

# CHRISTIAN SPIRITUALIST.

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

VOLUME 1

NEW YORK, SATURDAY, MAY 27, 1854.

NUMBER 3.

CHRISTIAN SPIRITUALIST.

PUBLISHED BY THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

At No. 533 Broadway, New-York.

The CHRISTIAN SPIRITUALIST is published every Saturday morning.

TERMS—Two Dollars per year, payable within three months. Ten copies for Eighteen Dollars; or, one person sending us ten subscribers will be entitled to a copy for one year.

All business letters and communications should be addressed to the Society for the Diffusion of Spiritual Knowledge, or, Editor CHRISTIAN SPIRITUALIST, No. 533 Broadway, New-York.

SPIRITUAL MANIFESTATIONS.

EXPLAINING CREATIONS, SUBVERSIONS, REDEMPTIONS, AND HARMONIES.

AND THEIR RELATIONS TO EACH OTHER.

WITH COPIOUS ILLUSTRATIONS.

PART II.

NATURE AND THE BIBLE.

THE FIRST CHAPTER OF GENESIS A LITTLE OPENED.

22. The order of progression is from a first or a primary, by successive steps or degrees, to completion. Every progression is in this order, because the Infinite, the Primary of all things, is one, and His order of progression is one order. A man plows a field by commencing at one end of a furrow, and thus proceeds by steps or degrees, until the whole is plowed. This essay was commenced by first taking one letter, from the letters of an alphabet, then another, &c., until a word was completed. Then word after word was written, until in the third step or degree, a sentence was developed, so we shall proceed developing sentence after sentence to the end of the essay, which name it takes in the fourth degree. "

23. Each of the general divisions might be divided into smaller divisions, those again into subdivisions, &c. &c., according to the nature of the case, but all in the same order, for in the forming of each letter, the process was by like progression. Thus there are singulars, plurals and generals in everything, which is itself the fourth degree of development. This is the order according to which each thing comes into existence, or by a reverse movement, goes out of it.

24. A ship or house is to be built; men first go to the trees of the forest, or the letter state of the ship or house. They cut trees into logs; the second state of the ship. They cut these logs into timbers, the third state of the ship. Of these timbers the ship is built, which is the fourth state of the ship. By the reverse order of movement, the trees lose their identities, and the ship acquires identity. Each in the fourth step. It is so in all other things of development. One primary loses its identity in the development of another. A man is first an infant, next a child; then a youth; afterwards a man. A tree is first a sprout, next a scion, then a sapling, afterwards a tree. Thus the infant and the sprout are merged in the man and tree.

25. In respect to creating or repairing animal bodies, digested food, like grown trees or letters of the alphabet, is the primary state. From this, as from previously existing trees of the forest, the lacteals then select the chyle and reject the fœces, as woodmen reject unsuitable trees. The lungs, (as lumbermen reject the shavings and chips,) refuse expired matter, vitalize or give suitable form to the chyle. This blood in the arteries is vivified into animated matter as the timbers are attached together to form a ship. "

26. The same movement took place in the development of the material world. Material substances or matter, is the fundamental form, in which existed every material form, as the ship or house existed in the forest; the bodily repairs of men existed in their food, or as a statue in the marble quarry before the sculptor develops it, by removing the superfluous or unsuitable parts from it. Or as we might say, as every leaf exists in the batch of dough, without the loaf form before the baker moulds it out, separate from other leaves existing in the same batch. All these are, in this state, "without form, invisible and unfinished." Gen. 1: 2.

27. This material substance in the external or material universe, had all material forms in it without sensible or visible form. From this the general forms were developed, as logs from the trees of the forest. Next the particular forms, as timbers of proper size or shape were developed from the logs. After which, the whole framed together formed an earth of matter, which is the fourth state.

28. Material substances are primarily governed by the laws of gravity. This acts with power directly as the quantities, and inversely as the distances. By this law, left free, globes of earth, and rotary motions exist. This is called the material government or kingdom.

29. The next kingdom is that of the mineral, governed by the law of affinity, which has power, directly as the quality, and inversely as the distance. This is another and distinct law of government from the material. This forms beds of ores, by the law of affinity of like for like; iron for iron, lead for lead, &c. By this law the bodies, stems, bark, &c., of vegetables are formed. The affinity of ligneous substances for ligneous substances, forms the wood of the bodies of trees, while the affinity of cortical substances for cortical substance, forms their bark, &c. Thus we have a second kingdom of Nature.

30. To this last and higher phase of the mineral kingdom, is added the law of propagation, which is that, after like is attracted to like, in proper forms, they should beget their like, so as to produce images of themselves. This is the vegetable kingdom, subject to the law of procreation. The next or the fourth state of creation was and is that of the sensitive. This is the first, or the letter state of another series of movements. It brings together into one, in sensitive vegetables, and animals, all the three pre-existing kingdoms, and the addition of sensation. Here are material substances with their gravity, the mineral forms with their affinities, and the power of procreation of the vegetable, with the addition of sensation, by which forms perceive that they and other forms exist. "

31. This last state is the transition from the material inert universe, to the sensitive or Spiritual. The material largely predominates in globes, in minerals, and in vegetables, where life flows into

forms, but here in the sensitive, at the centre of the fourth state, where the stationary give way to locomotive forms, the sensitive, or Spiritual, comes to predominate, and from this point, the sensitive, or Spiritual, commences to prenominate, and from this point, the Spiritual rules the material, and life forms bodies or forms for itself. "

32. As in the building of a ship or house, all the timbers are not got out at once, and as in the building of an animal body, all the chyle goes not through the lungs at once, neither is a discourse or essay written, nor a field plowed all at once, but by successive degrees, not by leaps, so in the development of creation, all the globes, minerals, vegetables, are like the timbers of a ship, each passed through the three preparatory states to a fourth, in its own time, and by easy gradations. And, as the men in the forest take not all the trees, and as the food is not all used in building or repairing an animal body, and all letters are not used in an essay, so all material substances are not used in forming minerals, nor all minerals made into vegetables, nor all vegetables furnished with sensation.

33. Our earth underwent all these successive states of development. It existed in the fundamental universal material "without visible form and unfinished," until the Spirit of God "brooded over the liquid mass," which it developed into a globe, with rotary motion, as the legitimate effects of the law of gravity, and foreshadowing of affinity acting upon matter in freedom. In this globe by the law of affinity, "the waters were separated from the waters," that is, the liquid water from the atmospheric water, so that the air, being three-fourths water, stood above, and the water composed of solids and liquids, were below. Thus was formed "the expanse," between the air above and the waters below, in which "expanse" alone, animal life exists. In this "expanse" (translated "firmament") man lives, and in it alone can he exist. Here also "heaven" was located, and here it will yet be, for gravity will keep men in this "expanse" forever, and affection will keep Spirits and angels of heaven with them forever. Here also the sun, moon and stars exist in their uses, for where men and Spirits are not, they shine as if in vain. Gen. 1: 2, 6, 7, 8, 17.

34. The process under the law of affinity went on, and separated the solids from the liquids and upon the solids and in the liquids vegetable forms were moulded in outline, or in general, by the power of the propagative, but in particulars, by the law of affinity. To many of these, as before stated, was added the sensitive. Of this, the animalcule is a progressive development. These, lying beyond the law of the unsuitable or child-like, were not scanned by man, in his infantile or child-like hood states. The mention of this kingdom or state of sensitive life was inadmissible, because such a mention of it to such men would have been useless and therefore irrational. "

35. But to have omitted the mention of a fourth state of creation, would have been leaving an impassable gulf in the road to a knowledge of order; hence also, as the shining of a clear sun was necessary to the development of sensitive life, we have a mention of the "luminaries" in the fourth (the ship) state of development, by the regular laws of which the sun was developed. It is a globe, larger than any other in the solar system. Hence his shining, for the production of visible light in Creation, was the establishing of foci of brilliancy, that could, by sensitive existences, be contrasted with darker parts, so that light might, like all other things, be perceived by contrasting it with something different. "

36. The sun went through the regular states of development as the ship, the earth, and this essay, before it could be called a luminary. In the previous three states, by the undeveloped states of his body and atmospheres, light was barely distinguishable from darkness, at first. Then a brilliancy, next a very luminous halo, and fourthly a sun, well defined. If, previous to this state, he had been ever so well developed, the cloudy and opaque states of our own unsettled atmosphere would have prevented his presenting to sensitive existences a well defined disc or face. Our atmosphere, as other things, was developed to the fourth state, to be properly so called, neither could the sun before his fourth state be called a luminary.

37. Use is the Spiritual destinies of all things. Their names represent their use, and as this use specifically commences in the fourth state, here they receive their names. The use of a ship is to carry freight. In this state it is called a ship, though on the stocks, for now it could carry freight. Here its specific use and its name commences, although it is imperfect, until it is rigged, manned and sailing. To be perfect in name and in use, the sun must enlighten, warm and vivify; this essay must be read, scanned and appreciated, and a tree must have body, roots, branches and leaves, to be properly called a tree, and then blossom, seminate and seed, to come to the full use of a properly developed tree. This full development reaches the seventh state in every thing.

38. Imperfect animals (fish and fowl) are oviparous, having neither taste nor hands. Perfect animals are viviparous, having taste and hands, and the representatives of use. These are governed by appetite, instinct and sensation. In the scale of music, F is the fourth or primary of incentive use. Hence we find the incentive use of sounds (the cries of infants and the voice of animals) pitched on F. Green is the fourth color, and thus represents incentive use among colors. Leaves of vegetables are mostly green; they are the fourth or incentive use of vegetables, as in salads, hay and pasture. But the real use of vegetables is in their

seed or fruit, the seventh state for which all the previous six states in every thing exist. These seven states of progress are blended or shaded into each other as are the prismatic colors. Of these developments we have very much more to say.

39. We here give two tables embracing a few scientific progressive positions, to show development a little more clearly as the importance of the subject demands, and if possible to let all see that there is but one law of order, and that he or she who knows that it is so, and acts agreeably to that law, "written upon the heart," is truly in the way of eternal progress upward and onward. No. 1, are the primaries, and No. 4 the ineffectively useful. For instance, to know or calculate circles, they must be cast into polygons, polygons into triangles, and triangles into squares, but still use rests in circles or curves, for all Natural uses are performed according to them, from the shape of a grain of mustard seed, up through atoms, globes and orbits, even to the celestial spheres. So by inclined planes are all the powers of motions from the gyrations of whirlpools to the path of a planet. All surfaces of all Natural forms, even the seas, are such, so the use of mechanical power resides in the wedge or inclined planes, but easier seen in levers. Three terms in proposition always give the fourth, the useful. As 2 is to 4, so is 6 to 12—the fourth term.

1	Touch Taste	Light Gas Liquids Solids	Lever Pulley Wedge	Points Lines Surfaces Solids
2	Hearing Smell	Lengths Breadths Heights Contents	Squares Triangles Polygons Circles	Designs Effects Uses
3	Anges Positions Spaces			
4				

\* Or Smelling.

40. Table of Progressive Developments.

Minor Developments.			Mental Things.		
Works of Art.	Vegetable Forms.		Letters	Words	Sentences
Books	Plants		Books	Phrases	Paragraphs
Manuscripts	Trees		Articles	Chapters	Volumes
Man	Log	Body	Books	Books	Books
	Timber	Roots	Books	Books	Books
	Ship	Branches	Books	Books	Books
	Bligg	Leaves	Books	Books	Books
	Manned	Blossoms	Books	Books	Books
	Sailing	Seminal	Books	Books	Books
		Seeding	Books	Books	Books
Development of the Created Universe.			Progress of the sun.		
Material Forms.	Governing Laws.	Kingdoms of Nature.	Perceptible	Luminous	Bright
Globes	Gravity	Material	Perceptible	Luminous	Bright
Expanses	Inertia	Mineral	Perceptible	Luminous	Bright
Vegetable	Propagative	Vegetable	Perceptible	Luminous	Bright
Sensitives	Sensation	Sensitive	Perceptible	Luminous	Bright
Imp. An's	Instinct	Original	Perceptible	Luminous	Bright
Perf. An's	Appetite	Vivipara	Perceptible	Luminous	Bright
Man	Reason	Progressive	Perceptible	Luminous	Bright

ILLUSTRATIONS OF PART II.

No. 22, a. 1. Everything in Nature tells us of progression. There is not a single finite thing but is created in, and subsists in it, and not only as a whole, but of the progression of degrees. Everything is primarily divided into two degrees, and secondarily into four, and so on, by a duplicate ratio, ad infinitum. As a furrow is plowed from one boundary of the field to another, or as a pencil is followed the plow and the pencil, at mid-distance between them and the commencement of the furrow or line, a middle point. This middle point of progress follows the plow or the pencil at exactly half the velocity with which the plow or pencil moves. Thus every progression, in all things of creation, is followed by a mid-point or centre, which stops in mid-space when the motion of the plow, pencil, &c., ceases. See No. 6.

2. Midway between the commencement of the furrow or line, and this mid-space or centre, there moves forward another mid-point or centre, which moves with one-fourth of the velocity of the plow or pencil, and with half the velocity of the primary centre. This point divides the first half of the lengthening furrow or line into two equal parts, while another similar point midway between the plow or pencil and the primary middle or centre, moves with three-fourths of the velocity of the plow or pencil. Thus is everything naturally and progressively divided, primarily into two equal parts, and secondarily into four equal parts, &c.; all the four parts being required to make the whole of anything.

3. Characters are developed in precisely the same order. For instance, we fix a point on paper, around which to describe a circle. That point is not the center of a circle, until the circle is itself described, and it loses the character of a mere point, and acquires that of a circle-centre precisely with the rapidity, and in the order that the circle itself is developed or described. At the moment the circle is one-half described, the character of mere point, which previously predominated, exactly balances the character of centre, which from that moment to the completion of the circle, progressively more and more predominates, until at the completion of the circle, its character of centre is complete, and that of mere point has been entirely dissipated. This is the order of all progress. It is thus, too, that the idea of creations necessarily includes the idea of subversions, by reverse movement, for the creation or development of one thing pre-supposes the subversion or destruction of something else, that stands in the way, as the creation of an animal body pre-supposes the destruction of food, as food. But the point that existed before the circle was described, became the centre of that circle, but lost not its identity. The development of one thing is not the actual destruction or annihilation of any other thing, except as to quality or character. (See Nos. 23, 24, 25.)

No. 25, b. That blood is animated in the arteries, may be seen by any person who will take blood, fresh drawn from the arteries of any animal, and let it stand in a vessel until it coagulates, and the serum is separated. Then cut the coagulated mass of red, or vivified blood, into slices, if he please, and then, washing out all he can from the slice or mass, he will find that it has been formed into incipient flesh, or into innumerable threads! That is the fourth or incipiently useful state of the digested food of the stomach, which carries nutriment into every part, but is not the destiny of the food, until it actually attaches itself to the deficient parts, and becomes part of the body. This is the seventh state. The thready state being the fifth, and the different secretions being the sixth.

No. 26, c. We are not bound by any particular version, copy or translation of the Bible, for "his said," "where doctors disagree, disciples are free."

No. 28, d. 1. It is impossible that material substances in motion should instantly stop, or which would amount to the same thing, change the direction of that motion at perfect right angles. Take a ball of polished marble, let it fall on a solid floor of

polished marble or of iron, and if the force be not sufficient to split or shiver the ball, or crush either surface, it will bounce or recoil nearly equal to a ball of gum elastic! Why does it recoil? Because it cannot stop at once. The ball approaches the floor after it strikes it, by momentarily flattening it is own shape, or indenting the marble of the floor, thus straining the affinity by which the parts are held together. This affinity instantly claims control, and bringing back the shape of the ball, gives it a motion from the floor. Why cannot material substances in motion stop instantly? Because all things are by progression. There are no sudden, no instantaneous transitions, or leaps from point to point, in all creations. (See No. 22, and Ill.)

2. To change motions perfectly at right angles, would be the same as instantly stopping, which the laws of progression do not admit of. Hence, there is no such thing. All change of direction in the motion of material substances is continued obliquely onward, where the original impetus still predominates, or obliquely backward, where the receding or bouncing impetus predominates. In the change of direction, it is always by a rounded point; for a perfectly right-angular movement would be by a perfect balance between the original impetus and that of recoil. This would be equal to no impetus, which would produce no motion.

3. Here, then, is the reason of all whirlpools of water, formed in the endeavors of the water to run through a hole in the bottom of a cistern. The water moving towards the hole, cannot turn at right angles downwards to run through it, but makes an arbitration between its impetus to continue across the hole, and its gravity, which impels it to turn at right angles down to, and through the hole. The upward or compromise is a whirlpool, which is neither exactly downwards at right angles to the motion of the water across, nor yet straight across, according to the impetus of the water, derived from its motion toward the hole. Hence the gyration of the water.

4. Just conceive of a universal material substance pervading unlimited space, furnished with gravity, and "a foreshadowing of affinity," (No. 33) which would curdle as milk, or separate it into indefinitely numerous departments, of indefinitely numerous sizes and conditions, and then that the gravitating of heavier portions toward the centres of all the masses, must, for the same reason as whirlpools in water exist, take the vortical or whirlpool motion; you will then see the law by which all orbicular and rotary motions among the heavenly bodies exist.

That, agreeably to the above reasons, no part of creation could be in a state of absolute stillness, which would be a state of no progression. No. 29, e. This is the law that governs in harmonies. It is distinct from the law of gravity, which respects not the quality, but attracts all sorts of material substances according to quantity.

Arranged by the arrangement into gregarious or united relations, and is the precursor of the coming operation of the law of propagation, which follows next in order. Gravity could never be the vestibule or preparation for the propagative; for, by gravity antipathies, as well as preferences, are likely to be drawn together. These antipathies cannot propagate. Harmonious arrangements alone are led to propagation. This is evidently a distinct kingdom of Nature from that which is governed by gravity. Law is the basis of a kingdom or government, and each distinct law is the fundamental of a distinct government.

No. 30, f. 1. Sensation is that power by which one thing perceives that other things exist, and in the same proportion that they themselves exist. Sensitive vegetables are conscious of their own existence, because consciousness of the existence of other things, is but the reflex of a self-existing consciousness. The reaching of the arms or limbs of trees toward an adjoining opening in the forest, or over a lake, is evidence of their consciousness of the existence of other trees of the forest, which stifle their growth. The turning of plants and flowers toward the sun, the reaching of potatoes or onions, growing in a cellar, toward the light of a window, the opening or closing of flowers in the evening or morning, &c., are all evidences of this.

2. The bodies and stems of vegetables, and the bodies of animals, having gravity or weight, show the presence of the material kingdom. The cohesion of the parts of vegetables and of the bodies of animals, which keeps them in forms, contrary to the force of gravity, shows the presence of the mineral, with its cohesion or affinities; for instance, bones are as much rocks as if they were formed in the earth. The presence of the power of propagation in animals, even in animalcules, shows the presence of the vegetable power of procreation; so the animalcule kingdom, governed by sensation, shows that four laws govern their existence, and thus that in them, four kingdoms of Nature are united.

No. 31, g. The animalcule or sensitive kingdom, in its higher phases, is a kingdom of unexplored wonders to men of earth, whose assisted eyes have been yet unable to discover any but the largest, as we might say, the whales, the elephants, the giraffes, &c., among them. This part of the kingdom of sensation has a foreshadowing of instinct, by a small degree of which many animalcules are in part governed, as there are no sudden breaks, but all things are in progression by easy gradations, so that the Infinite alone can see where the higher consciousness its predominance over the lower.

No. 33, h, 1. Some of the philosophers of earth have supposed that the planets were evolved from the sun; but all Natural laws forbid belief in this. There is nothing in the force of light or heat, that would tend to send off a ponderous body from the sun, against his mighty gravity; neither is there anything in his motions that would do it. Were this the case, the same law would dissipate the sun's body.

2. But scan well the ideas advanced in No. 28, Ill. d. 4, that if the universally pervading material substances were broken into masses of indefinite sizes, throughout the whole range of our solar system, they would commence gravitating toward each other, and towards a common centre. In this case, the larger of those masses would attract the smaller, until their bulks might be doubled and trebled,—while the largest mass might be increased twofold by the falling of 10,000 smaller bodies upon its surface. Others, whose motions would be

indefinitely more oblique, would, inversely to their size, be drawn the most directly toward their largest mass; and hence, when they would not have their directions controlled so as to fall upon his body, the smaller bodies would perform the smaller orbits around him. Agreeably to this, we see how wise is this most simple law of development, which places the distances of the planets from the sun, and the sizes of those planets themselves, so near alike; and when we see that the same law regulates sizes of the planets, and the diameters of their orbits, and those of their satellites too, we cannot but admire the wisdom of the whole.

3. That is to say, let the mass Jupiter, and the mass we call the earth, both start from an indefinite distance, say ten thousand millions of miles, to fall to, or gravitate towards the sun, but both drawn obliquely from it by other masses,—it is evident that the smaller mass would be most influenced by the sun's attraction, and be drawn into the track of the smaller orbit, and as motions cannot take right-angular directions, (No. 28, Ill. d) the path would become an orbit, while much smaller masses would be so controlled by the sun's attraction as to fall upon his body, to his own enlargement. Here, in the law that regulates motions, we have the law for equalizing temperatures on the surfaces of the different sized planets, placed at distances from the sun agreeably to their masses, while the native heat on each, is directly as their masses. (See No. 35.)

No. 34, i, 1. Mankind, as a whole, is being developed through states similar to that of the single individual, for all the states of each individual must belong to the race as a race. Common sense sees this, hence we often speak of the "infancy of the race." The race, as a whole, passed through its infantile states to its childhood, its rocking-horse and doll-baby states. It is now, as a race, not rational. Some nations only seem to be getting to be rational, as youths of twelve to fifteen years, and to leave of childish, dirty tricks and bickerings. When the Bible was written, it was addressed to men, or a nation that was in the childhood state. Hence the necessity of not speaking of a kingdom of animalcule, or of things that they had no means of discovering, but which has, by the help of microscopes, been discovered.

2. The exhibition of Jehovah to the Jewish nation in "thunderings and the smoke, fire, voice of words," &c., were physical Spiritual manifestations, as rappings, tipplings, &c., at this day are, to rouse the attention of externally minded men, as when, to the Prophet Elijah, He manifested himself in the still small voice," and not in "the strong wind, nor in the earthquake, nor in the fire," 1 Kings xix, 11, 12. That manifestations are to all and every one agreeably to the states of those to whom manifestations are made, is plain from Psalm xviii, and especially 25 and 26 verses. It is now so in circles that

believe, while those who go upon the plan of believing circles, mediums and Spirits to be what they profess to be, until proved to be false or deceptive, will be likely to get the truth of the case, let that be what it may.

3. Courts profess to believe every man innocent until he is proved to be guilty, as they know a negative cannot be proved. A man once condemned, can never prove himself to be innocent. If men, when they go to circles, or make inquiries, would adopt this judicious rule, and honestly seek to know the truth, they would be likely to obtain it. But go to a circle with a mind made up that what it professes is false, nothing can prove it to be true to such mind. A mind that is opposed to being convinced, can always find some excuse for not believing, as the Jews did for not believing the most wonderful works of Jesus Christ. Even in common neighborhood transactions, if men would only believe each other innocent, until proved to be guilty of what the tongue, perhaps of slander, whispers against them, how much more of harmony should we have! Too common is the practice of believing the first report of evil, and not the first or last report of good.

4. "Whoever will not, like a child, receive the kingdom of God, shall in no wise enter it." How do children receive? Until they are taught by much experience that men can and do tell falsehoods, they believe to be true all they understand. "They believe all to be innocent until they are proved to be guilty." That is, they believe all to be what they profess to be, until they get proof to the contrary. Other things being equal, the more honest a man is the more easily he may be cheated, because he presumes others to be as honest as himself. If you want to catch a cheat, set a cheat to discover him. That state of mind which receives all that is understood as if true, is the simple, child-like state, in which every truth must be received, that does the person essential service, for truth entering the mind, must pass through the infant, the child-like state, as all things of growth in Nature does. Truth received by force of tests or external evidence at first, is only persuasive faith, while truth received in child-like simplicity, and then afterwards proved to be true, as all truth should be, so as to be seen to be true, enters the mind as growth, becomes a part of the mind's own identity. It passes, like men, through the infant, child-like, youthful state, to maturity, the fourth state, and is in states of preparation for usefulness. (See Nos. 24, 38, 39.)

5. Persuasive faith entering by tests, or force of external evidences, is of use, as a preparation to let the witness see that he was in darkness or error before, and therefore very imperfect in knowledge. This is preparing him for that state of honest, child-like integrity, which alone receives the kingdom of God. That state which overpowers tests induce upon the mind, is not a lasting state. It is as an infant before birth, which, if well taken care of, comes to the birth, and may be a fine child, but if not, it dies, and is still-born. (See No. 17.)

No. 35, j, 1. As far as an account of creation is concerned, this is as if the beginning of light. It is the beginning of light as far as finite minds could see by its means; its introduction is a means of sight, into the development of creation from material substances. But heat and light existed in their own developments, before gravitating material substances existed. Material substances are themselves developments from heat and light. They are no other than heat or light subjected to the law of gravity, from which the material kingdom takes its distinctive character, (No. 28.) That heat and

light have been subjected to the law of gravity, in creation, is proved from the refraction of light, wherein the entrance of rays obliquely, into denser from rarer media, the denser, at the moment of entrance, draws the rays toward itself, by its superior attracting influence.

2. This bending of the rays, is the beginning of orbicular motions, but instantly being immersed into the denser media, wherein the attraction is equal on both sides, the comparatively straightforward course of the rays recommence; they are bent only at the point of entrance. It is easy to see that a continuous application of the same power which so instantaneously bent the rays, would give them an orbicular motion, which would continue until obstructed by a superior force.

3. Light is but a state of heat. It is indeed heat in activity, or the activity of heat. Heat is the substance, and light is a form or state of that substance, as love is the substance or living principle of wisdom, which is from it, as light is from heat. Light of average color in creation, proceeds at a velocity of about two hundred thousand miles per second, or twelve millions of miles per minute! The force of projectiles is as their weights multiplied by their velocities. Hence light has force enough to make itself known to the nerves of sight, but not force enough to make itself known as light to any other nerves of animal bodies. But when light meets obstructing substances, unless reflected or refracted, its velocity is restrained, so that it is detained, like the waters of an obstructed river. It is thus heaped up in accumulated quantities, under comparatively slow velocities, so that it makes itself known to our nerves in general, and we then call it heat or calorific. Heat impresses our nerves by means of quantities, while light addresses itself to the nerves of sight by means of velocities. It is also the different velocities of light, that makes the difference of impressions, which we call colors. (See No. 4, Ill. c, Cor. 2.)

4. Gravity acting upon heat or calorific, drawing it from its spiral to still more nearly perfectly circular orbicular motions, gives to it such fixedness of position, that requires greater forces to remove out of the way, that we call it material substance, either gaseous, liquid or solid, as the progression has been more and more perfectly operative. Light so fixed has surrendered its power of velocity to that of gravity. This fixed or bound down state of heat and light may be all untied or let loose in the reverse order. For instance, take a solid, and apply to it unbound heat or light, in such quantities as to be forces superior to those that bind the mass into a solid form, and the binding gravity will give way, as a matter of course, like everything else in Nature, when superior force is applied. The solid mass then becomes liquid; then, with the application of more unbound force, or heat, the liquid becomes then

5. Heat or light is the external form of the fourth attribute of the Infinite, which in its inmost principles, is activity or life, (see illustrations of No. 4, e, and especially illustration 8,) and hence every one of the infinitely numerous particles of heat, light or calorific, has in it the life of the Infinite, or a soul, while that heat, light or calorific, is its body. This soul and body, with its inherent power, in its activity or light, which is its fourth state, (the inherent life being both substance and form) by which it is, in usefulness. It is thus that heat is necessary to all life, and the continuance of life in living forms. We may have ever so much light, as in winter, yet nothing can live, either vegetable or animal, without the detaining and restraining of so much of this light as to give us warmth by quantities, with comparatively slow velocities, and not as light, by immense velocities.

6. The brooding hen, instinctively sensible of the necessity of heat with its indwelling life of the Infinite to the vivifying of her eggs, strips the non-conducting feathers from her breast to let the vitalizing heat percolate those eggs! Heat, a comfortable degree of which we call warmth, applied to the same eggs in just proportion and order from the heat of sun or an oven, will vitalize them, for every particle has embosomed with it life from the infinite and unchangeable Fountain of all life. "It is by the same law, that when the Spirit, activity or life of God "brooded over the liquid mass," (No. 33,—as an average of gas, water, and earthy matter, might be called)—that the earth was developed even to a well "furnished" state. The one Infinite has but one fundamental law of order; so that the world, a chick, and a tree, are each and all developed by the one law, and internally applied, as the Savior would have "brooded over the children of Jerusalem," develops the Spiritual man from, or as a progression of the Natural man, which to the real, living, Spiritual man, is as an egg or embryo infant is to a chick and a man.

[To be continued.]

FACTS FOR THE UNBELIEVER.

It is often said, "Give us the facts; we want proof of Spirit-intercourse." I will now present a few facts for those to consider, who deny Spirit-intercourse.

I had been spending several days in Springfield, Mass., and receiving communications from that Spirit world through Miss Angeline Munn, of that place; and when I left Springfield, on the morning of February 23d, to return home, by way of Hartford, New-Haven and New-York, I told her I designed to stop a few hours in Hartford, and then go to New-Haven and spend the night, and the next day reach New-York, and start for home on the following week, so as to reach Rockford by Saturday night. Miss Munn had lately received some communications, which had not been copied, and which I desired; and she was to send them to me as soon as she had heard that I had reached home. Accordingly, the day after I reached home I wrote to her, and received from her a letter containing the following facts, which were all made known to her mother before she received my letter, so that it could not be said that she had made them after receiving my letter. We had talked about the possibility of sending messages to distant friends by Spirits, and I had proposed to try the experiment, after my arrival at home, by requesting some Spirit to take a message to her.

In her letter, she



Saturday, Feb. 11, about two o'clock in the afternoon, the same Spirit said to me, "Dr. H. has arrived at Rockford. About midnight, I do not recollect the hour, my hand received a singular shock, and this communication was given: Dispatch from Dr. H. "I arrived at home a little after noon—all well." On Sunday morning I was impressed that you were talking with your son-in-law on the subject of Spiritualism. In the forenoon after that I received this intelligence: "Dr. H. is writing to you, and I have come to tell you.

"On Monday, the same Spirit said, 'the letter is mailed and on the way.' On Thursday, my mind was directed to our Post Office, with intelligence, 'Dr. H.'s letter has come, and you will receive it to-day.' About dark, Mr. C. our letter-carrier, called and handed me the letter. Mr. Whitman also said to me, 'Mrs. H.—has become quite interested in Spiritualism, and H. is being developed as a writing medium.'"

All of the above cited impressions or communications, were facts. I was detained at Hartford over night. I reached home a little past one o'clock on Saturday, Feb. 11. About night, as I was meditating upon Spiritual subjects, I mentally requested the Spirit of Brother to take this message to Miss Munn, "I arrived at home a little after noon—all well." The next morning I had some conversation with my son-in-law on Spiritual matters; and in the forenoon I wrote a letter to Miss Munn. The letter was mailed on Sunday evening. My wife had become much interested on the subject of Spirit-intercourse before my return home; and H. was being developed as a writing medium.

Here are some facts for some unbelievers to dispose of, and when these are well-digested, I can furnish more.  
Geo. HASKELL.  
—Spirit Advocate.

**CHRISTIAN SPIRITUALIST.**

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

NEW YORK, SATURDAY, MAY 27, 1854.

**A SIGN OF PROGRESS.**

Not many years ago, the science of mind, being in a low state of development, all the phenomena connected with Mesmerism, clairvoyance, and the involuntary mental powers were accepted by few as indications of some new and very important facts, and were rejected by the most of mankind as the products of quackery and imposition.

When Spiritual manifestations first became prevalent, the professors in our colleges, the incumbents of our pulpits, made no attempt their effects and reduce them to the natural standard by the application of any knowledge concerning mental powers, but rather attempted, by a succession of childish theories, to overthrow the new-born giant, but without effect, as is well known, for their theories and the names of their authors soon passed away and were forgotten, or remembered only to be despised. In spite of the opposition of learned universities and of learned ministers, a belief in the reality of Spiritual manifestations extended widely over the land. The opposition which was made had no effect, or an effect contrary to that which was designed. The weakness of the adversaries of that belief induced men to think that the cause which could bring forth such weak and futile condemnation must be a cause containing within itself considerable force.

As the years passed, and the attacks increased upon the truth, the attacks increased upon the thousands of men have accepted the truths concerning revelations from the Spirit land, learned universities and the learned Doctors are content to try a new method of cure; and have accepted the truths connected with other mental phenomena, such as mesmerism, clairvoyance, and involuntary mental powers, to explain away this dangerous proposition which is so rapidly gaining favor.

In these facts we have much cause for self-encouragement. Spiritualism has done a great work, if it has served to open the minds of men to the appreciation of great truths concerning their own powers. And this has accomplished. For the only real attack upon Spiritualism; the only attack that has had the semblance of life in it, is founded upon these very facts, which, until their appearance in their present form and for their present purpose, were reprobated by the learned of this and other lands.

Now the learned are content to accept truths which they before denied, in order that they may overthrow another truth which they still deny.—The road on which they are at present traveling, inevitably leads towards conviction of that truth, which they ever look upon as their enemy, and a lie. Spiritualism has proved itself already a great and successful reformer. Questions are now being discussed in private circles, among those who occupy the common walks of life, which a few short years ago were even beyond the reach of those who made study the occupation of their lives, and who expended their time in researches concerning mental as well as physical powers. Men of late have dared to look in upon themselves, and have been astonished at the discoveries they have made. And it weighs vastly in favor of the proposition that Spiritual manifestations are what they purport to be, when we see, as all men can see, that, examine by all the knowledge and all the science known to the world before, they could not be reached, they could not be overthrown, and it was only by the application of new facts, of a science heretofore unknown or unacknowledged, that even the semblance of an attack could be produced.

The road which many members of the learned professions now have to travel is but short. They have been convinced that the involuntary powers of the human mind are of such a character, that they can cause, without the knowledge of the individual, movements of inanimate objects, or can produce physical sounds. Many of them have acknowledged that these powers are of such a character, that they enable the possessor to look beyond himself, and to produce effects upon the minds of other persons removed at a distance from him. And some go so far as to admit that they can even produce sounds and movements at a distance. Now they have only to reach a little further and perceive this truth, that in order to the production of a movement in, or a sound upon, an inanimate object, the presence of the power is necessary: for how can I, seated in my room, affect an object distant from me? There is no law in the universe under which I can do that thing! In order to affect my brother, who is in another room, I must move and bring myself in contact with my brother. This movement may be made consciously or unconsciously by me. My Spirit can, in part or in whole, remove from the body, and perform deeds during the separation.

Facts which are established in connection with mesmerism, show that a man, possessing excessive positive power, can, by the influence of his will alone, produce visible effects upon the minds of others present with him, or within the sphere of his influence. This is the action of mind upon mind, or will upon will; the greater controlling less.—These facts are well established, and are acknowledged by very many men learned in the law, learned in theology, and the fact of Spiritual manifestations are overturned, so they say, by their application. Now the great step which the learned doctors have to take is this: to have a real, living belief, in the eternal existence of the human soul; and to believe that the human soul, when released from the body, loses nothing of its power. So soon as they acknowledge these two facts, and believe them, they will begin to understand how it is, that, if a human mind, when in the body, can control another human mind still in the body, how much easier it will be and is, for souls strengthened by their new life without the body, to come and exert the same influence, produce the same or even more wonderful effects. If my mind, while I am seated here, can affect the mind of my fellow, who is removed from me, perhaps the distance of a mile—and that such effects can be produced, has been many, many times demonstrated,—surely the soul of my father, who has an interest in my welfare, and would lead me in the right paths, can come to me and would delight to come to me, and make his influence felt. One great difficulty in the way of a general belief in the facts of Spirituality seems to be, that men hitherto have looked upon Heaven as something far removed beyond the range of vision. But true Spirituality teaches that Heaven is a living fact, a happy state of being; that men and women live and love in Heaven, and they sympathize and feel affection for their associates in Spirit-land, and for associates and friends on earth. Heaven is no far off place; it is no place toward which the Spirit shall remove. Its locality depends upon the peculiarities of the individual mind. Where love is, there is Heaven; it may be in my own room; wherever the good Spirit can do most good, there is Heaven. And in order to the enhancement of its happiness, and the increase of ours, the Spirit is enabled and empowered to exert all its faculties, whether they be in the nature of mesmerism, or of psychology, whether they are exerted to convince external minds of a life hereafter by physical demonstrations, or to create in us a desire to enjoy Heaven by mental manifestations, and lead our minds to the contemplation of high and holy objects.

Go on, Brethren, with your refutations, and we shall soon find you standing side by side with us on the Spiritual platform.

ren are permitted to shed the blood of their fellows. The Word of God never told men that blood delighted Him. Now the state of man at the present day is no new state; it has existed through long ages. This world is no new thing; it is no fresh creation. Six thousand years is all that man allows to this earth as to time, but six thousand years is as an atom. Many periods of six thousand years have rolled over this world, and men and women have loved each other, and children have clung to mothers' breasts, and songs have been sung; and rivers have flowed, and commerce has spread its sails over the oceans, and mountains have been disemboweled for their riches. All these things have been done many, many times before that period which men assign as the beginning of this earth. But we will not go back as far as that. We will refer to that of which you have had record, and will speak of some things which have transpired in that period, which will explain to you how the voice of God has in many instances been misunderstood, and the words it spoke were misinterpreted by men to whom they have been addressed. We will speak of him whom you suppose to have written that book which contains the preaching of him whom you reverence and love as your superior,—as the elder brother of mankind,—as the harmonious man,—the complete elimination of all the good which mankind has possessed.

We will go back to him who wrote the first parts of your great Book. And God met me first, and so, and told me to go forth into another land, and slay the people which I should find in that land—men, women and children. Now God spake unto Moses! God's voice was heard in his soul. But Moses was not a perfect man. God desired that he should take the children of Israel and lead them across deserts, over mountains, and set them down in a far country where they would be blessed by the enjoyment of the bountiful gifts of Nature. But our Holy Father does not tell His children to go out and do battle one with another. Moses, the degenerate man, misinterpreted the word of God, as many, many others have done. Perhaps it was no fault of his. Perhaps conscientiously he believed that God told him thus to do. But when he heard the voice of God, the idea was suggested to him that the children of Israel could not pitch their tents in a land already occupied by other nations; and it was his own voice that told him to sweep away their peoples. It is wrong for men to imitate the act of him. Men have done it; men have drawn their swords against their fellows, and thought the voice of God dictated to them their course; and they refer to the olden time, and say, as God bade Moses go, so He bids us go forth into the battle, and slay our enemies with our swords. The voice of God is only heard at first. As soon as man begins to suggest—as soon as the external is allied with the internal—then confusion follows, then misinterpretation follows; and in the trail of misinterpretation all error, all crime, all bitterness, all woe. So was His word, his holy word, misapplied, misinterpreted.

And later than Moses, when Abraham, the patriarch, full of faith and high dependence on his great Jehovah, went forth and thought he was commanded to sacrifice his only begotten son, he believed it was the voice of God that dictated that sacrifice. But God never required one of his children to raise the slaughtering knife and plunge it to the summit of a hill, and stretched his son upon the altar, a more truthful voice—the second utterance of God—made itself heard in the breast of the patriarch, and said to him, "Stay thy hand!" Seldom can you find an instance where a man once misinterpreting the word, is blessed by repetition. But Nature made a struggle in the breast of the man of faith, when the knife gleamed in the eyes of the intended victim.—"The voice within cried out, O father! stain not thy hand with the blood of thy son. And he raised his son from the altar, and went forth and took a kid and spilled the blood of the kid, and saved his own son. Abraham, the man of faith, believed that God required of him the sacrifice of that which he most dearly loved. Abraham was honest in his intent and purpose; he meant to slay his son. But he was not a perfect man. And when he thought the voice of God required of him that dearest object of his life, he attempted to reason within himself, and reason brought conviction, and conviction came nigh bringing the deed. But a second time the dictates of Nature sank in his inmost soul, and the child was saved from death, and the father saved from the slaughter of his son.

**THE WORD OF GOD AND ITS EFFECTS ON MEN.**

In order to a proper comprehension of this subject, it is necessary to understand what is the Word of God?—secondly, what are men? When we have solved these two questions—and they never yet have been solved by any man save oneself—then we can understand fully and clearly the different effects produced by the one upon the other. We can understand that when God speaks to the savage Indian, the interpretation of his word differs from that which is received by a civilized man.

Supposing a man now upon the earth could serve as an example of what the first man was—one perfected in power and stature. He stood before his God an image of the Creator. Suppose that man out in the wild haunts of Nature, where forest trees wave over his head, and rivers bound off from the mountain-tops to the sea, bearing on the great concert which Nature is always performing. Mountains on this side, and on that with fair valleys between—all that he required for his individual happiness spontaneously springing from the earth. Having no cause for contention, or dispute with himself or others, all the things which he saw would be known to him, not believed. Such must have been the first man, an image of his Creator—the highest form of Reason. Perfect instinct told that man what to do. He never doubted the dictates of his own soul. He came and went, and knew whether he was bound. He required no landmarks to lead him on his way; for the great light within him guided him. He never went astray. Like the beasts in the wilderness, that go forth from their dens and return to their dens again, traveling unaccompanied paths. He could listen to the voice within himself; he could know of the truths which that voice spoke unto him.—"The voice of God within his soul would guide him always rightly. But when men multiplied upon the earth, came together, face to face, and began to doubt one the other, did contentions arise among them. Then they began to trust more to the results of debates and discussions than to the promptings of the inner voice. They began to lose their way in the wilderness. They left their homes and knew not how to return to them again. Men became lost and fallen, and are lost and fallen now. Even him whom you call the child of Nature—the poor savage—is wandering day by day amid forest trees, is lost to the light within himself. He does not hear and read the word of God as the word of God is spoken all about him. He misinterprets the meaning. He does wrong, and he thinks he does right. He goes forth to the battle, and deals destruction to his foe. The voice of God would tell him to take his enemy by the hand and call him friend and brother. The pure word of God is that which speaks within the man. It is the warning which we call conscience, which tells men when they are wrong, and how they may be right. This is the word from God which can never be misunderstood, if its voice is allowed to be heard. You cannot escape the conviction which that voice brings. God never speaks to the breast of one man in a different language from that which he uses in the breast of every man. He always tells the same tale. God is truth, and his voice utters nought but truth.

But there is another word of God beside that which is heard every day and every hour in the breast of each one of His children. There is another word of God, which is written in the Book which you call holy. All truth contained in that Book is God,—not from God, but *is* God. The difficulty has been, and always must be, that that Word is misunderstood, until the good time comes which is now approaching, when men will bring all written words to the test of the one universal language—the language which Nature and unclouded conscience speaks. At present there is not a man in all this world who understands that Book—the Bible—or any other book. Who can distinguish between the truth and the lie?—between the voice of the Deity and the voice of the imperfect intelligence? Because of these facts, that Book, in the vast aggregate of good that it has done, has done much evil. Because men have looked upon that Book, and taken thence their rules of life. They have gone forth and fought with their brothers, sending up anthems to their God that they are permitted to slay them. Rendering thanks for nations debased, broken, scattered to the four winds; for tribes of men swept away from the face of the earth. God never seeks thanksgiving because His children

are permitted to shed the blood of their fellows. The Word of God never told men that blood delighted Him. Now the state of man at the present day is no new state; it has existed through long ages. This world is no new thing; it is no fresh creation. Six thousand years is all that man allows to this earth as to time, but six thousand years is as an atom. Many periods of six thousand years have rolled over this world, and men and women have loved each other, and children have clung to mothers' breasts, and songs have been sung; and rivers have flowed, and commerce has spread its sails over the oceans, and mountains have been disemboweled for their riches. All these things have been done many, many times before that period which men assign as the beginning of this earth. But we will not go back as far as that. We will refer to that of which you have had record, and will speak of some things which have transpired in that period, which will explain to you how the voice of God has in many instances been misunderstood, and the words it spoke were misinterpreted by men to whom they have been addressed. We will speak of him whom you suppose to have written that book which contains the preaching of him whom you reverence and love as your superior,—as the elder brother of mankind,—as the harmonious man,—the complete elimination of all the good which mankind has possessed.

of new scenes all flooded in emanations from brighter worlds, from more exalted beings, from more fair abodes than this; to look up, and not look down into the dark eternity that is gone. Leave the past behind; let it serve as a deep and lasting lesson. For as this universe goes round and round, creating music in its course,—still goes on through space to a vast centre, around which other universes revolve, so should the mind of man keep time with the Heavenly music, so should the soul roll with the central universe of soul. Too great a reverence for the past serves as an anchor to the Spirit; and keeps it fixed; but the world cannot be anchored, the universe will not stop; and if you remain, and stretch not your limbs in the race, the world will go on and leave you anchored in your ignorance, your blissful want of knowledge. The Bible has been preserved through many ages. It has been preserved by the truth which it contained; but the Bible has been much abused, much misinterpreted, looked upon and leaned upon as authority by those who wished to do their fellows wrong. They have found texts to uphold them in their course. One great part of the truth this Book contains has never been thought of by men. The Bible shows the effect produced upon men in different stages of development by the influx of light from Heaven. Some men, whose history is therein contained, received the light just as it emanated from God. It illuminated their souls, and they were made better and purer men. But some there were whose minds were clouded by ignorance, and error, and crime; and when the light came to them, its rays were distorted, and they received something within themselves different from that which descended from God. You should look not only to those men who received it in purity, but examine the lives of those in whom its rays were distorted. Beware of being deceived by the contemplation of the actions of those who received the emanation imperfectly. When David cries aloud unto his God to slay his enemies, do not believe that David speaks as God teaches. When Moses tells of sharing the captives, putting to death all the males, and taking the virgins to themselves after setting aside a portion for the Lord, do not believe that God dictates that proceeding. Moses did not hear aright; David did not hear aright.

Take not every word for the word of God. Try their words by the words of him whose soul was pure, who received that which was sent. Ask Christ if God told David that he might pray for death and destruction to be inflicted upon his enemies. Ask Christ if Moses spoke by divine authority, when he ordered the destruction of all the inhabitants of the land, men, women and children. Try them all by the standard of Jesus, and accept such as he approves, reject such as will not stand the test of comparison with him.

**THE TEACHINGS OF EXPERIENCE.** There are some things which experience has sufficiently taught; one of which is the fact that parties cannot be perpetuated in their purity. When one individual is good, honest, and pure, it affords no guaranty that his grandson will be so. A church, a party, or any social or religious compact, may be very pure and honest to-day; but that affords no security that the next set of men will be the same. While it is the same church, or party, the individuals may be widely different. For example: the Jewish race in the time of Abraham, who, in the eyes of the Jews, was their ancestor, and finally murdered, were the same party but not the individuals. The one walked with God and in the light of His glorious countenance; the other walked in the light of their own darkened misunderstandings. The one class of men foresaw, and foretold the coming of Christ; and the other rejected him when he came. So the Christian Church, in the early part of its existence, was simple, pure, honest. It has become proud, aristocratic, and artful. It was once pre-eminently progressive; it is now pre-eminently conservative. It was once the suffering party; it is now the aggressive. It was once the poor party; it is now the wealthy. It was once the self-sacrificing party; now the self-aggrandizing.

Another lesson taught by experience is that great fact, that when a party forsakes its first principles, and its first love, God supercedes it by another. He does not patch up the old; or in other and more appropriate words, he does not "Put new wine into old bottles." He puts new wine into new bottles, that have not lost their pliancy to new purposes and expanding dimensions. It was in pursuance of this principle, and as a matter of necessity rather than choice, when Christ was making up the appliances for the introduction of his great work, that he chose poor fishermen rather than learned doctors and divines.

Suppose he had made up his instruments from the stiff-necked, hard-hearted, opinionated, self-willed Jews; what would have been the consequence? He never could have got on with such materials, and the work would have been greatly embarrassed and finally defeated for want of acquiescence in his plans. The difficulty was not that the Jews were un-sound in theory. They had not forsaken the old faith of the Church. They had kept unimpaired the faith as delivered to their fathers through the holy prophets. Scrupulously and severely true in the observance of all that the law required. Blameless in the sight of a pure theology, and the only people that professed the true and living God; it was impossible for them to comprehend that any, and surely not that the greatest good should come out of Nazareth. Of course, whatever was from God, would come through the chosen people of God. How else could it come, and be *Orthodox*? God thought otherwise, and ventured to diverge from the sound judgment and profound learning of his own peculiar people. And when the simple-minded Christians had filled up the measure of their trials and persecutions; had fought the good fight, and finished their course, and a new class of men had come upon the stage, and the acquisition of power under Constantine the Great led them into the dreadful labyrinths of blindness and superstition, how did God revive the work of pure and Spiritual religion in the earth? Not by reforming and renovating the Romish Church, but by a new class of men, who came out in opposition to the established orthodoxy of the age, under the leadership of Luther.

Without troubling the reader to go through all the volumes of history which might be added to prove our point, suffice it to say that the history of human advancement shows conclusively, that truth has been compelled to make its way into the world, not by a uniform rate of progress, but by a step at a time, with long intervals between; and that only one step has been taken by the same set of men; and what is most surprising is, that when a class of men have taken one step in advance of the world, in opposition to the influence of other classes; they always raise their protest against the

validity of the acts and theories of those chosen to make the next advance. The history of the world has thus become the history of one party chosen to supersede and enlighten another. Each party is adapted to its work; becomes stereotyped for that purpose, and can never travel beyond. It has fulfilled its mission and should be disbanded, and give easy place to the onward progress of truth. But what is the practice? They plant themselves there, and resolve to defend the pass and die upon the classic ground of Thermopylæ. Each party suppose they can do God service in no other way; and with holy ardor are anxious to mingle their own with the blood of the holy martyrs. But at any expense, they are determined to defend the pass; and see that no one eclipses their light, or tarnishes their fame; and more especially that no one robs them of the advantages of organized power.

Now with this light of truthful experience before us, let us inquire, what is the position of parties at the present moment? Is there an advance party? Is the Church progressive? Is there any new light breaking forth, or have they fulfilled their particular mission, and are we on the eve of another step forward? The Roman Church was once the advancing, vigorous, growing party, contending against organized and legalized wrong. Is it now the advance-guard—the rising light—the increasing prospect of an active, energetic, irrepressible, soul-moving age? With increased and ardent desires burning and devouring those whose starved souls are hungering and thirsting for higher and purer, and more soul-satisfying aliment? Time was when the English Episcopal Church was the reform element in the world's hopes. It fulfilled its mission, and blessed the world with its victories of triumph over Spiritual power, used to abridge and not to advance the liberties of mankind.

How is it now? Is it on the side of growing freedom—of enlarged privileges; of a more active and world-regenerating Christianity? Does it take the part of defenceless truth against legalized aristocracy? Is it opposed to large salaries and a poor people? Is it the element that is to break into the strong fortress of concentrated power and set the people free? No! It has taken the side of the strong against the weak—has become leagued with all the legalized despotisms, and acquired immunities of privileged, organized and fortified parties, casts, grades, lordships and titles which curse mankind. How is it with the Churches that have come off from them, and very properly protested against their unfair pretensions? Have they outlived their day; or are they gloriously marching on, answering the increased wants of the present day? Are they shining brighter and brighter, fulfilling the glorious predictions which assure us of the ultimate triumph of universal love and common brotherhood throughout the entire world? What is the great end sought by Christianity? To teach men to love God with all the heart and our neighbor as ourselves—the entire destruction of all selfishness. Are the Churches leading to that end? Are they in a condition ever to lead to that result? Do they not increase the prejudices of society rather than overcome them? Does not legalized selfishness find its strongest holds in the churches? How can a selfish man best accomplish his purposes? How can he make the greatest gains? How live in the greatest splendor and find the most congenial and corresponding spirits? Can he promote any of the objects of Christianity, or of a church, where these things are most successfully accomplished? Does any body pretend that the present Churches are still advancing? That they are becoming less selfish and more actively, vitally, practically Spiritual? Have we not their own testimony that they are declining; true revivals less frequent; and coldness, deadness, Spiritual darkness marking their worship? When will this evil be corrected? Will God leave his cause to perish? How does he correct the decline of parties and churches? By reforming them? Have we any authority from the history of the past, that He will answer the heart-craving progress of the present wonderful and astonishing era by patch-work? Will he put new wine into old bottles? The Churches will answer "Yes;" but the light of experience renders a different verdict. The supply will come. God will not hear His children cry for bread and give them a scorpion. No; he is a present helper in the time of need.

All learned commentators have agreed that the unfulfilled prophecies point to the present time for some great and startling event. We distinctly recollect that some of the most learned replies to the Father Miller theory conceded the fact that some great event was foreshadowed about this time.

There has been a general concurrence of learning on this point. Then the present condition of the religious world—the crying wants of the age, and the learned opinions of the world, all concur in foreshadowing a great event about this time. Has it come? Has anything transpired to answer to answer to this long-expected event? We will respond to this inquiry in our next.

**A WORD TO SCHOLARS RESUMED.** We remarked in our last number that "It is inexcusable for a scholar to come to a wrong conclusion, when he has the means of being right." We will now add that it is inexcusable for a scholar to say that he either believes or disbelieves a subject of fact, when the facts are within the reach of investigation. It is quite well known to all who have any knowledge of the progress of discoveries; that few facts have been found to coincide with previous conjecture, or even well-studied theories. All the facts of physiology, when ascertained, contradicted previous theory. Nothing is so unsafe as popular opinion, or even plausible assumption. What would a scholar think of any one who should say, that he believed or disbelieved Chemistry, or Euclid or Algebra. The thing would be supremely ridiculous; and would deny to any one the reputation of being a scholar.

And yet men of science—learned professors, physicians, lawyers, divines, and indeed the influential classes generally, content themselves by saying that they do not believe in the Spiritual phenomena. What nonsense! And yet they claim the honor of being men of intelligence, and would have their opinions respected and treated with courtesy.

**SUNDAY LECTURES.**—The Lectures at Dodsworth's Academy, 806 Broadway, are well attended, and the audience on each succeeding Sunday exhibits an increase of numbers and interest. Rev. T. L. HARRIS occupied the speaker's desk last Sunday morning and evening. The audience in the evening was larger than the Hall would comfortably accommodate. A. J. Davis, the Seer, will speak on next Sunday morning and evening at the usual hours, and the prevailing curiosity to see and hear him will doubtless attract a numerous auditory.—Telegraph.

Brother:—Soon, very soon you will know why you have not succeeded in writing to Dear Mother. You will see that a Providence is exercised widely in all matters from least to greatest." Week after week, I took my seat to write to my Mother, residing in a distant city, but every attempt was so disconnected, so blurred, that it was impossible to make meaning of it. I was surrounded by a Spiritual influence at the time, and my hand passed back erasing sentence after sentence. The above communication was given under one of these trials. In a short time after with a vision of my Mother brought plainly before me, her warm affection filling my heart and surrounded by Spirit forms. I easily wrote several pages filled with impressions calculated to awaken new and beautiful thoughts, and bearing an intensity of awakened love which I was incapable of exercising in my most sanguine moments. I felt truly in my soul that before I had not been prepared to write. I felt that kind Spirit, ever watching and guarding, had been laboring to get me in that state wherein they could impress upon me, in living figures, my Mother's life with all its gentleness and purity, and so make me feel her truthfully in every line. Only those who have felt such can realize the happiness experienced in thus being controlled by a power from the inner world.

All this to me was instructive, and left the impression intended by my Spirit-guides, that in writing to those we love or would instruct, we should, by calm and passive states, let Spiritual influences steal into our hearts and minds and draw our affections and thoughts plainly and truly towards them. In this manner the missive becomes a carrier, not of the expression merely, but of the affection and sentiment which it places all fresh and glowing into the heart of the recipient. Infilled with Spiritual life, we cannot estimate the good that could be done by thousands of little messengers that daily travel the length and breadth of the land, destined for warm hearts and anxious minds, but which too often fail to satisfy because they are sent forth with words bearing only the form of life, without representing the true feelings.

**WHAT IS LOVE?** Love is the fulfilling of the Law. God is Love. Love encompasses all that concerns men or angels or glorified saints. All good consists in love. All that is wrong arises from impure love. Jealousy, hatred, revenge, covetousness, fraud, and all the impure lusts and inordinate demonstrations of passionate desire arise from self-love, or self-preference. All the gentle emotions and affections of the soul—benevolence, gratitude, generosity, pity, kindness, and all those sweet instincts, which mark the higher and nobler man, arise from the love of God and mankind, or the love of our neighbor as distinguished from ourselves.

Industry arises from love—the love of the objects which industry produces, or the ends that can be attained by their use. Ambition arises from love—the love of preference. Slothfulness is love—love of ease, repose, quiet, docility. Hatred is love—produced by the supreme love of self. So we might go on and ultimate this article, and make it cover all the interests of men, angels, God, the universal whole.

**J. B. DODS ON SPIRITUAL MANIFESTATIONS.** We have already expended some little labor upon an examination of the very interesting and ably written work of Dr. Dods, but not being over fond of controversy, we are glad to avail ourselves of the arguments of others. The following, which we clip from the Buffalo Daily Republic, will be found interesting to our readers. The entire review, of which this is an extract, gives evidence of considerable research, and is characterized by much ability.

We sincerely hope that Dr. Dods will not rest upon his laurels, but will write another volume of refutation; should he attempt to do this, we confidently predict he will become an earnest working member on our side of the house. The striking peculiarity of the book under consideration is this: That the arguments used and the premises on which they are founded are precisely those which ninety-nine men in every hundred entirely reprobated and stigmatized as quackery previous to their application to Spiritual manifestations. They are admitted now by virtue of the use to which they have been applied, and as they are for the most part just and true, we must thank the Doctor for having opened the perceptions of men to much new knowledge concerning the science of mind.

We have nothing but good to anticipate from the Doctor's work. It will serve to excite investigation and that is what we most desire. All men will not be contented to stop with the author, but will insist upon traveling further, and a firm belief or rather a knowledge of the truth of Spiritual manifestations is but a step beyond the end of the author's journey. We would invite particular attention to the following extract:—"We are willing to adopt the substance of our author's main arguments in his fourth, fifth and sixth lectures, for we are impressed of their truth. But the facts which he introduces, and the main premises from which he reasons, do not warrant the restricted conclusions to which he arrives. His premises prove much more than he is willing to allow. His positions reach beyond him and overlook his meagre gleanings. When he again looks out with a free and unclouded eye upon the beautiful plain which his zeal has permitted him thus rashly to enter, he will see that his instincts and intuition have permitted him to get a glimpse of the starting points of truth and freedom, but that a desire for popularity has stopped him short of the invaluable treasures which lie beyond. It seems a pity that he should labor so hard to annihilate the Spirit-manifestations, and at the same time introduce some of the strongest reasons to sustain their truth. He assumes to prove that man in common with the animals, possesses *instinct*, and that *instinct is conscience*—that God in man." And that instinct "when influenced by foreign impressions is truth—the living oracle through which God has spoken to his servants in dreams—in visions—in silent and passive meditations." It is the living oracle through which Isaiah, Ezekiel, Jeremiah and Daniel consulted the Eternal, and through which, as his inspired servants, they heard His voice speaking in the cool stillness of the day and in silent and passive meditation." Now, if man possesses instinct in such an eminent degree, and if instinct is so nearly allied to inspiration, and if, as he says, 'a person in the mesmeric state is in communication with surrounding Nature and with all the persons of a certain nervous temperament in sympathy with his own, even thousands of miles distant, and for ought we know, throughout the globe'—if a medium in this condition is in 'communica-



tion with the Universe, and acted upon by 'foreign influences,' does it not prove that he possesses all the qualifications necessary to become the subject of Spiritual influences? If a medium can be influenced by a sympathetic mind in the body thousands of miles distant, does it not prove that he may be influenced by a sympathetic mind out of the body? If one fact is admitted to be true, the other fact follows as a necessary consequence. Our author believes in immortality and a future life, and that in the future life we retain our identity and consciousness. He believes in the reunion of friends and the enjoyment of sympathetic minds in the future life. How, then, is it possible that those friends and sympathetic minds should not, under certain circumstances, be in communication with individuals and influence them? The Doctor admits that mediums are subject to 'foreign influences.' How does he know that a portion of those 'foreign influences' may not be Spiritual? If a medium can be influenced by a material existence thousands of miles distant, is it not more probable that he may be influenced by a Spiritual existence present with him? Is anything unreasonable in such a supposition? Nay, do not allow all our hopes and anticipations, Christian promptings, sympathies, instinct, intuition and presentiments, incline us to the belief that our thoughts which run after our friends in the Spirit world, are also reciprocated by return thoughts from them to us. The probabilities are in favor of Spiritual communion.

"The Doctor admits that mediums are in communication with surrounding Nature, and with the Universe! He also admits that Spirits actually exist in a conscious state; and that Spirits act upon mediums! His own reasoning when legitimately extended, establishes the very doctrine which he is attempting to annihilate.

"We are satisfied that our author, at some lucid intervals of his argument, has some faint glimpses where he is floating, for on page one hundred and three, he says, 'Now convince me that the Spirit-manifestations are true, and my philosophy is still correct. In such a case, it would only be necessary for me to remove my position one step farther back and say that departed Spirits influenced the involuntary powers of the mind in the back brain, and moved into action the instinctive energies of our being.' He here yields the whole argument, and establishes the very thing which he has been so eloquent to destroy! But this is not all. In other parts of his book in still stronger terms he admits the impotency of his main conclusion, and acknowledges himself vanquished by the very weapons he had raised in his own defence.

"But we have already extended our review to so great a length, that we shall have to defer any further remarks till next week."

Review of Books.

We have received a copy of the Pennsylvania School Journal, a magazine devoted to the cause of Education generally, and particularly to the interests of the schools of the State in which it is published. All who are interested in the cause of Education—and all good men should feel an interest in that cause—will find much valuable reading in the columns of this journal.

We have received the first number of a new Spiritualist paper—the Spirit Advocate—published at Rockford, Ill. It takes high ground in Spiritual matters, and we welcome its appearance in the field. Its motto is, "Prove all things; hold fast that which is good." We expect the following from its editor:—"We ask you to read, and we ask you to read what we present with our own eyes. Diverge your mind from prejudice, and accept what your conscience approves. Our object is not to gain proselytes to a sect or creed; but to scatter the truth on soil prepared for its reception, that the world may become enlightened, and the human mind, long bound in chains of darkness and ignorance, be free."

NEW PAPER.—We have received a specimen number of a new paper published at Camden, N. J., called the Jersey Breeze. It is very large sheet, filled almost entirely with solid reading matter. The projectors have made a bold stroke, and we hope for the honor of the State, that the citizens of New-Jersey will step forward en masse in support of the enterprise. If it meets the success it deserves, it will soon count its subscribers by tens of thousands.

TO EDITOR CHRISTIAN SPIRITUALIST, L., May 21, 1854. I feel emboldened, by interest in one common cause, to address you. I have read with pleasure, your first numbers of the CHRISTIAN SPIRITUALIST, and doubt not your ability to make each succeeding number meet the expectations of your readers, who have wished a broader platform upon which to meet as Brothers.

Many a poor Spiritualist, and medium too, have been deterred from appearing as such, on account of the exclusiveness which, in too many instances, have characterized circles. Thanks to your Father, who has given you the ability and will to make the platform wide and open, and without price, all may meet on your platform, for I am sure, the distinctions of society will be forgotten, and merit alone acknowledged. Hold out the hand of fellowship to the poor, the weary and heavy laden, that they may find rest. Oh, my the sinning and erring be led by the more fortunate to "look from Nature up to Nature's God," with the assurance that He still loves His children, however much they may have sinned against Him, and is waiting to forgive when they repent.

"Shall we whose souls are lighted By wisdom from on high, Shall we be loath to quit? Shall we be loath to die?" No! Let religion in all its purity and beauty be shown them, and reckless indeed must be the heart that can reject it. This is a religion overflowing with love, and all-embracing in its character. It must and will overleap the earth. Already are the poor benighted heathen beginning to understand, and without the aid of missionaries, the absurdity of "bowing down to wood and stone," and the assurance of a true and living God is gradually unfolding within them. Already are those concluding lines of Bishop Heber's beautiful missionary hymn being realized. "Already, like a sea of glory," is begun this beautiful unfolding of our material senses, of the love, wisdom and power of God.

REPORT OF A LECTURE, DELIVERED BY REV. T. L. HARRIS, AT DORCHESTER HALL, MAY 21, 1854.

After the reading of a chapter from Job's Bible, and prayer, Mr. Harris commenced as follows:— The multitude came to Jesus because he gave them bread from heaven to eat; because he gave them that which they could not derive from any external or material source. He fed the multitudes, and they were not satisfied with the external and temporal bread, but they sought for the bread of life, the bread which endureth unto eternal life. This bread of life is not in wood and stone, nor in the assurance of a true and living God, but in the assurance that the Father who dwells in him, and that those truths he did not claim to be the originator; he simply claimed to speak as a medium for the Divine Spirit communicating through him. Christ, viewed from the external, was an absolute harmonic man. Christ, viewed from the stand-point of the Spiritual Nature, manifested an interior Spirit-organization superior to that external form, having an angelic manifestation of Divinity within; and it was this interior organization, in whom the Infinite Cosmos touched the features of the finite.

All great revolutions are effected through the agency of men who are themselves but the instruments of an invisible superior power. In this respect Christianity, itself the greatest of all innovations, had a like origin. Christianity was all the outgrowth of one divine life—the ideal blooming in the actual; a moral greatness, purity, nobility, fairness, and the best of all qualities. Christianity was a vital religion, a Spirit religion; in other words, an out-breathing of Divine Spirit flowing from God and centering in Christ, and as from there distributing itself into the external world. Christ, as a mere external man, or external physical organization, never claimed any authority whatever. Mighty works were done through him; but he said, "It is the Father who dwells in me, who does these things." He did not claim to be the originator; he simply claimed to speak as a medium for the Divine Spirit communicating through him.

Christ, viewed from the external, was an absolute harmonic man. Christ, viewed from the stand-point of the Spiritual Nature, manifested an interior Spirit-organization superior to that external form, having an angelic manifestation of Divinity within; and it was this interior organization, in whom the Infinite Cosmos touched the features of the finite. All great revolutions are effected through the agency of men who are themselves but the instruments of an invisible superior power. In this respect Christianity, itself the greatest of all innovations, had a like origin. Christianity was all the outgrowth of one divine life—the ideal blooming in the actual; a moral greatness, purity, nobility, fairness, and the best of all qualities. Christianity was a vital religion, a Spirit religion; in other words, an out-breathing of Divine Spirit flowing from God and centering in Christ, and as from there distributing itself into the external world.

THE BATTLE OF LIFE.

This battle of life is a fearful encounter With foes so interlope—a thousand to one. And we have but one hope in these unequalled. The hope of Jehovah's invincible Son. With love so omnipotent, and omnipresent, To watch every phase where a warrior can stand. This vain to conquer with the artificial deities, And imp his cheek as sunbeam, with sabbath in hand. Put on the helmet and shield of the Savior, And your feet plant upon the secure "Rock of Ages." If the shock of the foe you would safely withstand, All flesh is but grass, and all wisdom but folly, All strength is but weakness, impotent and vain; Our light is but darkness, unperceived by a sunbeam. Our purity nothing but vileness and stain.

THE CAPTIVE FREE.

The young man whose happy entrance into immortal life shadowed forth in the morning, departs into that exalted existence from an obscure cell in a Neapolitan prison. During his external career he thought freely and acted nobly. He suffered imprisonment in the darkness of the dungeons, Naples, where he left the chains of despotism and mortality but a few weeks since.

"Take off these stained garments. Hasten and bring Celestial raiment. Sing, sing, and let us sing. The earth-child from the darkness, the glory, The agony, the triumph, the way away."

ment which proves the divinity of that manifestation, proves the same in the present. Water is the same, whether we receive it from Jacob's well or from our own Crotan; so truth is the same, whether it be manifested here or on the eastern continent. Wherein, then, is there a likeness to Christianity in its primitive origin as a revelation?

First, the circumstances of the time. The world at the present day has exhausted all external forms of thought, and is dying for Spiritual knowledge. The Church itself—and by the Church I mean the external form of religious manifestations throughout the world, whether it be the Church of Mahomet, or the Church of Luther, or the Church of Zoroaster—the Church of external manifestations, was every where dying. It was dying for Spiritual knowledge. The Church itself—and by the Church I mean the external form of religious manifestations throughout the world, whether it be the Church of Mahomet, or the Church of Luther, or the Church of Zoroaster—the Church of external manifestations, was every where dying.

Another reason is, that the Church is divided against itself. As in ancient days, mortals rear the Savior's mantle and catch lots for his garments, so the sects, like gamblers, are contending for the mere shadow. From these considerations, we argue that the Church is passing away. A new order of things will be introduced in place of it. Orthodoxy gentlemen present will bear me out in this statement. But, beyond that, there has been, all over our land, an expectation of a great event, which should affect the whole world, in all its institutions. And this universal expectation is a prophecy.

There is a third reason, a third parallel. Had Christ not come, the world would have been a very different place. The Spirit of despotism would have swept away all the moral features of the world. Students of history know how universal, how rapidly-increasing was that corruption. And I ask solemnly and earnestly, if we are not having that all repeated around us? First of all, the leading politicians of our country—I know this is dangerous ground—are telling us that we are to follow Rome, tyrannical, unscrupulous, and without regard to the sacredness of the history of all the ancient nations. A school of men has filled that school of just and incorruptible patriots to whom, in the external, we are indebted for the very system under which our people live. Everywhere the effort is being made to corrupt, to debauch, and degrade the morals of the American people.

Modements of Mediums.

Mr. and Mrs. J. Thomas, of Ohio, will arrive in this city to-day from Philadelphia. Mrs. Thomas has been delivering lectures in Philadelphia, while under the control of Spirits, and has been the instrument of accomplishing much good. She will remain during the coming week at the Rooms of the Society for the Diffusion of Spiritual Knowledge, 553 Broadway, where her friends and the friends of the Cause are invited to call. Arrangements for a series of public lectures through Mrs. T. will probably be made, due notice of which will be given through the columns of this paper.

OUR AGENTS.

THE CHRISTIAN SPIRITUALIST is kept on sale by the following named persons, who are authorized to receive subscriptions:— SPRINGER & TOWNSEND, New-York. DE WITT & DAVENPORT, New-York. MRS. E. J. FRENCH, Pittsburg. S. F. HOYT, Troy, N. Y. MESSRS. FEDERER & CO., Boston, Mass. BELA MARSH, Boston, Mass. D. J. BISHOP, Washington, D. C. J. B. MCNN, Philadelphia, Penn. HENRY TAYLOR, Baltimore, Md. JONATHAN KOONS, Milford, Athens Co, Ohio.

PROSPECTUS

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

In order to carry out this end, we have established a publication. Our first efforts shall be, to show to our brother men, by evidence which each and all shall consider conclusive, that freed Spirits do in reality come down and speak with us; that they do bring us high and holy and valuable instruction.

We believe that that which we receive from powers above us by the medium of those who are called mediums, is not a mere delusion, but a true and valuable communication from the world of spirits to the world of men. We believe that it tends towards reform—reform in Government, reform in Religion, reform in the social fabric.

But it is not here that our mission ends. We believe that Spiritualism is practical—eminently practicable—in its effects. We believe that it tends towards reform—reform in Government, reform in Religion, reform in the social fabric. We believe that it tends towards reform—reform in Government, reform in Religion, reform in the social fabric.

As for the manner in which we are to reach that interior, it is a new manner in the world. We do not propose to contend and argue and engage in controversy. We propose to present plain truths, as a charitable man presents food upon a platter, that the hungry may take and eat; so these plain truths will be taken by the hungry soul, and give it strength, that it may send its rays out from itself into the world. Our course will be a silent

course. We shall enter into no verbose, windy argument. We shall not attempt to convince by controversy; but present our offering, and let those to whom it is presented are in a fit state to receive, we trust to God that he will take it to himself and be a better man.

TO SPIRITUALISTS AND INQUIRERS 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 553 Broadway, New-York, which the Society is fitting up, and so arranging as to facilitate free and convenient intercourse, so the end that there may be afforded to all honest inquirers after Spiritual knowledge, the light which is dawning 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 Inquirers.

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.

All who wish this movement to be successful, are invited to contribute. An Assistant Treasurer will always be in attendance at the Rooms. The Annual Meetings of the Society will be held the second week in May.

To the end that this Society may more effectually carry on the work, and promulgate its doings, and spread the Truth, it will issue a weekly paper, to be called THE CHRISTIAN SPIRITUALIST, which will be furnished to Subscribers at Two Dollars per annum, or One Dollar for six months, payable on or before the expiration of three months.

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 harmony 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 do 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; mediums 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 mediums, 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 publication that we have 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 shorn 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 endeavor, 1st. To correct our own errors, and next those of our most loved friends; and having cast the beams out of our own eyes, we may see clearly to cast the motes out of the eyes of our neighbors.

2d. If practicable, we intend that a large portion of the CHRISTIAN SPIRITUALIST shall be written by mediums under Spiritual influence, whose lives and Spiritual affinities entitle them to high estimation, so that the paper may be read as an epistle from the Spiritual world to man.

3d. Believing that the descent of truths from the interior, into the governmental, social, moral and domestic institutions of our time, as well as into the relations of mental and physical labor, and their results and rewards—the Liberal and Manufactures, will purge them of inharmonious elements, it will be an aim of the Society to investigate them by the aid of light from the Spirit world. We call upon all who feel impressed upon these subjects, to contribute to the columns of our journal, and thus aid us in distributing knowledge, of such vast and practical importance to the human race.

4th. The subject of Sectarian Spiritualism will be attended to, and contrasted with true Spirituality. False and frivolous manifestations we will endeavor to separate from true Spirituality guidance.

5th. The errors of Spirits and of Circles, together with those of Spirit-manifestations, will stand open for correction.

6th. To elicit higher and higher truths, shall ever be an object of the Society. Scientific, or the orderly arrangement of things, mental, perceptive and physical, shall not be neglected.

In profound adoration and gratitude to our heavenly Father, for the following address, received from an elevated source, its principles have been adopted as a basis of action:— 1st. Go on Brethren, with your endeavors to establish circles upon the principles of Christianity—upon the Rock of Ages, upon which if a house be built, the winds may descend, and the floods come and beat upon it, and it will not fall. If you build a house all upon a rock but one corner, that corner will be undermined, and it will fall. Make it explicit, make it well understood, that the Lord Jesus, and Him crucified and then glorified, is the life, soul and center of the Spiritual movement, or of progress.

2d. "No other foundation can be laid, than that which is already laid," and that is the Anointed Truth of Harmony, which means Christ Jesus, the Redeemer. It must come to that in all the affairs of life, in all the governments of nations, in all the movements of men, individually and collectively.

3d. Then, as men, having one common centre of harmony, refer all our thoughts, words and actions to that centre and standard of harmony. Weigh them, measure them, by that standard; then will your thoughts, words and actions harmonize with each other. In no other way can harmony ever exist among the multifarious varieties and diversities of men.

4th. "Jesus Christ is the True Vine." Other mediums are the branches. From him they should derive their sap, their nourishment, and their growth.

5th. We must all be active, angels, Spirits and men, so as to bring forth the fruits of righteousness, (justice). So far as we do this, the "Heavenly Father purgeth us," and we then bring forth more fruit. But if we are not active in bringing forth good fruits, such unprofitable branches will be cut off and deprived of the nourishment from the True Vine. They will dwindle, sicken and die. Many of them will become rot and corrupt, sending forth the nauseous and sickening malaria of which their lives are the correspondents.

With these principles as our chart, the word of God, written in His works, for our compass, and the life of Jesus as our polar star, we launch our bark upon the tide of experiment, trusting in the ever-blessed words of him who said, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you, FALSELY, for my sake. Rejoice and be exceedingly glad, for great is your reward in Heaven, for so persecuted they the prophets which were before you."

NOTICE. DR. ISAAC HARRINGTON would inform his patrons that he has taken an office at "the Rooms of the Society for the Diffusion of Spiritual Knowledge," No. 553 Broadway, N. Y., where he will receive his patients, and attend to all questions that may be sent from distant localities concerning diseases, their causes, nature and cure. His long acquaintance with the practice of medicine, and the eminent success which has hitherto rewarded his labors, enable him to offer his services with a strong confidence in their benefits.

W. T. PETERSBORG, HEALING MEDIUM. Letters addressed to No. 312 Grand-st., N. Y., will meet with prompt attention.

WONDERFUL DISCOVERY. THE NERVE-SOOTHING VITAL FLUIDS. Dr. J. W. FRENCH'S REMEDY FOR NEURALGIA, MIGRAINE, RHEUMATISM, BRONCHITIS, AND ALL THE AFFLICTIONS OF THE NERVOUS SYSTEM. These Medicines are purely Vegetable, containing no injurious to the system, and are a certain cure for all Nervous Disorders, viz., St. Vitus' Dance, The Dolorous, Neuritis, Rheumatism in all its forms, and all the affections of the Nervous System, viz., Headache, Migraine, Neuralgia, Dyspepsia, Diseases of the Kidneys, Dropsical Affections, Irregularities of the Female System, Tetters, and all Cutaneous Diseases, viz., Fever, Scamp, Cholera, Cholera Morosa, Cholera Quinley, Grippe, Influenza, and all the affections of the Nervous System, which the human family are afflicted with, and which ages have baffled the skill of the learned. These Fluids have been analyzed and found to contain the same elements which have been found in the blood of those who have been afflicted by these diseases, and have been found to be identical with the fluids of the human body.

W. T. PETERSBORG, HEALING MEDIUM. Letters addressed to No. 312 Grand-st., N. Y., will meet with prompt attention.

WONDERFUL DISCOVERY. THE NERVE-SOOTHING VITAL FLUIDS. Dr. J. W. FRENCH'S REMEDY FOR NEURALGIA, MIGRAINE, RHEUMATISM, BRONCHITIS, AND ALL THE AFFLICTIONS OF THE NERVOUS SYSTEM. These Medicines are purely Vegetable, containing no injurious to the system, and are a certain cure for all Nervous Disorders, viz., St. Vitus' Dance, The Dolorous, Neuritis, Rheumatism in all its forms, and all the affections of the Nervous System, viz., Headache, Migraine, Neuralgia, Dyspepsia, Diseases of the Kidneys, Dropsical Affections, Irregularities of the Female System, Tetters, and all Cutaneous Diseases, viz., Fever, Scamp, Cholera, Cholera Morosa, Cholera Quinley, Grippe, Influenza, and all the affections of the Nervous System, which the human family are afflicted with, and which ages have baffled the skill of the learned. These Fluids have been analyzed and found to contain the same elements which have been found in the blood of those who have been afflicted by these diseases, and have been found to be identical with the fluids of the human body.

THE GREAT PIANO & MUSIC ESTABLISHMENT OF HORACE WATERS. No. 832 BROADWAY, NEW-YORK.

The best and most improved Pianos and Melodeons in the world. T. Gilbert & Co.'s World's Fair Premium Piano, with the most improved action, and the most beautiful finish. The merits of these instruments are too well known to need further recommendation. Gilbert's Superior Piano, an elegant instrument for room, Hall, or Parlor. Gilbert's Patent Piano, a grand Piano, with the most improved action, and the most beautiful finish. Price for 500 to 1250.

NEW AND APPROPRIATE SPIRITUAL SONGS. "ANGEL WHISPERS"—One of the most beautiful and expressive songs in print. Sung by Mrs. Gillingham Bostwick with great effect. Price 25 cts. "WE ARE HAPPY NOW, DEAR MOTHER."—A lovely representation of the condition of "Loved Ones in Heaven." Price 25 cts. "ST. CLAIR TO LITTLE EVA IN HEAVEN."—The outpouring of a Father's heart under bereavement. Price 25 cts. "DO YOU REMEMBER?"—A touching and beautiful piece, and this world of ours would be one of the happier spheres. Price 25 cts. "HAPPY HE WHO ENJOYS HIS ATTENDANCE AS REPRESENTED IN THIS BEAUTIFUL SONG." Price 25 cts. "THE PLEASANT BOX."—With splendid lithograph representing the scene. Price 50 cts. The above pieces are all by the most popular Composers, and are for sale at the following places: T. GILBERT & CO., PIANOS, No. 832 Broadway, N. Y. GILBERT & CO.'S PIANOS, No. 832 Broadway, N. Y. GILBERT & CO.'S PIANOS, No. 832 Broadway, N. Y. GILBERT & CO.'S PIANOS, No. 832 Broadway, N. Y.