

# CHRISTIAN SPIRITUALIST

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

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### READINGS FROM THE OLD POETS.

That God is to all nations a source of inspiration, as well as the object of all aspiration, is not only perceived to be true from the ideal and personal relation which He sustains to the human race, but the same is capable of absolute demonstration from the history and literature of every people. The rudest tribes have a golden background in the dim memories of the past—remembrances of a period when man was more in harmony with Nature, more open to influences from supernal spheres. In that twilight region, in that far-off land, each places the peaceful era of their race. Then their chiefs ruled with a mild and gentle sway, and the priest-hood unfolded the secrets of their sacred lore; then their poets were inspired prophets,—their heroes allied to the Immortals, by whom they were at last translated. Every nation has had its Heroic Age, its era of inspiration. This is the store-house from which it draws its examples of illustrious achievement and invincible virtue. All Greek literature draws its inspiration from the fables and legends of the Homeric age, which were originally sublime correspondences transmitted from a more ancient period. Eocheus, Demosthenes, Euripides, but celebrate the mighty deeds and paint in fadless lines the colossal virtues of the men of the heroic age. Virgil, too, must go back to the "tale of Troy divine," and once more rehearse the fall of Priam and the wanderings of Eneas amid scenes consecrated by the genius of Homer. And it will be found that his happiest inspirations attend him only while he is revisiting the classic legends of antiquity.

It is not a little remarkable that the earliest poems are truest, most inspired, essentially the best. Let any individual somewhat open to influx, and with such culture as to render him in a degree sympathetic with classic literature, read a plain prose translation of Homer's Iliad, and he will find himself penetrated by a thrill such as scarcely the sublimest, most intense and burning eloquence of Harris can produce; such as few have felt even in reading the LIFE OF THE STARRY HEAVEN or the LYRIC OF THE MORNING LAND. So, too, the old English ballad possesses a mellowness, a pathos and sweetness, such as has never elsewhere been attained in literature. Claver and Shakespeare, though living in centuries comparatively rude, show every where a genial inspiration, unequalled since their time. And we all know that the stirring songs scattered throughout earlier portions of the Old Testament, the sublime descriptions and pathetic appeals of the Book of Job, the burning words of Isaiah, and the deep communings of him who was at once hero, king and bard—considered without reference to their internal and divine significance, merely as keen thoughts swelling up from the heaving breast and throbbing heart of humanity—would beggar the world to furnish a parallel. But who shall fathom the words of Him that spake as never man spake, or who unlose the seven seals of the sublime vision of the Apocalypse? And yet all these are productions of comparatively rude and "undeveloped" ages, ere the light of modern science had unfolded its grand discoveries.

Away then with that weakest, inane of all theories, that the earlier ages were less inspired than those which succeeded them; that man is the child of outward Nature "developed" and "progressed" from the animal creation. As well might we say that childhood is less passive and impenetrable than manhood; as well expect by careful culture to "develop" geese to swans, or the most stupid of beasts to the winged pegasus clearing the heavens in lofty flight.

The truth is, and all the records of the past ages go to substantiate it,—that the early ages, the childhood of races, were periods when they were peculiarly open to influences from above, and that the corruptions of civilization, the falsities of philosophic speculations, and the more fatal perversions of theology, close up the interiors, till, according to some divine law of compensation, a reaction takes place, and Spiritual influx again re-floods the dry channels of a material age. And like all innovations, it produces the greatest confusion, sweeping the accumulated rubbish and filth, as of the *Angan stables*, onward to the sea of oblivion, tripping the feet of many a proud pedestrian and leaving him to flounder—like a Richmond, Matheson or Dols—awkwardly enough in so unaccustomed an element. It may readily be inferred that the lower strata of such a stream may contain elements not altogether agreeable to persons of fastidious tastes. It may, therefore, be good advice, even to Spiritualists, rather to float on than in the current, and if any have pinions to bear them above it, they will find the aerial wave wafting them ever towards more fragrant and delicate climes.

We propose in this and one or two subsequent articles, to cite a few specimens of the earlier poetry of several nations, which we think will show that the One Divine Spirit inspires all men open to receive the celestial influx; that even in the rudest

periods earnest and truthful minds may attain to a clearness of perception and harmony of utterance, by listening to that voice that speaks in the stillness of the human Spirit, by following that Light which lighteth every man that cometh into the world.

These Poems are ascribed to Odin, a Scandinavian Poet, Hero, or Demi-god, whose history is involved in the twilight of fable. Perhaps the most graphic account of Odin will be found in Carlyle's "Heroes and Hero-worship;" he is a very prominent figure in the Northern Mythology. The verses form a series of poetic proverbs, and reveal the simplicity, heart-honesty, shrewd observation and wise good-sense of those ancient times. We select the most attractive, using the excellent translation of William Taylor, of Norwich, England, found in his "Historic Survey of German Poetry," a work, by the way, which Carlyle roundly abuses, but which, nevertheless, contains many rare gems.

S. E. B.

### HAVA-MAL, THE HIGH SONG.

I.  
Youngling, ere you rove abroad,  
Foster well the doors behind;  
If you die, at whose return  
Amush'd foes beset his home.

II.  
On guests who come with frozen knees  
Bestow the genial warmth of fire;  
Who far has walked, and waded streams,  
Needs cheering food, and dried clothes.

III.  
To him, about to join your board,  
Clear water bring, to cleanse his hands;  
And treat him freely, would you win  
The kindly word, the thankful hand.

IV.  
Wisdom he needs who goes abroad,  
A chief has his own way at home;  
But they must bend to others' ways  
Who aim to sit with polished men.

V.  
Who comes unbidden to a feast  
Should rarely not should lowly speak,  
The humble listener learns of all,  
And wins their welcome, and their praise.

VI.  
Happy is he whom others love,  
His efforts shall at last succeed;  
For all that mortals undertake  
Requires the helping hand of man.

VII.  
He best is armed to journey far,  
Who carries counsel in his head,  
More than the metal in the purse  
The mighty heed the marks of mind.

VIII.  
Beware of swallowing too much ale:  
The more you drink, the more you think;  
The bird of forgetfulness shall spread  
Her wings across the drunkard's brow.

IX.  
Voracity but swallows death,  
The wise despise the greedy man,  
Flocks know the time to quit the field,  
But human gluttons feast and choke.

X.  
The coward thinks to live for ever,  
If he avoids the weapon's reach;  
But age, which overtakes at last,  
Twines his grey hair with pain and shame.

XI.  
The merry man, who jeers at all,  
Becomes himself a laughing-stock;  
Let him beware of taunts and gibes,  
Who has not learned to curb himself.

XII.  
The senseless indecisive man  
Ponders and re-resolves all night;  
But when the morning breaks on high  
He still chooses the doubtful course.

XIII.  
Yet he believes the caution wise  
Which battles action in the end,  
And has a string of reasons ready  
On every question men debate.

XIV.  
To slander little men and women  
The best backbites the parting guest.

XV.  
Home still is home, however homely;  
And sweet the crust our kin partake;  
But who has least at another's board  
Most often lies a writhing lip.

XVI.  
None give so freely but they count  
Their savings as a secret loan;  
Nor with overflowing soul reject  
The present brought them in return.

XVII.  
The interchange of gifts is good;  
For clothing, arms, or bacon, ale,  
Who give and take each other's feast,  
Each other's booty, long are friends.

XVIII.  
Love your own friends, and also theirs;  
But favor not your foe's man's friend,  
Peace with perfidious men may last  
Four days or five, but not a week.

XIX.  
When young, I often strolled alone,  
And gladly join'd the chance-way stranger;  
The human heart, the heart is dear,  
To human eyes, the human man.

XX.  
Affect not to be over-wise;  
Nor seek to know the doom of fate;  
The prying man is scolded sleep,  
And never told the will of gods.

XXI.  
Ere early, would you fill your store;  
Ere early, would you smile your foe;  
The sleepy wolf foregoes his prey;  
The drowsy man, his victory.

XXII.  
They ask me to a pompous meal,  
A breakfast were enough for me;  
He is the faithful friend who spares  
Out of his pair of loaves the one.

XXIII.  
Let us live well, while life endures,  
The hoarder lights a sparing fire;  
But death strikes in the night before  
The gather'd sticks are burnt to ashes.

XXIV.  
Have children; better late than never;  
Who but our offspring will inscribe  
Our deeds on the sepulchral stone?

XXV.  
Riches have wings; the cattle stray;  
Friends may forsake; and we must die;  
This only mocks the arm of fate,  
The judgement which our deeds deserve.

XXVI.  
Who dictates is not truly wise;  
Each in his turn must bend to power;  
And oft the modest man is found  
To sway the scornful of his hour.

XXVII.  
Praise the day at set of sun;  
Praise the woman you have won;  
Praise the sword you've tried in fight;  
Praise a girl her wading night;  
Praise the ice you've slept upon;  
Praise the ale you've slept upon.

XXVIII.  
Trust not to a maiden's word,  
Trust not when a woman utters,  
Lightness in their bosom dwells;  
Like spinning-wheels their hearts turn round.

XXXI.  
Trust not the ice of yesternight,  
Trust not the serpent that's asleep,  
Trust not the fondness of a bride,  
Trust not the sword that has a flaw,  
Trust not the sons of mighty men,  
Trust not the field that's newly sown.

XXXII.  
Trust not the friendliness of scolds,  
Trust not the fondness of a bride,  
Trust not the sword that has a flaw,  
Trust not the sons of mighty men,  
Trust not the field that's newly sown.

XXXIII.  
Let him who woe be full of chat,  
And fall of flattery and all that,  
And carry presents in his hat;  
Skill may prevent the wrothier man.

XXXIV.  
No sore so sad as discontent.

XXXV.  
The heart alone can buy the heart;  
The soul alone discerns the soul.

XXXVI.  
If to your will you wish to bend  
Your mistress, see her but by stealth,  
By night, and always by yourself;  
What a third knower of ever fails.

XXXVII.  
Forebear to woo another's wife.

XXXVIII.  
Whoso you meet on land, or sea,  
Be kind and gentle while you may.

XXXIX.  
Whose wallet holds a hearty supper,  
Sees evening come without dismay.

XL.  
Tell not your sorrows to the unkind;  
They comfort not, they give no help.

XLI.  
If you're a friend, take care to keep him,  
And often to his threshold pace;  
Buses and grass soon choke the path  
On which a man neglects to walk.

XLII.  
Be not first to drop a friend;  
Sorrow seeks the lonely man;  
Courtesy prepares for kindness;  
Arrogance shall dwell alone.

XLIII.  
With wicked men avoid dispute;  
The good will yield what's fit and fair;  
Yet 'tis not seemly to be silent  
When charged with wicked heartedness.

XLIV.  
Do not be wary overmuch;  
Yet be so, when you swallow ale,  
When sitting by another's wife,  
When sorting with a robber-band.

XLV.  
Accustom not yourself to mock,  
And least at any stranger's quest;  
Who stays at home oft undervalues  
The wanderer coming to his gate.

XLVI.  
What worthy man without a blemish?  
What wicked man without a merit?

XLVII.  
Jeer not at age; from mummbling lips  
The words of wisdom oft distill.

XLVIII.  
Fire chases plague; the milder  
Cures rank disease; straws scatter spels;  
The poet's runes revoke a cure;  
Earth drinks up floods; death, emities.

XLIX.  
I, this extraordinary beginning has much the appearance of being written by a person who had been the victim of an ambulance.

L.  
This anxious praise of temperance seems to proceed rather from the pupil of Julian than from the savage native of the banks of the Elbe.

### REPORT OF A LECTURE DELIVERED BY MISS EMMA JAY, AT DODWORTH'S HALL, SUNDAY, JAN. 7, 1855.

"If a man die, shall he live again?" These words fell from the lips of an ancient who was devoted to the cause of Christianity and truth, after the development of his own age—fell from his lips, as it were, in answer to the thought that dwelt within his soul, or by way of asking of himself and of the demonstrations of God's majesty and power, that everywhere surrounded him, in relation to the immortality of man. Or, in other words, after the material organism had mouldered back to its mother earth, should his Spirit—that which constituted him an immortal being—inhabit another sphere of existence, continue to live on, unfolding and developing, and becoming more and more the embodiment of the Divine attributes, and becoming a more highly polished mirror to reflect the image of the Almighty God?

If a man die, shall he live again? In the first place, let us consider, what is man? Man, 'tis said, is the image of Divinity. But how, my beloved hearers, is man to know that he is an expression, an image of the Great Creator, whom he hath never seen, whom mortal eye hath never yet beheld, and whom not even the angels who surround His majestic throne can look upon in His radiance and beauty, that emanate from His Divine countenance to such a degree as to render them incapable of beholding Him in the height and depth and majesty of His own nature? Go with me far back to the ages of the Past, when the beautiful sphere in which you now live, was one chaotic mass—before the word of the Lord God had divided the land and the seas, and before His laws began to combine the various particles of Nature into their proper sphere of action. All was darkness and only above and beyond was enthroned the mighty Power who sped into existence this wonderful demonstration—that Power called Deity. From Sacred History you have a revelation of the formation of earth and its inhabitants; but you will not be surprised when we declare unto you that that is imperfect and illy calculated to convey to man the magnitude of creation which the operations of that earth-sphere now are proving to every honest, candid mind. It is said that in six days the Lord made heaven and earth and all that in them is, and rested on the seventh. Now, my beloved brethren, you are wont to calculate those days as of twenty-four hours each. All old-school theologians have taught it from most remote times up to the present, and untold generations have passed away cherishing the belief that the Lord God created the heavens and earth, and rested on the seventh, wherefore He blessed and hallowed it. Now, have not the developments of science and revelation declared unto you that a thousand years were as one day in the sight of Omnipotence, and one day as a thousand years?—that time lost its identity with Him, and eternity was but from the beginning of

His existence? But of that you cannot have the faintest conception. Then, as time has lost its identity with the Creator, He knows not of days and years as you know them. It is only the organization or arrangement of stars and planets that constitute your day and year, your time for labor and repose which is necessary to sustain the physical organism your minds inhabit, in accordance with the laws of Nature. But when you come to bring the mind of God down to the comprehension of your own intelligence, you do so upon mere assumption, without the assurance of history or science that you are upon reliable grounds. Much more consistently might you suppose that six millions of years had passed—(and in fact, science develops this truth) in the formation of the world—before it was prepared for the habitation of man, before it stood out as a beautiful garden, richly ornamented with all the heaven-born germs, and manifestations of magnificence and splendor, that an Infinite mind could conceive of. Thus it was prepared for man; or, in other words, after one development had succeeded another, that life-principle became manifest in its highest degree in man—the Spirit of the Infinite, that life which everywhere animated Nature, even from the granite rock up to the animal kingdom. One after another had lent its power to the upbuilding of this edifice. Man's physical and Spiritual organism is an embodiment, an image of the Great Creator, because possessing the powers and faculties of all other developments of creation, which enable him to comprehend all sciences and all the demonstrations of Infinity that have everywhere been scattered through space. Man has at this age of creation, arrived to the apex of all the works of God; he is a diadem richly set with jewels of wisdom and love. Reason is the brightest jewel that adorns his brow, and it came from the hand of the Great Creator.

Thus is man constituted—first a Spiritual, then a physical being. His Spiritual formation contains a combination of the essences which give life, intellect and reason, and make him the reflection of Jehovah. But the Spiritual body of man cannot exist in the gross atmosphere of earth, consequently it attracts to itself one particle after another, until it has a robe corresponding to the formation of the Spiritual body, and the man is gradually fitted to stand upon the earth, and enabled, by the endowment of wisdom and reason, to distinguish between good and evil, and know, after the manner of God's knowledge, what is meet for the upbuilding of his Spiritual temple. So man, in his majesty, stands upon the highest pinnacle of creation, and from thence beholds a world lying beneath him, and subject to his power;—being the highest form and development of life—the immortal link that connects the Infinite mind with the physical world. He, I repeat, is the mirror that reflects the image of the Creator. This is man. He is not an independent being, for he is dependent upon the elements that surround him for the existence of the Spiritual and material, the outer and the inner man. How could the physical exist without contributions from the externals that surround him? How could the Spiritual exist without drawing its food from the internal of this world of Nature that contributes to sustain the animal system? Do you not see that from the cradle mind becomes capable of knowing its parent, and exercising that faculty of imitation that makes it draw from Nature its own sustenance? While becoming thus unfolded, it is not self-existent, but dependent, and draws from the sources which surround it that vitality which makes it an individual being. Not that mind derives its actual existence from surrounding influences and forms. But Spirit is the first germination of man, and the material or outer form is only the image of the internal.

As I said before, the Spiritual cannot come in contact with the materialism of earth; consequently by the laws which govern it from its formation, it must attract to itself the grosser particles to form a covering. They are capacitated to exist for a time, until the germ of immortality unfolds and develops itself, and becomes strengthened; or, until it arrives to the perfect stature of a man; and there are strengthened, matured and clothed, those powers and functions which are innate in the soul.

Take the child in its earliest infancy, and transplant it to the Spirit-spheres, and what does it do there? Do you suppose it exists independent of surrounding influences? Not so. It derives strength and nourishment from the development of science, reason and truth, as it does in the material world; only here, in your midst, the physical is too often strengthened, to the neglect of the Spiritual, while in the Spiritual spheres the physical can have no power to chain the Spirit, because it is freed from it; and the innate life-principle of vitality continues its progress, unfolds, and strengthens infinitely more rapid than it could below.

Thus you see man at once the embodiment of the material, the physical world, and of the attributes of the Divine mind, which renders him capable of investigating his own being and of making him, in fact, a link in the golden chain that binds the outer world to the great Creator.

Now, if man die, shall he live again? Here man's existence seems to be in a measure questioned; or rather, there is doubt in the mind of the author of this sentiment whether man shall, like the other developments of creation, spend a brief period of existence here below, and when death comes shall mingle again with its native dust; or whether it shall retain that identity and life in another sphere of existence as an impersonation of Divinity. At that age, man knew but little of his own powers or of the laws that govern either his

Spiritual or physical development. He only knew and worshipped God through faith, without any actual knowledge of the laws that connected him inseparably with that Divine Being, and at the same time with the world of Nature that surrounded him. He looked upon Death as terrible and mysterious;—and who has not, that has seen some loved one fall by the force of an invisible power, the form paralyzed, the eye, wont to be lighted by the fires of affection and animation, lie cold and dead; the lips no more capacitated to speak the sentiments and emotions of the Spirit? All these have been witnessed by every child of earth; and this has been called Death. Job, at the time of the utterance of this Scripture, evidently did not understand that there was no Death. He might have had in his mind a vague idea of the existence of the Spirit beyond the tomb, but still, there was no certainty that man existed as an individual beyond its confines, and accordingly he asks of his own soul this question—If a man die, shall he live again?

Death is, to you, my beloved hearers, but the laying aside of the outer garment, and permitting the Spirit to come forth robed in new beauty, wearing a crown of immortality upon its divine brow.

Death comes, as an angelic messenger upon the wings of the morning to release you. Behold his form as he unlocks the prison doors, and bears you away to these bright elysian fields. Do you mourn as you were wont for the departed ones? Not so; the grave hath no more power to terrify. You behold the Spirit you so love passing into the sunlight of true peace, while the grave hath lost its victory. It only contains the worn-out garment that once clothed the Spiritual form. It is not the material form you love; it is truly the Spiritual, because that only is manifest to you; and in reality, all that is tangible, all that is immortal. The outer, the physical, is but a dream that passes away, and leaves the jewel within the casket exposed to your gaze, burnished more brightly and reflecting in richer radiance that light of Divine truth that shall take it upward to its heavenly home.

Then there is no Death. Death, as here employed, is but change. And though to multitudes of your companions in earth-life, there is actual death as seen in the pallor of the cheek, the silence of the lips, the inanimate form, which is but a separation, a taking away of all that they loved of the dear one, yet it is this only decay. The theological world labor to teach you that when man goes to his long home, that home is simply the grave. Though they profess to believe that the Spirit goes to God who gave it, and there sits and sings away eternity, still, they also portray to you that God hath prepared a place where no ray of hope can ever come, for those who are just as legitimately His children as they who enjoy purity and holiness in His presence—thus making Him a judge and a tyrant, who can place one portion of His dear children in infinite happiness, and the other in unmitigated sorrow and misery. Death, so taught, is destructive to every pure and holy thought. When men teach that in eternity you shall sit in the presence of Jehovah, enjoying His smiles, and still look from the battlements of heaven and behold in the dark pit of despair your offspring wailing in misery and anguish, and yet declare that it is just; when they tell you that Death is to destroy the material functions, every holy thought and affection—that Death is a curse and not a blessing;—then they teach that God is not a Father of infinite love and justice, but a Being embodying revenge and the darkest of passions; He hath lost all paternal feelings for His children.

This is Death, after the popular teaching. My beloved hearers, not so does Death exist. And there is no Death in the abstract, because what God hath spoken into existence cannot die. Man and Nature may be subject to untold changes; one unfolding after another, may, in a great degree, change him and those developments of Nature, but do they die? When you deposit a seed in the heart of the earth, it must go through various processes before it can yield to you a harvest; but, though the seed you there implant reflects another hue, does it in reality die? Not so. The outer husk of its dull covering may be absorbed by surrounding elements, and pass into other forms of life; yet no where can you bring positive proof that one particle of matter hath been destroyed.

Then man is only subject to change. But if he die after the manner of death taught in your material world, shall he live again? This is the question that seemed to agitate the mind of one who sought after evidences of immortality. My beloved hearers, what constitutes you men and women in your present sphere of existence? Is it the material, the outer man? No, it is the life-principle within. That essence (and to you who are believers in the Spiritual philosophy this is actual knowledge) is indestructible. It partakes of the nature of the Infinite; and as he is indestructible, so are you. Man, being the essence of the life that pervades Nature, when he becomes so far elevated and purified as to individualize him, can never lose his identity—and his powers and functions can never cease to act.

What is life? It is the motion or existence of the physical body. It is but the animation that pervades the world of Nature. Then if man die, he shall live again. And for proof of this fact, you have only to turn to the christian teachings, or ask, even at the present day, for those evidences, and they are brought to you. Believers in Christianity are wont to regard the pre-

sent Spiritual manifestations as the result of an over excited fancy. Let them return to their guide, the sacred Scriptures, to the man Christ Jesus, and they will find teachings that will build them up in this most holy faith; they will become believers in the immortality of the soul, and will prefer to stand upon the Rock that is higher than they—the Rock of eternal truth and unmovable certainty, which is God.

Christ, it is said, called back to life that which to appearance slept in Death. Of this fact there are various opinions in the Spirit-world as well as in the material. If Christ possessed the power of causing the Spirit to reanimate a dead body, we should be rather inclined to give him the attribute belonging to Deity alone. Consequently, we can only believe that through some process, the body itself was rendered powerless while the Spirit still retained its connection with it. Paul declares that he was caught up into the third heaven, and there saw manifestations that were impossible for him to tell. Again, John the Revelator, when taken into the interior, saw scenes too bright, too pure for mortal eyes to gaze upon. He was permitted to behold all these things in the presence of one who to him appeared so radiant and holy, that he was inclined to fall down and worship him. But what did the angel say?—"See thou do it not; I am also thy fellow servant—of thy brethren the prophets—worship God;" simply declaring unto him that he had existed before in his earth-sphere, and only came as a messenger of light to unfold to him the beauties of the Spiritual world.

Thus are the Scriptures replete, from Genesis to Revelations—with demonstrations of the reality of Spirit-life and intercourse. In this, as well as in Nature, there are indisputable evidences that though a man die, he shall live again; though he be subject to that change called Death, still he does not lose his identity, but simply passes into a higher sphere of existence—lays aside the casket that contains the jewel; and thus enters Spirit-life with the same powers of mind, the same unfoldings and developments he possessed here, which render him infinitely more susceptible, in after ages, to the light of truth that emanates from the Divine mind.

Life, my beloved brethren, in the Spiritual world, is of great importance, and sustains to you a more intimate relation than you can possibly conceive of, as it holds an inseparable connection with your present and future development. If you are content to believe in the simple fact of Spiritual intercourse without investigating its higher laws, then you must be willing to commence in the Spirit-world and follow the elucidation of the subject further. If you seek to be aided and strengthened, to have the Spirits unfold to you those new and higher forms of life that will make you more fully men and women in the Spiritual sense, then will you be better prepared to enter a high sphere of existence, and be more intimately connected with the Divine Being, and it shall prepare you for the enjoyment of truth and purity in all coming ages.

Seek to know for yourselves the full meaning of this sentence: if a man die, shall he live again?—Furnish your own souls with the necessary evidences of immortality. It is not all of life to live in your sphere, nor all of Death to pass from mortality; for, in the Spiritual world, you may be subject also to those bonds that will be to you Death as Death is implied by the teachers of the present day. Because, if you will, during your mortal existence, permit the grosser particles of materiality to form an incrustation around your Spirit, then must you be content in the future life to stand in the same position until the sunlight of truth shall melt away that incrustation, and bring you forth to the glorious light of immortality. If you seek to keep the Spirit free from all those influences that tend to bind it, then may you enter Spirit-life free and untrammelled.

What has been the experience of man in the past? Has it not been that those who sought to acquaint themselves with the sciences and powers that not only dwell around but within themselves, were unfolded and attained the stature of giants, comparatively speaking, even while inhabiting your sphere? But, on the contrary, that portion of the human family who were willing to walk within the prescribed circle of man wrought creeds were as much bound with the chains of slavery as the poor souls of Africa within your own borders, and which are far more galling in their effects, because the Spiritual body is bound in slavery, while here it is only the material. And those who are willing to be bound by theological chains, death cannot liberate. They can only be free by laboring to render themselves so—by inviting the pure influences of truth, the holiest beams of the morning light, to illumine the darkened chambers of their minds, and melt away those icy trammels that bind them. Which presents to you the most attractive scene, the Spirit who has passed the confines of the tomb, and there stands upon the shores of eternity, free—Spiritually free—from the chains of darkness, bigotry and superstition, and ready to go on his way rejoicing;—or he who enters Spirit-life disappointed because he does not see that abyss of despair into which he believes a great portion of his fellow men are to be plunged? When you consider the different positions of these individuals, you will see that it is not the providence of God, but the influences which they attract to themselves, combined with their labors in bringing the Spirit into a life of freedom and true Spirituality.

This, my beloved hearers, is Spirit-life. When you seek interior development, strive to know more of the powers you possess, more of the

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JANUARY 20, 1855.

FAITH AND PRAYER.

The utilitarian theory by which so many try and condemn many of the phases of life, has more of personal opinionism in it than good sense or comprehensive wisdom. The assumption is that all that is good and useful are known to the reasoner, and by virtue of such knowledge, certain manifestations of mind are ignored, taboed or rejected. It were no difficult thing, however, to ridicule this assumption, as the very essence of presumption and egotism, but there is a principle in it that must not be confounded with the abuses ultimating from its free appropriation in criticism.

The education of the Spirit as well as the necessities of daily life, require that each person translate the lesson of the hour, let that lesson come from whence it may. In doing this, there is nothing to save the mind from error but knowledge, since the intuitions of the Spirit like the other phases of the soul's culture, need time and experience to test their reliability.

There must be, therefore, some assumption in much of our reasoning, because of this lack of knowledge. Now, this assumption in common things, and the daily relations of life, is very near if not quite identical with "FAITH" as explained and set forth in the church generally. "Faith," therefore, is fundamental to the exercise of all religious worship and devotion, and has ever been the war-cry in the battle of the churches. Emotional and devotional feelings can be exercised without much faith, as the phenomena of life give ample testimony. The fact that Lord Byron felt "more religious on a sunny day," he being constitutionally skeptical and habitually irreligious, proves that there are times in all men when the emotional world is the most positive phase of life. Sense and knowledge often leave just when they should sustain us, and that is in the hour of trial and personal suffering. To say that we should not suffer, or that we should rise above pain, is to ask of life more than it can give, and expect more of man than he is able to perform.

Life, from any stand-point, is a conflict with self or others, in the development of which hope, joy, and sorrow sway the hour and give coloring to its surroundings.

Whatever influence these may have in deepening the religious conviction, they cannot in any philosophic sense be said to be the primary sources of devotion or prayer. No, the emotional world is organic and constitutional, and, therefore, is not depending on this or that development of mind for existence, but the presence and absence of knowledge and science have much to do with the character of that devotion, and the exhibition it may make in the life of its possessor.

This fact should not be lost sight of in asking what is the use of prayer? for the aberrations of sense that may be expressed in prayer are only phases of its development and not the true representative of devotion. The mind that can in any sense dictate to God the order and method of Nature's development, is anything but wise, it makes little matter whether such exhibitions be called prayer or philosophy. The pulpit, however, in this particular, only reflects the philosophy of the street and the family, and are no more responsible for such teachings than life is for the past education of society. The assumptions of ignorance have made it imperative that an imaginary philosophy should be reflected in prayer, as in all the other departments of life. But is prayer therefore useless? Let the history of the soul and sorrowing answer, and the testimony of the martyred dead be heard! Let the emotional exclamations of the unfortunate be consulted, that it may be known how much of good came to them in those few moments. "Father forgive them, for they know not what they do," has been many a time and oft the consolation of the tried and suffering. Again the voice of supplication says, "Father, if it be possible, let this cup pass from me, but not my will but thine be done."

Here, there is a calm and holy reliance on the "FATHER," without the assumptive dictation of the ignorant dogmatist, that expresses in the most comprehensive manner the soul-felt confidence in the Father's wisdom and goodness. There is no violation of the laws of Nature in these petitions, no asking for the impossible, since the Spirit of Jesus was conscious that the will of the Father was "perfect" beyond all others, because there was "none good but one." The Spiritualist above all others should know the true nature and nature of prayer, since he is in constant communion with the Spirit-world. Who but the one that enjoys the consolations and blessings of prayer, can tell how much of heaven and bliss comes to his or her soul in the hour of prayer? None, for devotion is not logic, nor reason, nor argument, nor philosophy, but is the concentration of all in the simple language of confidence and trust, as the soul holds sweet communion with the Father of all good. To assume that it is not natural to pray, is to destroy one of the most unfailing sources of Spiritual happiness, for the joys of life, the memory of enjoyed blessings, the hopes of happier and holier joys, all speak to the thankful and grateful Spirit and prompt acknowledgment. Thanks and gratitude are the sources of devotional life, and prayer is the medium that unites the giver and the receiver.

Beside this, Spiritualism is making it plain that the soul's unfoldings depend much on the Spiritual harmonies of life, to secure which, it needs to be humble and passive to the better influences that make up the culture of the Spirit. The soul's growth can be comprehended only by understanding the philosophy of conditions and what is best calculated to secure them. The philosophy of membership in part explains this, and teaches the lesson of submission and obedience to the intuitions of the Spirit. This is true also of sincere prayer, for when it is not prompted by the "voice within," it lacks the element of devotion, which alone can give it meaning and make it efficacious. Making prayer a thing of form is therefore objectionable, inasmuch as it makes it imperative without providing the conditions, which alone can make prayer Spiritual. The minister, therefore, should be free to obey the intuitions of his Spirit, and pray, or not, according to the deity that warms his soul into harmony with the Father.

As we have not the room to develop this thought about public prayer, we will return to the subject on some future occasion.

For further remarks on prayer, see abstract of the Conference.

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FATHER BALLOU TURNED SWEDENBORGIAN.—A correspondent, writing from Massachusetts, says that in the town of Hanover, Spirit-meetings are regularly held in an old meeting house, which has not been occupied for fifteen years. The medium is a woman, and the Spirit who professes to preach through her is Father Ballou, the late highly esteemed Universalist preacher. The medium sits in a pew, until the Spirit takes possession of her, and walks her up into the pulpit, where she speaks on temperance, christianity, or slavery. "When questioned on doctrinal points the answer is that Swedenborg's doctrine is the nearest right." Sometimes the Spirit leaves the medium suddenly in the pulpit, and when she opens her eyes, and finds herself standing before the people, she sinks into her seat as though she had fainted.—Portland Transcript.

For the benefit of our Universalist readers, who may be living in the light reflected by the culture and teachings of Father Ballou, we give the above extract, as everything relating to his progress and development in a higher life must be interesting and important. Whatever may be thought of the reliability of the communication, it cannot fail of suggestiveness to those who sympathize with the views of Father Ballou on sin, its nature, tendency and punishment. The reform of theology, as proposed by the Universalist, has been for many years more a protest against the dogma of eternal punishment and the assumptions and presumptions of orthodoxy than the clear unfoldings of theological science and the exact method and detail of the economy of God. This is more especially true of the first men that advocated the doctrine, for although it was plain to the Biblical student that "the wicked should not go unpunished, it did not necessarily follow that the "righteous were recompensed in the earth, much more the wicked and the sinner." The philosophy of Father Ballou was a bold attempt to destroy this issue, by resolving all punishment into such as was limited to earth by the nature and necessities of things. Enough of Scripture was plain and palpable to sense to warrant this conclusion, since much of the Bible language not only wore the impress of material things, but set forth the history and mission of temporal and corporeal relations. Be that as it may, those acquainted with the method by which Universalism originated in a denomination in contradistinction to the Restorationists on the one hand, and the Orthodox on the other, know that it positively assumed that all punishment was confined to earth and mortality, since in the resurrection all should be mortal "in the twinkling of an eye." Then corruption should put on incorruption and mortal immortality. With these views, the question has been Universalism vs. Partialism, but the detail of method which explained how mankind were to be saved from sin and error was with most as much a matter of faith as how it should come to pass that, in the final sentence, the saints should rejoice in the condemnation and damnation of the sinner. The one thing clear to both parties was, the necessity of "change," only the Universalist saw how it was needed to bring the "wicked and the sinner" into fellowship with God and the harmonies of heaven, while the Destructionist and the believer in hell's torments alike felt that change should come to them, by virtue of which they could see damnation meted out "to each they deemed their foe," i. e. the Lord's.

From this state of things, the Universalist of the present age has awakened to the force of logic and a more Spiritual philosophy, since it is now generally admitted that the sinner will be punished so long as the Spirit is inharmonious and unconverted, be it in the earth or Spirit-sphere. That Father Ballou should have softened the materialism of his old views since his introduction to the Spirit-world is not to be wondered at, but we will have to receive "more light" before we will be able to see the wisdom and correctness of his conclusion about Swedenborgianism. As we understand the philosophy of Spiritualism, the discipline of life and the education of the mind are not specialties to be obtained by demonic or purgatorial forces outside of nature and the soul, but by the expanding of the Spirit, which as naturally ultimates in development as the bud unfolds and is perfected in the flower.—Life is what a teacher, and all reforms but new and more elaborate lessons in the education of the Spirit, since day unto day uttereth speech, and night unto night addeth knowledge to all, be their degrees of culture much or little, for "the law of the Lord is perfect, concerning the soul," "making wise the simple."

While we rejoice, therefore, in knowing that Father Ballou is growing in grace and in a knowledge of the economy of God's government as explained by Swedenborgianism, we shall nevertheless urge Spiritualism on the attention of our readers, for truth is never more powerful or attractive than when its simplicity and directness speaks to the inner life, proclaiming "now is the day and now is the hour" to build heaven and harmony, and destroy hell and discord. The progress of Father Ballou is exceeded by many of his younger brethren in the flesh, so that the Universalism of to-day is a very different gospel from what it was in the days of Winchester and Murray. Indeed the concessions of the Universalists on the one hand, and the modifications of the Orthodox on the other, are presumptive proofs for the middle ground of Spiritualism and progress, pointing as they do to the reconciliation of all isms with truth and the unfoldings of eternal life.

SPIRITUALISM AND PROFANATION.—Spiritualism seems to be obtaining considerable notoriety in Baltimore. Recently a convert to Spirit-rapping lectured in that city to a large audience, and during his discourse made the blasphemous declaration that he was in Spiritual communication with Jesus Christ, and that he expected soon to give the result of his interview.

The above item of information and theology we clip from the Mobile Weekly News, as it may be important that the sanity and orthodoxy of those "away down" South be known. Beside this, we cannot help thinking that this charge of blasphemy is altogether out of place, since the "comforter" was promised to, and it has been the belief of the Christian world, that the "Holy Ghost," "the third person in the Trinity," would come in answer to prayer. The proof of this is so common, that any one who ever heard an orthodox prayer, or attended an orthodox conference meeting, could authenticate the statement, since the desire for Spiritual union is commonly expressed both by the most fervid invocation for the "Holy Ghost" to come "in these cold hearts of ours." Now, inasmuch as Jesus is the son, and therefore the second person in the "trinity," we cannot see such great impiety in seeking communion with Jesus, instead of the Holy Ghost, since both belong to the God-head. If there is impiety, however, the churches must be responsible, for it has been a custom with many of them in hymn and prayer, to express themselves as follows: "Jesus, lover of my soul, let me to thy bosom fly," which certainly implies a possibility for "close communion," much more intimate and material than anything we have ever heard among Spiritualists.

What wonder, therefore, that some one has passed from the infancy of religious culture, where aspiration prompts companionship with the true and

holy, to the practical, where the union is obtained, and sweet communion is a fact in life?

None whatever, when we read of those who "walked with God," and otherwise enjoyed the presence and companionship of those made perfect. It may be, however, that the Editor of the News has forgotten his theology, or has some new phase not known in these parts. We are happy in learning that one soul is in communion with Jesus, and shall now look for the fruits of righteousness, since Spiritualism in general and the philosophy of mediumship in particular, teach the impossibility of such communions without great purity and Spiritual harmony on the part of the medium. Whether the "results of his interview" will be convincing to Spiritualists, remains to be seen; but in the name of charity, Mr. New's man, don't pronounce the mind "profane" that seeks Spiritual communion with Jesus, if you really wish to honor the name of Christ, and to do good to man.

NOTES FROM OUR CIRCLE. Once a month, at No. 64, East 15th street, a circle of gentlemen and ladies meet for the purpose of knowing more of the "mysteries of godliness," as revealed and explained by the Spirits. Most of these gentlemen being acquainted by meeting in this or other circles, can use the freedom of companionship, while exercising the good sense of a philosopher in search of truth. "The man of the world" who laughs at the "jolly" of Spiritual intercourse, would be surprised, were he permitted to behold the cool, candid and cheerful method adopted by those lovers of "light, while seeking more light still." Indeed, so often have we been moved to this conviction, that at the close of our evening session on last Saturday evening, we proposed to have the minutes of the meeting read by the public, that the reflecting mind might have a sight of the lovers of truth in council. The following "notes" will show that men can respect themselves while seeking knowledge, although an unwise public opinion makes it but little short of criminal to mix in such associations. Were it our power to give the method adopted by the many private circles of this city, the questions asked and the answers given, much knowledge would result to the glory of Spiritualism and the correction of ignorance and the overthrow of bigotry. As it is, however, the prudentialism of society deprive us of this means of progress, for those whose names would be of sterling value and moral significance to the public mind, have to hide their "light under a bushel," for fear that injury may come to them, their homes and business. Surely, it is time for thinking and religious men and women to know that the cult of public opinion makes more hypocrites than the morality (?) of Sunday can keep from sinning. Why not do honor then to the *locus of truth* rather than make him obnoxious to popular sense? There is but one answer to this, and only one remedy, since ignorance is the parent of fear, and heroism the offspring of light and knowledge. We give the dialogue, therefore, both for the matter and the manner, thanking the gentlemen for the use of their names.

Mrs. Brown, the medium, was as usual, happy in the duties and pleasures of the occasion, that harmony might abound. It is to be hoped that other circles will take "notes by the way," that we may be able to report progress. In these communications, as in all others, no one is held responsible for the views or sentiments expressed, except they are understood to be the "opinions" of the parties speaking. As Mr. Giddings was the guest of the evening, and but an occasional visitor to our city, the Spirits in and out of the body seemed willing to have him improve the occasion. This remark will explain why Mr. G. is nearly the only speaker.

A proposition to have prayer was made, if it would not be objected to by Spirits in or out of the body. The following was immediately rapped out: "No; you will be joined by men and angels." After prayer, the following was given in like manner: "May you be strengthened in your faith, and may immortal truths be handed down from sphere to sphere, until you shall see, with the eye of faith, the celestial circles in the highest heavens."

Some change was made in the seating of the members of the circle by direction of the Spirits, in order to touch some who had not been touched. When asked why this change was made, the Spirits spelled: "The atmosphere will not permit us to extend our forces very far from the medium's sphere."

Some conversation here occurred among the circle with reference to Spirit-intercourse, when the following was received: "Dear friends:—It is the first important lesson to learn that where perfect harmony exists, Spirits will find no difficulty in making their wishes known; and you will, on this occasion, permit those who love and desire to elevate you, to instruct you in many points of the philosophy of speaking through echoes. When the medium is physically strong, or magnetically so, and when the investigator is in harmony with such a one, the friend on whom he or she may call, will speak directly. When there is a want of harmony, and the investigator is not properly adapted to the sphere of the medium, a Spirit-medium is employed to communicate through the particular guardian of that medium; and sometimes the ideas are expressed in language not calculated to convey the sentiments. The greatest difficulty is found in answering test questions, as the echoes come out of order."

The question of evil or lying Spirits was referred to, and it was asked how we might guard against their machinations. It was given: "Every man has a regulator within his own conscience, and when he is in harmony with himself, his God and his brother, no conflicting influence has power to approach him."

Mr. Johnson inquired if the Spirit of Isaac T. Hopper was present. The raps signified that he was. Mr. J. then asked if he was aware of any unusual fact that had recently transpired in his family. It was spelled: "He has come with me to attend your circle."

Mr. Johnson—Who has come? After some delay, the name "Josiah" was given. Mr. J.—What Josiah is it? "My dear son, Josiah." Mr. Johnson then stated that this was the fact to which he referred: namely, the recent death of Mr. Josiah Hopper, the son of the Spirit purporting to communicate. The following communications were then given, purporting to come from Josiah: "I am rich and happy now. When I left earth, my father came to me in his cloud-car, and escorted me to his beautiful home, where I will welcome you when you come."

He was requested to tell the date of his death, but said he took no thought of the time, but it would afford him pleasure to know the name of the day. It was asked if he could give the fact to a person knowing it, who should ask it of a medium,

and said he could do so by taking the fact from that person's mind. Mr. Johnson.—Can you approach your sister? Spirit.—Not close enough to hear the oral conversation; her light is not sufficiently bright to enable me to see her physically. Some test questions were put to this Spirit, which, after some delay and apparent difficulty, were answered satisfactorily. Then was spelled: "I really feared to attempt to answer tests, as I am only a learner." Mr. Giddings asked: what are the qualities of mind that render a person approachable by Spirits? As the question was not addressed to any particular Spirit, Mr. Johnson suggested that probably Father Hopper could answer it. Then was given: "Yes, I hope I can give friend Giddings a small clue to the grand secret. The love of God in your soul will draw around you Spirits of happy spheres. That love is a lodestone by which all feel attracted; and a good supply of it will furnish food for legions, and render you approachable." Mr. Giddings.—Can you at all times read the minds of such? Spirit.—Not always. Mr. G.—Can you when the mind is disturbed? Spirit.—No. Mr. G.—How do you know my name? Spirit.—You are my dear friend, inasmuch as you are a searcher after truth. Mr. Johnson.—Is there any more particular reason why you know it? Spirit.—Thou art a co-worker of mine, and God has blessed thy labor. Mr. J.—A co-worker in what? Spirit.—Reform. Mr. J.—What particular branch of reform? Spirit.—Thou hast not been frightened at darkness nor undeveloped man. Mr. J.—Have you as much interest in Slavery as when you were on earth? Spirit.—Yes; I have supped and dined with the dark-faced men of earth, and find them occupying high and happy places. Mr. J.—Is there any prejudice against color among you? Spirit.—No. Mr. J.—Is our friend Calhoun an anti-slavery man? Spirit.—He has turned his coat. Mr. Giddings.—How is it with our friend Daniel Webster? Spirit.—He was a little stubborn, but has yielded the point. Mr. Johnson.—He did not quite forget that he did not get the nomination at Baltimore? Spirit.—No. Mr. J.—What sphere is he in? Spirit.—He ranges high in latitude six. Mr. Giddings.—Are you acquainted with my old friend Allen? Spirit.—Yes. Mr. G. here requested if the Spirit of Allen was present, he would give him a communication. The following was given in answer to this request: "I am rejoiced to be remembered and called on by you. Time, to you, may appear long, but it has no reckoning here, and there is but a span between the cradle and the grave; and to you, who are a man, I say welcome home. There is more joy here in the little time I have been with you now, than in an age on earth."

Mr. Giddings referred to the fact that he had made strictures upon Mr. Webster's political career, and asked if he entertained any unkind feelings toward him on that account. In answer, it was given: "No; if I erred in life, let it be a caution to others to avoid those errors. It is your duty to speak out your sentiments manfully, and if you stand corrected, acknowledge it with equal firmness, and I will be with you in Spirit. DANIEL WEBSTER."

Mr. Johnson.—Will you be as willing to tell us of our faults, as we are to tell you yours? Spirit.—I would take interest in exercising your charity, if I could influence you at the time your ambition gets the mastery. Mr. J.—Will you tell us distinctly what you mean by ambition? Spirit.—Apply it wherever it will fit the case. The subject of giving publicity to the proceedings of this circle was discussed pretty freely, with varying opinions, some not wishing their names to appear, and others careless whether they did or not. The opinion of the Spirits was asked in reference to the point, when the following brief communication was elicited: "Facts are required—not theories alone."

PROPHECY AND ITS FULFILLMENT. TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST: Some of the late articles in your paper are exceedingly interesting. They are placing Spiritualism on a firm basis, and making it consistent with the teachings of supernal powers in all time.—Whenever a Spiritualist decries the inspiration of the Bible, I take it for granted that his associations are low, both Spiritual and earthly. Your correspondent S. C. in his article "Spiritualism vs. Materialism" elevates the subject to the high platform of Scripture teachings, and explains some mysteries which theological dogmas have thrown around the plain letter and Spirit of the Bible. Jonathan Koons said to me, this action of Spirits was most powerful in the days of the apostles, but the physical prevailed over the Spiritual, and Spirits ceased to commune with their friends in the flesh, on account of the persecutions which followed any such manifestations. To my mind, many obscurities in the Bible have been cleared up by some of the higher communications of Spirits. Nor do I consider it inconsistent with Divine authority, as we consider the Bible, for Spirits to communicate with us. St. Paul, 1 Cor. ch. 12, expressly describes the various kinds of media or Spirits, and St. John in his 1st epistle gives us a test by which to try the Spirits and know whether they are reliable.

That the Bible, at least a great part of it, is a revelation, I have no doubt, and any assertion contradicting its revealed teachings, in my opinion, must be received with great caution. From the Bible alone, man has received no adequate idea of Deity. The promises so far as this world is concerned, have been realized. The prophecies, so far as they relate to the past history of the world, have been literally accomplished, and I wait for a similar confirmation of those which are still future. From the prophecies, I looked for a similar movement, not being able precisely to define it, to that which we have in Spiritual manifestations. The prophet Joel, ch. 2, v. 28, to the end, clearly foretells this. From Abraham up to the close of the apostolic age, we learn from the Scriptures that there were those who had the Spirit of prophecy, and that in all that time they were called true and false prophets. In these latter days, such prophets would be called mediums. Now all good and advanced Spiritualists admit that there are true and false mediums. Some profess to be, who are not,

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Mr. Giddings referred to the fact that he had made strictures upon Mr. Webster's political career, and asked if he entertained any unkind feelings toward him on that account. In answer, it was given: "No; if I erred in life, let it be a caution to others to avoid those errors. It is your duty to speak out your sentiments manfully, and if you stand corrected, acknowledge it with equal firmness, and I will be with you in Spirit. DANIEL WEBSTER."

Mr. Johnson.—Will you be as willing to tell us of our faults, as we are to tell you yours? Spirit.—I would take interest in exercising your charity, if I could influence you at the time your ambition gets the mastery. Mr. J.—Will you tell us distinctly what you mean by ambition? Spirit.—Apply it wherever it will fit the case. The subject of giving publicity to the proceedings of this circle was discussed pretty freely, with varying opinions, some not wishing their names to appear, and others careless whether they did or not. The opinion of the Spirits was asked in reference to the point, when the following brief communication was elicited: "Facts are required—not theories alone."

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Poetry.

And Poesy, too shall lead her aid,
Perstaling as she sings—

ON FAITH.

Have faith—and thou shalt know his love;
Have faith—and thou shalt know his grace;
And multitudes for me.

Have faith—and breaking from thy bound,
With eagles thou wilt fly;
And thou shalt see the ground
Of earth and heaven's sky.

Have faith—and thou shalt hear the tread
Of hooves in the air;
And see the chariot overhead
That's waiting for thee there.

Have faith—the earth will bloom beneath,
The sea divide before thee;
The air with colors round the breaths,
And heaven will open over thee.

Have faith—that purifies the heart;
And, with thy flag unfurled,
Thou shalt overcome the world,
Thou shalt overcome the world.

Have faith—be on thy way;
Arise and trim thy light;
And shine, if not the only day,
At least the only night.

Have faith—through thicket and far,
Through path and pathless way,
When night has neither moon nor star,
Thou shalt not fail to find thy way.

Have faith—so, born with savage men,
And with the wild and free,
Go, sit with lions in their den,
And with the leopard in his den.

Have faith—on ocean's heaving breast,
Securely thou mayst stand;
And make the waves thy minister,
Thy craft and thy hand.

Have faith—on the high mountains' side,
Let earth beneath thee tremble;
The lightning play, and the storm
Shall be thy servant and thy friend.

Have faith—in famine's sore need,
Go forth and weep as the seed,
Then reap the harvest as the reaper,
Thou shalt not fail to find thy need.

Have faith—in earth's most troubled scene,
In time of war and strife,
Thy breast shall be a tower of strength,
So soothing is thy life.

Have faith—and say to thine own tree,
And to the birds that sing,
Be ye both hallowed to my use,
Thy sick beneath my wing.

Have faith—upon the battle-field,
When men are slain and slain,
The shafts rebound from the shield,
Shall be the order slain.

Have faith—the forest that thou fly,
On wings of golden air,
Thou shalt be with the angels,
Thou shalt be with the angels.

THESE ARE SPECTER DREAMS.

These are beautiful dreams of the Spirit-life,
Like a gleam that flits over the waters of strife,
To tell the world what is to be.

These are beautiful dreams like the flash of the sea,
When the tempest of earth comes to be,
And the lightning of heaven comes to be.

These are beautiful dreams as sweet as life,
As I stand upon the shore,
And the waves of the world come to be,
To guard the Spirit-life.

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true, but whether it be yes or no, I am sure that
the Spirits of our friends can do more to us in
street and holy communion and intercourse. The
following is but part of the prophecy given in a
small quiet circle of four persons, but it is that part
which has mostly to do with the prediction.

THE PROPHECY: by the Spirit of Adah's Lord.

"The English troops will return in disgrace from
the seat of war. The French will return to
take part in another struggle, which will result in
the Emperor to leave his throne, and end his life in an
Egyptian's death.

Russia will be made to feel that a mightier power
than hers will quell her into submission, for the
yoke she has forced others to wear, must drag
heavily about her own neck. A Queen shall trample
down her Empire, and the Turks shall become
equal with their masters. Turkey must also feel
that she is not to conquer, but take her place with
other Nations. Spain will be the last that will yield
her throne. A convulsive movement will be felt
throughout the entire earth. The great battle of
creation will be fought, and the allied armies will
revel in the palaces of deposed princes—the
earth. Then shall rise a new power that shall
override and bring into subjection the entire crea-
tion. Then shall peace hold her wings and rest in
love forever."

Whatever improbabilities there may be in the
signs of the times against this or any other prop-
hecy of a kindred character, the cautious mind
will say, read and see before "jumping to a con-
clusion."

I remain yours for progress, J. T.

NO. VII.

The light of inspiration pours into the soul of
man from every source. The varying hues of sun-
set no less inspire when viewed by the eye of ideal
beauty, than the magnificent canopy of heaven bedecked
with its thousands of chandeliers of lumi-
nous electricities, revealing to the beholder the glory
of their Godhead, their power and their infinitude!

Let the philosophic eye trace their abode, and it
finds it only in the distance of space and in the
immensity of universal creation, unnumbered and
unknown.

May not increasing revelations of these show
farther the nature and power of their Creator?
May not the mighty mind of conception itself dis-
cover something farther in the realms of space to
assist it in the discharge of its duties and its re-
sponsibilities? It is urged that no higher revela-
tion is needed, that the revelation now given is suf-
ficient and perfect, and that man has not yet come
up to its requirements. Let me ask the reason why
it has not come up to its requirements? Is it
because it is impossible to fulfill them, or is it
because God does not wish to have them yet fulfill-
ed? Or is it because some of the supposed revela-
tions from God, or the construction put upon
them, are so palpably absurd and ridiculous, that no
sane, uneducated mind can repose confidence in
them, and receive them into its practical belief?
Are they not contrary to all human knowledge, so
directly opposite to the established laws of Nature
that no mind can entertain them, unless it has been
psychologized into them in its infancy, and so im-
bibed them with its growing existence, and nourish-
ed them with its increasing stature, into the full
grown man of error, dark as the picture I will
draw, but true as is the creeds of some of our sects
now in existence?

It is this—A God of infinite love, power, and
wisdom, just in all his ways, omnipotent in all his
attributes, and holy in his character and person,—
the Creator of this Universe, speaking it into ex-
istence in six short days of labor, and resting that
he might be refreshed upon the seventh. Previ-
ous to this creation, a set of beings he had made,
called Angels, pure and holy as himself, rebelled
against him; though all pure were they and yet
yet they found sin. He, though Almighty, could
not subdue them, so to keep peace was forced
to cast them into Hell, a place prepared for them.
Then, after the creation of man, who was sinless
and pure, came these fallen Angels, now called
devils, and tempted him also to disobey God, as
had they. Now this Almighty God had not suffi-
cient power to prevent these devils from persuad-
ing these new-formed souls from sinning likewise.
If he had the power he did not for some wise pur-
pose choose to exert it, so he let the devils accom-
plish their fiendish work, and thus all mankind fell
into antagonism with him, their God. Then some
plan must be devised to save them from eternal
death. This Omnipotent God then, who saw all
things from the beginning, must find some substi-
tute for his wrath to abate itself upon, ere he could
pardon man and accept him into his favor. Now
it happens that he had one son,—where he came
from it is difficult to determine, for no mention is
made of God's wife, or the Divine mother of this
son. It appears that he had always lived with his
father in heaven. Where heaven is located has
not yet been exactly determined, for no one has
yet been able to define its geographical boundaries.
Now we hear no mention of God's having any
parents, yet it is but just to suppose that if he had
the power to beget a son, he also must in like man-
ner have been begetten. Now this son was not
only son but father also, two in one, and still a
third was there concentrated with the two, making
in all three in one person. Now these three per-
sons divide themselves, when occasion requires,
and treble themselves again when necessary, to ac-
complish any given object. Now on this occasion,
something must be done. So God the Father says
to God the Son and the rest of the family host,
man has sinned and I am angry with him; the
devil, with whom you fought, and whom you ex-
pelled from heaven, has found him, notwithstanding
we thought we had him safe in hell, and now
something must be done. I am so angry that my
wrath cannot be abated without the shedding of
human blood; I do not like to kill him off, after I
have created them, and what shall be done? Now
the Son, compassionate and kind, seeing the Father
in such a dilemma, comes forward and offers him-
self as a substitute for the wrath of the Father,
instead of the man whom he had created. The
God Father accepts the stipulation and a truce is
held for four thousand years, when the Son must
go on his sacrificial mission! Now the God Father
must transfer himself into the God Son in some
way, and both become harmonized. So he sends
the Holy Spirit, the third person in this treble God,
to earth, to accomplish the purpose, and God be-
comes harmonized in the form of the Son, by being
born of a sinful woman like an earthly being, and
subject to all the ills and sins of a human being.—
Now this Divine God, human and Divine, both Son
and Father, and Holy Ghost, two combined, are
all on earth, and intend to save man from his sins.

NO. VII.

THE LIGHT OF INSPIRATION POURS INTO THE SOUL OF

MAN FROM EVERY SOURCE. THE VARYING HUES OF SUN-

SET NO LESS INSPIRE WHEN VIEWED BY THE EYE OF IDEAL

BEAUTY, THAN THE MAGNIFICENT CANOPY OF HEAVEN BEDECKED

WITH ITS THOUSANDS OF CHANDELIERS OF LUMINOUS

ELECTRICITIES, REVEALING TO THE BEHOLDER THE GLORY

OF THEIR GODHEAD, THEIR POWER AND THEIR INFINITUDE!

LET THE PHILOSOPHIC EYE TRACE THEIR ABODE, AND IT

FINDS IT ONLY IN THE DISTANCE OF SPACE AND IN THE

IMMENSITY OF UNIVERSAL CREATION, UNNUMBERED AND

UNKNOWN.

MAY NOT INCREASING REVELATIONS OF THESE SHOW

FARTHER THE NATURE AND POWER OF THEIR CREATOR?

MAY NOT THE MIGHTY MIND OF CONCEPTION ITSELF DIS-

COVER SOMETHING FARTHER IN THE REALMS OF SPACE TO

ASSIST IT IN THE DISCHARGE OF ITS DUTIES AND ITS RE-

SPONSIBILITIES? IT IS URGED THAT NO HIGHER REVELA-

TION IS NEEDED, THAT THE REVELATION NOW GIVEN IS SUF-

FICIENT AND PERFECT, AND THAT MAN HAS NOT YET COME

UP TO ITS REQUIREMENTS. LET ME ASK THE REASON WHY

IT HAS NOT COME UP TO ITS REQUIREMENTS? IS IT

BECAUSE IT IS IMPOSSIBLE TO FULFILL THEM, OR IS IT

BECAUSE GOD DOES NOT WISH TO HAVE THEM YET FULFILL-

ED? OR IS IT BECAUSE SOME OF THE SUPPOSED REVELA-

TIONS FROM GOD, OR THE CONSTRUCTION PUT UPON

THEM, ARE SO PALPABLY ABSURD AND RIDICULOUS, THAT NO

SANE, UNEDUCATED MIND CAN REPOSE CONFIDENCE IN

THEM, AND RECEIVE THEM INTO ITS PRACTICAL BELIEF?

ARE THEY NOT CONTRARY TO ALL HUMAN KNOWLEDGE, SO

DIRECTLY OPPOSITE TO THE ESTABLISHED LAWS OF NATURE

THAT NO MIND CAN ENTERTAIN THEM, UNLESS IT HAS BEEN

PSYCHOLOGIZED INTO THEM IN ITS INFANCY, AND SO IM-

BIBED THEM WITH ITS GROWING EXISTENCE, AND NOURISH-

ED THEM WITH ITS INCREASING STATURE, INTO THE FULL

GROWN MAN OF ERROR, DARK AS THE PICTURE I WILL

DRAW, BUT TRUE AS IS THE CREEDS OF SOME OF OUR SECTS

NOW IN EXISTENCE?

IT IS THIS—A GOD OF INFINITE LOVE, POWER, AND

WISDOM, JUST IN ALL HIS WAYS, OMNIPOTENT IN ALL HIS

ATTRIBUTES, AND HOLY IN HIS CHARACTER AND PERSON,—

THE CREATOR OF THIS UNIVERSE, SPEAKING IT INTO EX-

ISTENCE IN SIX SHORT DAYS OF LABOR, AND RESTING THAT

HE MIGHT BE REFRESHED UPON THE SEVENTH. PREVI-

OUS TO THIS CREATION, A SET OF BEINGS HE HAD MADE,

CALLED ANGELS, PURE AND HOLY AS HIMSELF, REBELLED

AGAINST HIM; THOUGH ALL PURE WERE THEY AND YET

YET THEY FOUND SIN. HE, THOUGH ALMIGHTY, COULD

NOT SUBDUDE THEM, SO TO KEEP PEACE WAS FORCED

TO CAST THEM INTO HELL, A PLACE PREPARED FOR THEM.

THEN, AFTER THE CREATION OF MAN, WHO WAS SINLESS

AND PURE, CAME THESE FALLEN ANGELS, NOW CALLED

DEVILS, AND TEMPTED HIM ALSO TO DISOBEY GOD, AS

HAD THEY. NOW THIS ALMIGHTY GOD HAD NOT SUFFI-

CIENT POWER TO PREVENT THESE DEVILS FROM PERSUA-

DING THESE NEW-FORMED SOULS FROM SINNING LIKEWISE.

IF HE HAD THE POWER HE DID NOT FOR SOME WISE PUR-

POSE CHOOSE TO EXERT IT, SO HE LET THE DEVILS ACCOM-

PLISH THEIR FIENDISH WORK, AND THUS ALL MANKIND FELL

INTO ANTAGONISM WITH HIM, THEIR GOD. THEN SOME

PLAN MUST BE DEvised TO SAVE THEM FROM ETERNAL

DEATH. THIS OMNIPOTENT GOD THEN, WHO SAW ALL

THINGS FROM THE BEGINNING, MUST FIND SOME SUBSTI-

TUTE FOR HIS WRATH TO ABATE ITSELF UPON, ERE HE COULD

PARDON MAN AND ACCEPT HIM INTO HIS FAVOR. NOW

IT HAPPENS THAT HE HAD ONE SON,—WHERE HE CAME

FROM IT IS DIFFICULT TO DETERMINE, FOR NO MENTION IS

MADE OF GOD'S WIFE, OR THE DIVINE MOTHER OF THIS

SON. IT APPEARS THAT HE HAD ALWAYS LIVED WITH HIS

FATHER IN HEAVEN. WHERE HEAVEN IS LOCATED HAS

NOT YET BEEN EXACTLY DETERMINED, FOR NO ONE HAS

YET BEEN ABLE TO DEFINE ITS GEOGRAPHICAL BOUNDARIES.

NOW WE HEAR NO MENTION OF GOD'S HAVING ANY

daily avocation, and sitting beside my fire reading,
from some circumstance that I do not now remem-
ber, the subject (of that great humbug as I then
supposed Spiritualism to be), was introduced, and
in a few moments thereafter, my wife and a young
lady who happened to be present, placed their
hands upon the table, and jokingly remarked, "we
will have some Spiritual manifestations." After
sitting for some time without producing the desired
result, I told the children, two girls and a boy, to
go up also, for, if it was electricity, the more hands
the better, and in a very few moments to my utter
astonishment, the table began to move, and at my
suggestion, some trivial questions were asked,
which were answered perfectly correct; but bear
in mind this did not astonish me so much as what
followed, for I thought that some one at the table
might possibly know the questions and were trying
to fool me, and at the same time it occurred to me
that my own family would not be guilty of such a
deception. But to make sure of it, I took from my
pocket book a memorandum of facts which I cop-
ied from my mother's family Bible some two years
ago, and which facts were known to no person in
the room, and further, no other person in this city
knew when those facts took place but myself.—
Now, thought I, Spirits, I have got you. You cannot
answer these facts, and stepping forward with a
confident air of success in being able to prove it
all a humbug, I asked the following question: In
what year was my father and mother married?
Now, if you can tell, I will call various years, the
right one amongst the number, and when it is nam-
ed, you will signify the same by tipping, which was
answered correctly. In the same way the month
was asked, and answered. Then the Spirit was
asked to tip out the day of the month, which was
also done satisfactorily. Then the year, month,
and day of the month, was asked in the same way,
in which my father died, and was answered cor-
rectly. Not being satisfied, however, with the
above, I proceeded to test it further by asking the
year, month and day of the month of the birth of
a sister, also the year, month, and day on which
she died, which were also answered correctly. Now,
Mr. Editor, these facts did in reality astonish me,
all correct to the letter, but still no one in
this city or State knew the facts. Then the ques-
tion arose in my mind, how was it done? Was it
my mind acting upon the minds of those at the
table? No, because I had determined in my own
mind that the answers should be wrong. Again,
the person indicated by the Spirit as the medium
was a little girl, which astonished me more and
more. Then, how can I solve the phenomenon?—
Either that the table knew more than all in the
room, nay, more than all in the city, or that it was
done by an intelligence to me unseen and unknown
to be present. Now, which is the most likely?
There must have been present an unseen and un-
known influence or power, of which we were
not aware, until by its answering the questions,
proved it to be beyond a doubt, the Spirit of my
father.

These are facts given to you just as they occurred
at my room, when none of us knew anything
about Spiritualism, except from report, and the
above facts can be substantiated beyond a doubt by
those present. And if you think that they will be
of any good to the world, you can publish them.

Yours in truth, S. N. H.

Abstract of the Proceedings at the Conference of No. 653

Broadway, Friday Evening, Jan. 12.

[PHOTOGRAPHICALLY REPRODUCED.]

Mr. Tooley made some remarks with reference to having signed

in the Conference, and thought it would be the means of

doing good by harmonizing the minds present. Spoke of a dis-

position which seemed to be manifest of waiting for some one

to make the lead in speaking, and considered that, as it was a free

meeting, every one was equally at liberty to speak, and should do

so if they had anything to say. At the meeting should be

conducted by one particular person to whom the others would look

up to, as the Churches do their deacons, sooner or later one or

two individuals would come to be the prominent persons, it is

therefore better to have the character of the meetings. It is

not a matter of course, but it is better to have a Spirit—pur-

pose never to let the idea of a reason is purely functional

to the ordinances of the church. The same objection is made to

the doctrine of the Fall. Who is to blame for this state of things? It

is not our brother Fishbaugh. But it is a daily thing for peo-

ple to meet and sit, and nobody gets up to speak. If we did as

they do in Quaker meetings—look into it might be profitable.

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Poetry.

THE BIRTH OF THE SPIRIT INTO THE WORLD OF HARMONY.

BY FRANCIS E. HELL.

A thought, a thought, a burning thought, Whose wings are edged with gold...

From Spirit-life on wings of light, I come to comfort man; Before my presence flows the night...

In the beauty and the fitness, Which pervades all things of earth, I come to man a witness...

From the beauty and the fragrance Of the lovely things of earth, From the morning's early fragrance...

You may read it in the spangled sky Studded with worlds of light, The rich and gorgeous canopy...

You may hear its utterance soft and low, As the sunbeams gently fall, Upon the burning bud, 'till throw...

And in the still and quiet hour, When hush is in the air, The soul may feel its holy power...

And as you listen to the story, Which seraphs eagerly give, This burning thought in radiant glory...

'Twill show that harmony divine Pervades all works of God, Which comprehend will refine...

And the angelic choir shall sing, Made round and smooth for him, Whose spirit flows in every thing...

FROM THE SATURDAY EVENING POST.

LEAD ON.

BY DAVID BATES.

Lead on—'tis surely he much better That leads us to the goal, than he who drives...

Lead on—bravely, firmly, kindly; Better is this to strive; Men will soon follow him...

Lead on, till the goal be reached; Motive right, and firmly held; Driving is but labor lost...

Lead on in the path of duty, Lead not blame or blamishment, Or the sign of vanity...

Lead the child, the youth, the maiden, Through the dangerous way of youth, That in age they may be laden...

Lead the aged and the feeble, Gently down life's evening strand; They led us when they were able...

Lead the poor where honest labor Will repay with healthful bread; Man to man should never strive...

Lead the erring—God knows only How the heart may have been tried; Set, at best, their feet on level ground...

Lead on—what if some do falter? Do not think them off to blame; Those that see the whip and halberd...

Lead on—'tis surely better, Man with man should never strive; Leave for beasts the good and fever...

Lead on bravely, never drive.

REFORMATION.

BY J. P. WISHAMPEL, JR.

Will souls ambitious, toll for fame, Struggling to be the strongest; Playing wits on the battle ground...

A lead these souls unscrupulous take, In the road all men are treading; They care not a whit for their father's sake...

We live in the hour of a better age, That demands a nobler hero; Our race is sick of the fearful rage...

CAUSE OF CHANGES IN CLIMATE.—THE MAGNET AND GOLD.—History informs that many of the countries of Europe which now possess very mild winters...

A pamphlet by John Murray, civil engineer, has recently been published in London, in which he endeavors to account for these great changes...

Whether the changes of climate mentioned have been caused by the change of the magnetic meridian or not, we have too few facts before us...

To man's towering mind, capable of scanning both earth and heaven, and grasping as it were...

BIBLE DOCTRINES.

No. XVI.

ORIGIN OF EVIL.

Whoever takes a contemplative view of any work of art or machine must see that each and every part of it, or of them, is from the artificer's or machinist's mind.

It is so with the whole creation. Every part and particle of it, its uses, forms, sizes, spheres, and relations to other parts, must be known and contemplated by an intelligent mind before it can exist in material forms.

Every machine, operation, or work of every artificer, and the product or effect of every labor, is a part of creative action delegated to the intellectual and physical power of the artificer or laborer.

As man's intelligence and capability are parts of creation, and as all his works are from those qualities, so all intelligences and capabilities must be from one Intelligence and Capability.

This Primary Intelligence and Capability must be Infinite, for less than infinity could not include all finite things, and exist above them much proportionately as a machinist above a machine.

The Infinite cannot receive; He can give only. Infinity is in itself full, without room for reception of even the smallest medium or note of anything.

Let any one for a moment think of a Being made wholly of receptions of things both material and Spiritual, or physical and mental, from something else than itself and continually sustained in existence by nothing else but the receptions.

The loves, desires and appetites of reception were necessary to existence, and the love of keeping so much or so many, of the things received, as might be necessary to sustain that existence.

As was said, man is left free in the uses of his love of reception and of keeping to a limited extent. From the satisfaction of receiving he derives his sensuous happiness, and to increase this he will, in all the states of his future progressions.

It is not in man's desiring to receive and to keep, in the abstract, therefore, abstract evil or evil per se, does not exist, but particular evil or absence of good, according to circumstances may exist.

Man may desire to receive, and to keep more than is necessary to sustain his existence in its integrity, and thus load himself with things cumbersome and superfluous, which is evil or the absence of good.

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the universe of causes and universe of effects, and all their various relations, naught but a freedom illimitable for his progress, could be the necessary prerequisite to his happiness.

It is also a law of order that to an intellectual being, happiness is in its highest elevation when that intellect is acting in the direction for which it was created.

Man being created finite, is capable of increase or reception, and being entirely (as all finite things are) formed by gifts from the Infinite, received by himself from the first particle of matter towards forming his body.

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rary to, or not in accordance with, the divine laws of Nature and existence, and must bring discomfiture and mortification to the culprit irrespectively of his station or condition.

Were this not the case, all development would come to an end by means of its own irregular uncertainty. It is the certainty of effects from causes that gives anything the best stability.

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for his own sake. Thus then the great work of regeneration is simply the rising out of the love of getting and keeping, into the subordination of these loves to the loves of receiving and giving to others for their sakes.

But this rising into the love of giving, is not that hypocritical mockery of God, which gives to others for the sake of our own individual gain, in wealth, honor, eminence, or for the sake of going to heaven.

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BEARD MOVEMENT ANTI-SHAVERY.

The sore face caused by the daily shaving with a razor, and the loss of time which is incurred by the interesting process of lathering up the face, particularly of a cold freezing winter morning, is a matter which demands our serious consideration.

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[From Dickens's Household Words.]

ZOOLOGICAL ERRORS.

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