

CHRISTIAN SPIRITUALIST.

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

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York.

SPIRITUAL MANIFESTATIONS.
EXPLAINING
ORATIONS, SUBVERSIONS, REDEMPTIONS, AND
HARMONIES, AND
THEIR RELATIONS TO EACH OTHER,
WITH COPIOUS ILLUSTRATIONS.
PART I.
REASON AND RELIGION,
OR, THE HIGHER ADVOCATE.

1. Animals can see the differences of things as far as their bodily senses enable them to do so; for instance, a dog can tell the difference 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 and wife that exists between them. This conception men can have, as well as a knowledge of their different identities, as the dog has. All knowledge, of every kind, exists by contrasting things, and scanning their differences. 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 be careless of obedience. If a man love the fraternal relations in which he stands, under one 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 knows 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, he will be careless of it, and very likely to abuse it. To know and understand these relations truly, is to be truly rational, and to love them truly, is to be truly religious.

3. Rationality is knowledge, religion is of love. To do good is the effect of true love, and knowledge is a pre-requisite of doing good. Hence there can be no truly religious action without true rationality as well as true love. True rationality and true religion go hand in hand in the production of good fruits, and thus it may be seen, that there is no true religion but that which is truly rational, and true religion, because there may be a false or deceptive something called rationality, and misdirected love, or that which is not-true, may be called religion.

4. The Infinite is the Primary or First of all things, from which they derive their life and usefulness. Each and everything, according as it is more or less perfect, is more or less an image of the whole, and has its centre, or primary part, more or less near the Infinite. A circle has its centre, without which it could not be a circle; a line has its central part or middle, without which it could not be a line. A watch has its main spring, an animal its brain, &c. &c. Thus all things are more or less images of the Great Unit, as all numbers are images of the primary number or unit, for all great things are neither more nor less than what the various parts of which they are composed, make them to be, as a thousand units make a thousand.

5. There is no harmony, no union without a common tie, as a thousand units are harmonized into one number, by the common tie of harmonized units. Men may approach each other ever so closely, as to distance, but cannot harmonize so much as to converse, unless there be a common idea or tie of thought between them. How often do strangers meeting, make the state of the weather, or some other familiar circumstance, the common tie between their minds, so as to appear sociable! Ignorant men make silly subjects the common tie; vicious men, wicked subjects; mechanics, mechanical subjects; religious men, religious subjects, the ties by which to harmonize their minds, for all men are gregarious, and have strong social affinities, either active or latent.

6. The more elevated the minds, the more elevated the ties that bind them, because the more elevated is the primary or life-giving tie, or common centre of that plane, for the primary or central tie is either high or low, so are all things clustered around it. So is the whole of that plane or thing considered as an unit. An atom of matter has a material centre; a world, a mundane centre; an imaginary or real circle, an imaginary or real centre or primary. A system of worlds, a system centre or primary; a chaotic arrangement, a chaotic centre, a spiritual body, a spiritual centre or primary from which it derives its life and usefulness, &c. All things, high and low, great and small, have their primaries, common ties, or most important parts, in affinity with all the parts. That primary, whether temporary or eternal, which is common to all the parts, is that, and that only, around which all the parts can be harmonized. The affinities of all the parts have reference to the primary or most important part, common to all the parts, as the attraction of all the particles of matter composing the earth make the general or common tie of all the parts, so as to attract smaller bodies to its surface, in order to harmonize in forming one globe, around the common centre of attraction.

7. Principles diverge as radii from centres or firsts, toward circumferences or secondaries, in every respect, whether religious, moral, intellectual,

political, social or scientific. One, and only one order, prevails in all the economies of the one Infinite, as respects the universe, as a whole, and which prevails in the infinitesimal images of which the Universe consists, as parts of that whole. Near the centres, primaries, or most important parts of each and every thing, principles proximate, and are in greater harmony than nearer the circumference, and of course he who dwells in, or has his plane of thought and life, near to the primary centre, or most important part, is in most principles, and in the best harmonies; while he who runs off upon one or two of the radii, or spokes of the wheel, removes from the centre or primary and from harmony. To do this, religiously, is sectarianism; morally, is fanaticism; philosophically, is dogmatism; scientifically, are extremes. All extremes, even in the best principles, are destructive of harmony, and should in every case be carefully avoided, as all means between the extremes are nearer to the primaries, the sources of life and usefulness. A man throws himself out of the harmony, by running out upon one or two principles, to the neglect of others, even if it be upon the divine principle of harmony itself.

8. To have mental harmony, then, there must be a tie common to all minds, by which all can communicate, and around which, and toward which, all can affiliate themselves; that is, an idea common to all ideas, as centres or primaries are common to all around them. Nothing but centres or primaries can be alike common to all clustered around them. By means of this one indispensable central or primary idea or tie, can all minds communicate. 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 respect to whom all things exist as one, in harmony. Men, too, as a part, and only a part, of the Universe, must have their central, or most important man, around whom all men can be harmonized, and whose ideas must be to all men, as central ideas, or common ties of all minds. About these central ideas, all men can be brought to converse, and thus upon this plane can all be harmonized and upon no other. There can be but one man among men, who can hold this place, and who stands alike to all men, as there is but one Infinite in the universe, one centre to a circle, one middle to a line, one important part in every individual thing, to which all its various parts have reference.

9. Among books, the images of minds, there must be a central, a most important book, to which all other books remotely or proximately have reference. There can be but one such book, standing alike to all books, as arbiter among books, to determine their relative value or usefulness. Suppose two such books, and confusion or discord is the inevitable consequence, as if we supposed two centres to a circle, two Infinities in the universe, two central minds, two primary central men, or two central ideas, the effect of which is partyism. The discords now rife in the earth, are the results of multiplied centres, or primaries instead of one in each department of Nature, internal or external.

ILLUSTRATIONS OF PART I.
See paragraph No. 1, c. 1. It might seem remarkable, but no animal can understand the relation that exists between fuel and fire, so as to make the least use of such knowledge! Fuel may be ever so near a fire, yet a dog, that can carry sticks, may wish or need the fire kept up and increased to warm himself by, can never put a stick upon the fire for any such purpose! Neither can the orang outang, who love to warm by fires, and can carry, throw, and even walk with sticks! These are so near men as to have paps on their breasts, nurse, carry, and protect their young in arms, and yet are not rational, cannot put a stick of wood on the fire to keep it up, nor invent any thing, being guided by sensation, instinct, and appetite. (See No. 38, below.)

2. Animals cannot perceive relations, because relations are purely Spiritual. There are no material substances, or any thing like material substances in them. Relations can be seen or discerned Spiritually only. As far as a mind can see, know, compare, or judge of them, that mind is rational or intellectually Spiritual. To see and understand the relations that exist between this hand, this pen, and this paper, or of fuel to fire, is an effort of reason, for there is not a particle of material substance, or anything resembling material substances, in those relations, although the things that are related are material, as the parts of a machine which stand related to each other. Here we arrive at the groundwork of rationality, above that of mere sensation, instinct, or appetite.

3. To be able to scan or criticize material things as animals can, is a Spiritual function of a lower order than rationality, for material substances in themselves have no such power. (See No. 19, and illustration p. 2.) This is a lower degree of Spiritual functions, than to be able to scan relations which are themselves Spiritual. To be able to see and criticize disembodied Spirits, or the difference between them, is a lower Spiritual function than to be able to see and criticize relations, because Spirits may be seen by a mere elevation of the mode by which material things are seen. Spirits exist in bodies, that in many respects are similar to material bodies, which is by no means the case with relations.

4. Above the ability to see relations of material things to each other, is the ability to see and examine the relations that relations stand in to each other. That is, to see how the relations which exist between some things stand related to the relations in which other things stand to each other; thus on, *in infinitum*, up the ladder of Spiritual perception, as well as wide round about among things of the same plane of discernment. It may now, with little study, be seen in what the grand difference between the rational or truly progressive man, and the mere animal man, lies. This function is the difference, let their forms and organizations be ever so nearly alike to common observation.

No. 1, b. We think that the sentence, "All knowledge, of every kind, exists by contrasting these things and scanning their differences," is an axiom or self-evident proposition, that cannot be demonstrated, but left to the decision of common sense. To contrast material forms is the privilege

of mere animals; but to contrast relations or mental things, is the privilege of rational men alone.

No. 2, c. 1. Any one can see, that the moment he feels a love of his relation for any thing, he wants to do good to that thing. It may be his dog. When his dog pleases him, he thinks he is a fine dog, pats him on the head or feeds him, because the dog loves to be caressed and fed. He is glad he stands in the relation of owner to that very dog, and thus expresses his wish to do to that dog good. To wish to do good, is the result of loving relations. It is an effect from its cause.

2. A man cannot desire to do good to any thing, farther than he loves the relation in which he stands to that person or thing. Although he may forget or may be ignorant of the relations existing between him and the object of charity; yet, he who does a good action, with a desire of doing good, must act under a latent or active consciousness of the relation that exists between them, even if it be to oil a machine to prevent its wearing out, "to dress and keep a garden," feed an animal, relieve a distressed person, or obey the commandments of God. He who obeys these commandments, for the sake of the good of obedience, loves the relation that exists between him and his Creator. He has at least a tacit gladness that he is a creature, and not the Creator. He therefore loves the relation in which he stands to the Creator, who has given him all he is, and will forever give him all he can. He will do to his Creator all the good he can, which is by loving Him, and acting as a fellow-creature should act to other creatures; as a brother to brethren, and as a care-taker and protector to such parts of creation as are under his provision, and this always brings the good blessings of his Creator to him, because he puts himself in the proper position to use them rightly.

No. 3, d. If good is done by man when he intends it not, it is done by mistake, and all the good that grows out of such careless, badly intended, or ignorant automatic action, is to be accredited to the all-wise and overruling providence of God. Not one whit of the credit, comfort or blessing of doing good, attaches to such sinister, careless, or ignorantly automatic man. Good will be the final result of all that is, but this universal good is owing to the wisdom of God's government. If a man intending evil to another in his act, should afterwards find that he had done him a great service, while he still wishes the evil, he feels chagrin and mortification, instead of the happiness that always results from intended good acts. The man who does good or evil to another intending either good or evil, feels neither the chagrin of intended evil, nor the happiness of intended good. But he who has the knowledge how to do good to others, and really does good, by putting that knowledge in practice under every 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 into the happiness of having done a good act, as his state shall be changed, as to desire either evil or good to that individual; but this mortification or happiness flows not as an effect of the service performed, but from other causes which operated the 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 usefulness." No one can see any, even an artificial thing, without knowing that some use was intended by its being constructed; that when not in active usefulness, there is locked up in it a desire to do something the artificer calls good, although that good may not have been pictured in definite thoughts in his mind. Let any one see a book, for instance, and he knows by common sense, if he knows what a book is, without thinking of it, that a desire to spread knowledge was the end proposed by the author of it. Perhaps, however, this end or desire was accompanied, in the writer's mind, by the more external and naturally conspicuous desire of acquiring money, fame, and the like. It is from the fundamental desire to spread knowledge, and not to wash clothes, that causes it to be a book, and not a washing machine. This desire of spreading knowledge, is the primary, fundamental or first of the book, for if the desire of making money had been the primary fundamental, it could not have been a book, but a machine for striking coin. Money-making, as a principle, might predominate in the mind of him who writes a book, or makes a washing machine, but could be fundamental to no machine but contrivances for actually causing money to exist.

2. Hence, the life and usefulness of the book, as a book, is from its primary or first, that is, a desire to spread knowledge, which is the fundamental of every book. The desire, or life of the book, is locked up in it, as it were, and every one who sees or knows that it is a book, and not a washing machine, knows that such was the fundamental desire, and not that clothes might be washed. The desire is the first, the primary or the fundamental of the book. Its form is the second degree of the book. This form includes every significant mark and letter in it. Hence the kind of knowledge, the desire of spreading which is in the mind of the author, must be ascertained from the form of the book, from the letters, words and sentences it contains. These constitute its form or quality, as contrasted with other books, and are the second degree of the book, and form is the second degree in every thing that exists.

3. Here, then, are two degrees of the book: the interior desire of spreading knowledge, locked up from all mere superficial observers, which determines 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 by means of the form of the book, that the desire 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 which the sentences are a body.

4. What else is in the book? A continual *conatus* or endeavor to spread knowledge, for although that knowledge cannot be spread until the reader comes, and goes to work, yet the primary effort to spread knowledge is perpetually present, and ready to spring forth into the mind of any reader that shall present himself under proper conditions.

That knowledge imprinted in the book, is always ready, like the concealed spring in a child's jumping toy, which spring is ready, at any moment, to send forth, either the likeness of a snake, a grasshopper, or a rose, as soon as the confining cover shall be removed. This toy, as the book, has three degrees. 1st. A desire to surprise. 2d. Its form determining the kind of surprise desired; and 3d. A spring, &c., always ready to create a surprise. So also there are three degrees in the book. 1st. The desire to spread knowledge. 2. The form which determines the kind of knowledge it is desirable to spread; and 3d. The *conatus*, power or constant readiness or endeavor to spread knowledge, when the proper conditions are presented. This is as far as anything is in itself anything. Activity is the 4th degree, by which the thing becomes known to, and is of use to other things.

5. There are three degrees in everything that exists. Even a grain of sand has in it—1st. The intention or desire of the uses of the sand. 2d. The form of the sand, by which those uses may be ascertained; and 3d. The *conatus*, or continual readiness or endeavor to perform those uses, which are sure to result when the proper conditions are presented. So of every seed. 1st, or fundamental, a desire to propagate the same kind, or to feed animals. 2d. The form or qualities by which the kind is ascertained; and 3d. The continual effort to grow, which takes place when the proper conditions, such as warmth and moisture, are present. Actually, to grow is the 4th state, but is not in the seed as a seed.

6. "The Infinite is the Primary or First of each and everything from which it derives its life and usefulness." The Infinite is all-pervading, because there is no room anywhere but for one Infinite being, that must fill all things, for "that which is infinite cannot be increased." He is that from which all things are, for it takes all things to cause anything to exist, as it does exist. One grain of sand cannot exist and be in life and usefulness without other grains, to aid it in forming a habitable globe of earth. One part of the earth cannot exist, and be in such usefulness as it is, without other parts. Books cannot exist, and be in just such usefulness as they are, with one sentence less or more in each. There is not one thing that exists, but contributes to the usefulness of other things, so that it takes all that is, to make everything as useful as it is. Were it not for seeds, showers would be of little use; were it not that the sun's light and heat excite, showers, seeds and the soil, would be of no use as such. Were it not for all these, the plow would stand still, and were it not that these all exist, the plow, the threshing machine, and even knives and forks, would be of no use; and were it not for this, and a much longer category, books would have no value, &c., &c. It may thus be seen, that from the Infinite; yes, from the infinitely numerous locked up desires of usefulness, and infinitely numerous forms in which those desires dwell, and by which they are determined, together with the infinitely various and ever ready endeavors to spring into usefulness, that the use of all things exists, and that each part would be useless without other parts, and thus all centre in one common tie of use, under the harmonious order of one Infinite *desire*, form and endeavor of usefulness.

7. Infinitely numerous desires of infinite usefulness, and infinite perception of infinitely numerous forms, in which those desires exist, either latent or active, together with the infinite endeavor or power to produce those infinitely numerous uses, make an Infinite Mind. An infinite endeavor or power to produce those infinitely numerous uses, produces the conditions under which those infinitely numerous uses spring into existence. If, when a child has his toy, he had, like the Infinite Mind, power or endeavor that is infinite or illimitable, by which to produce the surprise, he would not only uncover the box to let the projectile spring forth, but as no surprise could take place without the presence of another child to be surprised, he would cause one to be present, or create one for that purpose. Not only this, but as there could be no surprise without an organism, in the other child, capable of seeing the motion of the projectile, and also a mind capable of rapid impressions, he would give to his observer these qualities. When, all the proper conditions being present, by removing the obstructing cover, the snake, grasshopper or rose, jumping out, by the force of the patiently waiting spring, the surprise would take place as desired and expected. Here the toy comes to its destiny in the actual existence of the surprise, as does universal creation in the existence of usefulness, and here behold an analogy of the infinitely good—desiring, and infinitely wise—creating Governor of the universe, who not only desires infinite good, and sees it in infinitely numerous forms, but produces all the means by which it exists.

8. Now, as the child who could make such a toy, or an author who could write such a book, who might be supposed capable of producing all the conditions necessary to bring the toy or book into the desired uses, would stand to the toy and the book, so stands to the universe the Infinite Mind, that will infinitely numerous uses, sees them in infinitely numerous useful forms, and produces all the intelligences and other conditions necessary to bring all things to their destined uses. It is easy, from this, to see that the ONE, who could produce such a structure as the Universe, must be infinite in intelligence, as well as infinite in desire of usefulness, and infinite *conatus*, endeavor or power; must be infinitely good, to desire infinite usefulness; infinitely wise, to scan the differences of infinitely various forms; and infinitely powerful, and have infinite life or activity, to execute and create all forms and conditions, and thus that from "Him, as Primary or First, all things derive their life and usefulness."
Q. E. D.

Corollary 1. The usefulness of each and every thing, the form of each and everything, by which that usefulness is determined, and under favorable conditions produced, and the *conatus*, power or endeavor, that exists in each and every individual thing, as well as all these three things in the universe as a Whole, is the Infinite Mind manifested in each and every individual thing of creation, as well as in the whole creation as a whole. For, the whole of anything as a whole, is nothing more nor less, than a combination of all the parts of which it is composed; and what the parts, taken together, make it to be, it is, and nothing more nor less. Thus the manifestation of the Infinite, in the usefulness, in the form or quality, and in the power, of

each and every single thing that composes the whole, makes up His manifestation or activity in the whole as a whole. He is thus "Jehovah nigh thee, and not a God afar off."

Lemma 1. It may now be perceived, that as the usefulness, form and power of each thing is the Infinite manifested, or active in it, he who destroys the form of anything destroys its power, and its usefulness, thus so far destroys the manifestation or activity of the Infinite. Men, therefore, who change the forms of things, change their power and 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 of His infinitely diversified desires of usefulness, every one should think of what he does, and about the influences which prompt him to do as he does. For as "Creations, subversions, redemptions and harmonies, and their relations," are all necessary to produce or develop those infinite varieties, so that infinite wisdom may exist by infinite numerous contrasts, each one may act in one or another of them, or by turns in all. Then, as far as each one is free to choose which, or how many of these he will act in, he may create, subvert, redeem or harmonize, his own destiny by means of the power given to him from the Infinite fountain of all power.

Corollary 2. From all this, it is evident that there is one Infinite desire of usefulness, locked up in infinitely numerous forms, or varieties, which being perceived by that Infinite, are the infinite means of seeing infinite usefulness. The infinite desire of infinite good or usefulness, must be infinite Love, or the first degree of the Infinite Mind. Also, that Being who can perceive or scan the differences of the infinitely various forms in which infinite love or desires 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 Love, infinite Wisdom and infinite Power, the three primordial 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 part, of each and every individual thing, being the Love or desire of usefulness, which is the degree, function or attribute of the Infinite manifested in each thing, (see Corollaries 1 and 2) the truth of this proposition becomes demonstrably apparent. "Each and every thing, according as it is more or less perfect, is more or less an image of the whole, and has its centre or primary part more or less near the Infinite." The more perfect anything is, the more centres of harmonies, of all the infinitely numerous varieties in Himself, it is evident that anything is nearer the Infinite as it includes more 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, g. Suppose there were something made in part from a desire in the artificer's mind to spread knowledge, intermixed with a desire to wash clothes, strongly tinged with a desire to create a surprise, would it be a book, a washing machine, or a child's toy? Would there be any harmony in such a machine? of what use would it be? Again: 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 all the parts, agreeably to the inherent differences in the parts?

No. 7, h. A man may see two inharmonious men fighting, and if in order to restore harmony, he commences to fight one or both, he puts himself out of harmony. For instance, he who dwells exclusively 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 temperance, or like a man on the top of a tree, where he can have little food, and a poor resting-place, wherein he becomes giddy and falls to the 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, primary or first, or no proper or harmonious form can subsist. There must be a final arbiter, or centre among ideas, by which their relative values may be determined, so our measures are all referred to fixed standards, so that all who have ideas of their own, may agree to the decision obtained by that reference to that agreed standard of mental value. So among minds, there must be a universally acknowledged 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 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.

No. 9, j. So also among books. There must be a standard of values among them, so that by measuring all other books by this standard, their relative values and differences of values may be fairly ascertained. All the centres or standards, of every department of Nature, will be found to run so many parallels with Nature in the complex or in the whole, the centre or standards of which, that includes all other centres or standards, is the Infinite Himself.

It is said that Shelly left in manuscript a work explaining his religious views, which his son intends to publish.

Cowardice consists, not in having fear, but in yielding to it. In well ordered minds fear is the sentinel that wakes up courage.

SPIRITUAL TEACHINGS.

The following is the report of a Spiritual-communication received at one of the sittings of the Society for the Diffusion of Spiritual Knowledge. The address is much abbreviated, and the report is quite imperfect, the rapidity of utterance being so great as to render it impossible for our reporter to get all the words—

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, separately 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 falsehood 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 one, alone, in quietness, in the calm twilight of Spring time, when the soft atmosphere pours like the breath of Heaven, and fragrance of springing grass and gentle blooming flowers is in the air. Under these gentle influences the windows of your souls will be opened, and then the light can enter. As the sunlight of day is passing off, leaving a mellow halo around the earth, the sunlight of 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 judge 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 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 take all for granted that you hear. We know that if your inner lives are allowed to dictate to you, they will endorse the sentiments herein contained. We know that these are true. Christ is the vine; all others are the branches, and His Spirit is ready and willing to say to you,—Call not yourselves servants but friends, for I love you, and I bring you 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 you 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 soul.

Start not with blinded eyes; move in no new path until you know of its termination, and know of the difficulties to be encountered. Our holy Jesus said, The world hateth me, and the world will hate ye, because ye are not of the world. That was true eighteen hundred years ago, and it is true to-day. When the world comes to love you; when men 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 yourselves. 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 most holy of them all. Beware of the shouts of the multitude; seek them not. When ye are of the world, ye are not of Christ, and of the Father. That is sad, but true; true to-day as it was when the words were 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 flourish and bear fruit most abundantly. Seek nourishment, my friends, from the true vine; drink the juice distilled from that glorious growth, and it so intoxicate you with truth that the world will think you mad indeed; aye, mad! That is the madness of the spheres; for all men walking in higher paths, breathing purer atmosphere, and looking up to Christ, have ever been thought by 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 than that opinion entertained by thousands and 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. All beauty, scattered lavishly by His great hand, is spread from pole to pole—everywhere where man places his foot, he knows that God has been there before him, and has prepared for him all his need requires.

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 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 things is His glorious name written. God is love; everywhere throughout all the world. There is not a trembling leaf of the great forest but bears that

mpress; there is not a flower blooming in seclusion when man's footstep has not trod, but has that...

Some few there are who look upon their God as one who loves them. Some few there are, who, with hearts and souls filled with gratitude, say that God loves his children, and they know it; and that God has given a fitting dwelling-place for happy men and happy women. But others, and those the vast majority of mankind, have become as men of iron.

There have been tenets of belief promulgated and entertained which do away entirely with the theory of love, and substitute kingly sovereignty. Most men worship a man, not a Father; a gorgeous throne and a gorgeous being, with a sword in one hand and a sceptre in the other, who, to those beneath, cries aloud, "Fall down in worship of me, and you may be suffered to exist; do otherwise, and you shall perish like a devil." Poor men! poor men!

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.

Under the perception of our own inherent weakness, yet with the earnest hope of doing good, a few of your number have united together and organized an Association, which they distinguish as THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

They have rented for a term of years all of the upper-part of the building 533 Broadway, New-York, which the Society is fitting up, and so arranging as to facilitate free and convenient intercourse, to the end that there may be afforded to all honest enquirers after Spiritual Knowledge, the light which is drawing from the Spheres, free as the air of Heaven.

It is the intention of this Society to have, at all convenient hours, test and other Mediums, in attendance at their rooms, whose lives and conduct will be in accordance with the principles of the Society, and who will in no case exact or receive pay from Visitors or Enquirers.

As soon, and as far, as the means will allow, this Society will render pecuniary and other aid to Mediums, of whatever nation, sex, color, or locality, whose objects and desires accord with its own.

ny and good works which they are taught will in the future exist among men on earth. They intend to do what they can harmoniously to spread the truth among themselves and in the world—in their business excluding tests by voting, so as to prevent the control of majorities over minorities, and to do their business without wounding the feelings, abridging the rights, or infringing the privileges of individuals, always acknowledging in their thoughts, words, and actions, their entire dependence upon the "Father of lights," from whom cometh down "every good and perfect gift."

Among the greatest of the Father's gifts, after life and powers of perception, the Society feel none greater than the privilege of open communication with the Spirits of just men made perfect—these, having themselves walked in the paths of weakness, error and sin, have become experimentally acquainted with the incalculable gifts of Redemption, which, through the pure teachings of Christ, have been bountifully bestowed upon them.

Catching the fire of their divine rapture, it is but in the course of nature for us to become devoted in soul, body, and property, to the cause of spreading the glorious light of the "Kingdom of Heaven now at hand upon the Earth."

Knowing that we are but stewards of what we possess; medias for others upon whom we rely; under much proof that they are higher, better, and more wise than ourselves; and that no man, Spirit or angel hath anything of his own whereof to glory; and being assured, also, that truth and goodness are their own sponsors, with all who sincerely love them; we propose to omit in our paper the names of our Spirit-monitors; leaving every reader to judge rationally from the manner and matter, in respect to its value.

Freely we receive, and are admonished freely to give. We have therefore, adopted, as our motto, "VERA PRO GRATIAS;" and acting under this, one primary aim of our Society will be to make the manifestations of Spirits free to all serious inquirers after the truth,—by establishing free circles,—where the honest seekers after truth may receive the light "without money and without price."

We shall also, upon like principles, endeavor to establish a system of lectures by Spirits, through entranced medias, and, perhaps, both physical and mental manifestations combined.

In order to diffuse these blessings throughout the country, we shall make the endeavor to establish our journal, "THE CHRISTIAN SPIRITUALIST," upon 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 publications that has ever appeared in our country.

We feel that we have both the will, the ways, and the means, of doing this, trusting in the good Providence of Him who rules the winds and tempers the storm to the storm lamb; and who, when he feeds the ravens and clothes the lilies, will not forget those who seek His kingdom and His righteousness.

In order to do this rightly, we will, 1st. To correct our own errors, and next those of our most loved friends; and having cast the beams out of our eyes, we may see clearly to cast the mote out of the eyes of our neighbors.

When the storm-cloud hangs darkly over the bosom of the ocean, and the hurricane is sweeping and curling the waves into crests of foam, and the tempest roars in its onward course, then the poor sailor, thinking of his wife and babes at home, looks earnestly towards the East, that he may catch the first gleam of the morning which shall give him promise of a day to come, which shall give him token that the sun will rise; the sun will pour down its light that he may see the objects towards which he may be tending, and avoid the peril, whether it be rock or breaker or quicksand.

So with the inhabitants of earth; now that the dark storm-clouds of superstition, and ignorance, and bigotry, and crime, and bitterness and war, are hanging low above your heads, man too, would look out earnestly that he might discover even one faint beam of light to give him promise of a morning to come; he would discover even a puny light-house on the sands of time; wishing that there were some being to care for his safety, who would direct his weakened, wrenched, creaking bark to its proper haven. My friends, thus stands the world to-day.

Tossed in an ocean, torn by a hurricane,—all over the world the sounds of strife are resounding; on many a fertile field blood stains the green springing grass; in many an atmosphere the stench of decaying human bodies impregnates all, and makes a malaria, poisonous to the physical and mental being. Poisonous to the Spirit, because it gives token of strife and bitterness; of widows and orphans left at home; of souls ushered into the presence of higher beings, full of anger and of hate; men dying with drawn swords in their hands, seeking to spill the blood of their brethren while their own blood is oozing from their veins.

Never, never, in the whole history of mankind, has there been as much need of a revelation from on high. Never, in the whole history of mankind, has there been a time when it so much behoved good and earnest men to arise in their might, stretch out their arms, build up beacons to guide the wayward, storm-beaten mariner towards his proper haven. And we are ready and willing to join men in their efforts, and do all that in us lies, for the benefit of our fellow-men, and for our own good.

Though we be weak and humble instruments, let us do that which we can; let us raise one individual light along the shore; let us warn one forsaken, as he deems himself, towards a haven of security and peace. We come for the encouragement of those who are laboring in the cause of humanity, to tell them that there is work enough to do—to tell them that they have the ability to perform that work.

So long as they be honest, so long as they be sincere, so long as they will ask assistance of the powers above, so long will the good work prosper, until the little light which they shall rear at first, shall send its rays abroad; that at length the storm-clouds of war and bitterness shall pass away, and the day again dawn upon the world of man.

The morning light is promising; it tells of a noon to come. And, my friends, that noon need never be followed by a night again. The sun may maintain its place in the meridian, and the world be bright. Your names, will be forgotten—your deeds will pass away—but the effect of that which you do shall live; so that it be true, whether in act or deed. God, our Father, has said that evil only is temporal; good is eternal—truth, which is Himself, shall live forever. So much of the truth as you have in you, so much of you shall be immortal as the Creator of all things.

My friends, take no step without due consideration; but, having taken a step, maintain the ground you have gained, never retreat; never look back. You will be obliged to meet enemies in this movement; your truest and warmest friends will turn upon you; they will say they know you not; they may call you lunatic. Those who have such lunacy as you possess, are under the special charge of their Heavenly Father. He will protect you. He has built a mansion for your reception high up among the stars. No misery is there; no ranting manias, but lunatics whose lunacy it is to kneel down, night and morning, and thank the Father for the blessings He is showering upon them. Such lunacy is happiness, and to such lunacy you may attain.

We would speak what words we have to utter for your 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 penetrate to the inmost soul. But from the interior of yourselves, so long as you maintain your purity, so long as you admit your dependence upon your friends in Heaven—from the interior will radiate an influence which shall cause flowers to bloom on this side and on that; before you you will see a glorious temple far in the future, towards which you shall be journeying. You will have no desire to look behind; your time can well be occupied by studying new objects filled with beauty; and bearing the impress of the Divine Love upon them, which shall at every step encourage you.

We would tell you there is no happiness but in goodness; there is no goodness but working, active goodness,—determination to do the will of the Father, and not to talk of doing. The principles which you have adopted are high and holy. We give the truth for nothing. All ye that are hungry, come and eat. It is a debt we owe to our brothers. Look not to us; look behind, and above, to Him who is the Author of all good and perfect gifts,—to God, your Father. Give the hungry food without charge; give the naked clothing, and ask thou not for ought again. So doing, you will serve your Father who is in heaven. You will benefit the recipient of your favors, and you will obtain Spiritual food for your own souls. Nothing makes the Spirit exult more than a good deed done; nothing gives a better lesson of Divine Wisdom and holy knowledge than an active deed of charity. It is well for you to give kind words, and say to the poor man, your lower brother, "I pity you, I feel for you." It is better far to speak with deeds; to speak with open hand and open heart. So long as you will do that, so long will hands of power from above reach down and lead you in the flowery way; so long will voices from above speak comfort to you when the thunder is rattling in your ears, and friends appear as enemies. So long as you do the will of Him who sends the Spirit to counsel and guide you, so long need you fear no evil. Omnipotence is on your side, and no force that man can bring to bear, no mustered armies, no rubbish of old institutions can come and stem your onward course. You will flow like a river. The waters, which descend from the summits of the lofty mountains, will seek their father, the ocean. Who can stem their tide? Nothing. They will go down and down; they will seek out a channel. God has said that the spring in the mountain's top shall fill to fill the great basin, and man cannot stay its course. It will go. And so

Address to the Friends of Truth. When the storm-cloud hangs darkly over the bosom of the ocean, and the hurricane is sweeping and curling the waves into crests of foam, and the tempest roars in its onward course, then the poor sailor, thinking of his wife and babes at home, looks earnestly towards the East, that he may catch the first gleam of the morning which shall give him promise of a day to come, which shall give him token that the sun will rise; the sun will pour down its light that he may see the objects towards which he may be tending, and avoid the peril, whether it be rock or breaker or quicksand.

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shall it be with Truth—a mental river—having its rise near the throne of God Himself; that, too, shall flow. Let it pour in upon your souls to-night; and pray that you may keep it there; that, too, shall flow; shall run its appointed course, and return to the God from whence it came.

You need not fear for truth. If you prove yourselves unfitted instruments, others will be raised to fill your places; but strive ever, earnestly and prayerfully, that you may be enabled to fulfill the mission to which you are appointed. Pray to your God; and you need fear nothing. Give freely that which you have received, and in the darkest hour which hangs over the world of man, and makes all black and drear, you may be able to look above, and, with your Spirit-vision, pierce the clouds and see the bright sun of truth and righteousness maintaining its throne in the zenith.

Friends:—You are enveloped in power. Power is omnipresent, omnipotent activity in Divine abeyance. Great Spiritual and physical forces play uselessly around you. Your lever is incomplete. The Great God Omnipotent and omnipresent is your power, unfettered even by means or media it envelops every mental, moral, physical and Spiritual condition; it is alone dependent upon means for its ultimate activity. The end, aim or use is the great lever by which error will be uprooted and demolished. We can assist, direct and give you control of this lever, but the fulcrum must be based in upon the normal intellectuality of your sphere, else your fabric, air-wrought, after a fowlingful struggle, will totter, and tumble at your feet. Be your motto "every plant which my Heavenly Father hath not planted shall be rooted up."

A death-like stupor has fallen upon the earth, through the malaria exhaled from poisonous implanations in your institutions. Let the scathing logic of Saul become a flaming sword, wielded by the powerful arm of Paul. To uproot those growths not of Divine implantation in the governmental fabrics of time, plant your scelerum in the normal science of government, and be it your prayerful aim to concentrate the developed wisdom of the time, and God will again lay hold of those going to Damascus with authority and commission. Be it your aim to concentrate the wisdom already impressed upon the moral, social and domestic institutions of your time.

The Religious element is now passing down through individual impressio; it is no basis for societies or sects; it is above earth, above Spirits, above Heaven. It comes in the small still voice: when the soul untrammelled, alone communes with its maker: God.

Have a care that that which belongs to the individual be not appropriated by your Society, and become individualized in that form, rankling with all the passions of Sectarianism.

Tread with delicacy and reverence, where God, with solemn grandeur hath impressed his own image and likeness. "Freely have ye received, freely give."

Spirits have the power of discerning the character and result of any movement entered into by their friends upon Earth, they have also power to avert impending evil or disastrous results, but governed by a higher power. They favor designs and institutions, for the purpose of developing and bringing out that which is slumbering within the man, alike the God-like aspirations as those evils which his sensual nature has given him. So, my friends, in your present movement, we know the results, good and bad, and could tell you of every false step taken, but for your good, we offer you encouragement, fully sympathizing more with the general result than with each particular movement. One belongs to Eternity, the other to time; one lives beyond the mortal vale, the other is passed off as a means towards the accomplishment of great ends.

All means based upon good intentions, and coming from a desire to relieve humanity, are hailed with delight by Spirits, as being a demonstration, a *bolding forth*, a stirring into activity of those things which should be perpetuated. These are plain and simple teachings, but bearing upon present movements. Thoughts and desires, once brought into activity, never fall back into original forms. We do not wish you to understand that any particular movement will fail or vary from the objects desired to be attained; but rather encourage you to believe, that any good object with which we sympathize, will be good in its good results, however disastrous the consequences may seem. It has been truly said and written, that you are enveloped in light, with undeveloped power all around and, that turning this light into a true channel, with power and good motives, strong imprints of success mark the course.

Thoughts from Spirits. The human race, as a whole, is a medium of Spiritual impressions. The presence of Spirit power is strongly impressed on every man's experience. It requires but the perception of the great facts, that our life and activity are of Spirit origin, and an acquaintance with the experience of mediums, to call into action powers now dormant in mankind. This forms a plain for Spirits to operate upon. Did mediums in advanced stages of development, feel the responsibility attached to the powers conferred 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 emotions new to them! How many experience small flutterings of the Spirit, who do not realize their origin! The rock in the wilderness may be struck, and pure waters will instantly gush forth from the channels of inner consciousness.

Spirits, under some circumstances, act psychologically upon the brains of undeveloped media, and often flatter and excite their selfishness, until experience teaches them the lesson of meekness and humility. It is often dangerous for mediums to act as mediums to themselves, in matters relating to their earthly advancement. The true idea of mediumship will show that a medium can derive no advantage, save that which comes to him from the fact that he is a man, and, as a man, can receive his portion of the light and truth coming through him as a simple medium of light.

[For the Christian Spiritualist.] MIC. EDITOR:—Your kind acknowledgment of the brief, and somewhat imperfect article, from the emanation of an overflowing mind, panting to unburden itself, and to cast its surcharged waters upon the waste deserts of dry and popular error, animates me to again attempt the like reliefment. I would not be excused from the exalted privilege of adding to the storehouse of knowledge, which is now being diffused so widely through our land, and which, being gathered again into its garner, brings into its own bosom its reward of increased knowledge, in its own usefulness. Nor would I consider as a task, or an exertion, the effort which may be requisite to place upon paper those glowing thoughts, exalted ideas, and superior truths, which are constantly revealed to me.

The wisdom which cometh from above, and which, to me, has so recommended itself by its

superior worth, is not only the wisdom, but in its wisdom, reveals to me, *all knowledge*, truly realizing to me the Divine Truth, "Seek ye first the kingdom of God and His Righteousness, and all other things shall be added unto you." I would not attempt to prove that this is the wisdom from above, did it not open to my soul all the mysteries of the past in its revelation of principles, which embrace a theory sufficiently extensive to cover all the field of all preceding revelation, opening an avenue by which, and through which, the great and miraculous (?) events of the past may be explained, upon the Spiritual principle of Cause and Effect, action and reaction, or Naturalism.

I would not stop to advocate a cause, though sent from God himself, if in the very heart of that cause he did breathe the very essence of Himself, and there implant and embody the germ of its own growth and reproduction. I would not live for such a low purpose, as to seek the extraction of a principle from itself, or in other words, to expect to find a living element of God, except in the action of that element.

Life is the Action—the Soul of the Universe; and aside from this action can there be any life—any God? Can there be a life without an action, and can there be an action without a God or an actor? Then is not the moving principle—the internal, the breath, the essence, the life of all life, motion, power, form, or organism, the God of that life, motion, power, form or organism, since it must be embodied within itself—a life-like thing of existence? Do not all these lives make up the Life, or God of the Universe? Does not the combined action of the whole produce all the phenomena, changes, effects, and even causes, which we witness? Is it not apparent, that every substance, whether Spiritual or material, contains within-itself its own governing power, its attractions, its repulsions, its germ or essence, and also its perfection? And is it not also apparent, that every substance is dependent upon its surroundings for its aids to perfect itself, or to attract unto itself its congenialities, and appropriate to its own use all necessary additions, while with its power of repulsion it casts off whatever is detrimental or offensive?

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, which, set in operation, produce just the effect intended, and which would be produced in no other way? Is it possible for any other results to follow the chain of cause and effect now in operation, except the results which do follow? Is it possible for the present condition to produce any other effect than which the condition or cause demands? Is it possible to conceive of an object without a cause for the production of that object? Is it then at all incompatible with reason and common sense to ascribe to every effect a cause adequate to produce that effect? If thus in the natural world, why not equally so in the Spiritual world, since the Spiritual world are the lungs of the body? Why is not the breath governed by principle, by cause and effect, as well as the breather? Why is not the soul then controlled by principle as well as the body? Why not the internal, the regulating principle of the external? Why not the soul of the Universe controlled by the same universal law of cause and effect as its exponent, its body? If the index be cause and effect, why not the index? If the machine move with mechanical exactness, why not the action of that machine the mechanical exactness?

If the heart of the Universe be Cause, Design be Wisdom, Love and Truth, must it not be also legitimate effect arising from that Cause? Must it not in itself contain that effect? Must it not embody in itself the cause, the seed which, when grown, or while growing, contains in itself the elements of the germ, and which must yield just such fruit as do those elements developing under just such influences, according to a fixed law of cause and effect, grow out of itself the seed under all these combined circumstances? Then, how can man place his finger upon one single principle of Nature, and say, "I have no need of thee."

How can he safely assert his claim to superiority over the beasts that perish, since each in its own sphere is working out its own salvation, and through its own salvation is working out the salvation of the great whole? Who would dare to affirm that the worm is not as necessary in the great plan of salvation or human redemption, otherwise called progression, as is the God of the Universe, the great Cause, since the worm is the effect of a chain of causes and effects, and in its turn must connect 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 complete, a circle shall form without beginning or end.

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 shined, 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's soul, 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! E. E. G.

Burre, May 1st, 1854.

A Nautical Sermon. Not many months ago, I watched intently a noble vessel as she left her port, and started on her voyage, freighted with human beings—men, women and children—who were about returning to their homes, to be met by wives, mothers, and brothers and sisters, and who would be greeted by them warmly and lovingly, because they had been absent for a long time. The sky was clear when she left her mooring. The waves rolled gently; they rippled around her bows; the sun shone brightly upon them; smiling faces were upturned, and his beams rested upon smiles. All was joyousness; they felt no fears; their vessel was strong, the wind was fair, their captain stout and brave, their crew good seamen all, who knew how to fur and set the sails; who knew how to steer the bark between the dangerous rocks, and when the storm was nigh, they had confidence in their bark, in their captain, in their crew, in that little guide which points unerringly towards the polar star. And they believed that dangers would pass away, and in the end they should all see their friends, and shake them by the hand.

It was morning when the vessel left her port, but when the evening came, and the sun sank below the western waves, the clouds appeared; they grew blacker and thicker, and then the lightning shone across the heavens, and the thunder rolled, and the waves dashed up, as though the deep were troubled in its sleep, and angry with the

CHRISTIAN SPIRITUALIST.

No long as Men are Honest, so long will 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 weakness, yet with the earnest hope of doing good, a few of your number have united together and organized an Association, which they distinguish as THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

They have rented for a term of years all of the upper-part of the building 533 Broadway, New-York, which the Society is fitting up, and so arranging as to facilitate free and convenient intercourse, to the end that there may be afforded to all honest enquirers after Spiritual Knowledge, the light which is drawing from the Spheres, free as the air of Heaven.

It is the intention of this Society to have, at all convenient hours, test and other Mediums, in attendance at their rooms, whose lives and conduct will be in accordance with the principles of the Society, and who will in no case exact or receive pay from Visitors or Enquirers.

As soon, and as far, as the means will allow, this Society will render pecuniary and other aid to Mediums, of whatever nation, sex, color, or locality, whose objects and desires accord with its own.

We invite, from all parts of the country, and the world at large, all who harmonize with us and desire to spread the truth, to visit our Rooms, and aid us in the work of Love.

The extent of our usefulness will in a great measure depend upon the amount of funds contributed by Spiritualists, and such as desire to advance the cause. Correct accounts of all contributions, receipts and disbursements of the Society will be kept, and these accounts will always be open to the inspection of members of the Society, its contributors and friends.

THE ENDS AND AIMS OF THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

Knowledge is a pre-requisite to living in harmony, and to doing good to one another. Under the honest conviction that communications can be made, and are made, from the Spiritual world to the material world, and vice versa, or between Spirits yet existing in material bodies and those who have laid them down; and believing that the knowledge of this fact is of vital importance to the human race, and furnishing one of the greatest sources of information and enjoyment, this Society is devoted, not only to the demonstration of that fact—but to all its varieties of exhibition; and to the eliciting of information by these means.

In order to become experimentally acquainted with the phenomena of Spiritual guidance in its highest phases, so as to be well able to teach truly and efficiently what pertains to its highest and best developments, the Society propose to PRACTICE and advocate in the world those principles of harmo-

