotent to be Love, but will be apt to prove Folly and end in Injury, not blessings, to its object. Wisdom is the Form or Body of Love. Love and Wisdom together are not yet complete; without ACTION Love can not be Love ; can not bless and give itself to others, as is its nature. Love desires to do good. Wisdom shows how it may be surely done. Then WILL, or Love, the Soul, the Man, acting, DOES the good deed, and thus CREATING, Love becomes what it could not be before. Love desires. Wisdom points out the sure means and way for Love to take, and Will executes Love's desire. Love is the man himself, a Being whose substance or Real Nature is Love. Wisdom is the Body of Love, and Will is Love acting by means of that Body. A Soul and Body is nothing without Activity. Love is thus the Essential Man. Wisdom is his Eye, which Sees and Knows. and Will is his Hand, by which Love passes into Creation

ture and on that." GEORGETOWN, D. C., Nov. 23, 1854.

TO LIVE AND LOVE.

- To Live and Love ! oh, God, are thy commands To us thy creatures, and from these do spring All things desired in heaven, whose arches ring With strains of Life and Love from choral bands.
- To Live and Love ! A theme through Heaven's wide dome, By angel-voices sung to music tones That thrill the soul of every one that owns God, who fills with Life their spirit-home.
- To Live and Love ! Charmed words, through ages long Your spell shall bear my bounding heart away From lower spheres to bright and perfect day, When angel-life and angel-graces throng.
- To Live and Love ! Can Earth or Heaven assign To man a nobler lot? Out Hate, And every passion that doth self-inflate, And fill with active Love the thirsty mind.
- To Live and Love ! No more shall sin display Its hideous front against that potent spell; Darkness and light can not together dwell-So Error's night is lost in Love's bright ray.
- To Live and Love ! Thrice blessed the coming day, When every heart that beats shall thrill with Love. Instilled as breath of morn from Heaven above, Till all of Life shall own its gentle sway.
- To Live and Love ! Oh, God, can mortal sound The unfathomed depths that in those accents lie? Or scan Love's shoreless sea, whose billows high The heavenly realms caress in ceaseless round.
- To Live and Love ! Those trembling stars which throw On darkened earth their grateful light could tell That throbbing hearts of Love within them dwell, Who, Love, unstinted Love, on all bestow.
- Oh ! let my Life be Love, while thought remains, Not self alone or friends, but all whose souls From God's immortal breath of life outroll, Through the unbounded fields of His domains.
- To Live and Love! When back to earth again These trembling, tottering frames of flesh shall fall. When mind shall soar to spheres beyond this ball On which it had its birth and growth, in vain

Shall it have lived unless that Life by Love Is taught to win with kindness all its focs. To soothe each his suffering brother in his woes, And point the clouded mind to light above. CINCINNATI, Nov. 17, 1854. H. HERMAN.

SONNET.

STRICTURES ON MODERN SPIRITUALISM. Our attention has been called to an article entitled "Mod ern Spiritualism," by JOHN WHITE, published in a recent number of the New York Sunday Dispatch, and we are requested to make it the subject of a few brief remarks. The writer does not deny the reality of existing intercourse between mortals and the spirits of the departed. On the con-L. writes us craving our advice as to such proceedings on his part as the rooms of A. Hoyt, 144 South Sixth Street. trary, he says it is well known to the intelligent-those whose genuine faith rests upon the basis of science—that the spiritual applicable to others as well as to be applicable to others as well as to himself, are, 1st, Don't be too anxious soul and body of man. These persons consider direct and vour requests are granted or are not Anxiety is a positive condition of mind which is repellant to spiritual influence. 2d. Scat yourself at open communications with individual Spirits as in no case your table, about the same hour, if possible, on each day or evening, either incredible or marvelous; "but they also know the reaand in the same room, until the sittings grow monotonous and distastesons why every one who desires to be possessed of a sane ful, and then make some change in them, or even suspend them for an mind should have nothing whatever to do with them. They evening or two. 3d. It would be better to have, if possible, two, or know that all in the world of Spirits were once denizens of three congenial persons who believe in spiritual intercourse, to sit with January 8th. this world, and that their transit hence does not necessarily or in you, and it would be better still that one or more of these should be a MARRIED. itself make them one whit better or wiser than they were here, medium. Always sit with pen or pencil in your hand, and while preand, consequently, that there are multitudes peopling the inner serving the most perfect passivity of body and mind, closely watch your mental impressions and the tendencies of the arm to move over your world who would leave no artful trick untried whereby they paper. If, after complying with these conditions in a dozen sittings, might achieve dominion over their fellow-beings, and reduce you find you are making no progress toward mediumship, you might them to absolute vassalage." He thinks, therefore, that the as well suspend your operations until you have some distinct encourprimary delusion of the sect of Spiritualists is found in the agements through other channels, to resume them. С. Тімя.

MRS. L. N. FOWLER will Lecture on Physiology, with illusand natural worlds are in as full and perfect communion as the about your development, but consider that it will be "all right" whether trations, on Thursday evening, January 4th, at No. 695 Sixth Avenue, for the benefit of the Humanitary or Ragged School. MISS ELMIRA FOWLER will Lecture upon Chemistry, with illustrations, for the benefit of the Humanitary or Ragged School, in the room, 695 Sixth Avenue, on Monday evening, At Elm Grove, Jacksonville, Illinois, Dec. 9th, by the Rev. L. M. Glover, CHARLES E. PUTNAM, Esq., of Davenport, Iowa, to Miss Mary L., daughter of the late Governor Duncan, of Illinois. SPIRITUALLY BORN. Born into the spiritual world, Dec. 28th, SARAH H., wife of HENRY

BY B. G. SMITH If it be true, as people tell, That spirits with us ever dwell, And whisper in our hearts and ears More than to common folks appears, How happy is our earthly lot To have about us friends forgot, As well as those we so much prize, And see around with mortal eyes. But oh ! how pleasant it must be When we go hence, old friends to see, And join with them in giving cheer To those we loved and cherished here. Oh, let us, then, while here we live, Weigh well the thoughts that Spirits give.

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

NEW YORK CONFERENCE.

SESSION OF DEC. 26, 1854.

Mr. Partridge called on the friends present for any facts they may have witnessed of recent occurrence. Not having any to relate himself, he read the following circular which had been addressed to the TELE ORAPH, by Robert Owen. Mr. Partridge prefaced it by some remarks on the peculiar views of Mr. Owen, and of his conversion to Spiritualism from what is usually termed infidelity.

THE PERMANENT HAPPY EXISTENCE OF THE HUMAN BACE, OR THE COM MENCEMENT OF THE MILLENNIUM IN 1855

All governments, religions, classes, sects, and parties, in all countries are invited to appoint and send delegates to a meeting to be held in th metropolis of the British Empire, on Monday, 14th May next, in St. Martin's Hall, to hear explained "Glad Tidings of Great Joy to all Mankind," which will include the principles and the plain and easy practice by which all governments may make, with the aid of their respective religions, every one from birth, good, intelligent, wise, united to all, and permanently prosperous and happy.

And, as a preliminary measure, the TRADES OF THIS METROPOLIS are invited to elect and send delegates to a meeting to be held in St. Martin's Hall, on Monday, January 1st, 1855, at 7 P.M., to have explained to they will be recommended to adopt at the Great Meeting of Universal Delegates to be held as stated on the 14th May, on which day will be declared a coming change in the condition of the human race, without revolution or violence, to be effected in peace, with order and wise foresight, and without injury to any one of any class in any country, but with high lasting benefit to all who shall from birth be placed within the new conditions.

Let all who shall attend these two meetings come in the spirit of pure charity for all men, and with a right good-will to aid and benefit them, regardless of their class, creed, country, or color.

There will be no deception or secrecy in these proceedings; but the whole will be conducted with "Truth without mystery, mixture of error, or fear of man." And the glory of this elevation of mankind to a new phase in their condition will be alone to the God of the Universe, who evidently worketh all things in regular progress for the ultimate good and happiness of man. ROBERT OWEN.

Lospon, 25th November, 1854.

A gentleman present related the facts of a circle which met on Wednesday evening last. Mr. Hume was the mellium. When seated, the first thing noticed was an undulating motion of the table, which was followed by its being lifted entirely clear of the floor. This was repeated several times. Once or twice it was raised as high as the chins of the party sitting at it, the hands of every person in the room being upon the table. A guitar in its case standing in one corner of the room was heard to move, and on examination the end resting upon the floor was found to have moved several inches. Loud raps were heard in its vicinity while this was being done, and a closet door opening upon the room in which they were seated, was shut with some considerable force. then unlocked by Mr. Hume, and the instrument placed under the table.

FACTS: AND REMARKS. GOLD MADE BY SPIRITS .- The following circumstance, incredible as

t may appear to minds merely on the sensuous plane, was narrated to us by a well-known clergyman, who personally witnessed and carefully observed the occurrence, and whose testimony no one who knows him would think of questioning for a moment. The fact stated is specially commended to attention at this time, as tending to the solution of a question recently much agitated among New York Spiritualists, viz., whether interior substances can be externalized, rendered palpable to potism in the eighteenth century, is selected from the MSS. the senses, and endowed with weight, power of resistance, etc. The of the new and forthcoming "Lyric of the Golden Age." narrator stated to us that about three years ago he was at a spiritual circle in the city of Brooklyn, during the sitting of which, as if in answer to some queries which were agitating the minds of those present, a lock of hair was seen to stand upright upon the head of one of the company, and upon the lock were observed about twenty visible crys- | forty hours in its delivery. talizations, in the forms of octahedral prisms, bright and sparkling, and

seeming to be solid gold. These particles were removed from the lock,

closely inspected by the eye, and rubbed in the hand, and so great was their power of resistance under pressure that they left visible indentations in the hand, which indentations remained for some time. The Spirits, who, the meanwhile, kept constantly rapping through the methem, that they may explain to their constituents in London, and to dium, claimed that they had projected these particles from the internals their fellow-workmen over Great Britain and Ireland, the course which of the atmosphere, where they had substantially existed. The crystals remained visible for about twelve minutes, when, after being duly inspected by the company, they suddenly dissolved and vanished.

> SENSIBLE ODOR FROM SPIRITUAL SUBSTANCE .- In the month of January last a well-known medium, residing in this city, being at the house of a merchant in New Orleans, became interiorized, and saw and deseribed a certain Spirit. The Spirit said that during his life in the body he had been a dealer in precious gums, spices, and perfumes. He bore in his hand a box of sandal wood, which he opened, and by an art known to Spirits, caused the room to be filled with a strong odor of camphor, perceptible to the external sense of smell by those present The medium requested that the door of the room should be opened which being done, the odor extended through the hall, ascended to the upper stories, and filled the house so that the domestics distinctly perceived it and spoke of it, though they knew nothing of what was going on in the room with the medium. We have the account of this circumstance from a well-known gentleman, who was a personal witness of the affair, and on whose testimony we can place the most entire reliance. This fact will also be perceived as having an emphatic signifi-

cance in respect to the now agitated question, whether Spirits can under certain circumstances, project substances from the interior into the exterior and sensible world.

TUTELAR SPIRITS AMONG THE HINDOOS .- It is said that the Hindoos on the Malabar coast have a custom of dedicating every tree or field of grain to some particular Spirit, and that said Spirit afterward is be ieved to take the same under his protection, and will punish the smallest theft upon it either with illness or death. A writer on Hindoo The circle during these occurrences remained seated at the table, and customs and (so called) superstitions, mentions that one day a man some six or eight feet from where they took place. The guitar case was rushed up to the proprietor of a jack tree, threw himself upon the In this position it was played upon repeatedly, not, to be sure, in the ground, and implored his forgiveness. On being questioned by the highest grade of the art, but with very fair average skill. The hands proprietor as to what was the matter, he said, "I was tempted, as I of the party during this performance were all upon the table in plain sight passed by at night, to take a jack from your tree. This was three days of every one. There was no chance for trick, the room being sufficiently ago, and ever since I have been suffering unspeakable agony in my light for all to see the exact position of every person and thing in the stomach. The Spirit of the tree is upon me, and you alone can appease room. The guitar was then placed in the lap of every member of the him." The proprietor immediately went through the ceremony of apcircle in rotation. Each one took hold of the end presented, and held easing the Spirit, and the sufferer was instantly relieved. on until the instrument was removed by the invisible agency. The table, the chairs in which they were seated, and the floor of the room A QUAKER MEDIUM TWO HUNDRED YEARS AGO .- In Mr. Glanvil's itself were made each, in turn, to exhibit a tremulous motion, sensible 'Saducismus Triumphatus," published in 1682, there is, among other to all. The large rocking-chair in which Mr. Hume was seated, was spiritual relations equally remarkable, an account of a neophite in next rocked forcibly. Then, by direction through the alphabet, the Quakerism, who appears to have been exercised in a manner quite whole party of ten persons, in rotation took the same chair, and were similar to that in which some mediums are at this day. At times his rocked in the same way. The application of the power was as though a speech would be entirely taken away from him, and at others he would person had hold of the upper part of the back of the chair with one be forced to speak in a manner quite independent of, and even contrary hand, and the other on the arm. The application of the force at these to his own volition, while his muscular system would be controlled in points could be felt distinctly at every vibration ; and the force necesa variety of ways as by a power foreign to himself. For the purpose sary to produce them may be appreciated by stating that the feet were of reclaiming him to the Church of England, from which he had se held out straight, and were frequently made to strike the under side of ceded, the minister prayed with him, and at the conclusion of the petithe top of the table. Every one was touched in turn as by human hands, tion he (the Quaker) was forced to exclaim, "Thine is the kingdom !" some large and some small. A lady present who had been touched which he repeated over a hundred times. "Sometimes," says the narwith what purported to be the hands of her little daughter, asked if she rator. The was forced into extreme laughter, sometimes into singing, could take the handkerchief out of her lap? Very soon it was seen to while his hands were usually employed in beating his breast. All of us move slowly from her lap, and disappear beneath the table. In a few who stood by could discern unusual heavings in his body. This dis minutes, raps indicating the alphabet were heard, and this sentence temper in him did continue till toward the morning of the next day, was received : "Mother, now look and see what we have done." On and then the voice within him signified that it would leave him, bidlooking, the handkerchief was found knotted and twisted into the form ding him to get upon his knees in order to that end, which he did, and of a doll-baby, not very symmetrical, but sufficiently like to show the then presently he had a perfect command of himself." The identity of evident design, as well as ingenuity and power to execute. Several this case, in all essential features, with many that are now occurring, other interesting facts occurred during the evening. will be seen at a glance; and the repetition of these phenomena in dif-Dr. Hallock said he was present when the facts just narrated occurred. ferent ages of the world, proves that they are all referable to an estab-The point which he particularly wished to illustrate was, the open charlished law, and not the result of the ever-varying caprices of man. acter, so to speak, of these manifestations. When an important fact is stated, accompanied with the explanation that it occurred in a dark room, it naturally raises the question of deception in the mind of the JOSEPHUS A SPIRITUALIST .- It appears that Josephus, the Jewish his hearer, which the most elaborate statement of particulars can not in all torian, was not unacquainted with Spiritual phenomena, such as are excases eradicate. From beginning to end, these manifestations were free emplified in some of their main features at the present day. Speaking from that objection. Every person in the circle, medium included, was of the wisdom of Solomon, he says, "God also enabled him to learn in full view. When the guitar was played, all our hands were scen to that skill which expels demons. . . And he left behind him the he on the table. A man could not have touched the strings of that manner of using exorcisms, by which they drive away demons so that instrument with the toe of his boot even, much less with his hand, withthey never return. And this method of cure is of great force unto this out detection. So of all the other facts of the evening. In one instance, day; for I have seen a certain man of my own country, whose name after several unsuccessful attempts to retain a sheet of paper upon the was Eleazar, releasing people that were demoniacal in the presence of smooth surface of the table when elevated to a considerable angle, the Vespasian, and his sons, and his captains, and the whole multisude of table with the sheet of paper on it was turned so as to rest on its edge, the his soldiers. The manner of the cure was this : He put a ring, that had top being vertical, and the paper still retaining its position, until it was a root of one of those sorts mentioned by Solomon, to the nostrils of suffered to fall at the request of one of the gentlemen present. The the demoniae, after which he drew out the demon through the nostrils exhibition of power and intelligence manifested on that evening were (a magnetic process). . . And when Eleazar would persuade and done for us, and not by us-if ten pairs of eyes, with the remaining comdemonstrate to the spectators that he had such a power, he set a little plement of senses, are to be taken as evidence. way off a cup or basin full of water, and commanded the demon, as he to your readers to have a brief view of the contents of the work before Mr. Cunningham, of Washington (D. C.), said he was opposed to all went out of the man, to overturn it, and thereby to let the spectators know they send for it; therefore permit me, if you please, to say to them, spiritual hierachies. He had no objection to the manufacture of creeds that he had gone out of the man; and when this was done the skill and or theories-provided we did not enforce them upon others. We naturwisdom of Solomon was showed very manifestly." (See Jos. Ant. B. ally love our own children, but let us take a lesson from the nursery. viii. : chap. ii. § 5.) We find in this latter sentence another parallelism The mother loves to see her little darling attract the attention of her to the movement of physical objects by Spirits at this day. friends, so she has it crisped, and curled, and otherwise embellished and then presents it with the best foot foremost-but mind, she does not A SPIRIT-SENT DOVE .- On the 27th of Nov. last, a regularly constiforce it upon their attention. She leaves that to nature and the law of tuted spiritual circle in Boston was promised, by the Spirits, the pre affinity. So should we do with our darling theories. The question of sentation of a white dore, which, they said, would go to the hands of one the day is, " Can Spirits communicate with us?" The question " How ?" who would take care of it for the circle. At a subsequent session of may be settled at leisure. We must have charity for each other, and the circle this promise was redeemed in a singularly interesting manfor all men. To differ about the philosophy of a fact is not " a hanging ner. After the party had been sitting for an hour, and had been pretty matter." Pope says, thoroughly subdued to the influence of the Spirits, one of the entranced " For modes of faith let graceless zealots fight, mediums was made to say, "The dove is coming, and is now in the His can't be wrong, whose life is in the right." hands of the medium." The members of the circle all looked, and saw Men may dispute forever about theories, but they can not quarrel long a beautiful white dove in the hands of a Mrs. Vinton, one of the party. or very bitterly with facts, and these are what the world needs. It says, It was a veritable bird, and no psychological specter, and its resting in all Spiritual manifestations ceased with Christ and his Apostles. Mrs. V.'s hands was understood as indicating that she was to keep it All the sects denounce modern Spiritualism. This mistake of th for the circle. A full account of this affair, with reflections, is given in world and of the church can only be overcome by an array of facts t the New Eca, and the names of the members of the circle are given in the contrary. Theories will not do it. The facts of church historyattestation of its truth. Bela Marsh, the well-known Boston bookthe spiritual experiences of the different founders of her varied seetsseller, was one of the party.

Original Communications.

ROUSSEAU. T. L. HARRIS.

THE following description of the genius and spiritual mission of Rousseau, the most fervid and passionate hater of des-This poem, the most powerful and striking of the productions of its invisible authors, was finished a few days since, being a

> There was a Genius, hating hateful things, And loving Virtue, as a lover clings,-Impure himself, unto some chaste sweet spirit. This man from God a burning soul did 'herit-Swift, eager, passionate, intensely strung To joy and sorrow, and he moved among The sons of Time a meteor mid pale lamps, His brightness vailed in loathsome grave-yard damps -Exhaling from corruption. Oh ! the clod Where violets bloom than he was happier far, And he went wailing, like some falling star, Companionless, heart-broken after God.

God loved him in his errors, and he sent Three mighty men from heaven, who, in the tent Of mortal sorrow, thrilled his mind asleep, In trances lifting him where angels keep Their solemn vigils o'er humanity.

This was Rousseau, the dreamer of strange dreams. Sweet Clarens! oft he turned to noblest themes Amid thy shades ; and when, in later years, He won a name, his agonies, and tears, And hopes, and expectations, and despairs, Wild mimicries, and secret burning prayers, His solemn midnights, his delirious mornings, His mockeries and his jests, his dim forewarnings And prophesies, all took through speech new birth. His three-fold nature touched heaven, hell, and earth. His three-fold thought, outspoken, thence became Sweet sunshine, cheering dew, and scorching flame. A million murdered heretics, white sown In calcined ashes, and o'er Europe strewn, Made him their wild avenger. It was he Who whispered thy great name, O Liberty ! With his own heart communing, awed and still. He knew not how that name ere long should fill Mankind with hope and despots with dismay. As forked lightnings harmlessly that play Around the cottage roof, but strike the spire, And change the fortress to a funeral pyre, Fell his swift thought; it broke the enslaving charms That numbed mankind; it shook with fierce alarms The settled case of nations. Hollow groans Were heard reverberating under thrones : Old dungeons preached with stony lips to men. "Better," he spoke, "to share the lion's den, Go clad in skins, and grasp the savage lance, Than wear gay robes and in the minuet dance. Better to feed on Nature's simple fare Than feast where slaves the kingly board prepare. Better wear Indian costume, far, and rule O'er worlds of thought, than be the Tyrant's tool, Fettered in velvets, manaeled in lace. And cating dust to win a lackey's place. Better go houseless, fetterless, and free, Than palace-hived, to crouch the fawning knee. And better, better far, to worship heaven 'Mid the magnificence of morn and even. When stars their burning chariots drive through space, When Nature mirrors back her Author's face : When, with cathedral voices, grand and high, The storms and seas chant praises to the sky ; Learn of the flowers their lesson; from the dust Of graves extract the solemn words of trust ; In the deep heart find God, and breathe the prayer Of penitence and faith through midnight air ; Commune with Deity when he unvails His face in lightnings and his breath in gales ; Find Pentecostal flames in morning light, Baptismal waters in the dews of night, Than worship where an impious priest pretends That God through wafer and through wine descends, And eats the God he makes, and wets his lips In Deity's red blood." The dark eclipse Of doubt lay on him, but in heart he tried Religious forms by Jesus erucified. Finding priests recreant, perjured, base, and vain, He turned to Nature's ancient lore again.

slandered character of the blessed Creator; and lead on the inquiring mind, from the darkening influence of Jewish errors, to contemplate with unalloyed pleasure, the kind and equal ways of the lovely Governor of the universe; and see, admire, love, and obey the delightful laws of our being.

In my view, the whole Biblical question looks as clear as noon-day The common spiritual teaching, which draws the listener from many things in the Bible, as human errors, to the adorable Creator as a uni versal Father and lovely friend, and to his admirable works as a vast volume of unerring instruction, is certainly right, and will prevail. have found by my investigations, that human errors of vast magnitude are couched unseen in the foundation of orthodoxy, and when they are exposed, it can not stand the driving storm It must fall. The Spirits volume of over two hundred pages, and having occupied about are right. Call them devils or not, their teaching will stand when orthodoxy is no more. I feel like saying to popular theology, Clear the track; and cease to frighten travelers who are taking passage on board the spiritual cars. Your pretended, stubborn obstacles which are heaped in the way, are nothing but empty shadows ORRIN ABBOTT.

CURES BY SPIRITS.

MILFORD, CT., Dec. 19th, 1854. DEAR BRO. BRITTAN :

Since I last wrote you we have had a visit from some healing mediums, and although this is perhaps the very stronghold of Sectarianism, they have caused considerable investigation, and have been visited by some who would not have been expected out of the pale of church proscription. The mediums referred to are a Captain Calvin Hall, of Somers, Ct., and my eye can see or even my imagination conceive. Immediately above a Mrs. Dexter, of Ware, Mass. They came to Milford by direction, and found the place better prepared for sowing the Truth at the time than at any other since I have been acquainted here, on account of the supposed death and burial of a girl whom many believed to have only been | pause awhile, they will soon come for me. At length I saw in the disin a trance state, and that she was buried alive. But even with this | tance a confused mass of Spirits, but nothing distinctly. At length operating upon them, the people were so sensuous and superstitious they approach me. It is the same throne I saw before, and the same they were refused a hearing on their first visit, but they have since visited bright Spirit sitting on it. But before him, at his feet, is a closed box, here once a week, and have had a large number of calls for this place. shaped like the Ark of the Covenant in the Jewish ritual, but without Captain Hall has certificates from various sources, of cases he has cured its cherubim. At a signal from him it is opened, and from it is taken by the aid of the Spirits. His treatment consists in making passes a a Spirit-garment like those which clothe the Spirits around me. They the Spirits direct, and giving only magnetized water. Those treated in tell me it is for me. They approach me as I yet stand on the mountain, town have experienced much benefit. Of his certificates I have taken and envelop me in it. The instant they do so I am lifted from the off a synopsis, which, with the above, are at your service.

Dolly Hale, of Barre, aged 27 years, who had suffered extremely for | I notice more particularly the singular light which surrounds the throne. three years from neuralgia, which had induced fits, after exhausting the It is a golden and silver light, each quite distinct, yet blended and usual sources of medical aid in Barre and Worcester, was directed by a mingled together. It is inexpressibly soft and beautiful. Behind the clairvoyant to Captain Hall, and was cured in three weeks at his throne, a background, as it were, to the picture, is a screen of blue. residence.

Mrs. Adeline K. Fletcher, aged 47 years, had the nerve of the right throne and its attendants recede back to its former position. I go with eye paralyzed for three years, and had nearly become blind in it, when it. It arrives at the foot of the path which leads to that temple above. sight was restored through the mediumship of Captain Hall.

Mary A. Francis, of Stafford, was relieved of a severe cough, after and notice my approach. They seem to be expecting me, as if they raising blood, becoming greatly emaciated, and having the lower limbs were going up there to meet me; and whereas I was only a spectator swell badly, by the manipulations. She had been a long time under the before, now I learn I am to be an actor there. Now I am at the eneffect of anodynes to suppress the cough, and took none after the operations were commenced.

Caroline Sibley, of Ware, was cured of a severe headache which had existed for about three months, and had resisted all remedies which she had applied, by Captain Hall laying his hand on her head and making a few passes.

Mary Adams, of Somersville, testifies that she had been in ill health before, on the cornice over the recess on which the platform is, an infor thirty years with what the doctors called "liver complaint," that scription on a white ground, in letters of blue and gold, these words, her diet had been reduced by their order to one cracker a day with LOVE, WISDOM, TRUTH. The letters seem to have life in them. There

Selections from Standard Works PUBLISHED BY PARTRIDGE AND BRITTAN.

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A VISION.

I am now taken to the same scene in which I was on two former occasions, and I ascend rapidly the path which winds around and up the mountain. I am now detained a moment at the spot where I beheld the scenery which I witnessed in Central America, and evidently for the purpose of showing me how rapidly its rough and volcanic features are smoothing down into lines of beauty, and its light is assuming that soft and grateful pink-like purple hue which I saw over the rest of the scene, and which is stealing fast over this part too, though as yet it is more dim and misty. I pass on to the top of the mountain, above the clouds which surround its summit, and I observe that though those clouds hide from my view the earthly scene which I have left, yet I am able, whenever I desire to behold it, to penetrate them at a glance, and see it quite distinctly.

Now standing on the very summit of this mountain, I pause and look around. Before and below me in the deep-blue expanse, I see the countless worlds which I saw before, revolving in their orbits, presenting the same clear, silver-like balls of light which I saw before. Now having more leisure and composure, I observe the scene more distinctly, and my attention is drawn to the far distance, that I may observe that there are countless worlds rolling in the immensity of space, far beyond what me, floating on the pure air, are many radiant Spirits, who welcome me with smiles of joy. I look for the throne I saw before, its occupant and attendants, but I see them not. The Spirits around me bid me ground, and mingle with the Spirits who are floating around me. Now like that of a clear, cold winter morning in our latitude. Now the which I observe that many are ascending. They pause on their way trance to the temple. I know not how I have ascended. I only know that I am there. It is filled in all its parts, its galleries, and in the air overheard. As I approach, attended by a small number of Spirits, my advent causes a bustle, and a passage is opened for me amid the crowd, and I pass in, and stand among those in the area. I see the same Spirit presiding on the platform before me, and I now notice, what I did not

will not do it. The church to day is fighting the battle of materialism against an army of "living witnesses," and against the facts of her own history. He cited two instances of spiritual manifestation occurring many years ago, one in this city and the other in Kentucky, as illus-

ANOTHER "REMARKABLE COINCIDENCE."

SACRED TRADITION.

MESSRS. PARTRIDGE AND BRITTAN

As I spake, in the communication you recently published in the SPICITUAL TELEGRAPH from me, of a work I had published upon some books of the Bible under the title of "A Peep into Sacred Tradition," and many have written me for it, I think it would be more satisfactory through your columns, that I have endeavored in that work to show that the astonishing progression of the human mind in things temporal (the arts, sciences, and affairs of life) indicate a corresponding progression in things spiritual; and that God, being unchangeable, rules by unchangeable laws; and that those laws, flowing out from the fullness of his love, always required what they now require; viz., that man, with that love that "worketh no ill to his neighbor," should be kind to all his fellow-creatures; and, therefore, that the warlike and revolting

features of the old Jewish accounts of cruel works done by that God who "is love," clash with the enlightened common sense of man; and as they are at war with the kind and amiable spirit of the Gospel, progressing Spiritualists should cease to ascribe to them the dignified title of the Word of God. To sustain this position, I have shown that the history of God's throwing down the walls of Jericho, and prompting Joshua to murder the people, was written by an unknown author centuries after the pretended events; and that the hidden writer, who cave neither his name, nor the age or period of time in which he lived, claimed no inspiration, and referred to no history to support his tale of such a monstrous absurdity. And I have shown that for the truth of his story, that the sun and moon stood still for the unworthy purposes that Joshua and his soldiers might be "avenged of their enemies," he relied upon the airy flight of the soaring imagination and lively fancy

of a gifted poet who lived more than five hundred years after Joshua was dead; but that, as the work related marvels about the wondrous

brandy and sugar, that she had a bad cough, had taken medicine for nearly 20 years steady, and had had fits from January to April, averaging three per week. Captain Hall cured her immediately of fits, her cough was relieved, and she commenced improving without the aid of in thoughts which I and all that vast assemblage readily perceive. drugs, or the use of tea, coffee, or spirituous liquors.

Sophronia Davis, of Somers, had been under usual treatment for a severe pain in her head two weeks, and had nearly lost her hearing, when on calling on Captain Hall, the pain was removed by his treatment and her hearing restored.

Lydia W. Gates, of Somersville, was cured of rheumatism and other difficulties.

Nathan Burlingame, of the same place, certifies that his wife was eured of severe dysentery by the operations—" the disease abating from that time." "Under the peculiar influence the dysentery was cured." Peter Deming, of Somers, had his eye badly injured while cutting the error that clothes Him with the attributes of weak and unprogresstimber, by a bough springing and striking the sight, so that there was a scratch across it, and the "eye looked more like blood than any thing else, and was very painful," was cured by the operations of Captain Hall. "The eye was almost immediately restored to its former color, and in a very short time was as free from pain as ever, and he could read a newspaper with as much ease as ever."

Another case, where the patient was examined at a distance of miles from his bedside, and the disease was accurately told as decided by post-mortem examination, was also certified. In this instance the diagnosis and prognosis differed from scren physicians who made the examination, and found the Spirits correct. Yours, P. D.

BASIS OF UNITY. BROTHERS PARTRIDGE AND BRITTAN :

a few remarks respecting the daily inquiries which are being made by all sects and parties who appear anxious to know upon what basis the disciples of the modern school philosophy propose to unite as a harmo- There are tables and work-benches around the room. On some of them nious body. Now, as I claim to be one of this class, I shall claim the people are seated at work. At others, they are standing at work. privilege of answering the question according to my own personal views | Some are cutting out garments, some making them, some folding them : on the subject.

of a harmonious correspondence between parties and individuals are recognizes me as one whom I had known on earth. I can not rememthese : Each one should be allowed the full liberty of speech and of ber who he was, and there seems to be in him a feeling of mortification personal sentiment irrespective of the opinions of others, and each one at my having found him at this employment. All the people in the who assumes this privilege should not deny the same to others. A strict observance of this rule would unavoidably result in harmonious are of the dark hues of earth. The whole scene is unpleasant to me, relations between individuals.

ganization. To this I will consent, in case they subscribe to that code side, with a revengeful feeling in him. A somber feeling seems to perof laws which nature has ordained in all men alike, which law provides vade them all, and it reminds me of a work-shop in the State Prison. that our individual rights must not be infringed by others without a I turn to leave it, and discover that there is a whole range of worklicensed grant by the aggressed party, the true principle of which shops similarly occupied, extending far down in the distance, each two can be expressed in the following language of a correspondent: or three steps below the other, but all visible from where I stand. The "Trample on no one's toes, and suffer no one to trample on yours," i. c., trespass upon no one's individual rights, and suffer no one to trespass upon vours.

When we come to view the different degrees and spheres of human intelligences, with their phrenological and educational characteristics, we at once see that every individual is originally and circumstantially constituted a law to himself, and the only necessary rule of government that should be deemed admissible is written in the constitution of their own physical nature. Every individual who is possessed with the five physical senses, can readily judge what would be agreeable or offensive, painful or pleasing, to others, by weighing the condition of others in the scale of his own senses. This is the only base upon which to establish a harmonious order of society; and all the formula of principles that is necessary to effect a harmonious purpose and end can be condensed into the following words : Deal with others as you wish others to deal with you; then every one will be entitled to equal privileges, as our nature demands.

> JONATHAN KOONS. Yours as ever,

is a flickering, tremulous motion to them, as if formed of numerous diminutive Spirits.

Now the presiding Spirit speaks, not, indeed, in audible words, but These are his words :

"I am that I am. Pervading all space, in every particle of matter, from its merest atom to the soul that lives forever, in the universe of worlds that roll far beyond where the human imagination can reach, the spirit of God exists. He has spoken into being this immensity of worlds. At His command laws were instituted that govern them. and through His ministering Spirits those laws are executed. Vast as eternity, limitless as space, omnipotent over all created things, all-wise to design, all-powerful to achieve, God was, and is, and ever shall be. How miserable the conception that limits Him to place! How awful ing man! Oh! how wild the thought that He can delight in vengeance ! Love is His very existence, and it is as vast, as eternal, and immutable as is His very nature."

While he was saying this, the sides of the temple opened and exposed to my view the inconceivable vastness of creation, as if to impress me fully with the thoughts connected with the teaching. Then he added :

"God is the very spirit of life in every thing; and it is eternally at work sublimating and progressing every particle of matter, from the rudest form to its ultimate end, the immortal spirit of man."

Thus far my attention seemed to be directed to the right side of the temple. Now it is turned to the left. And there, in one part of it, I see that it is colored with light of a claret hue. From where I stand I see it is a room in the second story of the temple, in which are a number of persons all of the same hue, apparently at work. It is approach-Having occasion to write you on business, I have concluded to drop | ed from the level on which I stand by winding stairs, up and down which people are constantly passing. I enter the room, and there find many persons of both sexes engaged apparently in making garments. and there are shelves on which are piled the cloth and the finished gar-The principles which I claim to be the most appropriate as the basis ments. The room is presided over by a tall man of middle age, who room are clothed in the garb of earth, and the clothes they are making and a number of persons whom I had known and disliked on earth are Many of those claiming to be Spiritualists are in favor of a social or- recalled to my recollection. One of them seems to stand close by my whole is so like an earthly scene, that I can hardly tell whether it is a spiritual impression, or my own memory recalling the past. Prav let me inquire of the Spirits, through the Doctor, how this is, and if I am right !

It was answered : "The Spirits find it hard to impress you. It is late, and the circle is rather tired. Yet a few moments." I then resumed my observation, and said :

I see now what this is. These are apartments appropriated to the

Spirits of the sphere below, who have begun to progress, but are not vet in a condition to blend with those of the higher spheres. The shops represent the toil in which they are engaged for the common good, and there does not seem to be much difference from an earthly scene. Now as I am leaving the shops, and passing out on to the gallery, what an interesting sight is before me! It is the body of an old man, with long, white beard and hair, and a benevolent countenance, lying on the floor of the gallery. He seems to be partly asleep, or, rather, only partly conscious. He is enshrouded in his grave-clothies, and is attended by two bright and loving Spirits. One of them is kneeling on one knee, supporting his head in his lap. The other is kneeling at his other

tions and purposes of his soul which could not be effected by any othe form of truth. Call it a lie if you choose. In his case it change hatred into love, and enmity into affection; and such being the effect let the name take care of itself. Adjourned. R. T. HALLOCK.	MESERS. PARTRIDGE AND BRITTAN : Gentlemen—In the TELEGRAPH of Nov. 18, I perceive a letter in which is shown the exact coincidence between a communication received by me in Feb., 1854, purporting to have been from Sir John Franklin, and accounts from Dr. Rae, first published in the Montreal Herald—more than eight months afterward—on the 21st Oct., 1854. I send herewith a certificate from the proprietors of the New England Stereotype Foundry, proving that the plates of the "Epitome of Spirit Intercourse" were delivered to Bela Marsh on the 23d Sept., 1854, four weeks before the acccount was received from Montreal. Yours truly, ALFRED CRINGE. To whom IT MAY CONCERN : This is to certify that we stereotyped for Mr. Bela Marsh a work named "Spirit Intercourse" (written by Mr. Alfred Cridge), the plates	And I have taken David, the Jewish king, who is said to have been a man after God's own heart, and shown that according to the Bible he was the most flinty tyrant in hard-hearted unrelenting eruelty that ever found a place in the pages of history. In giving his character, I have said nothing about Uriah and his wife, for that he is said to have re- pented of, but I have taken things in which the Bible justifies him, and shown that he was one of the worst of men. I have also reviewed eighteen chapters of the books of Kings and Chronieles, and shown that they contain thirty contradictions and false assertions, and should not therefore be called the Word of God. The work contains other things also, too numerous to mention. My object in writing it was to induce people to distinguish between the good and the bad in the Bible; and while they received the one	NEW MUSIC. We have received from Horace Waters, the great Music Publisher, Manufacturer, and Dealer in Piano Fortes, of No. 333 Broadway, New York, the following sheets of pop- ular Music, published by him. "I Know Thou art Gone." Duett; melody by Sarah S. Burtes, arranged by Max Braum. "Mary's Beauty." Poetry by George P. Morris. "Patterson Polka." By Eisfeld; and "Thank God for the Sunday School." Words by G. W. Bleecker, and music by Thomas Baker. The first named of these compositions—" I know thou art gone," breathes the very es- sence of the divine spiritual idea. It was sung in our hearing a short time since at the funeral obsequies of one of our earth's loveliest and purest spirits, now rejoicing in the angel-world, and words and music, fitly combined, diffused upon every one present a serene, untroubled joy. "Mary's Beauty" is a gem of poetry by Morris. Mr. Waters offers to present as a New Year's Gitt for 1835, One Dollar's worth of Music, to be selected from his extensive and popular catalogue, to all who purchase of him the same amount previous to the 15th of January, and will forward both Gift and Purchase post paid, and of which we would advise our readers by all means to avail	child, that he may be recognized. He was a good man, and they have brought him directly through the lower spheres here to be clad in his spiritual garments. As he recognizes them, they welcome him with countenances full of love and affection, and his response is very marked. Thus I loave them, and pass rapidly out of the temple, and down to the Spirit sitting on the throne, where I am dive ted of my spiritual garments, with the admonition, "These are not yet yours, but ready for you when next you come ;" and so I pass down the mountain, and back to earth again.—From "Spiritualism," by Judge Edmonds and Dr. Dexter.
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PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

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Interesting Miscellany.

PHYSICO-PSYCHOLOCICAL INFLUENCES. BY WILLIAM FISHBOUGH.

The distributions and associations of the forms and organisms which compose the sum total of created being, observe the law of adaptation both as to exterior and interior properties. We may everywhere find exemplifications of this fact, more or less conspicuous, in the lower kingdoms of nature as well as in the human world. Thus the vegetation indigenous to any particular clime or locality always bears a relation to the temperature, soil, and moisture prevalent in that locality The mountains of tropical regions, which rise from a realm of perpetual summer to an altitude of eternal snow, are clothed at their different elevations by different genera and species of plants, adapted to all the gradations of temperature, from the tropic to the arctic. An artificial transplantation of any of these vegetable forms is either fatal to the latter, or else causes in it a gradual change of constitution until it is fully adapted to its new condition. Plants sometimes manifest a marvelous instinct, which may almost be called intelligence, in making the most of the circumstances in which they are placed. For instance, transplant a rosc-bush, grape-vinc, or almost any other vegetable form, into a spot where it is on the one side approached by moist and rich, and on the other by a hard, dry, and sterile, soil. For a short time the roots will put forth almost equally in all directions; but, as if growing wise by interior and sympathetic experience, the roots extending toward the dry and sterile soil will soon begin to recurve and extend toward the moist, rich soil, as if in quest of the better pabulum which their brethren on the other side have found. While a root is growing in any particular direction, let a fresh bone be buried just beyond and a little at one side of its extremity. The root will even turn out of its direct course and go in pursuit of the bone, and when it finds it, it will stop and send out numerous little fibers which, forming a net-work, will envelop the bone and when all the nourishment has been sucked out of it, the root will again pass on its way, and the temporary fibers thrown out around the bone will gradually disappear.

In the animal kingdom we see exemplified the same law of distribution, adaptation, and conformability. Thus, in the frozen regions of Lapland, we find the reindeer, an animal fitted by nature to endure the rigors of the arctic winters, and to subsist upon the coarse and scanty food which the vegetable kingdom there affords. The deserts of Arabia, where the reindeer would speedily perish, are the congenial home of the camel, which is totally unfitted by nature to bear the rigors of the Lapland clime. The fertile prairies of western America are inhabited by teeming herds of buffaloes, which thrive upon the luxuriant pastures, while the craggy steeps of the Alps, where the buffalo could not live. are tenanted by the sure-footed chamois, which by nature delights in clambering and browsing among the rocky cliffs. Through the Mammoth Cave of Kentucky flows a river; and because, in the impenetrable darkness which there ever prevails, the fishes that inhabit its waters would have no use for eyes, nature, or rather the God of nature, has placed there a species of fish which have no eyes! Any attempt to transfer any one of these animal forms to a clime or country to which it does not specifically belong, would be either fatal to the animal, or attended with such a progressive change in its constitution as to adapt it to its new condition.

Animals, however, endowed with powers of rapid locomotion, are often guided by a surprising instinct to change their location with the

aches and pains, or perceived the mental idiosyncrasies, or even the very thoughts of persons present with them, before any external indications of the same have been given. Not only so, but man's magnetic sphere (which contains all the life-qualities of himself) is capable of being impressed on every thing that he handles, and that, too, in such Innumerable proofs of this fact have of late years been developed in the phenomena of so-called "psychometry," which consist in the accurate discernment of the character of a person by holding in the hand

his autograph, or a letter written by him. In the light of the foregoing facts (and facts they certainly can b proved to be), our location, circumstances, employments, and associations in life assume an importance which few persons have hitherto attached to them. To each person there is a sphere of life that is most, and one which is least, congenial and adapted to health, and the development both of body and soul; and one of the first laws of our nature requires us to seek diligently, until we find that sphere which is best adapted to the peculiarities of our physical, intellectual, and affectional natures. It is manifestly in violence of the divine order of things, as illustrated by the universal analogies of nature, for a human being to rush at random into any situation, or set of associations, which may present itself, and without regard to this established law of adaptation; and ranged life, an unhealthy body, and a dwarfed and stunted soul.

If I am asked how we are to find the conditions and associations best adapted to our various constitutions, I would, for an answer, again point to the instincts of plants in discriminating, by the course of their roots, between the soil that is best and that which is least adapted to their nutrition; to the migratory impulses of animals, whereby they infallibly secure to themselves an appropriate clime throughout the changing seasons; to the attractions of the humble tortoise, whereby he was repeatedly brought back to his food in the garden after repeated ejectments, and to the more noble and exalted instincts of magnetically susceptible human beings, whereby they are enabled to discern, in some measure, the interior qualities of all things, and even of the magnetic life-principle which a writer leaves in his autograph, or in a letter which he has composed. Cultivate this magnetic, psychical, spiritual susceptibility, as all may cultivate it; and when it develops into a clear, orderly, and harmonious intuition, place yourself trustingly under its guidance, and then, with the additional light afforded by phrenology, the sphere of life as to locality, business, social relations, matrimonial

connections, etc., may be chosen with a good degree of certainty of its being of all others the best adapted to health, prosperity, and happiness.—Phrenological Journal.

STEREOTYPED.-The religious features of our Thanksgivings are fast departing, and but little of their puritanical character remains except the issuing of the Governor's proclamations. These are generally such pious shams, that public sentiment barely tolerates them even now, and will, ere long, insist upon some amendments in their phraseology. We learn that some of those elergymen who are so eccentric as to and mechanical appearance in keeping with the intrinsic value of its contents. labor for reforms outside of church organizations, some who consider it more honorable to be men than to be ministers, like Ward Beecher, for instance, called together quite large audiences Thanksgiving Day, and fed them with nourishing intellectual and spiritual food. But | Embraces all the principal works devoted to SPIRITUALISM, whether Beecher, Parker, Higginson, and men of that stamp, don't pretend to worship on such days, but only to drive a few pieces of counterfeit coin out of circulation.-R. I. Freeman.

WRITING ALL WAYS .- Mr. H. Steel, writing us from Painesville, Ohio,

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changes of the season, and according to the exigences of food and of
circumstances most suitable for procreation. This fact is observable in
the habits of the feathered tribes, and also, to some extent, in those of
the deer and other fleet animals of the northern regions. Shad, her-
ring, and some other species of the finny tribes also exhibit this instinct
in a remarkable degree; and the guidance which all receive from this
migratory impulse is generally uncrring.

A similar instinct of adaptation is, in some animals, often exhibited in a marvelous manner, even under temporary and incidental exigences. Thus, it is said that the camel in crossing the deserts of Arabia for the first time, will, if pressed with extreme thirst, turn short from his course and travel directly to a spring of water ten miles distant, and entirely out of sight. A young swarm of bees, if they are dissatisfied with the hive in which their owner places them, will make it a temporary halting-place, or alight on a neighboring bush for two or three days, as if taking time to send out, and receive reports from committees of explo-

ration; and then the whole swarm will take to the wing, and, gathering themselves in as small a compass as possible, proceed in a perfectly straight course to a hollow tree in a neighboring wood, which they had seemingly fixed upon as their future residence.

.But one of the most remarkable examples of an adaptive instinct of this kind which ever came to the writer's personal knowledge, was exhibited by so stupid an animal as a comman land tortoise. The tortoise had found its way to my mother's garden, and was feasting itself upon the cucumbers. Being caught in the thievish act, he was thrown over the fence to some distance. In a few hours, however, that same tortoise (known by peculiar marks) was found again in the cucumber-bed. He was expelled again, and this time was carried to some distance, across a brook into the woods, and left among the rocks and bushes; but the next day he was found again in the garden, pursuing his depradations as usual. He was then carried over a hill, across several fences underpinned with stone, across a wagon-road, and thrown over another fence into a meadow among the high grass, and told to never show his face in those "diggings" again; but the next day his identical tortoiseship was found again among the cucumber vines, breaking his long fast with greedy voracity ! How can we account for the apparent intelligence of the ugly little "varmint" but by supposing that there was a magnetic and quasi psychical rapport between him and the locality so perfectly furnishing the requisites of his nutrition ?

Man is an epitome of all the inferior kingdoms of creation, and therefore may be supposed to possess the qualities of all, either in a latent or active state, and that quality which is distinctive of his manhood besides. From the complexity and pliability of his nature, and the resources of his inventive genius, he can manage to live and flourish in almost any clime and country. Yet even he is subject to the law of adaptation, both physically and psychically. Thus, if the Esquimanx Indian were to be removed from the land of perpetual snows to the equatorial regions of Africa, he would soon languish and die, while it would be equally fatal to the comfort and life of a native African to remove him to the country of the Esquimaux. The same principle is in a less conspicuous manuer illustrated by the necessity of acclimation to protect a native of New York against the diseases of New Orleans, on taking up his residence in the latter city. A more forcible illustration, however, is given in the disease called homesickness, technically Nos- signs. talgia, which sometimes attacks susceptible constitutions who have left their native places to reside in a distant country. Medical writers describe this disease as consisting first of a settled melancholy and longing for a return to the native country, which sometimes gradually increases in intensity, until the whole mental and physical systems are deranged; and unless the patient can be transferred to his native soil, the affection may result in death.

Considerations like the foregoing, and which might be multiplied to almost any extent, prepare us to entertain the proposition, that man, as well as the lower forms of life, is influenced, exteriorly and interiorly, by all things surrounding him, and that, too, often to such an extent as to produce marked effects upon his health, development, and happiness. The natural scenery with which we are surrounded may or may not have a congenial and healthy influence upon our minds, and through our minds upon our bodies; though the same and

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mentions that a medium residing in his family, writes under Spirit-influence with great rapidity, making his letters upside down, and from left to right, and perfectly legible. "She also not unfrequently writes | ounce if paid at the office of delivery. Persons ordering Books should in a perfectly circular form without moving the paper."

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