# ATTOA CHAR IS R

### "EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED IP."

#### **VOLUME 1.**

THRISTIAN CPIRIFICATIST. PUBLISHED BY

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- SPIRITUAL MANIFESTATIONS. CREATIONS. AND THEIR RELATIONS TO E OTHER WITH COPIOUS ILLUSTRATIONS. PART I. REASON AND RELIGION.

1. Animals can see the dimerences of things as far as their bodily senses enable them to do so; principle of harmony itself. h. for instance, a dog can tell the differences between , his master and mistress, by their looks, the sound of their voices, their odor, their actions, &c., but he has no conception of the relation of husband all can affinitize themselves; that is, an idea comand wife that exists between them. This concep- mon to all ideas, as centres or primaries are comtion men can have, as well as a knowledge of their different identities, as the dog has. a. All knowledge, of every kind, exists by contrasting things, and scanning their differences. h. The capacity to contemplate, or scan relations, as well as the things which stand related to each other, is the prerogative of men above mere animals. Thus, to know and comprehend truly the relations in which things stand to God, and to each other, is to be truly rational, and to increase in this knowledge is true intellectual progress.

2. A man can either love the relations in which he stands to his wife, or not love them. If he love them, he is glad they exist, and will do her all the good he can, but if he love not those relations, he will do her no good, except from other considerations; so of all other relations in which we stand. If a man love the relations in which he stands to God, he will desire to obey what that God requires of him. If he love them not, he will in the universe, one centre to a circle, one middle be careless of obedience. If a man love the fraternal relations in which he stands, under one thing, to which all its various parts have reference. common Creator, to other men, he will wish to do them good in those relations, but if he love not those relations, he will not have that wish, and cannot come into true harmony with them. If he ence, j. There can be but one such book, standknows and truly loves the relations in which he stands to creation, he will come into harmony with it, as far as he is able, and only use it, but if not, pose two such books, and confusion or discord is he will be careless of it, and it, very likely to abuse the inevitable consequence, as if we supposed two it. To kne and understant hese relations truly, centres to a circle, two Infinites in the universe, is to be truly rational, and to ove them truly, is to two central minds, two primary central men, or be truly religious. c.

3. Rationality is a monipalge, religion is of The discords now rife in the earth, are the results love. To do good is the effect of true love, and of multiplied centres, or primaries instead of one in knowledge is a pre-requisite of doing good. d. each department of Nature, internal or external. Hence there can be no truly religious action without true rationality as well as true love. True ra-ILLUSTRATIONS OF PART L tionality and true religion go hand in hand in the production of good fruits, and thus it may be seen, See paragraph No. 1, *n*, 1. It might seen that there is no true religion but that which is truly markable, but no animal can understand the relarational, and vice verse. We say truly rational, and tion that exists between fuel and fire, so as to true religion, because there may be a false or de- make the least use of such knowledge! Fuel may ceptive something called rationality, and misdi- be ever so near a fire, yet a dog, that can carry rected love, or that which is not true, may be sticks, may wish or need the fire kept up and incalled religion. creased to warm himself by, can never put a stick -4. The Infinite is the Primary or First of all upon the fire for any such purpose !! Neither can things, from which they derive their life and use- the ourang outangs, who love to warm by fires, and fulness. c. Each and everything, according as it is can carry, throw, and even walk with sticks! more or less perfect, is more or less an image of These are so near men as to have paps on their the whole, and has its centre, or primary part, breasts, nurse, carry, and protect their young in more or less near the Infinite. /. A circle has its arms, and yet are not rational, cannot put a stick centre, without which it could not be a circle; a of wood on the fire to keep it up, nor invent any line has its central part or middle, without which it thing, being guided by sensation, instinct, and apcould not be a line. A watch has its main spring, petite. (See No. 38, below.) an animal its brain, &c. &c. Thus all things are 2. Animals cannot perceive relations, because remore or less images of the Great Unit, as all numlations are purely Spiritual. There are no material bers are images of the primary number or unit, for substances, or any thing like material substances all great things are neither more nor less than what in them. Relations can be seen or discerned Spiritthe various parts of which they are composed, ually only. As far as a mind can see, know, commake them to be, as a thousand units make a thou- pare, or judge of them, that mind is rational or and. intellectually Spiritual. To see and understand the 5. There is no harmony, no union without a relations that exist between this hand, this pen, and common tie, as a thousand units are harmonized this paper, or of fuel to fire, is an effort of reason. into one number, by the common tie of harmonized for there is not a particle of material substance, or units. Men may approach each other ever so anything resembling material substances, in those closely, as to distance, but cannot harmonize so relations, although the things that are related are . much as to converse, unless there be a common material, as the parts of a machine which stand reidea or tie of thought between them. How often lated to each ether. Here we arrive at the grounddo strangers meeting, make the state of the weather, work of rationality, above that of mere sensation. or some other familiar circumstance, the common instinct, or appetite. tie between their minds, so as to appear sociable! 3. To be able to scan or criticise material things Ignorant men make silly subjects the common tie : as animals can, is a Spiritual function of a lower orvicious men, wicked subjects; mechanics, mechander than rationality, for material substances in ical subjects; religious men, religious subjects, the themselves have no such power. (See No. 19, and ties by which to harmonize their minds, for all illustration p.) This is a lower degree of Spiritual men are gregarious, and have strong social affinifunctions, than to be able to scan relations which ties, either active or latent. are themselves Spiritual. To be able to see and 6. The more elevated the minds, the more ele criticise disembodied Spirits, or the difference bevated the ties that bind them, because the more tween them, is a lower Spiritual function than to be elevated is the primary or life-giving tie, or comable to see and criticise relations, because Spirits mon centre of that plane, for the primary or cen may be seen by a mere elevation of the mode by tral tie is either high or low, so are all things cluswhich material things are seen. Spirits exist in botered around it. So is the whole of that plane or dies, that in many respects are similar to material thing considered as an unit. An atom of matter bodies, which is by no means the case with relahas a material centre; a world, a mundanc centre; tions an imaginary or real circle, an imaginary or real 4 Above the ability to see relations of materia centre or primary. A system of worlds, a system things to each other, is the ability to see and examcentre or primary; a chaotic arrangement, a chaotic centre, a spiritual body, a spiritual centre or ine the relations that relations stand in to each primary from which it derives its life and useful- other. That is, to see how the relations which exness, &c. All things, high and low, great and list between some things stand related to the relations in which other things stand to each other : small, have their primaries, common ties, or most important parts, in affinity with all the parts. That thus on, ad infinition, up the ladder of Spiritual primary, whether temporary or eternal, which is perception, as well as wide round about among things of the same plane of discernment. It may common to all the parts, is that, and that only, now, with little study, be seen in what the grand around which all the parts can be harmonized. difference between the rational or truly progressive The affinities of all the parts have reference to the man, and the mere animal man, lies. This funcprimary or most important part, common to all the tion is the difference, let their forms and organizaparts, as the attraction of all the particles of mattions be ever so nearly alike to common observater composing the earth make the general or common tie of all the parts, so as to attract smaller tion. No. 1, b. We think that the sentence, " All bodies to its' surface, in order to harmonize in formknowledge, of every kind, exists by contrasting ing one globe, around the common centre of atthese things and scanning their differences," is an comes, and goes to work, yet the primary effort to is composed; and what the parts, taken together, traction. g. 7. Principles diverge as radii from centres or axiom or self-evident proposition, that cannot be spread knowledge is perpetually present, and rea- make it to be, it is, and nothing more nor less. firsts, toward circumferences or secondaries, in ev- demonstrated, but left to the decision of common dy to spring forth into the mind of any reader that Thus the manifestation of the Infinite, in the useful yealding to it. In well ordered minds fear is the everywhere throughout all the world. There is not aspec whether religious, moral, intellectual, sonse. To contrast material forms is the privilege shall present himself under proper conditions. ness, in the form or quality, and in the power, of sentinel that wakes up courage.

NEW YORK. SATURDAY, MAY 13, 1854.

political, social or scientific. One, and only one or- of mere animals; but to contrast relations or mental That knowledge imprinted in the book, is always each and every single thing that composes the ready, like the concealed spring in a child's jump- whole, makes up His manifestation or activity in der, prevails in all the economies of the one Infinite, things, is the privilege of rational men alone. as respects the universe, as a whole, and which No. 2, c. 1. Any one can see, that the moment ing toy, which spring is ready, at any moment, the whole as a whole. He is thus "Jehovah nigh

prevails in the infinitesimal images of which the he feels a love of his relation for any thing, he wants to send forth, either the likeness of a snake, a thee, and not a God afar off." Universe consists, as parts of that whole. Near to do good to that thing. It may be his dog. grasshopper, or a rose, as soon as the confining the centres, primaries, or most important parts of When his dog pleases him, he thinks he is a fine cover shall be removed. This toy, as the book, each and every thing, principles proximate, and dog, pats him on the head or feeds him, because has three degrees. 1st. A desire to surprise. 2d. nite manifested, or active in it, he who destroys the Dellars per year, pavable within three months, i are in greater harmony than nearer the circumfer- the dog loves to be caressed and fed. He is glad Its form determining the kind of surprise desired; form of anything destroys its power, and its use-

Ten copies for Eighteen Dollars; or, one person sending us ten ence, and of course he who dwells in, or has his he stands in the relation of owner to that very dog, and 3d. A spring, &c., always ready to create a surplane of thought and life, near to the primary cen- and thus expresses his wish to do to that dog good. prise. So also there are three degrees in the book. activity of the Infinite. Men, therefore, who to the Society for the Diffusion of Spinitual Knowledge. 2. The form change the forms of things, change their power or. EDITOR CHRISTIAN SPIRITUALIST, No. 553 Broadway, New- and in the best harmonics; while he who runs off It is an effect from its cause.

upon one or two of the radii, or spokes of the 2. A man\_cannot desire to do good to any thing, rable to spread; and 3d. The conatus, power or conwheel, removes from the centre or, primary and farther than he loves the relation in which he stands stant readiness or endeavor to spread knowledge. from harmony. To do this, religiously, is secta- to that person or thing. Although he may forget when the proper conditions are presented. This is SUBVERSIONS. REDEMPTIONS. AND rianism; morally, is fanaticism; philosophically, is for may be ignorant of the relations existing be- as far as anything is in itself anything. Activity HARMONIES. dogmatism; scientifically, are extremes. All ex- tween him and the object of charity; yet, he who is the 4th degree, by which the thing becomes of His infinitely diversified desires of usefulness. tremes, even in the best principles, are destructive does a good action, with a desire of doing good, known to, and is of use to other things. of harmony, and should in every case be carefully must act under a latent or active consciousness of 5. There are three degrees in everything that exavoided, as all means between the extremes are the relation that exists between them, even if it be ists. Even a grain of sand has in it-1st. The in- For as " Creations, subcreations, redemptions and harnearcr to the primaries, the sources of life and use- to oil a machine to prevent its wearing out, "to tention or desire of the uses of the sand. 2d. The monice, and their relations," are all necessary to fulness. A man throws himself out of the harmo- dress and keep a garden," feed an animal, relieve a form of the sand, by which those uses may be as- produce or develop those infinite rarieties, so that ny, by running out upon one or two principles, to distressed person, or obey the commandments of certained; and 3d. The conatus, or continnal readithe neglect of others, even if it be upon the divine sake of the good of obedience, loves the relation which are sure to result when the proper condi-

8. To have mental harmony, then, there must be at least a tacit gladness that he is a creature, a tie common to all minds, by which all can communicate, and around which, and toward which. given him all he is, and will forever give him all he can be. He will do to his Creator all the good he mon to all around them. *i*. Nothing but centres can, which is by loving Him, and acting as a fellowor primaries can be alike common to all clustered creature should act to other creatures; as a brother is not in the seed as a seed. around them. By means of this one indispensable

to brethren, and as a care-taker and protector to central or primary idea or tie, can all minds comsuch parts of creation as are under his provision, municate. There must also be a central or common object, around which the souls of all men can harmonize. There can be but one centre or primary in the Universe, which is the Infinite, in reper position to use them rightly. No. 3, d. If good is done by man when he in-

spect to whom all things exist as one, in harmony, tends it not, it is done by mistake, and all the good all things are, for it takes all things to cause any-Men. too, as a part, and only a part, of the Uni that grows out of such careless, badly intended, or thing to exist, as it does exist. One grain of sand verse, must have their central, or most important ignorant automatic action, is to be accredited to the cannot exist and be in life and usefulness without man, around whom all men can be harmonized, all-wise and overruling providence of God. Not other grains, to aid it in forming a habitable globe and whose ideas must be to all men, as central one whit of the credit, comfort or blessing of doing of earth. One part of the earth cannot exist, and ideas, or common ties of all minds. About these good, attaches to such sinister, careless, or ignorant- be in such usefulness as it is, without other parts. central ideas, all men can be brought to converse, ly automatic man. Good will be the final result of Books cannot exist, and be in just such usefulness and thus upon this plane can all be harmonized all that is, but this universal good is owing to the as they are, with one sentence less or more in each. and upon no other. There can be but one man wisdom of God's government. If a man intending There is not one thing that exists, but contributes among men, who can hold this place, and who evil to another in his act, should afterwards find to the usefulness of other things, so that it takes stands alike to all men, as there is but one Infinite that he had done him a great service, while he still all that is, to make everything as useful as it is. to a line, one important part in every individual wishes the evil, he feels chagrin and mortification. instead of the happiness that always results from use; were it not that the sun's light and heat ex-9. Among books, the images of minds, there intended good acts. The man who does good or evil to another intending either good or evil, feels as such. Were it not for all these, the plow must be a central, a most important book, to which neither the chagrin of intended evil, nor the happiall other books remotely or proximately have referness of intended good. But he who has the knowl. exist, the plow, the threshing machine, and even ing alike to all books, as arbiter among books, to edge how to do good to others, and really does good, by putting that knowledge in practice under not for this, and a much longer catagory, books determine their relative value or usefulness. Supevery proper opportunity, is as sure to be happy, as that any other law of divine order has its legitimate effects. He who does a service to another, intending neither good nor evil, may afterwards come into either the chagrin or mortification, or dwell, and by which they are determined, together two central ideas, the effect of which is partvism. into the happiness af having done a good act, as with the infinitely various and ever ready endeavors his state shall be changed, as to desire either evil to spring into usefulness, that the use of all things or good to that individual; but this mortification or exists, and that each part would be useless without happiness flows not as an effect of the service per- other parts, and thus all centre in one common tie formed, but from other causes which operated the of use, under the harmonious order of one Infinite

change in his state of soul. No. 4, c. 1. "The Infinite is the Primary or First of all things from which they derive their life and ness, and infinite perception of infinitely numerous usefulness." No one can see any, even an artifiactive usefulness, there is locked up in it a desire Infinite Mind. An infinite endeavor or power to to do something the artificer calls good, although produce those infinitely numerous uses, produces that good may not have been pictured in definite the conditions under which those infinitely numerthoughts in his mind. Let any one see a book, for ous uses spring into existence. If, when a child instance, and he knows by common sense, if he has his toy, he had, like the Infinite Mind, power or knows what a book is, without thinking of it, that endcator that is infinite or illimitable, by which to a desire to spread knowledge was the end proposed produce the surprise, he would not only uncover by the author of it. Perhaps, however, this end the box to let the projectile spring forth, but as no or desire was accompanied, in the writer's mind, by surprise could take place without the presence of of acquiring money, fame, and the like. It is from to be present, or create one for that purpose. Not in the parts ? the fundamental desire to spread knowledge, and only this, but as there could be no surprise without not to wash clothes, that causes it to be a book, an organism, in the other child, capable of seeing and not a washing machine. This desire of spread- the motion of the projectile, and also a mind capaing knowledge, is the primary, fundamental or first ble of rapid impressions, he would give to his obof the book, for if the desire of making money had server these qualities. When, all the proper conbeen the primary fundamental, it could not have ditions being present, by removing the obstructing been a book, but a machine for striking coin. cover, the snake, grasshopper or rose, jumping out, Money-making, as a principle, might predominate by the force of the patiently waiting spring, the in the mind of him who writes a book, or makes a washing machine, but could be fundamental to no Here the toy comes to its destiny in the actual exmachine but contrivances for actually causing mo- istence of the surprise, as does universal creation nev to exist.

Lemma 1. It may now be perceived, that as the the report is quite imperfect, the rapidity of utterance being so usefulness, form and power of each thing is the Infi- great as to render it impossible for our reporter to get all the fulness thus so far destroys the manifestation or which determines the kind of knowledge it is desiand their usefulness; it may be an improvement, it

may be a deterioration ; but they change the manifestation or activity of the Infinite, and that as they are but organs, used by that infinitely good, wise and powerful Mind, to effect changes, to produce forms every one should think of what he does, and about the influences which prompt him to do as he does. infinite wisdom may exist by infinite numerous God. He who obeys these commandments, for the new or power of the sand to perform those uses, contrusts, each one may act in one or another of them, or by turns in all. Then, as far as each one that exists between him and his Creator. He has tions are presented. So of every seed. 1st, or is free to choose which, or how many of these he fundamental, a desire to propagate the same kind, will act in, he may create, subcert, redeem or harmonand not the Creator. He therefore loves the rela- or to feed animals. 2d. The form or qualities by ize, his own destiny by means of the power given tion in which he stands to the Creator, who has which the kind is ascertained; and 3d. The con- to him from the Infinite fountain of all power. tinual effort to grow, which takes place when the Corollary 2. From all this, it is evident that there

proper conditions, such as warmth and moisture, is one Infinite desire of usefulness, locked up in inare present. Actually, to grove is the 4th state, but finitely numerous forms, or varieties, which being Spring time, when the soft atmosphere pours like perceived by that Infinite, are the infinite means of the breath of Heaven, and fragrance of springing 6. "The Infinite is the Primary or First of each seeing infinite usefulness. The infinite desire of infinite good or usefulness, must be infinite Lore, or Under these gentle influences the windows of your and everything from which it derives its life and and this always brings the good blessings of his usefulness." The Infinite is all-pervading, because the first degree of the Infinite Mind. Also, that souls will be opened, and then the light can enter. and this always brings the good blessings of his userumees. The first degree of the limit and the limit be opened, and then the nght can enter. Creator to him, because he puts himself in the pro- there is no room anywhere but for one Infinite be-Being who can *perceite* or *scan* the differences of the As the sunlight of day is passing off, leaving a infinitely various forms in which infinite love or definite cannot be increased." He is that from which sires of usefulness reside, must be infinite in Wisdom, which is the second degree of that One Infinite Mind or Being, who being in the infinite endeavor or power to produce infinitely numerous uses. and does produce them, we may see clearly, the third and last degree or attribute of that Infinite or Deity, is infinite Power. Thus, infinite Lore, infinite Wisdom and infinite Power, the three primeordial attributes, make Him what He is in Himself, and by infinite activity He shows that He is such. No. 4, f. The centre, primary or most important Were it not for seeds, showers would be of little Love or desire of usefulness, which is the degree, function or attribute of the Infinite manifested in ist, showers, seeds and the soil, would be of no use each thing, (see Corollaries 1 and 2) the truth of take all for granted that you hear. We know that this proposition becomes demonstrably apparent. would stand still, and were it not that these all "Each and every thing, according as it is more or knives and forks, would be of no use; and were it and has its centre or primary part more or less all others are the branches, and his Spirit is ready would have no value, &c., &c. It may thus be the more centres of harmonies, of all the infinitely seen, that from the Infinite; yes, from the infinitenumerous varieties in Himself, it is evident that ly numerous locked up desires of usefulness and anything is nearer the Infinite as it includes more infinitely numerous forms in which those desires of these centres of harmonies. For instance, the body of a man includes more of the centres of harmony within it, than a grain of sand, a child's toy, a washing machine, or the body of a fish includes. It is thus seen, that the body of a man is nearer the Infinite than any of these.

Nos. 5 and 6, y. Suppose there were something soul. made in part from a desire in the artificer's mind to  $s_{14}$ 7. Infinitely numerous desires of infinite usefulspread knowledge, intermixed with a desire to wash clothes, strongly tinctured with a desire to create a of the difficulties to be encountered. Our holy forms, in which those desires exist, either latent or userumess. No one can see any, even an artifi- Jornes, in which those desires exist, either latent or counter, would it be a book, a washing machine, Jesus said, The world hateth me, and the world tended by its being constructed; that when not in to produce those infinitely numerous uses, make an or a child's toy? Would there be any harmony in such a machine? of what use would it be? Again: That was true eighteen hundred years ago, and it suppose a congregation of men, part of whom have John Calvin for a centre, another part John Wesley, another George Fox, and still another Alexander Campbell, what kind of a congregation would it be? Let each one determine for himself. and see if he can believe there can be harmony in anything without a common centre or tie connecting all the parts together, by being in affinity with the more external and naturally conspicuous desire another child to be surprised, he would cause one all the parts, agreeably to the inherent differences No. 7, h. A man may see two inharmonious of the most holy of them all. Beware of the shouts men fighting, and if in order to restore harmony, of the multitude; seek them not. When ye are he commences to fight one or both, he puts himself out of harmony. For instance, he who dwells ex- Father. That is sad, but true; true to-day as it clusively and excessively upon intemperance in the use of intoxicating liquors, to the neglect of intemperance in the use of tobacco, food, clothes, medicine, speech, and the like, may be said to be out of harmony upon one of the spokes of the wheel of surprise would take place as desired and expected. temperance, or like a man on the top of a tree. where he can have little food, and a poor restingplace, wherein he becomes giddy and falls to the in the existence of usefulness, and here behold an ground. No. 8, i. Wherever it is necessary harmony should exist, there must be a centre, primary or fundamental. There can be no harmony without this. Each department of Nature, as well as Nature itself, as a whole, must have its centre, primasubsist. There must be a final arbiter, or centre among ideas, by which their relative values may be the juice distilled from that glorious growth, and it determined, as our measures are all referred to so intoxicate you with truth that the world will fixed standards, so that all who have ideas of their think you mad indeed; aye, mad! That is, the own, may agree to the decision obtained by that So among minds, there must be a universally ac-looking up to Christ, have ever been thought by knowledged mind, or mental standard, by which to ascertain and determine relative greatness of mind, or we never can agree respecting their differences, so as to have harmony among minds, and thus concordant action. So among men, there must be than that opinion entertained by thousands and a pattern or standard man, as the measure of human goodness or value. On no other condition can we ever agree in respect to human goodness, greatness or value. finite life or activity, to execute and create all forms No. 9, j. So also among books. There must be and conditions, and thus that from "Him, as Pria standard of values among them, so that by meas- All beauty, scattered lavishly by His great hand, is uring all other books by this standard, their relative spread from pole to pole-everywhere where man Q. E. D. values and differences of values may be fairly as-

#### SPIRITUAL TRACHINGS.

NUMBER 1.

The following is the report of a Spiritual communication received at one of the sittings of the Society for the Diffusion o Spiritnal Knowledge. The address is much abbreviated, and

My friends, in the inception of a new enterprise, we have brought you together, and have purposely selected such passages from this Book as would have reference to the peculiar operations in which you design to establish yourselves, and your Society; and we have directed your attention to those passages, in order that you may be induced, each one of you, seperately and alone, to examine for himself, and subject these chapters to the test of your own individual judgments. Often have I told you that truth is lovely; falsehood is the reverse of loveliness; and when truth and falsehood are placed side by side, a man in his passive, quiet moments, will choose the truth. The instincts will lead him to take in the truth, and to leave the false hood behind him. Its presence creates an unpleasant sensation. Man feels no fellowship with lies. The life of the soul, the divine element, can have nothing to do with them. All that is lovely it will seek, and truth is lovely-symmetrical in proportion, beautiful in coloring, satisfying to the taste, gratifying to all the senses. These we believe to be true. These words which have been read. we would ask you to study; to read them, each

truth can be best perceived. Twilight is the hour of love-love for all that is lovely, and consequently love for truth. Then, take this-read these verses; then endeavor to bring your soul into communication with the Spirit of Christ, the Comforter ; then jndge of every word that is herein written, whether it be true or no. If it causes your heart to swell within you-if it causes a tear for your fellows to start in your eye, be assured it comes from God. A lie can never make the tear roll down the manly cheek; it part, of each and every individual thing, being the requires the truth. There will be no unhealthy excitement at that twilight hour. Neither would we desire you to work yourself up to frenzy, nor if your inner lives are allowed to dictate to you, they will endorse the sentiments herein contained. less perfect, is more or less an image of the whole, We know that these are true. Christ is the vine; near the Infinite." The more perfect anything is, and willing to say to you,-Call not yourselves servants but friends, for I love you, and I bring vou one commandment-That ye love one another. So long as ye shall love me, so long as ye shall keep my commandment, so long will I help you When you break my commandment I will love vou still-love you always; for love is God, and love is Eternal. There is no such thing as loved once ;---once loved, always loved. There can be no change in that divine sentiment of the human

mellow halo around the earth. the sunlight of

Start not with blinded eyes; move in no new path until you know of its termination, and know will hate ye, because ye are not of the world. is true to-day. When the world comes to love you : when inen from the counting house and the exchange come and take you by the hand and encourage you; when the multitude raise their voices on the air and shout praises, and cheer you in your path, then you may know something is wrong within vourselves. Endeavor to make man so regenerated, so pure and holy that it will be impossible to cheer one man, or shout the praises of one set of men, who are following in the footsteps of the world, ye are not of Christ, and of the was when the words where spoken. I will repeat to you, examine the pages of this Book ; examine the recorded words of Jesus, and become satisfied in your own souls whether Christ was gifted with divinity or no ;-whether he had the truth in him. If you are so satisfied,-and we feel you will be,-then believe that Jesus is the true vine, and all others through whom communications from God are received are branches only deriving their nourishment from him; gaining strength, and beauty, and Spiritual growth through his strength, his beauty, his Spiritual growth. The branch cut from the vine withereth, and beareth no fruit; the branch attached to the vine will fourish and bear fruit most abundantly. Seek nourishment, my friends, from the true vine; drink madness of the spheres; for all men walking in higher paths, breathing purer atmosphere, and their inferiors mad: Mad because they cannot be satisfied; because they see the world through other means of sight than other men. It is the masses that are mad. What can be more lunatic thousands of your fellows, that this beautiful world you live in was designed by its Creator to be a vale of sorrow and tears. How God could create a vale of happiness and bliss, and make it more beautiful than this vale of sorrow and tears, we cannot tell. places his foot, he knows that God has been there before him, and has prepared for him all his need requires.

analogy of the infinitely good-desiring, and infi-2. Hence, the life and usefulness of the book, as book, is from its primary or first, that is, a desire nitely wise-creating Governor of the universe, to spread knowledge, which is the fundamental of who not only desires infinite good, and sees it in inevery book. The desire, or life of the book, is lock- finitely numerous *forms*, but produces all the means ed up in it, as it were, and every one who sees or by which it exists.

desire, form and endeavor of usefulness.

8. Now, as the child who could make such a tov. knows that it is a book, and not a washing machine, knows that such was the fundamental de- or an author who could write such a book, who ry or first, or no proper or harmonious form can might be supposed capable of producing all the sire, and not that clothes might be washed. The conditions necessary to bring the toy or book into desire is the first, the primary or the fundamental of the book. Its form is the second degree of the the desired uses, would stand to the toy and the book. This form includes every significant mark book, so stands to the universe the Infinite Mind, and letter in it. Hence the kind of knowledge, the that wills infinitely numerous uses, sees them in desire of spreading which is in the mind of the au- infinitely numerous useful forms, and produces all reference to that agreed standard of mental value. thor, must be ascertained from the form of the the intelligences and other conditions nncessary to book, from the letters, words and sentences it con- bring all things to their destined uses. It is easy, from this, to see that the ONE, who could produce tains. These constitute its form or quality, as contrasted with other books, and are the second de- such a structure as the Universe, must be infinite gree of the book, and form is the second degree in in intelligence, as well as infinite in desire of usefulness, and infinite conatus, endeavor or power ; must everything that exists.

3. Here, then, are too 'degrees of the book :. the be Infinitely goon, to desire infinite usefulness; infiinterior desire of spreading knowledge, locked up nitely wise, to scan the differences of infinitely vafrom all mere superficial observers, which deter. rious forms; and infinitely FOWERFUL, and have inmines it to be a book, and not a washing machine, is the first; and secondly, the form of the book, which determines what kind of a book it is. It is mary or First, all things derive their life and usefulby means of the *form* of the book, that the desire ness." of spreading knowledge is brought into action, for without the form, that knowledge cannot be spread. Thus the first, primary or fundamental desire exists not only generally, but specifically in the form or forms of which the book is composed. That is, the organic arrangements of the letters, or rather the meanings of the sentences, are the soul to verse as a Whole, is the Infinite Mind manifested Himself. which the sentences are a body.

4. What else is in the book? A continual condtus or endearor to spread knowledge, for although that knowledge cannot be spread until the reader

Corollary 1. The usefulness of each and every certained. All the centres or standards, of every thing, the *form* of each and everything, by which department of Nature, will be found to run so many that usefulness is determined, and under favorable

parallels with Nature in the complex or in the conditions produced, and the conatus, power or enwhole, the centre or standards of which, that indearor, that exists in each and every individual thing, as well as all these three things in the uni- cludes all other centres or standards, is the Infinite

in each and every individual thing of creation, as

. . . •••

well as in the whole creation as a whole. For, the explaining his religious views, which his son inwhole of any thing as a whole, is nothing more nor tends to publish.

A vale of tears! Not so, a home wherein happiness and love may dwell. God loves His children, and has given them a beautiful dwelling place. where food, physical and mental, is scattered abroad abundantly, and where all the business of men It is said that Shelly left in manuscript a work should be to accept the blessings showered down upon them, and return thanks to the Giver. The mountain, the valley, the river, the lake, the ocean -all are symbols of God's Love to man. On all Cowardice consists, not in having fear, but in things is His glorious name written. God is love : a trembling leaf of the great forest but bears that

less, than a combination of all the parts of which it

shall it be with Truth-a mental river-having its superior worth, is not only the wisdom, but in its Address to the Friends of Truth. When the storm-cloud hangs darkly over the rise near the throne of God Himself; that, too, shall wisdom, reveals to me, all knowledge, truly realizing

where man's lootstep has not troug but has not troug but has the bound of the ocean, and the hurricane is sweeping flow. Let it pour in upon your souls to-night; and to me the Divine Truth, "Seek ye first the kingsomence usep engraven on its peaks of beak of the source o pours down the mountain-side, sings the song o present here to-day. That is what Christ did. world—in their business excluding tests by voting, tempest roars in its onward course, then the poor flow; shall run its appointed course, and return to things shall be added unto you." I would not provide the lark, rising from the dewy grass, and Christ, when going abroad to carry a new dispen- so as to prevent the control of majorities over min- sailor, thinking of his wife and babes at home, the God from whence it came. attempt to prove that this is the wisdom from above. praise; the lark, rising from the deny grass, and content, include a content of majorities over min- said, the dot not majorities over min- said, the dot not majorities over min- said, the dot not majorities over min- said, the majorities over min- said to do their business without wounding looks carnestly towards the East, that he may a said to do their business without wounding looks carnestly towards the majorities over min- said to do their business without wounding looks carnestly towards the majorities over min- said to do their business without wounding looks carnestly towards the majorities over min- said to do their business without wounding looks carnestly towards the majorities over min- said to do their business without wound towards which he may be tending, and avoid the your God; and you need fear nothing. Give freely lous (?) events of the past may be explained, upon

Spiritual Advice.

ricane,-all over the world the sounds of strife are velops every mental, moral, physical and Spiritual any God? Can there be a life without an action,

one in Christ, as Christ was in God; so shall ye be are their own sponsors, with all who sincerely love and orphans left at home; of souls ushered into else your fabric, air-wrought, after a few fittful strug-Some few there are who look upon their (iod & one in the other. Love one another; avoid conten- them; we propose to omit in our paper the names the presence of higher beings, full of anger and of gles, will totter, and tumble at your feet. Be your feet. Be your feet. Be your feet.

> their own blood is oozing from their veins. Freely we receive, and are admonished freely to Never, never, in the whole history of mankind. give. We have therefore, adopted, as our motto. has there been as much need of a revelation from "VERA PRO GRATIS;" and acting under this, one on high. Never, in the whole history of mankind, logic of Saul become a flaming sword, wielded germ or essence, and also its perfection? And is has there been a time when it so much behoved by the powerful arm of Paul. To uproot those it not also apparent, that every substance is deprimary aim of our Society will be to make the manifestations of Spirits free to all serious inquirers good and carnest men to arise in their might, growths not of Divine implantation in the gov-pendent upon its surroundments for its aids to after the truth,-by establishing free circles,-where stretch out their arms, build up beacons to guide ernmental fabrics of time, plant your falcrum in perfect itself, or to attract unto itself its congenialithe honest seekers after truth may receive the light the wayward, storm-beaten mariner towards his the normal science of government, and be it your ties, and appropriate to its own use all necessary proper haven. And we are ready and willing to prayerful aim to concentrate the developed wisdom additions, while with its power of repulsion it casts without money and without price." join men in their efforts, and do all that in us lies, of the time, and God will again lay hold of those off whatever is detrimental or offensive? We shall also, upon like principles, endeavor to establish a system of lectures by Spirits, through for the benefit of our fellow-men, and for our own going to Damascus with authority and commission. entranced medias, and, perhaps, both physical good. Though we be weak and humble instru- Be it your aim to concentrate the wisdom already and mental manifestations combined.

ments, let us do that which we can; let us raise mpressed upon the moral, social and domestic inone individual light along the shore; let us warn stitutions of your time. country, we shall make the endeavor to establish one forsaken, as he deems himself, towards a haven

our journal, "The CHRISTIAN SPIRITUALIST," upon of security and peace. We come for the encouragement of those who cieties or sects; it is above earth, above Spirits, are laboring in the the cause of humanity, to tell above Heaven. It comes in the small still voice: the chain of cause and effect now in operation, erthem that there is work enough to do-to tell when the soul untrammelled, alone communes with cept the results which do follow? Is it possible for them that they have the ability to perform that its maker: God.

We feel that we have both the will, the ways, work. So long as they be honest, so long as they Have a care that that which belongs to the indiand the means, of doing this, trusting in the good be sincere, so long as they will ask assistance of vidual be not appropriated by your Society, and possible to conceive of an object without a cause Providence of Him who rules the winds and tem- the powers above, so long will the good work pros- become individualized in that form, rankling with for the production of that object? Is it then at all pers the storm to the shorn lamb; and who, when per, until the little light which they shall rear at all the passions of Sectarianism. he feeds the ravens and clothes the lilies, will not first, shall send its rays abroad; that at length the Tread with delicacy and reverence, where God, cribe to every effect a cause adequate to produce

forget those who seek His kingdom and His right- storm-clouds of woe and bitterness shall pass away, with solenin grandeur hath impressed his own that effect? If thus in the natural world, why not and the day again dawn upon the world of man. The morning light is promising; it tells of a noon freely give."

to come. And, my friends, that noon need never our most loved friends; and having cast the beams be followed by a night again. The sun may main- acter and result of any movement entered into by as well as the breather? Why is not the soul then out of own eyes, we may see clearly to cast the tain its place in the meridian, and the world be al- their friends upon Earth, they have also power to controlled by principle as well as the body? Why

ways bright. Your names, will be forgotten-your avert impending evil or disastrous results, but gov. not the internal, the regulating principle of the ex-2d. If practicable, we intend that a large portion deeds will pass away-but the effect of that which erned by a higher power. They favor designs and ternal? Why not the soul of the Universe conof the Christian Spiritualist shall be written by meyou do shall live, so that it be true, whether in act institutions, for the purpose of developing and trolled by the same universal law of cause and efor deed. God, our Father, has said that evil only bringing out that which is slumbering within the fect as its exponent, its body? If the index be Spiritual affinities entitle them to high estimation, is temporal; good is eternal;—truth, which is man, alike the God-like aspirations as those evils cause and effect, why not the indicer? If the so that the paper may be read as an epistle from Himself, shall live forever. So much of the truth which his sensual nature has given him. So, my machine move with mechanical exactness, why not as you have in you, so much of you shall be im- friends, in your present movement, we know the the action of that machine the fulerum of that

3d. Believing that the descent of truths from results, good and bad, and could tell you of every mechanical exactness?" mortal as the Creator of all things. the interior, into the governmental, social, moral false step taken, but for your good, we offer you My friends, take no step without due consideraand domestic institutions of our time, as well as tion; but, having taken a step, maintain the ground few of your number have united together and their results and rewards-the Liberal and Me- You will be obliged to meet enemics in this moveorganized an Association, which they distinguish as chanics arts, Science, Agriculture and Manu-nent; your truest and warmest friends will turn THE SOCIETY' FOR THE DIFFUSION OF SPIRITUAL factures, will purge them of inharmonious element, upon you; they will say they know you not; they it will be an aim of the Society to investigate them may call you lunatic. Those who have such lunacy They have rented for a term of years all of the by the aid of light from the Spirit world. We call as you possess, are under the special charge of ing from a desire to relieve humanity, are hailed those elements developing under just such inupper-part of the building 553 Broadway, New-upon all who feel impressed upon these subjects, to their Heavenly Father. He will protect you. He with delight by Spirits, as being a demonstration, a fluences, according to a fixed law of cause and effect,

penetrate to the inmost soul. But from the interior

of yourselves, so long as you maintain your purity,

FICE

and there implant and embody the germ of its own growth and reproduction. I would not live for FRIENDS :- You are enveloped in power. Power such a low purpose, as to seek the extraction of a

Life is the Action-the Soul of the Universe; Knowing that we are but stewards of what we resounding; on many a fertile field blood stains the condition; it is alone dependant upon means for its and can there be an action without a God or an changes, effects, and even causes, which we witness? A death-like stupor has fallen upon the earth, Is it not apparent, that every substance, whether through the malaria exhaled from poisonous im- Spiritual or material, contains within-itself its own plantations in your institutions. Let the scathing governing power, its attractions, its repulsions, its

It may be urged, if such were the fact, all creation would be harmonious. Is not all creation harmonious? Is it not harmonious in attempting to make itself harmonious? Is it not obeying laws, The Religious element is now passing down which, set in operation, produce just the effect inthrough individual impression; it is no basis for so- tended, and which would be produced in no other way? Is it possible for any other results to follow the present condition to produce any other effect than which the condition or cause demands? Is it incompatible with reason and common sense to asimage and likeness. "Freely have ye received, equally so in the Spiritual world, since the Spiritual world are the lungs of the body? Why is not the Spirits have the power of discerning the char- breath governed by principle, by cause and effect.

If the heart of the Universe be Cause, Design be encouragement, fully sympathizing more with the Wisdom, Love and Truth, must it not be also legitgeneral result than with each particular movement, imate effect arising from that Cause? Must it not One belongs to Eternity, the other to time; one lines in itself contain that effect? Must it not embody beyond the mortal Vale, the other is passed off as a in itself the cause, the seed which, when grown, or means towards the accomplishment of great ends. while growing, contains in itself the elements of the All means based upon good intentions, and com- germ, and which must yield just such fruit as do

sources, sings and of love; the little flower, when receiving drops tion within himself. Had Christ stopped by the the feelings, abridging the rights, or infringing the catch the first gleam of the morning which shall selves unfitting instruments, others will be raised to past in its revealment of principles, which embrace and of low; the fill your places; but strive ever, earnestly and a theory sufficiently extensive to cover all the field of dew, and sparking in the morning subscale, wayside to age, and any decompany subscale, and age, and any decompany subscale, and age, and any decompany subscale, and age, and age, and any decompany subscale, and age, and smiles thanksgiving to its Creator. But man-man would have due the of a spontage and avenue by and by you will seek contention's pendence upon the "Father of lights," from whom will pour down its light that he may see the objects the mission to which you are appointed. Pray to which, the great and miracuvalley,-where flowers bloom, and birds sing, and sake if you once start on that path. When Christ cometh down "every good and perfect gift." vaney,-where nowers bloom, and blues and, and blues and, and blues and a perfect glue of the solution of the peril, whether it be rock or breaker or quicksand, that which you have received, and in the darkest the Spiritual principle of Cause and Effect, action lakes reflect the clear stars of heaven, and old occan Father had prepared for him, he said, "Have no life and powers of perception, the Society feel none So with the inhabitants of earth; now that the hour which hangs over the world of man, and and reaction, or Naturalism. rolls majestic against o'er-hanging cliffs, and thun- contention among you; be as one, even as I and greater than the privilege of open communication dark storm-clouds of superstition, and ignorance, makes all black and drear, you may be able to look I would not stop to advocate a cause, though rons majesue against our hanging care, and the solution and goed, be as one, even as I and greater and and been contrained on open communication and solution could be expected on open communication and be solution of the s winds man alone has called this world a vale of purpose; so long as you be, like him, one in judg- these, having themselves walked in the paths of are hanging low above your heads, man too, would and see the bright sun of truth and righteousness cause he did breathe the very essence of Himself.

mpress; there is not a flower blooming in seclusion with those who believe as I believe, for their en- iny and good works which they are taught will in the

where man's footstep has not trod, but has that couragement. I wish to talk with them, that I future exist among men on earth.

tears and an abode of sorrow. Man has placed ment and in Spirit, so long will the world watch weakness, error and sin, have become experimen- look out earnestly that he might discover even one maintaining its throne in the zenith. himself in that vale below the level of the beast. your course, see that a good fruit is borne, and tally acquainted with the incalculable gifts of Re- faint beam of light to give him promise of a morn-The lion of the forest comes out in the moon-light come and examine from what source it springs; so demption, which, through the pure teachings of ing to come; he would discover even a puny lightnight, and, laying himself upon the ground, looking long will men be converted to the belief that you Christ, have been bountifully bestowed upon them. house on the sands of time; wishing that there is omnipotent activity in Divine abey- for all of their divine converted to the belief that you Christ, have been bountifully bestowed upon them. up towards the moon, roars out his admiration. are indeed a beacon, set for the guidance of man-up to the fire of their divine rapture, it is were some being to care for his safety, who would ance. Great Spiritual and physical forces play to find a living element of God, except in the action Aye! and man, poor man, lunatic and mad, has kind. Join not in disputations, but talk of the but in the course of nature for us to become direct his weakened, wrenched, creaking bark to uselessly around you. Your lever is incomplete. of that element. said this earth is a vale of tears. Look at the things which you all believe. If they be true, God devoted in soul, body, and property, to the cause its proper haven. My friends, thus stands the The Great God Omnipotent and omnipresent is your young colt let loose upon the open field, and see will cause the conviction of their truth to spread; of spreading the glorious light of the "Kingdom of world to-day. Tossed in an ocean, torn by a hur-power, unfettered even by means or media it enhim caper and dance in his joy. He knows that if they be false, their veins will be opened, and Heaven now at hand upon the Earth."

God loves him. God has given him food and joy- their life-blood will ooze out. ousness of heart, that he may live and love happi- Now, my friends, for once I think I have spoken possess; medias for others upon whom we rely; green springing grass; in many an atmosphere the ultimate activity. The end, aim or use is the great ness. He thanks his God by taking advantage of long enough, and will take my leave of you, but under much proof that they are higher, better, and stench of decaying human bodies impregnates all, lever by which error will be uprooted and demolthose things which God has given him. Man, with before I do go, I will say that which cannot be re- more wise than ourselves; and that no man, Spirit and makes a malaria, poisonous to the physical and ished. We can assist, direct and give you control with the God of that iron visage, walks in the calm, quiet forest, and peated too often, Love one another; join hands or angel hath anything of his own whereof to glory; mental being. Poisonous to the Spirit, because it of this lever, but the fulcrum must be based in life, motion, power, form or organism, since it must sees nothing to be thankful for. Poor man! Poor and hearts; be of one mind and one purpose, being and being assured, also, that truth and goodness; gives token of strife and bitterness; of widows upon the normal intellectuality of your sphere, being and hearts; be of one mind and one purpose, being and being assured, also, that truth and goodness gives token of strife and bitterness; of widows upon the normal intellectuality of your sphere, being and hearts; be of one mind and one purpose, being and being assured, also, that truth and goodness gives token of strife and bitterness; of widows upon the normal intellectuality of your sphere, being and hearts; be of one mind and one purpose, being and being assured, also, that truth and goodness gives token of strife and bitterness; of widows upon the normal intellectuality of your sphere, being and hearts; be of one mind and one purpose, being and being assured, also, that truth and goodness gives token of strife and bitterness; of widows upon the normal intellectuality of your sphere, being assured, also, that truth and goodness gives token of strife and bitterness; of widows upon the normal intellectuality of your sphere, being assured assured as a strife and bitterness is the strife and bitterness is the strife as a stri man!

one who loves them. Some few there are, who, tion and dispute. Do not think I meant merely to of our Spirit-monitors; leaving every reader to judge hate; men dying with drawn swords in their hands, motto "every plant which my Heavenly Father with hearts and souls filled with gratitude, say that make rhetorical display, when I told you how and rationally from the manner and matter, in respect seeking to spill the blood of their brethren while hath not planted shall be rooted up." God loves his children, and they know it; and that when to go into the field and compare the truths to its value. God has given a fitting dwelling-place for happy of this Book with those written in the Great Book men and happy women. But others, and those the of Nature. I tell you, take it in the twilight hour, vast majority of mankind, have become as men of when the mind is calm and composed, when the windows of the soul are opened ; examine it closely, fron.

There have been tenets of belief promulgated and examine prayfully, and then see if the divine voice entertained which do away entirely with the theory in your soul will not decide for you. When you of love, and substitute kingly sovereignty. Most are in doubt and anxiety, then go forth in the men worship a man, not a Father; a gorgeous morning, when everything is fresh, and fair and throne and a gorgeous being, with a sword in one still, when you can ascend to the summit of some hand and a sceptre in the other, who, to those be- hill and see how beautiful the landscape is; and as neath, cries aloud, "Fall down in worship of me, and you stand there, and the sun goes' up in the sky, you may be suffered to exist; do otherwise, and believe it is a holy gift from God, and it is a messenyou shall perish like a devil." Poor men! poor ger, telling you of His love. Remember, it is not men! who know not their Father. And you can the same ray that came the previous morning, but distinguish them in the street, and in the market- that God 'creates them new and newer every place, and in the church. You can tell them by the moment; every flower which burst from its cover contracted brow, and the sharp feature, and the is something new from Heaven-it is not the flower iron visage, for the iron soul gives the face expres- of the last Spring. God makes new flowers, new sion. They would imitate that God by treating birds, new scenes, new particles and new forms, those beneath them as they believe God treats and fills them all with life and happiness. God is themselves. They cannot go abroad in the early not a niggard of His blessings, neither does he morning air, and see the first sunbeam just kissing make you take the same thing day by day, and the mountain top, and causing the Earth to smile hour by hour. God gives you fresh food every at the promise of a new day, and hear the morning day, fresh light, fresh blades of grass, fresh atmosongs of the birds, and contemplate the depths of sphere, fresh water, fresh mountains, fresh waves to break upon the ocean, fresh songs of birds in the Heaven, and understand the language God is speaking to their souls; they fancy the Creator of all a Spring morning: Thank the glorious Giver, who Tyrant-not a Father.

And thus is the world darkened, and the clear expanse of Heaven obscured, with clouds between them and their Maker. They should be made to believe that God has given all things as blessings, and not as curses. They wish to believe; the souls of men are hungry; offer them the proper food and they will eat, be filled, and return thanks. Teach men that they should kneel and pray to Him; that religion is not a cloak, to be worn and to be cast aside at intervals of a week, or a month, or a year, but that religion is an indwelling sentiment of the soul, always present; that all times are good for prayer; that night and day God will communicate with Ilis children. He is not afar off. When man needs encouragement and assistance then it is time for him to look above, not waiting for an appointed day to go through cold forms of praver.

In the study of this Book, sometimes you will need an interpreter. Sometimes, perhaps, when here you meet with types and figures, you will not arranging as to facilitate free and convenient intercourse, to the end that there may be afforded to all righly understand. Then, you need not ask assistance from men, but go forth and look at that other honest enquirers after Spiritual knowledge, the Book which God has written; see and examine the air of Heaven. well the words which you will find engraven on the planets by night or day. See the brilliancy and clearness of the words of God as written on the preter. This Book tells of Nature ; Nature tells of this. So much of that which is contained within pay from Visitors or Enquirers. this Book as you find re-written on the page of Nature, so much you can accept; so much you will know to be true. Spirits in the spheres need no Book like this; they can interpret words of Nature's whose objects and desires accord with its own. God as written in his deeds. Soaring upward toward the plane of Heaven, they can read that mesworld at large, all who harmonize with us and sage which the river takes down to the ocean: they 'can hear the words which the birds speak aid us in the work of Love. when they rise in the morning air; they can tell what the king of beasts says when he roars out his praises to the God who made him. There is a feeling in the lion's soul that would do credit to many men we might tell you of. Beasts, trees, flowers. brooks, lakes, mountains, valleys, the majestic ocean-all are chapters written here. Read those words of wisdom; test this Book by them; one outors and friends. will confirm the other.

has given you these things daily, and hourly, and every minute of your lives.

Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, MAY 13, 1854.

To Spiritualists and Enquirers after Truth. Under the perception of our own inherent weak-

In order to do this rightly, we will, 1st. To correct our own errors, and next those of

cousness.

motes out of the eves of our neighbors.

so long as Men are Honest, so long will dias under Spiritual influence, whose lives and

the Spiritual world to man.

ness, yet with the earnest hope of doing good, a into the relations of mental and physical labour,

York, which the Society is fitting up, and so contribute to the columns of our journal, and thus

We invite, from all parts of the country, and the

will always be in attendance at the Rooms.

the second week in May.

Question .- Do Spirits ever see the personality of God?

Answer .- No. I will tell you thus much, and leave you to think for yourselves : Whenever you kneel in prayer and desire communion with that Spirit whom you call God, each particular sentiment of your prayer will go to that Spirit best capable of appreciating, understanding, and answering. That there is a God we know,-a Being superior to ourselves. Gods more mighty than your imagination can conceive, know nothing of that element, that Cause of causes, and End of ends, which does exist, and is a distinct God.

The subject which I would speak about to you is one which in extent coincides with the universe; that wherever a creature exists, there is love present always. Christ, who had more divinity within himself than any other inhabitant of earth-Christ pleaded with God for those whom he loved, and had chosen out of the world. Christ did not tease his Father for blessings to himself, like a spoiled

child. Christ knew how to pray, for the soul within him told him what form of words to use. My

-say, Our Father who art in heaven, and not call and furnishing one of the greatest sources of inforyour Father Jehovah, King, Sovereign. Pray | mation and enjoyment, this Society is devoted, not | written in the great book of Nature will be so plain formation by these means. and clear that as you run you may read.

Spiritual Knowledge."

of that. Argument is another name for contention and efficiently what pertains to its highest and best for my sake. Rejoice and be exceeding glad, for channel. God has said that the spring in the truths, which are constantly revealed to me. should I speak out of my nature. I wish to talk advocate in the world those principles of harmo- they the prophets which were before you."

has

In order to diffuse these blessings throughout the

a solid basis, by devoting the necessary time, energy

and means, not only to sustain it, but to make it

the most useful and acceptable weekly pullications

that has ever appeared in our country.

4th. The subject of Sectarian Spiritualism will light which is drawing from the Spheres, free as be attended to, and contrasted with true Spirituali-It is the intention of this Society to have, at all endeavor to separate from true Spiritual guidance. attain. convenient hours, test and other Mediums, in 5th. The errors of Spirits and of Circles, together scene in letters of gold; converse with that inter- attendence at their rooms, whose lives and conduct with those of Spirit-manifestations, will stand open will be in accordance with the principles of the for correction.

Society, and who will in no case exact er receive 6th. To elicit higher and higher truths, shall ever be an object of the Society. Scientific, or the As soon, and as far, as the means will allow, this orderly arrangement of things, mental, perceptive Society will render pecuniary and other aid to and physical, shall not be neglected. Mediums, of whatever nation, sex, color, or locality,

In profound adoration and gratitude to our heavenly Father, for the following address, received from an elevated source, its principles have been adopted as a basis of action :----

desire to spread the truth, to visit our Rooms, and so long as you admit your dependence upon your 1st. Go on Brethren, with your endeavors to friends in Heaven-from the interior will radiate an establish circles upon the principles of Christianity influence which shall cause flowers to bloom on The extent of our usefulness will in a great -upon the Rock of Ages, upon which if a house be measure depend upon the amount of funds contrib- built, the winds may descend, and the floods come this side and on that; before you you will see a uted by Spiritualists, and such as desire to advance and beat upon it, and it will not fall. If you build the cause. Correct accounts of all contributions, a house all upon a rock but one corner, that corner you shall be journeying. You will have no desire receipts and disbursements of the Society will be will be undermined, and it will fall. Make it exkept, and these accounts will always he open to the plecit, make it well understood, that the Lord Jesus, inspection of members of the Society, its centriand Him crucified and then glorified, is the life, shall at every step encourage you. soul and center of the Spiritual movement, or of

All who wish this movement to be successful. progress. are invited to contribute. An Assistant Treasurer. 2d. No other foundation can be laid, than that goodness; there is no goodness but working, active which is already laid," and that is the Anointed goodness,-determination to do the will of the

The Annual Meetings of the Society will be held Truth of Harmony, which means, Christ Jesus, the Father, and not to talk of doing. Redeemer. It must come to that in all the affairs To the end that this Society may more effectually carry on the work, and promulgate its doings, and movements of men, individually and collectively. spread the Truth, it will issue a weekly paper, to be 3d. Then, as men, having one common centre called the CHEISTEAN SPHEITUALIST; which will be of harmony, refer all your thoughts, words and and above, to Him who is the Author of all good furnished to Subscribers at Two Dollars per annum, actions to that centre and standard of harmony. or One Dollar for six months, payable on or before Weigh them, measure them, by that standard; hungry food without charge; give the naked cloth- often flatter and excite their selfishness, until experithen will your thoughts, words and actions harmo- ing, and ask thou not for aught again. So doing,

The Society will also publish, and keep on sale, nize with each other. In no other way can harmony you will serve your Father who is in heaven. You such books and other publications as may be found ever exist among the multifarious varieties and will benefit the recipient of your favors, and you useful in promoting the great interests involved. diversities of men. For a more particular knowledge of the Society, 4th. "Jesus Christ is the True Vine." Other Nothing makes the Spirit exult more than a good we refer to the article embracing the fundamental

5th. We must all be active, angels, Spirits and and say to the poor man, your lower brother, "I The Ends and Aims of "The Society for the Diffusion of men, so as to bring forth the fruits of righteousness, pity you, I feel for you." It is better far to speak Knowledge is a pre-requisite to living in harmony, (justice.) So far as we do this, the "Heavenly with deeds; to speak with open hand and open

> . . . . . .

and to doing good to one another. Under the Father purgeth us," and we then bring forth more heart. So long as you will do that, so long will dictated those words, and pray you, too, like him; of this fact is of vital importance to the human race, forth the nauscous and siekening malaria of which their lives are the correspondents.

earnestly; ask as a child would ask for guidance only to the demonstration of that fact—but to all God, written in Ilis works, for our compass, and armies, no rubbish of old institutions can come and land, and which, being gathered again into its and in the end they should all see their friends, and and assistance, and the words which you shall see its varieties of exhibition; and to the eliciting of in- the life of Jesus as our polar star, we launch stem your onward course. You will flow like a garner, brings into its own bosom its reward of shake them by the hand.

builded a mansion for your reception high up aid us in distributing knowledge, of such vast and among the stars. No misery is there; no ranting which should be perpetuated. These are plain and circumstances? Then, how can man place his maniaes, but lunaties whose lunacy it is to kneel simple teachings, but bearing upon present move- finger upon one single principle of Nature, and say, down, night and morning, and thank the Father for ments. Thoughts and desires, once brought into "I have no need of thee." the blessings He is showering upon them. Such activity, never fall back into original forms. We do How can be safely assert his claim to superiority ty. False and frivolous manifestations we will lunacy is happiness, and to such lunacy you may not wish you to understand that any particular move- over the besats that perish, since each in its own

> We would speak what words we have to attained; but rather encourage you to believe, its own salvation is working out the salvation of the utter for you encouragement, but we would not hide the difficulties which you must encounter; we would not tell you your path shall be all smooth. No! externally, it will be rough; externally you will find that you have rocks in your path-mountains to climb, streams to ford, cold and wet and dreary days to travel, when cutting blasts seem to

course. Thoughts from Spirits.

The human race, as a whole, is a medium of complete, a circle shall form without beginning or Spiritual impressions. The presence of Spirit power | end. s strongly impressed on every man's experience

It requires but the perception of the great facts, glorious temple far in the future, towards which that our life and activity are of Spirit origin, and an acquaintanc with the experience of mediums, to look behind; your time can well be occupied by studying new objects filled with beauty, and bearing This forms a plain for Spirits to operate upon. Did mediums in advanced stages of development, feel the responsibility attached to the powers conferred We would tell you there is no happiness but in upon them, they would devote more time to the wants of those more imperfect in the states of progress. How many hearts are throbbing with emo-

tions new to them ! How many experience small The principles which you have adopted are high flutterings of the Spirit, who do not realize their of life, in all the governments of nations, in all the and holy. We give the truth for nothing. All ye origin! The rock in the wilderness may be struck, that are hungry, come and eat. It is a debt we and pure waters will instantly gush forth from the owe to our brothers. Look not to us; look behind, channels of inner consciousness.

\_ Spirits, under some circumstances, act psychologand perfect gifts,-to God, your Father. Give the ically upon the brains of undeveloped media, and ence teaches them the lesson of meekness and hunility. It is often dangerous for mediums to act as voyage, freighted with human beings-men, women mediums to themselves, in matters relating to their and children-who were about returning to their will obtain Spiritual food for your own souls. earthly advancement. The true idea of medium- homes, to be met by wives, mothers, and brothers ship will show that a medium can derive no advan- and sisters, and who would be greeted by them mediums are the branches. From him they should deed done; nothing gives a better lesson of Divine tage, save that which comes to him from the fact warmly and lovingly, because they had been absent principles, headed the "Ends and Aims of the derive their sap, their nourishment, and their Wisdom and holy knowledge than an active deed that he is a man, and, as a man, can receive his for a long time. The sky was clear when she left of charity. It is well for you to give kind words, portion of the light and truth coming through him her mooring. The waves rolled gently; they as a simple medium of light.

[For the Christian Spiritualist.]

MR. EDITOR :-- Your kind acknowledgment of the they felt no fears ; their vessel was strong, the friends, when you would pray to your Father, and honest conviction that communications can be made, fruit. But if we are not active in bringing forth hands of power from above reach down and lead brief, and somewhat imperfect article, from the wind was fair, their captain stout and brave, their I hope you will often, for I wish you to examine and are made, from the Spiritual world to the ma- good fruits, such unprofitable branches will be cut you in the flowery way; so long will voices from emanation of an overflowing mind, panting to un- crew good seamen all, who knew how to furl and Those you will off and deprived of the nourishment from the True above speak comfort to you when the thunder is burden itself, and to cast its surcharged waters set the sails; who knew how to steer the bark bewill need prayerful consideration,—look at the existing in material bodies and those who have Vinc. They will dwindle, sicken and die. Many rattling in your cars, and friends appear as enemies. upon the waste deserts of dry and popular error, tween the dangerous rocks, and when the storm prayer which Christ offered; see the spirit which laid them down; and believing that the knowledge of them will become rotten and corrupt, sending So long as you do the will of Him who sends the animates me to again attempt the like relievement. was nigh, they had confidence in their bark, in Spirits to counsel and guide you, so long need you I would not be excused from the exalted privi- their captain, in their crew, in that little guide fear no evil. Omnipotence is on your side, and no lege of adding to the storehouse of knowledge, which points unerringly towards the polar star. With these principles as our chart, the word of force that man can bring to bear, no mustered which is now being diffused so widely through our And they believed that dangers would pass away.

our bark upon the tide of experiment, trusting in river. The waters, which descend from the sum- increased knowledge, in its own usefulness. Nor It was morning when the vessel left her port, In order to become experimentally acquainted the ever-blessed words of him who said, "Blessed inits of the lofty mountains, will seek their father, would I consider as a task, or an exertion, the but when the evening came, and the sun sank I cannot teach you much. It is not my office to with the phenomena of Spiritual guidance in its are ye when men shall revile you, and persecute the ocean. Who can stem their tide? Nothing effort which may be requisite to place upon paper below the western waves, the clouds appeared ; philosophize, to reason, to argue; there is no need highest phases, so as to be well able to teach truly you, and say all manner of evil against you, FALSELY, They will go down and down; they will seek out a those glowing thoughts, exalted ideas, and superior they grew blacker and thicker, and then the light-So long as I should be obliged to convince, so long developments, the Society propose to PRACTICE and great is your reward in Heaven, for so presecuted mountain's top shall help to fill the great basip, and the waves dashed up, as though the man cannot stay its course. It will go. And so which, to me, has so recommended itself by its deep were troubled in its sleep, and angry with the

building forth, a stirring into activity of those things grow out of itself the seed under all these combined

ment will fail or vary from the objects desired to be sphere is working out its own salvation, and through that any good object with which we sympathize, great whole? Who would dare to affirm that the will be good in its good results, however disastrous worm is not as necessary in the great plan of salvathe consequences may seem. It has been truly said tion or human redemption, otherwise called proand written, that you are enveloped in light, with gression, as is the God of the Universe, the great undeveloped power all around, and, that turning Cause, since the worm is the effect of a chain of this light into a true channel, with power and good causes and effects, and in its turn must connect the motives, strong imprints of success mark the chain by its own link of cause and effects being the effect of previous causes and the cause of a succeeding effect, producing a cause for another effect, thus becoming the cause to another, till the chain is

> Then let the mighty mind of man. The Universe of Nature span, And let him rise to view the whole Of Nature's great Eternal Soul.

The Great Eternal positive mind In Nature's vast emporium shrined, Is not to man a thing of night, But Everlasting Love and Light.

The Great Eternal Orb of All Should not the heart of Soul appal. But let the essence of the mind, This Universal Godhead find.

Where Love, embodied in a life Of action's laws, forbids all strife, But where uniting in one chain, Beginnings, ends, are sought in vain!

Barre, May 1st, 1854.

#### A Nautical Sermon.

E. E. G.

Not many months ago, I watched intently a noble vessel as she left her port, and started on her rippled around her prows; the sun shone brightly upon them ; smiling faces were upturned, and his beams rested upon smiles. All was jeyousness;

sky, hurling its crested shafts as if trying to pierce make it impossible for any one to move about the the clouds. The sails were furled, and the winds room, I was invited to examine the table, &c., &c., whistled in the rigging; she sped on and on, and to see that there could be no deception. Having the furious winds rushed madly. Her course was done this, the light was put out, and a quantity of dangerous, rocks hung threatingly over her lee; the phosphoric light was placed upon the table which was waves dashed angrily against her sides; the winds sufficient to make us see distinctly what was going swept furiously over her, seeming bent upon her on. Five minutes afterwards, one of the piedestruction. She had left her port in the morning, ces of phosphorus was lifted from the table, and since:-

and the shores were still near, but the captain was carried toward the ceiling, and in half a minute with flowers ye decorate the silent mansions of the Dead was stout and brave. The captain knew that we saw a hand, (exactly the shape of a human Where, mingling tears with Nature's bloom, the living often beyond the shoals, beyond the bay in which he hand, except that it had only four fingers) holding

sailed, there was an ocean, clear, and free and the phosphorous and rubbing it on the fingers and That's buoyed up with thoughts that bloom in realms above. deep. He knew that if he could gain that ocean, the palm, of itself, so as to make it perfectly visible. But your tears should never mingle amid these saddened hours he would be safe, as the vessel in which he had The hand then commenced to dart about the room And the sorrows of the heart should never dwell among the

embarked his life, and in which many hundreds over our heads, with the speed of electricity. It had trusted their lives, was built stoutly of oak and then took up one of the drum-sticks, darting with But indicate the beauty that beams beyond all strife iron. He trod the deck, and believed the vessel it through and about the room, tapping us gently safe. And when that storm was at the highest, he on the hands and head as it passed. Sometimes it For the mind in beauty bright doth bloom above this silent

took the helm in his own hand, and guided her would go under our feet, then dart upwards and mad course, so that she might avoid the rocks; and strike the ceiling. It then went to the drum, and told his men to cut away the standing masts and beat on it as well as any human drummer, while let-them go, for they bore her down, down con- Mr. Koons played the violin. After that, it took up

tinually. And they cut away the masts, and she the triangle, and played on it in the same manner. floated free; and the guiding mind at the helm was Also the French harp and the tambourine; the enabled to steer that vessel, until she was clear of tambourine was played (or beat upon) with most

all impending dangers, until she had left the shoals | excellent time, while being carried through the air and breakers far behind her, until she rode on the with the utmost rapidity. It then took up the tin deep blue bosom of the ocean. And then the trumpet and spoke to us through it. After this, it

captain said, "Let the winds blow; she is stout returned to the table, took up a pencil and wrote and staunch; we have no fear; God will help those a communication in a minute and a half; which who help themselves ; we have succeeded in avoid- covered half a sheet of foolscap on both sides. It ing the perils of the shore, now are we sure to then came round and shook hands with me and avoid the perils of the occan. I will trust the God several others; it felt cold, and appeared to be who helped me." And he did trust God, and without bones. The voice then hid us "good arrived safely in his harbor. And the sun shone | night," and the manifestations for that evening

again on smilling faces, and the laugh rung out, and were finished. hands shook hands in joyous glee, because they

Such are the manifestations which may be seen had not despaired in the greatest difficulties of their every day at the above place. No particular state long voyage. They had dependence upon God and of mind is required of those who go there. Believers their own strong right arms to save their ship, and and skeptics are alike welcome.-And the Spirits to arrest her in the straining struggle against the themselves (if they are Spirits) are most reasonamail rushing of the angry waters. ble,-for they wish none to believe without thor-So with every ship; so with every enterprise. ough tests, and they say to all who go there:

When you start on your journey, be sure you Prove all things, and hold fast that which is have a good, stout captain, staunch and brave good." Yours truly, crew, an oak and iron ship, and then, if the winds blow madly on your course, and seem to be deter-Truth.

mined on your destruction, cut away the towering Heaven-born Truth ! The decleration of things masts of sin that rise above your decks, and let that have a real existence. Real, although not them be swallowed up. Sail out boldly; stand up always tangible and evident to the external senses. and brave the blasts and dangers near the shore, The man, the true independent thinker, can appreand you shall ride upon the deep blue waters; you ciate truth as well, when disconnected from the shall arrive in a haven of safety and happiness. exterior, as when clothed in a garment. The gross Examine well the ship; start with a good crew; a and undeveloped mind can comprehend and apprebrave captain, and a staunch vessel. Seek the ciate truth only when clothed with a gross, tangible broad bosom of the ocean of truth, and you are exterior, which reaches the outer senses. safe, placing your dependence always upon Him who says to the wind, "Blow here, blow there," and the winds obey. truth."

You cannot see the end; you cannot look beyond the capes; you cannot see the ocean. You think, because your bark has just left its haven, and is already experiencing storms and dangers, you should put back, and some of you remain in port. I tell you this: Remember if you remain in port, and do not start out at all upon your voyage, there will be prehended by a long and tedious examination, no greeting of friends on the other shore; they will not come to you, but you must go to them. No matter if the wind does howl; no matter if the waves do toss their angry crests towards heaven; opment or mind. Indee the periodical manifestations of the true cause of these periodical manifestations of no matter if there be rocks and quicksands on this no matter if there be rocks and quicksands on this side and on that; no matter if you are obliged to alist philosophers of by-gone days, realise that the gulf: Remember that the other shore can be reached, if you will do your duty and have faith in cut away your masts, and send them hurtling down

God. I have said all these things because they needed to be said, and I would have the lesson implanted any of the so-called prodigies of Nature. The in your hearts. I would have you think, when work has some better than approximation of the second s so will that faith which has been taught you be to from their own rottenness; while truth is eternal

#### POBTET. And Poesy, too, shall lend Her aid. Persuading as she sings,-Scattering o'er your shaded earth Sweet incense from Her wings. The Grave.

The following was written through Mr. Thos. Gales Forster, a medium of St. Louis, at a circle in New-Orleans, some week

tread:

Oh! 'tis a bright and beautiful feeling that animates your Love,

flowers;

For the bursting bud and blooming rose, as springing into life,

Oh! ye should cultivate bright flowers above the lowly dead, bed:

And the flowers as they bloom, in love are wisely given, To picture to the living, the loved ones' brilliant Heaven.

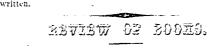
And oh! as flowers are blooming luxuriant and bright, Oh! let the living banish all of sedness and of night-Where ignorance of conditions have rendered mind so dark And let the heart in wisdom grow, as blooms the bright La Marque\*-

Whose fragrance, and whose beauty, so lovingly disclose The blooming progress of the soul, above the form's repose : And all the floral sweetness ye plant above the grave, But pictures forth the future joy in which the soul may lave.

Then bring ye flowers of beauty, to deck the silent rest Of friends who've left but memory within the loving breast: And as ye decorate the grave, oh! shed no bitter tears, But lift your souls in joyousness, and banish all your fears.

For the friends whose forms lie mouldering beneath the silent so Are not confined, but freed and blessed, and reveling in Good And as they find how much their friends are laboring below, They seek in love to comfort them, and teach in love to grow.

\* The La Marque rose is the most luxuriant of that class of owers in the South, and is remarkable for its fragmance. The ame was derived from the following incident:—During the ampaigns of Napoleon, Gen. La Marque fell a victim to the amition of his leader, and was buried in some obscure spot. Aferwards, one of his private soldiers, finding what he suppose o he a beautiful plant, placed it upon the grave of his officer and in the following season its luxuriance and fragrance were made manifest. It was afterwards brought to this country, and is much prized in the South for the qualities named. These facts were unknown to the Medium until after the piece was



J. B.

Under this head we shall present, from time to time, con cise examinations of books whose object it may be to further the cause of truth, in any department. We give below a

specimen which has been written by Spiritual impression, the medium never having read the book in his normal condition :--SPIRIT-MANIFESTATIONS EXAMINED AND EXPLAINED, &c. &c. By John Boyce Dod3, New-York: De Witt & Da-venport. On the whole, this work will be of immense advantage, inas much as it will attract the great mass of mind already startles

by the first shock the New Philosophy has caused by invading the labyrinths of erroneous impression on which the fabric of the present forms of civilization are laid. The class of minds attracted by this work could not be reached by the positive affirmation of the truths of the Spiritual phenomena; but, coming But few have appeared upon the face of the in the form of a negative acknowledgment of power above the globe who could entirely appreciate the "naked developed forms of thought, truth will steal gently into the mind of the age, and will soon open the door for the rational enjoy-

ment of all that Spirits and Spiritualists claim. Be not uncharitable to the outside aids to the great progressive thoughts of the Occasionally a bright Spirit has been born into time. Allow this work to form a step on the outside vestibule the world, who, with a glance of thought, could of the great temple of the interior. Encourage rather than disreach far into the interior, and at once enter upon courage its circulation. A small pebble will cause a commotion in the waters. The slightest ripple on the public mind will be the plain of causes, and read from Natures own mongh to prevent stagnation. The wind first moves the waters Book, truths, which to others could only be comby almost imperceptible movements, then increases gradually until the whole surface is lashed into foam. Take this work into through material agencies. These few are monuellowship; commune with it as with a younger brother whose want of experience is his greatest error, and whose greatest virments in the world's history, that will for ages be tues lie in his correct tendencies. Endeavor to give new direcseen as milestones, marking the progress and develtion to the power displayed throughout this work. It contains many truths it were well for Spiritualists to learn : it contains virtues of an elemental character, it is true-but necessary to the clear understanding of the modus operandi of Spiritual intercourse. The psychological and mesmeric phenomena remain un explained; nor can any rational understanding of them be had ave through Spirit-communication. If Spirits in the body innunicate by those interior or abnormal methods, why may

Spirits out of the form avail themselves of the same facilirequired an opportunity, to ripen and mature, to ties : If time and space have no control over the media of communication between the Spirits of earth, then Spirits living out become unfolded to a more remarkable extent than of both space and time would communicate more easily, it be ing their proper element,

Unfortunately for the stability of the hypothesis of the work in your hearts. I would have you than, the prevent is mighty and win prevant. However much, and do exist, and are within the reach of every inquiring much are energy, brave hearts, dependence upon God, will long continued the practices may be upon such are more charity for the theory than to hinge it upon a denial long continued the practices may be upon such the range of reasonable inquiry at the time of theories, all will sooner or later crumble to pieces writing his otherwise able production. It is not the object of spirits to bear down upon the weak points, but to present their spirits to bear down upon the weak points, but to present their spirits to bear down upon the weak points, but to present their spirits to bear down upon the weak points.

the high tone assumed in the number before us, its success is the past and present sectarian schools of bigotry and error will certain. It will be looked for with anxiety and perused with but prove the teachers of the downfall of this new school of delight in the family of every intelligent Spiritualist in the land. Truth, and that I can read even now the doom of the present We extract a portion of the leading article :--

e ends are to be attained."

"For our part we will not give up the Bible. We see in it "For our part we will not give up the Bible. We see in it the work of Spiritual intercourse like that which we are now experiencing, governed by the same laws, to be judged of in the ame way, and from both allke we are to obtain the rule and-guide of our faith; and we will endeavor to inculeate that belief among Spiritualists. But we must not be understood as saying the wine through the sared writings that we suppose God hat it is only through the sarred writings that we suppose God evenls his will to man. We see it also in all of Nature around is. The air, the occan, and the earth, the star-lit done above is, flashing with the light of the countless worlds that have been shioned by His Almighty hand, speak also his will to the in-

fachioned by His Almighty hand, speak also his will to the in-tellizent mind. "So, too, it will be our effort to show how it is that Jesus of Na-zareth is our Savior and Redecemer. This, too, has been a fruitful source of discord in the Christian world, and many, very many, unable to receive the doctrine, so carnestly contented for by some, of his atonement for our sins, and seeing in it, among men, a strong temptation to allie of sin because of the hope of vicarions atonement for it, have rejected all faith alike in his mission and his teachings. To us it seems by no means improbable that a further revelation should be made to man on a subject of such momentous interest, and we believe that it is now being made. We can see that it was by living, not by dying, that he redecem-ed us, and that he was Savior by his teachings, which, disrobed of the gloss which meals inventions have thrown around them, are capable of litting us from the degradation of sin and igno-rance, and ushering us into the grateful light of the gospel of trut."

trubi. We are not at liberty to extract as largely or criticize as minutely as we would wish; but must content ourselves with urgng upon our friends the propriety of procuring the pamphlet and carefully perusing its contents for themselves. We heartily wish the projectors of the enterprise God speed. Have faith

hat in an honest cause, success will follow striving.

New-York Conference of Spiritualists, AT DODWORTH'S HALL, MAY 9, 1854.

Mr. Pietce, a medium who has been traveling in the West for the past six months, gave a very interesting account of his donrs in several places-Baltimore, Cincinnati, St. Louis, New-Orleans, &c. Through him as a medium the cause had received uite an impetus in places where a lack of interest had begun to things alone. Break the fetters of by-gone influences, and make e manifested, and many converts had also been made. By piritual direction he had called on many influential men, tota trangers to him, but who, on being pressed, acknowledged their chief in Spirituality, at the same time stating they did not wish be known as believers, as it would injure their reputation Means had been provided through Spiritual agency, to pay all much towards inducing inquiry into the Spiritual philosophy. the medium's expenses without his having been obliged to ask Mrs. Britt is a very good trance speaking medium, and the comor assistance of any one. Mr. Pierce gave an account of some very wonderful Spirit-manifestations at the house of Mr. Koons, n Ohio. [We publish, in another column, similar accounts, which we derive from a correspondent.] The speaker alluded to the her chts which he had witnessed arising from Spiritual inluence; the blind had been made to see, the deaf to hear, the lumb to speak, the lame to walk, and many who had never believed that there was a God, had been brought out of their unelief. He spoke of the probable results of the movement on derstand their true position toward God and man, and the ruth would make them free. Spirits were hovering around and above us, to assist in accomplishing this great work ; even now he could see them, laden with flowers, asking earth's inhabitants alists in New-York.

o receive them; and when they were repulsed, they turned away with saddened hearts and downcast eyes. At the conclueturned to his normal state.

Mr. Andrews begged here to say a few words, if it would not ricks to a gaping world ; it had a higher mission to fulfil. These vonderful manifestations were well enough to convince skepes; but after becoming once convinced of super Spiritual pow- given on the Both of August, 1853. The medium was the worthy of the respectful consideration of our er was there. But the aim of Spiritualism was for something were received from the Spirit of the Chinese, in very imperfect in establishing correlative societies for the promohigher; it was to pave the way to universal happiness. Mr. | English, such as the following:

Spiritual movement, in the doom of the present theology, crumbling as it is, to give place to this purer, which in its turn, likewise, must also crumble to give room for a higher; or in other words, that soon, very soon, a reform must spring up out of this reform; that there must be a sifting of the chaff from the wheat. But I will not thus anticipate, nor weary you with

mv fears. As I am but an indifferent composer, and rather an illegible ennian, I will not inflict upon you more, at this time, but simply state, that you have here inclosed a specimen of my manner of writing. I seated myself this morning, having no idea of what I wished to write, and immediately produced the article inclosed, which I submit to your judgment. Please write and inform me how I can best serve you and the cause of Freedom,how I can facilitate the Spirit operations through me. The only

requisite apparently necessary, is a reporter to copy, in order to elieve me from the physical fatirne Thine and Humanity's, E. E. G.

NEW-OPLEANS, April 26, 1854. ME. EDITOE :- I promised when I left New-York that you hould hear from me, and I have only postponed writing to you up to the present time, that I might give you some infor with regard to the progress of Spiritualism in this city. And the information I can give you now is only of a limited charac-

ter, owing to the fact that there are no public mediums here and the manifestations and developments being in private families, it is impossible to learn many particulars. Suffice it to say, however, "the work goes bravely on." There is an interest en cited here on the subject, which, from the little I had heard be fore my arrival, has astonished me. It has astonished me from the fact that I am in a situation to know how strong the prejudices are which have to be combatted in the investigation of subject so overwhelmingly important as this is. I never before

have been so fully impressed with the fact that the prejudices of the human mind can only be overcome by positive, tangible visible evidence. That such evidence is now being given to the world, in order to eradicate from the minds of men the dormant and rotten ideas which have been handed down from the pas unprogressed generations,-ideas that originated, not in the interior development of man's Spiritual nature, but from the cor ruptions of earthly and degraded influences. No one who thoroughly examines these phenomena can with any reason doubt. And is not this visible, tangible evidence actually required at the present time, in order to impress upon the minds of men the importance of a thorough examination into their Spiritual nature? Who among the Lusy throngs of men that crowd our

streets, ever think, or if so but seldom, of that part of themselves the Soul, which never dies? Not one in ten ever casts a thought above worldly influences. A Spiritual life such as nost of the churches teach has become repugnant to men. The true Christian religion is not taught any more, save perhaps by a few independent men whom the orthodox and the high church

lenounce as infidel. This state of things cannot, must not, last any longer. God's truest, highest angels are rejoicing in the knowledge that they can influence the minds of men to better

hings. They say to man, as did the Apostle of old, "Man know thyself." This is the sublimest of all knowledge, and how few seek to attain it ! Oh ! God, send down thy holy influences, to unloose the shackles which bind men's minds to earthly us remember that the sun shines to-day also! "Oh! why should we grope among the dry bones of the past, and put the living generation into masquerade out of its faded wardrohes?" Mrs. Britt and Mr. Forster, mediums from St. Louis, also Mr. Pierce of Philadelphia, have been here, and they have done munications through her are of a high character, and chiefly in the form of lectures. Mr. Forster is a writing medium, the communications through him being of a general character and mostly in verse. I speak particularly of these mediums, as you will probably have the pleasure of seeing them in New-York of the Society for the Diffusion of Spiritual knowsoon, and I bespeak for them from you the kindliest attention, as they have done so much towards awakening an interest in Spiritualism in the South. I inclose to you an address "To the Harmonial Spiritualists and other Investigating Minds of New | a week since, and left this city on Thursday for the whole human race; that they would be brought to un- Orleans," given by the Spirits through Mr. Forster. It will, I Washington, by way of Philadelphia and Baltimore. think, bear republishing by you; at any rate it will give you an idea of the character of the Spirits that communicate through Mr. F., and insure for him a friendly reception from the Spiritu-

I have before me quite a large manuscript of most remarkable communications, given by Spirits through mediums in the sion of quite an eloquent speech, Mr. Pierce stood upon the family of Mr. C. Ferguson of this city. I am sorry that I canolationm for a few moments, fixedly gazing upon vacancy in an not give you a copy of the entire manuscript; but as the origi pparently entranced condition, which finally subsided, and he had communications were given in Chinese, or in hieroglyphics certainly resembling the Chinese language, I must content myself by giving you an outline of their character, which I will do in e trespassing upon the time of the Conference. He did not as few words as possible, trusting it may not be uninteresting to hink Spiritualism was solely intended to exhibit mountebank you. Pardon me if I become too prolix, and attribute it rather to my desire to please you, than to spin out a long letter. The first communication which came from this Spirit was

r, the mind wished for something higher,-and that wish would daughter of Mr. F. The communication being in hieroglyphics be gratified. He had himself been skeptical-had investigated, of course was not understood, and recourse was had to another and had been convinced that there was truth in Spirituality. As Spirit who had previously communicated the same evening. far as wonderful manifestations were concerned, he had had a This latter Spirit could not give the meaning of the characters, arge share, and of the most extraordinary character, some of for, as he said, he could not understand them himself; but he the kingdom of the Heavens, "to proclaim liberty which he related. They consisted mostly in tests of a telegraph- gave a description of his appearance, which was as follows: "He is nature. Spirits had carried and brought messages to and from is rather tall, with long black hair, and he wears it tied behind to instruct a prior and the stand and its under a stanges which is friends using other ong other and here with a long full number here with a long that new the stange is a stand of the standard before, with a long full number here here a standard before with a long the standard before when investigated, would convince any one that Spiritual pow- and tassel." Various questions were then put, and answers good will toward men." They will go, also, to aid

communication, purporting to come from th O. Have you ever communicated to any one before? Spirit of Ben Johnson, which evinced great ability of composi-A. Yash ma se yhoo shana hit that whoth in whoo house. ion, and breathed a Spirit of love to man. In view of these things, the speaker desired all who had become convinced of the is own broken English as well as he can. fact of Spirit-communication to leave table-moving and turn Yash, yhoo gat ma talka in yhoo house in hoon peper with their minds to Spirituality in its most exalted sense, outh ish pet wa in yhoo house. Dr. Gray took the stand because no other speaker was dispos "He says you have one of his communications in the Teled to do so, to give a suggestion which had occurred to his mind raph, put away in your house." during the day. It seemed to him to have been a prominent It would not interest you to give these questions and answer idea in Paul's mind to release the reforming Jews from the gyve any further; and they were only continued a short time, as Mr. ists and mediums, and, as far as practicable, the deof their church observances. It is a topic he very frequently was content to receive all the Chinese had to say in his own ieroglyphics, trusting that at some future time some other Spirit would give a translation. In a short time, (on the 2d of Sept...) a communicating with one of his Spirit friends, Mr. F. requested the Spirit to "endeavor to find the Spirit of Dr. Miln, who was sent as a missionary to China about forty years ago, and who sale at Stringer & Townsend's and De Witt & Datudied the language and translated a great portion of the venport's. Scriptures, and gled while thus employed." "I think it is pos-

A HYMN OF PRAISE. COMMUNICATED SEPT. 21, TRANSLATED NOV. 4, 1853. Great Redeemer-Great Creator Of all around: To thes let universal praise be given By all mankind. The infant in its slumber smiles In thanks to Thee; The youth, in joyous laughter tones Give thanks to Thee: And manhood in its prime returns Thee also thanks For all Thy mercies given. And age, with feeble, tottering steps And bending form. With silvered hairs and faltering speech, Now bends the knee And raises up his voice In humble praise to Thee. The following was communicated through the hand of another daughter of Mr. F., a little girl, 10 years of age. The characers are undoubtedly Chinese. It was commenced on the upper ight-hand corner, and was written in columns from top to hot om. Translated by the Spirit of Dr. Miln.

THE GUARDIAN SPIRIT. Hark, tis heavenly music stealing Round you here. And angelic bells are pealing Far and near. To dry from sorrowing hearts The ready tear That death has waken'd here. Oh, do not think, when friends depart. That they are not near, But know that still they linger round, To guide your wand ring feet O'er earth's rugged path aright; astray, · Remember we are near, To keep you all from danger and from fear.

You will perceive some irregularity in the rhyme, which I do not pretend to account for. One or two good public test med jums would be of much ben-

fit to the cause in this city, and I am in hopes that some wh would be willing to act as such, will soon be developed. Should there not be such, I would advise friend Conklin to take a trir out this way next winter.

Trusting that the cause which you and all of us are engaged in, is to result in the redemption of mankind from error and the final establishment of the Kingdom of God on earth, I remain your friend,

TLAVELING MEDIA.

[Under this head, we shall chronicle the movements of media traveling throughout the country, so far as we may be able to learn then.]

Dr. L. P. Britt, Mrs. A. M. Britt, and Thos. Gales Forster arrived in this city on Thursday, from New-Orleans, St. Louis and the West and South generally, where they have for some time been engaged in earnest and productive labor in the great cause of Spirituality. It is expected that a course of lectures will be delivered through Mrs. Britt, of the time and place of which due notice will be given. By reference to our New-Orleans correspondence. it will be seen that allusion is made to these media, and the result of their labors. A prose, and also a poetical article will be found in other columns of this number, written through the hand of Mr. FORSTER, while in New-Orleans. Any communications for the above persons, may be left at the Rooms ledge, 553 Broadway.

Mr. Pierce also arrived from New-Orleans about J. Shoebridge Williams will leave this city on Monday next, for Philadelphia and elsewhere as he may be directed.

Communications for Mr. Pierce, or Mr. Williams, will be forwarded from this office.

#### To Christian Spiritualists Everywhere, Greeting:

The Society for the Diffusion of Spiritual KNOWLEDGE intend to send forth, beloved brethren with written recommendations, endorsed by the Society. They will go as Spiritual messengers, brethren and sisters, whithersoever their Spiritual guides may direct them. They will go in the name of the Society, to proclaim the near approach of to the captives," "the good tidings of great joy, which shall be to all people, peace on earth and tion of this great, this glorious cause. As the facilities of the Society shall increase, we shall in like Question to the other Spirit .- Please let him write it again in manner send forth "more laborers into the field, that the harvest, now ripening, may be gathered.'

you. The other shore is nearing; the friends you. The other shore is nearing; the friends claiming paternity of Deity, and is like the refined which you will meet there will rush in gladness to but pure gold, the more it is tried in the fiery see you. The smile that you will see will be a smile upon the world's face. They will come and ordeals, the brighter does it shine forth from its greet you as elder brothers; as those who have own intrinsic lustre. It lies at the foundation of all shown them the way.

Press forward; the reward is glorious, the happiness is supreme, and, better still, eternal.

#### Wonderful Spiritual Manifestations in Ohio.

Wherever Truth is discovered, God himself is man-Ma. EDITOR: Dear Sir-A short time since, while ifested. Truth is Spiritual. He that can discern traveling in the State of Ohio, I was informed that truth, does so by his internal or Spiritual nature, Spiritual manifestations, of such a nature as to con-although it may be through material or external vince any candid man of their reality, might be senses. The exalted mind reaches beyond the exseen at a log house, situated in the township of terior, and at once enters within and grasps at truth, Dover, Athens County, of that State. I was a --pure, unmixed truth, and feasts upon the rich skeptic, and full of fun and frolic, I sought the fruits that expand and develop the soul. The mind place, expecting to witness a gross deception, and that can reach within, while a resident of this sphere, fully confident of my powers to expose it as such, will enter upon the inner, or immortal life, in a con-Instead of this, however, I left the house fully con- dition well adapted to a more exalted state of existvinced of two facts :--ence which shall rebound to a far more delightful

First, that the manifestations were produced by and happy frame of mind, than those who only ap-"an intelligent power. preciate the material or outward life.

Second, that that power was not human. These two facts are admitted by the whole neighborhood, appeared, were typical of the era that is now dawnwith this addition, viz: that the power is "The Decil." And so firmly are they convinced of this, that some have thought to do God service by burning up the crops and barns of Mr. J. Koons, (the ness, by which, they expect to cast the devil out. Infinite Truth, man has burst the fetters and mana-I will, however, give you the facts without further comment.

car of error, superstition, and persecution, and the The way to Mr. Koons' house leads through sevfree born mind now sallies forth in quest of truth. eral miles of mountainous woods; it is one of the and when found, treasures it up, as a jewel of unwildest countries I ever saw; here and there bright little streams come jumping over the rocks and purchasable value. The howlings and sneers of the undeveloped no down the mountain sides; echoes ring through the thick forest-it seems, indeed, the fit abode for Spir- longer hold the free born mind in abeyance. It is its. Mr. Koons' house is a large one, built entirely eagerly served by the rightful lord of the manor. of logs, and by its side stands a smaller log house. The ignorant tenant who without right has so long which was built for, and in accordance with the di- ruled is ejected, and cast out into the element of rections of the Spirits. As I approached the house, darkness, where he belongs.

I saw some eight or ten men outside the door, en- Truth,-Divine Truth, asserts her birthright, and gaged in conversation. They, too, had come there to reigns supreme. She goes on conquering and to will survive all wars, live above all deaths, and stand forever in examine. They had just been listening to an conquer. Old dynasties, forms and cermonics, address of two hours' length, given through a me crumble at the touch of her mystic wand. Igno dium, on temperance. I spent the afternoon in rance and superstition stand aghast. Persecution examining papers, purporting to have been written reels, totters, and falls from her blood-stained peby the Spirits, some of them written while the room destal. Love,-Divine Love, guided by supreme was under lock and key, some written in the pres- wisdom, floats placidly over the ocean of infinity. ence of many persons, without the aid of a medium, Truth is the great beacon-light that guides and diin a manner hereafter described, and some written rects the expanding souls onward towards the Great through mediums. These papers were almost en- Vortex or fountain from which all things created calculable value to the cause of Spiritualism, and to individual tirely upon theological subjects, and contained some had their birth. Truth pervades, comprehends, of the most able arguments. and is all in All.

The Spirits there, manage things to suit themselves, and they give notice of what manifestations

To the Public. they intend to make a week beforehand. When I I It is proposed by the Society for the Diffusion of

was there, they had determined to give some grand Spiritual Knowledge, to open rooms and provide demonstration. At 7 P. M., by the Spirits' wish we media for the investigation of the phenomena conentered the room; there were about twenty-five nected with Spiritalism. table on which was placed a drum, a tambourine, ises leased by the Society, and other causes com-

a tin trumpet,-about eighteen inches long-an in- bined, have prevented the completion of the necesstrument of music which Mr. Koons called a French sary arrangements. We trust, that during the harp, a triangle and other musical instruments. ensuing week, we shall be able to open our Rooms. After we had been placed in such a manner as to and welcome all inquirers after truth.

bearings upon the public mind. Progress is the element through which the mind derives its nourishment. And one step in advance is bailed with joy. Stepping from the present plane of progress upon the platform presented by this theory, the mind reaches out again for further food, and, as the author has truly observed, it has but one step to make into the Spiritual Philosthings in Heaven and on Earth. It is coeval in ophy.

finds a quick response

THE RELIGION OF MANHOOD, OF THE AGE OF THOUGHT. By Dr. J. H. Robinson, "No Atonement without Repentance -No Repentance without Reform-No Reform without Works," Boston: Bela Marsh, No. 9 Franklin-st. God, Himself, could not exist without this principle. It is infinite and omnipotent-it is God.

couches upon, and always with his utmost energy, and with the We have in this volume a glorious contribution to the living boldness of a rationally free man. Christ had not by precept literature of the day. It is refreshing to meet with such a work taught the obliteration or repeal of any single one of the Godupon the tide of books that is floating past us, and to be able to given laws and technical observances of the Israelites, yet Paul catch from the rapid stream that is bearing most of them to oldly creates a logical repeal; he opposes his reason alone to oblivion, such a treasure for preservation from a like fate. A

the wonders of the Exodus, may, even to the very thunders of "good book" is the best gift man can bestow upon his fellow Sinai. "Stand fast," he save, " in the liberty wherewith Chrie nan, and this is eminently such a one. Abounding with a rich hath made you free !" On this topic he withstood Peter, chargexuberance of thought, expressed with masterly diction, this ing a time-serving obliquity on his senior colleague, and vehe epitome of Religion comes to the great heart of Manhood and mently insisting that the new facts from the unseen world dis olved the fetters of the old institution instead of adding new

This Book is published at the request of several gentlemen of inks to them for the Gentiles. Christ dissolves the relatio Boston, who were privileged to listen to the truths contained which bound Paul to the knife of circumcision, and to the smok therein from the lips of Dr. Robinson, and who made the reing altars of sacrifice; and this is done by an obscure Gallileant quest in order that others might partake of the feast of thought one who had none of the God-consecrated antecedents et : which they had so profitably and pleasantly enjoyed. It is prepriest or law-giver about him; a man not in any legal way con faced with an introduction by the author, in which a brief, comnected with the temple-worship or powers-an outsider in all prehensive statement is given of the origin and progress of the

enses, not born within the precints of the sacred city, and this work; allusion is also made to Inspiration generally, and argutoo, by a logical inference from a series of new and powerful spiritual manifestations. Christ had not said, "I repeal and anments advanced in support of the position that if God has re-

The intuitive minds, that have at different periods vealed himself in previous times, he can and will in the present ul," but Paul said, "it is repealed and abelished." Paul sav ime. A second introduction, by A. E. Newton, enters fully i new ideas of God—of crimes and their reparation, and he firmly the question of Inspiration, and brings from the Bible, and om ing upon the world. Mind has generally been desays the law's function is full and done; and he triumphantly ancient and modern theological writers, abundant testi any in reaches freedom from the hurtful, because now artificial, sens veloping itself for ages past. Occasionally there proof of the assertion, that men are now inspired, and many to a of sin it would create in the mind of the receiver of the new has been an influx of the Spirit of Truth, possessed very high degree. He compares the conditions of the prophets Philosophy. I, too, feel the same logical freedom, the same raluring their states of Inspiration, as recorded in the Bible, with by mortals, that has astonished the world: and ional emancipation, not only from the church observances, but the conditions of men speaking or writing from impression in made.) and doirg sundry other acts of loving kindfrom prevalent ideas of God, of man, of punishment, of forgive ess, of the Past, of the Future, I. too. say let us stand fast in therefore very wisely concludes that what is received note in such mortals. But, thanks to the great fountain of the Liberty wherewith the manifestations of our day are making this manner, is as reliable and as much authority to us as any received in any former times; and in some cases more so, for that us free

cles of ignorance that chained down his race to the of the past comes to us through the "distance" which "lends en Mr. A. J. Davis was called upon to speak, but that centlems stated that as he made it a point never to speak unless moved by chantment," but that we now receive is direct.

the Spirit to do so, he must decline at this time. He hoped the Coming to the body of the book, we meet an "Invocation time was not distant when he would be able to address them. which for pure expression of chaste thought and real sublimity when he should do so with pleasure. of idea respecting the Creator, has never been excelled, not even

by anything in the Bible itself. About twenty subjects ar treated of in the volume; among them are, "Original Sin," "The Resurrection and the Judgment," "Explatory Offerings," "Re generation," "Familiar Words to a Circle," "Angelic Ministry, 'Labor," "Destiny of Matter," "Great Man and Heroes, "The Conflict of Ages."

A volume like this should be as wide-spread as the English language. It is a book full of great and enduring truths; and hough they conflict with the long-established doctrines, and

tend to annihilate the authority of every kind save that of the voice of God speaking through the intuitions of man, yet they their native strength, firm and immovable as the throne of God. We thank Dr. Robinson for this book. It will lead its readers o think ; it will give them better, and broader, and truer views of our Father in Heaven, and thus prepare them to live in this state of existence with higher hopes of the future, and conduct them to that future, better prepared to meet it, and to enjoy it, than had the thoughts of the book never been in their minds.

We return our acknowledgments for three volumes of the Spiritual Telegraph," Library Edition, received from Messrs Partridge & Brittan. We consider the above publication of in Spiritualists and inquirers. The Telegraph has always been a store-house of facts and evidences judiciously selected and arranged, and the volumes before us are culled with care from the great collection. We have here evidence, well substantiated, a thousand times more than sufficient to convince all candid minds of the great truths of active, living immortally, and of commu-

nications between the spheres of Earth and those of Heaven. The publication of these volumes by our friends of the Tele graph was a judicious movement; and we would carnestly recommend those who desire to extend the blessings of Truth to use their exertions to disseminate as widely as possible

We would gladly extend our notice of these volumes, but the press of other matter obliges us for the present at least to forego that pleasure.

The initial number of the "Sacred Circle" has also been received from the same publishers. The names of the Editors are mility and forbearance, which characterized the great Reformer, a sufficient guarantee of its sterling worth, and if it maintains Jesus, that I sometimes despair and with a sad legart fear that,

sible, but I will endeavor to find him." Q. Did you find the Spirit of Dr. Miln ? 4. Yes, he will be here in a few minutes.

Q. When he comes, please ask him to write his name ? Rer. Dr. Miln.

Q. Where did you receive your theological education : A. At Gospori.

Q. Do you recollect visiting my father's bouse before you vent to China?

A. Yes, perfectly well.

Q. Will you please to translate this communication ? A. Yes, but it will take a longer time than you can compre-

end to translate it into the Enclish language.

The translation is given as follows:

#### A PRAYER.

prayer of a Spirit that once was a poor benighted heathen, but do bring us high and holy and valuable instruction, who has since embraced the sweet and sublime truths of the Bible. And hear for my sake, for me and my country and countrymen, that they may yet love you and your laws and precepis as they ought; and impress them with their error and ever hereafter; and do this for their sakes and for those who stamp of truth or error upon the sentiments conveyed. We offer up to Thee their devout and humble prayer. Amen.

The most of the communications appear to be addressed to throw away their idols and false cods, and embrace the pure relgion taught by Jesus Christ. In that respect his addresses are

not inappropriate to the more civilized nations; for have we not false gods and idols amonest us, which are too much worshipped ? false gods and idols amongst us, which are too rough we compare the polden culf set up at the corners of all the streets and Is not the *golden culf* set up at the corners of all the streets and in the market places, for men and women to worship? Let us Heretofore, professed reforms have commenced with the exterpull down and destroy these false gods and worship in Spirit and

At the risk of being, tedious to you, I will copy the account In all ages such reforms have been attempted, and in all ages

, and a

Notice.

Our friends will confer a favor by forwarding to this Society the names and residences of Spiritualvelopment and condition of mediums.

Notice.

The CHEISTIAN SPIRITUALIST may be found for

PROSPECTUS TO THE

SPEELE LALLE. Deeply impressed with the great truth that the souls of men are immortal, and with that other truth that this immortality of the human soul is living and active,-that the Spirit, when freed from the flesh, can return again to its old habitations and haunts. and communicate with old friends still in the body, and give them instructions derived from high and holy sources, we deem in noumbent on ourselves to spread, as widely as possible, the instructions we receive.

In order to carry out this end, we have established a publication Our first efforts shall be, to show to our brother men, by evidence which each and all shall consider conclusive, that free O! God of the righteous and the heathen, hear, O! hear the Spirits do in reality come down and speak with us; that they

We believe that that which we receive from powers above up bears with it the weight of authority. We shall endeavor to convince our brothers of this fact by presenting for their consideration a large portion of that which we receive ourselves; enabling them to examine, each one, individually, and to find the on our part, and we shall enter upon no arguments concerning the particular sources from whence communications come. We shall throw them out upon the waters, and let them seek their own havens.

But it is not here that our mission ends. We believe that Spiritualism is practical-emineatly practicable-in its efforts. We believe that it tends towards reform-reform in Government

nal. Men have formed communities, and established rules for living, thinking thereby to regenerate themselves and the world. have they failed; for they commenced from the outer and in-

At the risk of being jtedious to you, I will repy the account the spirit gives of his carthy existence: I will will be provide existence: I will will be provide existence: I will will be provide existence in the standard of the second from the outer and in-ferendeet any infinite that transpired holds in the second to cannot be be instructed in all the branches of the mother torgue, and the share they failed; for three man. The limer man is stronger that be different man. The limer man is stronger the different man is stronger the different man. The limer man is stronger the different man. The limer man is stronger the different man is stronger the man and from that time i more the different man. The limer man is stronger the man and from the scale man the more and previous stronger in my own mind. At last light here the stronger man and from the scale base pain truths will be the scale by many own mind. At last light broks in upon my before different man is signification that was a proble confession of the true and many liner. In the dinder the mother man is stated to reader different man is

FITCHEURO, Mass., May 1, 1854. Mr. EDiton: Dear Sir-Your letter of April 5th was duly re ceived. Various engagements have prevented me from responding to it until now. I am now on my return to Barre, where I hope to arrive this week, and trust that more leisure will be

COXXEEPDDIDENCE.

granted me to write than I have been able to find while moving from place to place. I am not in a condition to give you the progress of the Spiritual movement in the various places which have visited during the past winter; for my mission seems to be to write or speak impromptu, in verse or prese, the thoughts which flow in readily and involuntarily, without any effort of my part, and which are often too profound for my comprehension, unassisted by the Spirit-vision and intuitive perception of

my mind's chlichtenment. Most of my writings consist of abstrase and nietaphysical ubjects which have never been published, and in many inances never read, they being not interesting to minds that

I could give you many facts and statistics connected with my levelopment and experience as a medium, but I seldom refer to he past, allowing the work of each moment totell its own story as it occurs, not bringing the past with the present, thus crowding the present into the future. These facts in themselve

zhorance of the so-called manifestations as being held forth, hey are a confirmation, by no means to be gainsayed.

cormatory nature of the Spiritual movement; but I see so little of the true Spirit of unselfishness; even in the most elevated minds of those calling themselves Spiritualists, that the sigh vill unavoidably find its way out from the depths of my soul's aspiring hope, "Who will show me any good ?" and "what do these men more than others ?" I find so little of the self-sacrificing spirit so necessary to the whole-souled Reformer, in most mediums, and in many Spiritualists; so little of the firm, unyielding determination to endure and hear rather than yield a known truth; so little of the charity, forgiveness, patience, hu-

ook not beyond the external manifestations,

I do not wish to speak discouragingly of the prespect of the

are contincing, and when added to the other fact of my total

in truth the one great Jehovah!

his Spirit gives of his earthly existence!

[From the Portland Eclectic.]. My Wife and Child. BY RALPH W. HAEPER.

all things.

being.

I dream; my gentle wife is near. A grilish figure, small and slight, say, shall I sketch her picture, cro Sho passes out of sight? Hers is no beauty strange and rare, Fashioned by rapturous poet's rule— All hearts might deem her very fair, And not one, beautiful. Not beautiful to painters' eyes, Because her noblest beauty lies Not in her features' faultless grace, But the sweet meaning of her face.

A look of patient gentleness On lip and brow screnely lies, And oh, a world of tenderness Shines softly in her sunny eyes! Her lips-to use no "rose-bads wet" One half so beautiful could be-I love them that they never yet Spoke one unloving word to me! There is a sweet and nameless grace Floating around her form and face-The beauty of a lofty soul Illumes and beautifies the whole.

And when the tiresome day is gone. the sweet evening tir es ob And wearied out with toil and care I sink into my study-chair, Closing my eyes to curtain out The vexing shades of fear and doubttiny foot, with noiseless glide. Comes stealing softly to my side – Bright curls adown my shoulder twine, And little fingers hide in mine – And gentle tones salute my ear With words of sympathy and cheer, Oh! I could meet, with dauntless heart, The sternest, darkest ills of life. With such a gnardian as thou art. My own beloved wife !

My child ! my darling bright-haired boy ! A happy laughter-loving sprite, Whose heart is mirth, whose life is joy. Undimmed by shade or blight. He has his mother's curls of gold. He has his mother's curls of gold, His laugh has just her ringing tone. And in his features I behold The softened likeness of my own. And gazing, of I wander back Along my boyhood's flowery track, I roam again beside the stream. I see again the water's cleam, And stooping, see, or seem to see, My face reflected back to me!

My wife and child: my all on earth! Oh! what were life, bereft of them? Beside their love, how little worth Seems glory's brightest diadem! My wife and child! these afe the charms Which make me cling to carth :--I rise To circle them in love's fond arms, and the net And in the act-unclose my eyes, Where, where am I :--- and where are they ! Where, where an 1?—and where are they !
Alast the dream has passed away—
I sit here in my dark using room,
Alone amid the dusky gloom—
Ay, all alone—no wite—no child—
A day-dream hadi my heart beguiled.
Alast that airy fancy's sway
Should play such reguish tricks with me !
My wife and child.—I sigh to say.
Are yet—alas !—are yet to be ?

Now.

vonthful dreamer a lesson which it would be well for him to ponder :---

Arise! for the day is passing While you lie dreaming on. While you he dreathing on : Your brothers are cased in armor, And forth to the fight are gone; And form to the name are gone, Your place in the ranks await you; Each man has a part to play; The past and the future are nothing In the face of the stern to-day.

Arise from your dreams of the future-Of gaining a hard-fought field, Of storming a hard-longht held Of storming the airy fortress, Of bidding the giant yield; Your future has deeds of giory, Of honor; (God grant it may!) But your arm will never be stronger Or needed as now-to-day.

Arise! If the past detain you, Her subshine and storms forget! No chains so unworthy to hold you As those of a vain regret ; Sad or bright, she is lifeless ever ; Cast her plantom arms away, Nor look back, save to learn the lesson Of a nobler strife to-day.

Arise ! for the hour is passing ; Arise! for the hour is passing; The sound that you dimly hear, Is your enemy marching to battle! Rise! rise! for the foc is near! Stay not to brighten your weapons, Or the hour will strike a last, And from dreams of a coming battl You will waken, and find it fast. g battle.

#### SEIMITOAN SM.

[From the New-Orleans Delta.] Harmonial Spiritualists.

NEW-ORLEANS, April 3, 1854. MR. T. G. FORSTER, Sir : Having been edified and thuences) from a proper knowledge of the Great instructed by the very eloquent and beautiful Author of All. Indeed so much does this appear by Spirits, and believing its publication would be that

of use to the cause of Truth, we therefore respect-Sees God in the cloud, and hears Him in the wind"-

ance with such laws as the wisdom of the Great for a definite appreciation; but the dullness of in-First Cause declared in force in the beginning of tellect cast a shadow for centuries over the domain of thought, and man failed to appreciate either the

This Mind-this emanation in the formation of source from whence it emanated, or the wisdom Man, was associated with materialistic organization, sought to be inculcated. Occasionally, the Egypcomposed of matter. These two compose the tian night of mind would be illuminated by a ray thinking, moving and acting creature, termed of intelligence from the great storehouse, but its Man. That portion of the compound, consisting of meaning was ever perverted, and men invariably matter, contains a life-principle within itself, which failed in the application. In your day and generais active only, however, so long as it is associated tion, mind has sufficiently progressed to begin to Call into exercise your own powers and capacities, with the immortal portion of the organization. These comprehend the emanations that are dawning upon and examine *for yourselves*, the truth or falsity of two principels of existence-the essence of Deity, the race, and some few are learning to appreciate and the life-principle of matter, when placed in the fact, that the Wisdom of the spheres is being conjunction for active cooperation, by regular pro- communicated for the instruction of the Human of the Harmonial Philosophy afford a never-endcess of development, were assigned another feature family. Those of you who are commencing your studies in the organization-the will-power. This faculty,

trolling the action of the moving and thinking remember one fact, that the experience of others beauty, heretofore unknown. And when your cacan attest, that in the smallest ray that emanates reer shall have ended in Time, this Philosophy will Thus provided, Man began his existence, as the from the Interior there is some light of intelligence gild the portals of the grave with a living light, and

ultimate of matter, surrounded by a certain code of given, and that in every manifestion, however in- open up to the soul a blissful and eternal plain of laws, correspondent to the wants and necessities of significant it may appear, there is a lesson of Wisthe creature-these laws resulting in good, when dom conveyed. Remember this fact-continue not violated; and the opposite, when run counter your investigations with truthful hearts and appreciative minds, and be assured you will attract

But, amid the revolving years that Time hath around you such a circle of Love and Wisdom, that registered upon the calendar of the past, it would you cannot fail to progress in a knowledge of the Father, and prayed: higher and more beautiful Truths of the Inner seem that confusion hath arisen. The mind and actions of men seem to be running counter to right, Life.

We desire, further, to say a few words, espeand in opposition to the laws given for the governcially to the Media. Your impressibility and pecument of the being, both intellectual and animal. The result has been, confusion and disorder in the liar organizations have developed you as Media of a light eternal might fix upon him." communication between the intelligence of a hapwhole inanimate race; and in the absence of that Good which would have resulted in the happiness pier state of existence and your brethren of Earth; of man, Evil has sprung into negative existence- but many of you, we see, resist the holier influunhappiness has ensued, and the entire being has ences that are around and about you. A choir of Angel-friends, who have departed from Earth, are been the sufferer.

Now, friends, Spirits see this result, as well as often around you-an i even on Earth, amid conyourselves; but those minds that have advanced genial influences, you may often inhale Spirit-atbeyond confusion, abstain from attributing these mosphere. The means for the attainment of Spirevils to the causes that your finite comprehensions | itual Wisdom are ready for diffusion, and through do. They are too wise to arraign the wisdom of you for dissemination-and yet, for a thousand the Divine Mind, for the fact, that the emanation of supposed reasons, you are resisting the influences that mind - the intellect of man - fails to act, that will render you the benefactors of your race. Like the rains of the past few days, that, through throughout its various operations, with that harmony that so eminently characterizes the wonders the operation of organic laws, have contributed to of the Heavens and the features of Earth! They refresh and invigorate the bosom of your mother blame not the Author of Mind, because Mind has Earth-so are the dews of Spiritual intelligence run into Error, and failed to cultivate the innate ever descending-diffusing a benign influence The following lines from *Household* Words, are full of whole- purity of its organism! They make not God the wheresoever Media are found suited for the recep-some advice as well as beautiful imagery. They convey to the author of Evil. They rather attribute existing Er- tion and promulgation of the principles of Eternal

rors, as they are taught, to the fact, that Error has Truth. And through Media, in the process of their own development, we desire to concentrate such usurped the place of Good, as a consequence, upon an amount of Intellectual influence from your goodly ranks, and gazing with joy upon the small, Spirit-Teachers, that Error may, in a compara- soft cars—which, at first no larger than flower buds, the violation of Natural Law-the organic Laws of being. The combination of Mind and matter indi- Spirit-Teachers, that Error may, in a comparatively short time, be combatted successfully. vidualized-this creature of thought and action, in

Spirits, friends, comprehend more fully than the process of time, yielding to the condition of ciryourselves, the durability of the adamantine wall cumstances, has forgotten the laws that should that superstition and ignorance have erected around have governed his being, and in the exercise of the the minds and consciences of the race-they feel, will-power granted him, has failed to properly more than yourselves, the necessity for passiveness direct the powers of which he was possessed, allowon your part, and exertion on theirs-they are ing the animal to control the intellectual-the base therefore anxious to induce an abandonment of of the brain to bring into operation the life-principle of matter, for the purposes of Evil, instead of directthose erroneous conclusions that lead to resistance. ing the capacities of the front into a proper channel Let Media remember that they are designated as of development-to a natural appreciation of the such, not only with a view to personal gratification, Author of His Being, and of that Harmony and but that whilst your Spirit-friends minister to the Love that is continually manifested in all the works troubled hearts of Earth, with regard to the personal affections and the holier feelings of Nature, of inanimate Nature.

Thus failing to cultivate the influences of the still they are aiming principally, in their mission to front brain, and adopting those of the base, all Earth, at the establishment of the broad and genkinds of Error have crept into the organizations of eral principles of Philanthropy. The teachings of society; and the good and pure principles that are Orthodoxy, so widely different from the beautiful in accordance with the Laws of Nature, have be- and holy inculcations of Christ, are deeply seated come of little force. Superstition and Error, Bigotry in the minds of the Human family-from the fact, and Fanaticism, have taken possession of the minds that the present generation have imbibed their Erof men, and the result of cultivation and refinement. rors from the teachings of those who have gone as it is termed, would seem to be, to lead man furbefore them, who, without reflection upon the truth ther and still further, (so misdirected are their inaddress read by yourself, as written through you to be the case, in the present stage of the world, Earth's darker hour. Therefore, all Media, look opened, the cold chains fell away, and remorse and

a broad and general sense-look upon it as a means Can teach civilized man, with all his cultivation, a provided by the Giver of every Good, for the adproper knowledge of his Maker! And man, still vancement of the entire race-for their freedom blindly rushing forward, under the influence of his from the despotism of superstition, and from the passions, and actuated solely by the organs which misery of those errors that, hydra-headed, grow his limbs? Were the prison doors opened? The predominate in opposition to the Harmonious Laws out of the fruitful soil that this superstition has cul- fetters fell not away, the prison door remained fast; NEW-ORLEANS, April 4, 1854. of which we have spoken, is continually accumu- tivated. A few remarks to the general Mind and we are done. Oh, friends, it would seem, in your beautiful region of Earth, surrounded by a world of lovedisseminating Truth, as you assure me is the case under the phrase of Harmonial Philosophy, which liness and excellence, inhaling a thousand variegated perfumes of floral magnificence, that the heart should be ever fresh and blooming-that the soul who maketh her known to us? for by dreams men It is true, under our silent supervision, the I lay no claim to the authorship, beyond that of Sciences have been progressing, and Literature, in would ever be alive to messages of love from your are led to Hope-and by Hope shall be saved .being the Medium through which Spiritual intelli- the abstract, has advanced. It is true, that mind, future and yet more beautiful 'Home! It would Jean Paul, seem that here, amid the beautiful surroundings of Nature, that gild even the storm-cloud with granfor whatever disposal your judgment may warrant. gentle brightness. It is true, that mind is enabled deur, and add vividness to the lightning's glare, to explore the deep recesses of Earthy and bring that in the progress of mind, has now become the forth its hidden treasures-but, oh, minds! still errand-boy of Humanity-it would seem, that the clergyman who petitioned Congresss in refer- come" was indolently and contentedly bound in how far short do you come of a proper appreciation amid. such minds the still, small whisperings of

## Reflect - and oh, let the reflection secure The truth and the beauty that to all may inure.

For each mind of Earth a Medium may prove, And test for itself the extent of our Love: Then yield ye, oh minds, to the Wisdom that's given, And revel on Earth in a foretaste of Heaven.

Yes-Spirits desire that you should investigate each for himself, or herself. Take the declarations, neither of the Media before you, any that may have preceded them, or that may follow them. the positions assumed. Do this, with an ardent desire for truth, and you will find that the inculcations ing joy, that the external world can neither give nor take away. You will find that your pathway to the in this broad and beautiful field of Science, should tomb will be strewn with flowers of loveliness and

Progression, in the far-off distant future.

#### The Dream Angel.

Once the bright angel, whose duty it is to watch over the happiness of men-the guardian angel of the world-drew near the throne of the Heavenly

"Give me, O Father, a means by which I may teach man a way how to avoid, in part, at least, the many sins and temptations which the fall hath entailed upon him; for man is not always bad. At times his heart is ready to receive the good which

Then the Father spoke to the angel, and said : "Give him the Dream."

The sweet angel flew over the world with his sister, the Dream.

Far and wide they spread the gentle influence, and the hearts of life-weary mortals were rejoiced. But the soft breathings of the Dream Angel fell not alike on all.

To the good and gentle, who had sunk to rest amid the blessings of their loved ones, and whose slumber was deepened by the toil of good deeds which they had done, there came soft and silent glimpses of the fair land of light.' Forgetting the narrow prison of the world, their souls rose up, and spread broad and wide over the land of visions, and gazed with eagle eyes upon the glories. But as the night waned, their dreams grew dim, and the outer influence of the soul gently closed upon them, even as the corolla of the night flower closes about it, and shuts from its gaze its best loved starry heavens. To the toil-worn, sun-burnt husbandman, who has fallen asleep in despair, and who ever feared lest some grim accident might destroy the fruit of his labors, the sweet dream came like a soft summer shower upon the parched and dusty fields; and as he dreamed, he saw the green corn rising in

seemed as he beheld them, to expand to ripe maturity

There are certain dream-fantasies and strange sleep-changes that are to be found only in deep, unbroken slumber, which results from extreme fever-even as the grotesque blue dragon-fly and says I'm a bore. What is a bore?" said the sweet the strange water-flitter are found only on the surface of the deep, silent pool, or shallow brook. And as the husbandman slept on, the fantastic Spirits who attended the dream flitted about him, and spread a gay confusion over the happy vision, for, as he gazed upon the golden ears, a purple and scarlet cloud seemed to overshadow him, while round about he heard the pealing of bells, the singing of familiar voices, and the lowing of cattle; and n the intervals, there came the shouts as of glad friends at the harvest home. Then the purple clouds gathered again about him; but the dream-Spirits, with their long, shadowy arms, drew him through it, and he now stood before a well-filled granary, and the tears of joy ran down his cheeks. His wife and loved ones gathered around him, and their blessings and praises sank into his heart, and mingled with the hymn which rose like a golden cloud from the ocean of his soul. And he awoke from the sweet dream, and blessed it for the hope which it had inspired him with.

But the Dream flew on to a guilty prisoner, who or falsity of the lesson given, taught as they had been had fallen asleep cursing his judges, his doom, and should "sow tares." taught to teach by others who preceded them, who the black, damp fetters which chung like cold adders drew their resources from the polluted streams of to his limbs; and as he dreamed, the prison was

Dreams.

On: there is a dream of early youth, And it never comes again: Tis a vision of fight, and life, and truth, That filts across the brain. And love is the theme of that early dream, So wild, so warm, so new, That in all our after years I deem That early dream were true. Oh! there is a dream of early youth,

Oh! there is a dream of maturer years,
More turbulent by far:
This a vision of blood, and of woman's tears,
For the theme of that dream is war:
And we toil in the field of danger and death
And shout in the battle array.
Till we find that theme in a bodiless breath,
Which vanishes away.

Oh! there is a dream of heary age,
Tis a vision of gold in store—
Of sums noted down on the figured page,
To be counted ocr and ocr:
And we fondly trust in our glittering dust,
As a refuge from grief and pain,
Till our limbs are laid on the last dark bed,
Where the wealth of the world is vain.

And is it thus, from man's birth to his grave— In the path which all are treading? Is there nonght in that long career to save From remores and self-upbraiding? Oh yes! there's a dream so pure, so bright, That the being to whom it is given, Hath bathed in a sea of living light.— And the theme of that dream is heaven.

#### Little Charley, the Child-Angel.

#### BY FANNY FERN.

I am one of that persecuted class, denominated "old maids." By going quictly about the world, taking care not to jostle my neighbors, or hit against any of their rough angles, I manage to be "The money," said the merchant, "he brought in against any of their rough angles, I manage to be "The money," said the merchant, "he brought in cheerful, contented and happy. In my multitudi- a box. It was in small bits, which took me some nous migrations, I have had some opportunity to time to count, but there was enough. study human nature. Lately I have become a temporary inmate of a crowded boarding-house. Johnson's, and related what had occurred. Reuben My little room has already begun to look home- wondered why his mother should cry so. He My little room has already begun to how how for agant wondered why his mother should cry so. He like. The cheerful sun has expanded the fragant thought she would be happy. He was sure he was flowers I love so well to nurture; my canary trills He had been thinking of that barrel of flour, and his satisfaction in a gayer song than ever; and my pictures, books, and guitar, drive "dull care away,"

ticed on the staircase, and in the hall and lobby, a lovely child, who seemed wandering about at his own sweet will, sometimes sitting wearily on the

stairs, almost asleep; then loitering at the kitchen door, watching the operations of the cook; then peeping into the half-open doors of the different apartments. As, by a rule of the house, "no children were permitted at the table," it was some time before I could ascertain who claimed this little stray waif

One morning, attracted by the carol of my canary, he ventured to put his little curly head inside my door. He needed little urging to enter, for he read with a child's quick instinct, his welcome in my face. An animated conversation soon en-sued about birds, flowers and pictures—his large blue eyes growing bright, and his checks flushing with pleasure, as story followed story, while he sat for his beloved mother.—Independent.

upon my knee. At length I said to him, "Charley, won't mamma be anxious about you, if you stay so long? "Oh, no," said he, "Lizzie don't care." "Who is Lizzie?"

"Why, my mamma! She don't care, if I am only out of the way. Lizzie made me this pretty a dress," said he, holding up his richly-embroidered frock ; "but Lizzie don't know any stories, and she child, as he looked trustingly in my face.

"Never mind now," said I, tearfully ; "you may stay with me whenever you like and we will be very good friends."

The dinner-bell sounding, a gaily dressed young thing vociferated, in a voice anything but musical, "Charlie, Charlie!" When I apologized for keeping him, she said, carelessly, as she re-arranged her bracelets, "O, it don't signify, if you can have nationce with him, he's so tiresome with his ques-

tions. I've bought him heaps of toys, but he never wants to play, and is forever asking me such old- The degree of influence which one mind will be fashioned questions .- Keep him and welcome, when able to exert designedly over another, will depend you like; but take my word for it, you'll repent upon the reciprocity of the association formed beyou have, bargain !" and she tripped gaily down to tween them. As we have seen, one mind may be dinner.

Poor little Charlie! Time in plenty to adjust all pathetised by a partial association with another, those silken ringlets; time to embroider all those whom it has seen merely, or of whom it has read little gay dresses; time to linger till midnight over or heard. In this manner, the reader may be the last new novel; but for the soul that looked pathetised by these pages; that is, he may thus be forth from those deep blue eyes, no time to sow induced to believe what is here written, or somethe good seed-no time to watch lest the enemy thing that is false, about himself or another-but

From that time Charlie and 1 were inseparable, for him or any one else to be pathetised, by design The thoughtless mother well content to pass her into a state of trance, or into any other emotion, time devouring all sorts of trashy literature, or in volition or mental change, there must be an agree-Lattis uarker nour. Incretore, all Media, look rage no longer fixed their poison fangs upon his idle gossip with her drawing-room companions, able, mutual association between the two minds for a broad and general sense—look upon it as a means thoughts of means tho ht shone upon him, and blessed the young hand, wenty with a quiet "good night," and that purpose, and here again we must observe repentance, and reconciliation contenting himself with a quiet "good night," and that purpose, and here again we must observe ind like golden-winged butter, closing the day by a visit to the theatre or concert, that associations ascend in forms, degrees and room. Poor Charlie, meanwhile put to bed for safe keeping, would lie hours, tossing restlessly from side to side, "with nothing in his head," as he in-tal and Spiritual, and the influence and results nocently said to me. What a joy to sit by his side, correspond with each of the degrees in which the and beguile his lonely hours! There I learned to associations are formed. The sensuous produce understand the meaning of our Saviour's words, sensual phenomena; the mental produce emotions In his clear, silvery tones he would repeat after and volitions, and the spiritual evolve intelligence, "For of such is the kingdom of heaven." me the meaning of every petition; then he would wisdom, intellectuality. But observe, mutuality say, "Why don't you tell Lizzie? Lizzie don't in the association does not imply equality in all the know any prayers! degrees of mental development. The two minds One night I sang him these lines: associated may both accel; that is, one may excel "Sweet fields beyond the swelling flood, Stand dressed in living green;"in one organ, and the other may excel in another; he raised himself in bed, while the tears trembled neither your love nor wisdom may exactly correson his long lashes, and said, "O, sing that againpond, but they may and must correspond in qualiit seems as if I saw a beautiful picture." Then, ty, or the object of their love. They may both taking my guitar, I would sit by his bedside, and watch the blue eyes droop and grow heavy with love the same result, and they must desire it, or no Henry Ward Beecher made a direct reply in slumber, as I sang to him. And she, whose duty, mutual association is or can be formed, for love is Henry Ward Beecher made a direct reply in station, as I sang to mine and and the second the second the element, the origin and the foundation of all Washington, on Sunday week, to the attack on those little feet to Him who biddeth "little children real unity. Differences in the love makes apathy, ence to the Nebraska Bill, before a crowded flowery fetters of her own weaving, unmindful that antipathy, aversion, hatred. But where two minds To THE HARMONIAL SPHEITUALISTS, AND OTHER of the Love and Wisdom that controls the Whole! the angel-choir, would ever find a ready echo, and audience. It was a characteristic discourse. We an angel's destiny was entrusted to her careless love alike, there is sympathy, and the results must and always do correspond, when associations are 24 40 formed between sensuous, mental or Spiritual love. Little Charlie lay tossing in his little bed, with a -La Roy Sunderland. CARRYING BUNDLES .- Many people have a contemptible fear of being seen to carry a bundle, however small, having the absurd idea that there is a social degradation in the act. 'The most trifling as well as weighty packages must be sent to them, no matter how much to the inconvenience of others. This arises from a low kind of pride. There is a pride that is higher; that arises from a consciousness of there being something in the individual not to be affected by such accidents-worth and weight of character. This latter pride was exhibited by the American son of Jerome Napoleon Bonaparte. While he was in College at Cambridge, he was one day carrying to his room a broom he had just purclosed ins eyes, and crossed the damped hands chased, when he net a fight, whe, here is peacefully upon his little breast, his last words rang broom with surprise, exclaimed, "Why did you fearfully in my ears, "Where's Lizzie?" not have it sent home?" "I am not ashaned to not have it sent home?" "Where's Lizzie?" A bullet fearfully in my cars, "Where's Lizzie ?" carry home anything which belongs to me." was The Boy who Kept his Purpose. the sensible reply of young Bonaparte. Very dif-"I would not be so mean," said George Ward to ferent pride was this from that of a young lady object of preaching is not to build up a creed or a boy, who stood by, while he put the candy he whom we know, who always gave her mother all system, but to remove sin and evil. The Churches had just bought in his pocket. "You have no right to call me mean," replied because she thought it vulgar to be seen with one

It was what she called a "Spirit of hoarding." She said she never gave him an orange or an that he did not carry it to his room, instead of eating it. Perhaps his sisters at home, or dear little brother Benny could tell what became of them.

Mrs. Johnson had noticed, too, in his drawer, box, which was quite heavy with money. She'did not believe he had bought so much as a fish-hook. since he had been in their family. If he should go on in this way he will grow up to be a miser. Johnson smiled at his wife's earnestness, and remarked that with such an example of generosity as Reuben had constantly before him, he would not believe the child was in much danger from the fault she feared. "It must be remembered," he said, "that Reuben has his own way to make in life. He must early learr to save, or he will always be poor. There are his mother and sisters, too, who need his aid."

In various ways Reuben added to his store. When the snow came, he made nice broad paths about the house, which so attracted the notice of a neighbor, that she asked if he might be allowed to make paths for her. He rose early that he might have time for his extra work, and was well paid for his efforts .- The box grew heavier from week to week. Reuben had almost enough.

One day there was a barrel of flower left at Mrs. Porter's. She thought there must be a mistake about it; but the man said he was directed at the store to take it to that house. Mrs. Porter went immediately to learn about it, and what was her surprise on finding her son had been the purchaser. -How could he pay for a whole barrel of flour?

The mother called, with a full heart, at Mrs. now he felt more like laughing than crying. Those tears, noble boy, are not tears of sorrow, but of the pictures, books, and guitar, arive than the more than solve of the former of the former of the solve of the s nation; you have resisted every temptation to deviate from the course which you marked out as right. You have borne meekly the charge of meanness, so galling to your generous Spirit, and now you receive your reward. You are happy, and so is your mother, and so is your kind friends, Mr. and Mrs. Johnson.

That night, Mr. Johnson remarked to his wife, as they sat together before the cheerful fire, that he had some idea of keeping the little miser and educating him. "A boy who could form such a purpose and keep it, will in all probability make a usuful After years proved the correctness of this man." conclusion. Reuben is now a man of intelligence and wealth. He is one whom the world delights to honor; but among his pleasantest memories, I doubt not, is that of the barrel of flour he hought

The Wasted Flower.

The storms of Heaven have borne thee down; The storms of preventiave burne thee d Thy storm is broke—thy leaves are strown In wild disorder o'er the plain, Whence thou shalt never lift again Thy head, to catch the evening dew, Or charm the lonely wanderer's view.

Thom art a type, thom lovely flower! Of virtue's death-serving power— Fit emblem of the fragrance shed Around the truly virtuous dead— The hallowed memory of the good, Which from the grave's cold solitude, Gives to the thought of parted worth, A charm unknown to things of earth,

#### Mutual Sympathy-Mutual Associations.

Yet, wasted flower: thy sweet perfume Yet, wasted hower, in sweet perturns Partakes not of thy fearful doom; It lingers still around the spot Where erst thy form the sunshine caught; And pours its incense on the air, When thou art desolate and bare.

fully solicit a copf of the same for that purpose. Yours, See the cause of Progress, DR. F. W. ALLEN, S.\*

CHAS. FERGUSON, 2D M.

TO THE OFFICERS OF THE HARMONIAL SPIRITUAL- lating ill upon ill, and adding ignorance to supersti-1sts, Brethren : I am grateful that my organism tion, until he is too blind, well-nigh, to recognize affords the wisdom of Interior Minds the means of the teachings of those laws, presented as at present, with regard to the Spiritual communication read Spirits are endeavoring to inculcate. by me before your body at its last meeting.

gence has given it-nor, indeed, to the ownership. in its intellectual progression, is enabled to follow A copy, therefore, is submitted at your request, the sun in the course of light, and the moon in her Your Brother, in the cause of Truth, THOS. GALES FORSTER, Medium.

INVESTIGATING MINDS OF NEW-ORLHANS, Friends : The wide-spread Book of Nature is before you, the great Truths of Spirit-life, ever find a just ap-Developed Minds of the Interior, who are for the replete with lessons of instruction, if Mind's de- preciation. present controlling this Medium, desire to say a velopment would but admit of a proper appreciafew words to the Minds of this locality, touching tion. A thousand and a thousand pages glow with their present condition and future progress. living Truths, that need not the sanction of a con It was a beautiful allegory of the Moor, in other | vention of Bishops to establish their authenticityregions of your Earth, that the wing of Heaven the feathered songsters in their native hymn, or was extending peculiarly far and near over the evening carol, bespeak a higher note of praise to gardens of the Alhambra ; and surely the appre- the Divinity that formed them, than ever sounded clative mind, in looking over the unnumbered in the tones of Pulpit Oratory-the tiniest flower beauties that are scattered all around you, would that decorates your mother Earth, as it gently conclude that the allegory of the Infidel Moor was bends to the whistling music of the breeze, or lifts peculiarly applicable to your locality. But though its delicate petals to the morning shower or evening surrounded externally by the bounties of Nature's sun, teaches to man a truer lesson of humility and most prodigal beneficience-although permitted gratitude, than ever the mitre or the gown could continually to look out upon the broad field of indicate-and your own majestic river, meandering Nature's Divine Revelations, may it not be signifi- to its confluence, indicative of the current of Time cantly asked, does the general mind present, philo- wending its course toward the Ocean of Eternity, sophically, the same richness of culture, the same bespeaks more loudly in a thousand rippling tones, luxuriant garniture of development that blossoms the certainty of the termination of Earthly hopes, and blooms at your feet-where God has written and the immortality of the future, than was ever in indelible characters, the beautiful Law of Pro- taught amid the influences of carpeted aisles and gression? Has the general mind caught and appre- gilded altars. Indeed, all Nature, from the simplest ciated the beautiful teachings of Nature, and blade of grass, in its progress to maturity, to the brought to bear the expansive powers of human loftiest emerald mound or snow-elad peak that reason, in the solution of the thousand problems belches into mid-air its volcanic eruptions, blasting that are constantly presented, both in the natural at a breath "the granite's firmness and the hily's and the moral world-or, has it not blindly adhered growth"-all bespeak the grandeur and the goodto the teachings of the Past? To the teachings of ness of that Eternal Mind that pervades the Whole. a dark and unsatisfactory Theology, that, properly But Minds of Earth, amid all these surroundings, understood, is but the result of barbaric imagery are still looking amid the musty tomes of by-gone and pagan folly ! Has Mind ever striven to look ages for a mystical Deity, whilst the divinity of into its own organization, or by any means sought their own souls is struggling for utterance. out the operation of the beautiful law of cause and Ah, may we not with truth assert, that ye of the

effect, as demonstrated in its origin and develop- present age of enlightenment might learn a lesson ment,-or, has it not rather been content to adopt of appreciation and gratitude from the imagery of the unsatisfactory declarations of the Pentateuch, the idolatrous Moor, with regard to the peculiar and deemed any further investigations as prying blessings of your day and generation! into the mysteries of godliness, and consequently But a bright and beaming light is now shooting

sacrilegous? Oh, it pains the Minds of Interior athwart the horizon of Mind, illuminating the, rewisdom, to witness the real appreciation of their gions of thought, and shedding a steady beam of powers and capacities, by their brethern of Earth. intelligence throughout the realm of intellect. Let

The human Mind is an emanation from the Great every mind learn a proper appreciation of the and Eternal Mind that controls and governs the source of this Light, and aim to gather in the Wis-Universe, evolved through the regular gradations dom intended to be conveyed. This Light has been of the various kingdoms beneath man, in accord- struggling during the weary waste of the dreary past, ÷ ,

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Sweet clime of the South, how pure and how bright, Thy loveliness seems, as reflecting the light Of a bright sunny day, or the twilight of even-Affording man's soul some pure thought of Heaven.

Sweet Home of the soul with refinement bedewid, Where the heart can but feel its pulses renewid: Where Nature in beauty and fragtance combines. And upward the soul of reflection inclines.

The hearts of thy children have ope'd to the Light Of the beauties in Nature, and eschew the dark night Of misanthropy cold-being social and kind, and alming the race in affection to bind.

The rich beauties have touched our Media's soul And new pleasures of Life to their hearts do unfold; Oh, why in the field of reflection and thought Are the minds of thy children with Error still fraught :

Oh how, in your exquisite garden of God-Where Nature is ever abounding in good-Can the souls of the race admit the dark thought. That the Father of All will e'er curse a part?

A part of the race which at existence ne'er aim'd. Nor sought the conditions by existence attain'd; But are the result of One Mighty Cause, Evolved in the process of Nature's great Laws.

The crowning result of matter refined, The ultimate, Man, by Nature defined,-Possessing within the pure germ of all good. For each human soul hath the image of God.

Oh how, when surrounded by beauty and Love, Created by laws that your own being move, Can ye still dwell in night, respecting the race, When, in excess alone, can Evil be traced.

Organic Law hath not an Evil, but good— And naught that gives pain can be traced to your God; And those who are teaching the race is deprayed. Have ne'er in the fountain of pure Wisdom layed.

The total depravity of man is now taught, But Angels of Light no such lessons have sought; For the code of the skies awards innate good. To the whole of the race, as the children of God.

Tis true that Evil hath crept into the world, And the banner of Error is widely unfurled; But the ills that are cursing Humanity's course. Were concentered on Mind, 'mid the ages of force

But the age of reflection is dawning on Man, And bright Ancels of Light are unfolding the plan-of the redemption of Earth from Errors o'creast, By the influence dark, of the shadowy past.

And Mind is beginning to unfold, and the race, The true source of Evil, is beginning to trace: And, 'neath the beautiful Law of cause and effect. These Errors discovered, Man's mind will correct.

The Angels of Light have, in love, wisely come. Affording some knowledge of the soul's future home; Oh, yield to the influences, gentle and kind, That are stealing o'er Earth as progresses the mind.

Oh, list to the sweet voices of Angelic Love, That are borne on the breeze from bright regions above; And discard not the promptings that Love would incite. 'Mid the darkened conditions of Bigotry's night. And oh, let your minds reflect on the power, That Angels are bringing to Earth every hour :

flitted through his mind, like golden-winged butterflies through a summer garden; and he awoke trusting in release, with his heart filled with love and kindness. Did the cold, damp fetters fall from and, worn down by famine and sickness, he perished alone in the narrow dungeon. But the blessed hope which the gentle dream had left in his heart, gladdened his last hour, and he died exclaiming,

"Not my will, but Thine, O Father." Behold, there was joy in Heaven! It has been said that hope alone is left with mortals-but with her abideth her sister, the Dream,

Plain Speaking.

keeping. give the following extracts :---

"A true minister must know no fear. He must be a warrior. He must not preach to please the high fever. It is needless to tell of the hold he Justice of the Peace, or the Senate. He must go had upon my heart and services. His childish forth and attack wrong wherever he finds it. Does mother, either unable or unwilling to see his danger, he say it is perilous? Why, it is perilous to live, had left me in charge of him-drawn from his side When preachers shall do their duty faithfully, by the attractions of a great military ball. I there will be less dogs to bark. They are told to changed his heated pillows, gave him the cooling mind their own business, and not to be meddlers. draught, bathed his feverish temples, and finally at But the minister who never creates any agitation, his request, rocked him gently to quiet his restlessis like the husbandman who never plows, because ness. He placed his little arms caressingly about he may rip up some old roots: It is a peculiarity my neck, and said, feebly, "Sing to me of heaven." of the Gospel that it *don't* mind its own business. It is aggressive. It don't wait for men to come to "Where's Lizzie? I must kiss Lizzie!" and, as the it for relief, but it goes out to find the man, wher- words died upon his lips, his eyes drooped, his ever he is. A Church may have all truth in its heart fluttered like a prisoned bird, and little Charcreed, but if it sits on its eggless nest and never lie was counted one in the heavenly fold. As I incubates, it is just as dead as its opposite neighbor, closed his eyes, and crossed the dimpled hands that believes in all manner of error. " Preaching is subsistence in life.

must have power behind it, or it is dead matter. If men needed only argument, analysis and deduc-

tions, then the Bible would be enough. But the of the present day, disputing about the correctness

and tendency of different articles of faith, remind Reuben Porter, "because I don't spend my money herself. him of a number of workmen assembled to erect a for candy. building; they begin to compare their saws, dis-

boasting of the skill and fame of the makers—but Do you suppose it was because he loved it more and Science that if two fingers of the same hand, never strike a blow or make a tenon towards the than other boys do? crection of the edifice.

"The ministers of these Churches think it so what had occurred. "I will not care for what he will be, if the eves are closed, that two marbles or sweet and genteel to attack sin indirectly. But the thinks," he at length said to himself; "I have four peas, are touched. If the nose be pinched, and There was dollars now, and when I have sold my cabbages, I common be tasted, it will taste like a common stick Gospel is direct and revolutionary. meaning in the declaration of Jesus, that he came to send a sword and not peace. The Savior wants stout brave non not centle men in silk stockings. The stockings is the stocking of the stock stout, brave men, not gentle men in silk stockings its elasticity, and his pace quickened, as the pleasant right and scientific principles, stop the nose of and kid gloves. Their preaching must be bold and thought removed the sting which the accusation of children when they give them doses of disagreeable applicatory. The Gospel, it is true, is very incom- meanness had inflicted on his sensitive Spirit, medicine. If the eyes be blindfolded, and buttervenient to sinners, but it must be preached, so that Exough did not mean the same with Reuben as milk and claret be alternately tasted, the person drunkards, stingy, crabbed souls, unjust men and with grown people. It had a limit. He hastened tasting them, after a repetition of the process, will oppressors, will feel that it is after them. cheerfully home, or to the place he called home, be unable to distinguish one from the other,

"Sometimes the men in the pews are impelled He had no father or mother there; but, in their to speak out against wrong, but their pastor tells stead, kind and loving friends. Mr. Porter had died A JURY OF FEMMES.—In the year 1794 the body them it is not prudent. If I (said Mr. B.) had a two years before, leaving a wife and four children of a female was discovered in Newbury, under cir-Gospel like that I would throw it overboard. I without property to sustain them. Reuben was cunstances which rendered a coroner's inquest dewould never preach to please the pews. There are the eldest; and as he was old enough to assist in sirable. A jury of twelve women was called, and congregations of men who build splendid edifices, the labors of a farm, it was thought best that he a copy of their verdict has been preserved. It was with rich pulpits, handsomely carpeted aisles, well should leave his mother. Mr. Johnson, a neigh- as follows :-

cushioned pews, splendid organ, and have very bor, took him into his family, where he very soon "We judge according to our best light and con-respectable choirs—but don't call such Churches of became a great favorite." "We judge according to our best light and con-tents, that the death of said Elizabeth was not by Christ-call them Odd Fellows-Mutual Insurance There was one thing about the boy, however, any violens or wrong dun to her by any parson Companies-anything respectable but Churches." There was one thing about the boy, however, any violens or wrong dun to her by any parson that good Mrs. Johnson regarded as a great fault. thing, but by som soden stoping of her breath." There was one thing about the boy, however, any violens or wrong dun to her by any parson or

"You never spend it for anything," continued The senses of smelling, tasting, and even of feelbuilding; they begin to compare their chiefs, con-puting which has the sharpest—their chiefs, con-tending which has the best temper—and their axes, It was true. Reuben did not spend his money. It was true. Reuben did not spend his money. It was true hand, being crossed, be placed upon a table, and a mar-Reuben turned slowly away, meditating upon ble or pea is rolled between them, the impression

tents, that the death of said Elizabeth was not by