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

VOLUME 1

NEW.YORK, SATURDAY, JUNE 10, 1854.

2. Take a pot of white paint and drop a little

black paint into it, and stir the mass and mix it up,

observing the ever-varying changes of relations.

Then contemplate the ever-varying changes of ten

thousand stirrings, which would still more and more

change the relations of the black and white paint,

imprints something indelibly upon the atmos-

phere, waters or earth, and upon our own forms.

These effects are indelible, and never can be totally

use, must respect infinite things that exist, or may

exist, under such conditions as render it possible for

61. In order that this Infinite desire of good, or

hem to receive. Such are all Finites.

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SPIRITUAL MANIFESTATIONS. EXPLAINING CREATIONS, SUBVERSIONS, REDEMPTIONS, AND HARMONIES. AND THEIR RELATIONS TO EACH OTHER.

57. Elevation of state or condition, from lower to higher, or from worse to better, is not the leaving behind any good or suitable thing, but the addition of more good and suitable things from above. That this is the order of progression, may be seen by all the foregoing, especially in Nos. 25, 32, and 49, and illustrations. In all progression, this is the order of elevation, to leave behind that which is coarse, unsuitable, and lower, and to accede to, or affinitize that which is finer, more suitable, and higher, so that, that which is elevated, progresses upward by a stairway of growth. It takes into its substance that which is finer, purer, and better than the average substance of which it is composed, with some that is better than any, and lets go that which is coarse, less pure, and worse. The progress of "subversions" is by a reverse movement. as was mentioned in No. 24. Of this we shall make explanations hereafter, in its own time and

order. Illustration, 1. The truth of the above proposition may be seen in the cultivation or elevation of

vegetables; for instance, the obtaining of such luscious apples as the bell-flower, the pippin, &c., from the native hard and sour crab apple, is the casting off of the roughness, the acidity, hardness and coarseness of the crab, and the affinitizing of the sweet, the soft, and the fineness of the superior kind. The elevation of the night-shade to the state of the tomato, is the throwing off of the bitter, the poisonous and hardness of the night shade, and the putting on, or affinitizing of the sweetness, the medicinal and the pulpiness of the tomato.

2. The same process is obstrvable in the cultivation or elevation of animals. For instance, in the raising or elevating of the sly, ferocious and greedy wolf, to be a fond, faithful, self-denying house dog, or the useful mastiff, it is evident that the slyness, aside, and the love of his master, his fondness of society, the watchfulness of the master's property, and the possibility of his starving himself to death, over forbidden and untasted food, have been put on. It is observable that these qualities in the dog

so concentrated as to be highly medicinal. 4. The nutritious and sustaining qualities of all and heat to be again re-organized into material subregetable food, are owing to the process of vegeta- stances, after having shot across illimitable space, only proper love of finites, includes within its es- own gratification, as the child was supposed to pro- ance or relative, for actual inactivity would be action having separated the earthy, the stony, the the effects of our first footprint would still be as in-

the nutritious and healthy. The soil of the earth, the particles, as it was in the first. and the wood of trees, contain the nutritious and pleasant food, that fruit or leaves contain. In the

soil, it was mixed with great quantities of carthy matter which would be hurtful to man, who could not live upon the soil, as vegetables can, nor upon wood, as the beaver and the sloth do.

5. The elevated, the pure and the good man can but would not change the one into the other. So not live upon impurities, the stimulants of liquor, there is not a motion we make, nor breath we draw, the poisonous qualities of tobacco, the putrescence | nor word we speak, nor passion we indulge, but of gormandized food, as some of the low, the im-

WITH COPIOUS ILLUSTRATIONS.

PART III.

THE PROGRESS OF CREATIONS.

bad, suitable or unsuitable, according to circum-There is no such thing as a temporal effect. Temporality is an appearance, because our finite perstances. 46. That finite good and evil are merely relative ceptions cannot grasp eternity. terms, may further be illustrated and enforced 3. It has taken all the motions of men, animals thus: a workman falls from a house top, and is so winds, waves, planets, satellites and comets, showers, growths, passions, devotions and subversions hurt as to require immediate medical and surgical to affect creations just as they have been affected, aid. His fellow workman sees a neighbor's horse saddled and standing at a post near, but its owner and all succeeding effects will be required to make is absent. The horse is taken without leave, and by them just what they will be, mentally, physically, religiously, morally and scientifically, for all effects its use the necessary aid is timely procured. In the mean time, the owner of the horse returns, but cannot find him, and is much perplexed and disout of sight by that which succeeds. 60. The Beginning, Primary or Fundamental of

partaken of by those; and are counted good or eradicated. All effects are thus seen to be eternal

appointed. On inquiry, he finds what use was made of his horse, and is not only reconciled to his all things is an infinite desire of infinite good or disappointment, and the disadvantages of it, but is usefulness. This is Infinite Love, as has been ammuch pleased that his horse was taken without the ply proved in No. 4 and the illustrations, especially loss of time necessary to have procured his leave. in Corollaries 1 and 2. It is the first of all things, If the same workman had taken the same horse, and as the Infinite cannot be increased, this Love, rode him just as far and as rapidly, returned in the some time, with precisely the some disappointing which is of separate existence from itself, as a unit and disadvantageous results to the owner, but or whole. This Love, desire or will of good or

pure, and the ignorant can. These have been af-

finitized to things which are absolute poisons when

purely out of mischief, jun and frolic, the owner of the horse would, most likely, have continued to be dissatisfied.

7. That the real quality of a thought, word or action, or its excusableness or inexcusableness, is entirely according to the circumstances and confinitude of objects upon which this Love can exert ditions under which it was done, said, or thought, is most beautifully set forth by the Redcemer himcontemplate infinitely numerous forms, in which self, when he refers to the fact of David eating the shall dwell infinitely numerous desires of reception, shew bread as an instance indemnifying the disciso that the bestowal of the infinitely numerous ples when "they rubbed the ears of corn in their hands on the Sabbath day, when they were hungry." Luke, vi. 1 to 5. possible to be received.

62. It then follows that as the Infinite cannot be 8. The greatest act of redemption ever performed was the prayer of Jesus while in the agonies of a increased, in Him we find all fullness, and hence nothcrucl, ignominious death. This prayer was made ing can be received by Him. The love of reception for his persecutors and crucifiers. " Father, forgive cannot possibly be active in the Infinite, that never then." Why forgive them ? " Because they know the ferocity, and the greediness have been laid not what they do." Luke xxiii, 34. The circumstances and conditions under which the sin was committed, is given as the redeeming quality of lary 2) and as the Infinite cannot receive, that Infithe crime, which was not absolutely or unconditionally bad, but pardonable, under the circumstances of the ignorance in which it was commit-

render the grain unfit for food. It is then called still the changes of the first footprint would remain individual selves. Hence all finite things exist more exist than animals without food, parts or the "footstool" of the Creator, or the "earth' sick-wheat, the bread from which is deleterious and in the arrangements of the mass, and were we to under the possibility of the desire, Love or will forms, or a man make a machine who knows nothpoisonous. The healthiness of rye bread, is the presume the earth, or that part of it upon which we of giving or parting with that which they have, ing about it.

diffusion of a cathartic mineral throughout the sub- made the first footprint, to be burned up and vitri- as well as the love of reception, which is their stance of the grain, which in blasted rye becomes fied into gaseous substances, or resolved into light alone and only proper love, as seen above, in Nos. and heat, (see No. 35, Ill. j 4,) and then that light 63, 64. 67. The love, desire or will of reception, the His love assumes or displays in providing for its

all show the love of existence.

templation, one knowledge, and one perception.

sence, the love, desire or will of keeping, because vide means for the gratification of its love of sur- tual death, which does not exist, for the Infinite fills poisonous and the woody portions of the soil, from dellible in the new organization or arrangement of the existence of their very identities depends upon prise in No. 4, Ill. e, 7, which it will be well to read all things, and from Him is infinite life or activity, their not only receiving all that they are, but the and to study.

existence of their identities depends upon their 72. Love loses nothing by putting on the form inertia, death, darkness or evil to exist in. He fills being allowed to keep so much of what they re- of wisdom, excepting its unsuitable shapelessness, all things, and as an absolute, none of these exist, ceive, as shall preserve their identities entire, for and in its stead puts on forms of wisdom, by means for death, darkness, evil, cold and inactivity are annihilation is dreaded by all existences, either ac- of which it can seek, plan and execute its own grat relative, and not absolute or positive terms. They tively or latently, it being the converse of exist- ification, continue its own health, and come to its are all predicated upon the contrasts of things, by ence, which is loved by all things, either actively destiny, (No. 59; Ill.) But this it cannot do, with- finite perceptions, which are imperfect perceptions, or latently, as is proved by the love, desire or out other things being added suitable to progres because they are finite perceptions. Absolute perwill of reception, the universal fundamental or sion. The next thing that it is necessary to add, fection is with the Infinite alone; all perfections proper love of all finite existences. The appettees and which makes the third of the order of pro- before Him, are relative or apparent perfections gress, is power. Without this, love and wisdom are only.

68. The Love, Desire or Will of keeping, is pri- both immersed in weakness and imbecility, which 79. Perfectly straight lines exist in the Infinite marily latent in the Infinite, for the want of a are necessary to be put off. In doing this, pour is alone, and perfect circles, which are the opposite converse or possibility of losing or parting with put on, as a means of, and in the order of progress. or converse of perfect straight lines, have no existanything. No function can be active without ex- On the failure of either of these, nothing could be ence except in appearance. Perfect circles are the ercise, for it is the exercise that makes the func- made. This is true of the Infinite, in whom Love, analogies of perfect death, darkness, stillness, &c., tion known. But as finite things exist, to which Wisdom and Power are all infinite. They are all which are relative terms. All circles are finite, the love of keeping (the converse of losing.) is degrees of the same One or Unit, from which all and because finite, imperfect. Perfect straight lines, possible, the latent love of keeping in the Infi- things are, (No. 48, Ill. m, 4.) The Love or desire with the less or more circular or curvilinear, are nite springs into activity and becomes known in of doing infinite good, to infinitely numerous things, all the kinds of lines or directions that exist. Perfinites, (No. 4, Ill. e, 4) for it is from Him and and the Wisdom or knowledge of infinite ways by fect Love, such as is in the Infinite alone, proceeds by Him alone, that finites receive their love of keep- which that infinite good may be effected, and the the analogy of perfect straight lines, from Him, its ing, as they receive all things from Him. Their infinite power to put those desires and means into source, to its objects, of what kind or degree soever love of reception, also, inseparable from their con- action, makes the infinite One the Beginning, Pri- those objects may be. It proceeds, uninfluenced are eternal, and can only be submerged and put dition as finites, is also from the love of reception, mary, Fundamental of all things, to be what He by any lateral influences or considerations. No latent in the Infinite from the same cause as the is in Himself, (See No. 4, e, Ill. 4, and in fact, all other Love, but the Love of the alone perfect, the love of keeping is latent in Him. It is the return that precedes in these manifestations.)

of finite things toward Him, by gratifications of Illustration. Let us suppose there is something their love of reception, that in Him supplies the necessary to be done, made or perfected. It may place of the love of reception and its gratifications. be to make a speech, write a book, make a wash-69. Infinite Love or desire of good, cannot exist ing-machine, toy, shoe, or anything else. Suppose and be in activity, without the contemplation of the workman present, also tools of the right kind Desire of good or usefulness, must respect that objects to which good can be done, or those that to work with, time and materials plenty to do the

may be loved, (No. 60.) Hence the Beginning, work in and with, what besides these things are Primary, Fundamental infinite Love must contem- necessary in order that the work shall be done? plate infinitely numerous things that might be loved, 1. Love or desire in the workman. 2. Wisdom or to which, or to whom good could be done. The or knowledge; and, 8d. Power or energy in him; contemplation of these infinitely numercus things, and, 4th. Activity by or from him, are all necessato which good might be done, necessarily involves ry to be united in the workman. Suppose either for this reason: No finite thing could be coninfinite Love, can be gratified, there must be an in- the scanning, criticising or contrasting of all the va- one of these to be totally wanting, there will be rieties, diversities and conditions of the things con- nothing done. Suppose the workman to have no its beneficent powers. Infinite Love, then, must templated, or they could not be known as objects love, will or desire to do the work, he does it not, of love to which good could be done, (No. 1, Ill.) and nothing is done or made. Suppose he has all exist below the Infinite, were there no departures It is only by scanning the differences of things that the rest, but no knowledge how it should be done, anything can be known, for were there are no dif- it cannot be done by him. Suppose him to have good things, contemplated by Infinite Love, may be ferences of form, quality or function, in or among both the will to do and the knowledge how to do. felt as good, or something desirable, received, or things, all would be alike; contemplated alike; but has no power or energy, nothing can be done. known and perceived alike; and would all seem to Further, suppose he has will, knowledge and power be but one thing, furnishing grounds for one con- all enough, no machine can be made or thing done ever meet.

until he has action too. The action is not in or of the man, as being necessary to his being a man. 70. Wisdom, then, is the form of Love, for the contemplation of the loved object constitutes our but it is or must be from him, in order that he can did, nor never can receive anything. It is impossi- knowledge of it, as not being the same as anything do, make or effect anything, and is the transition ble that a faculty can exist so as to be known, else contemplated, (Lemma 1, Corollary 2.) It is between every workman and his work, as between the Creator and creation. which it is impossible to actuate or exercise, (Corol- upon this difference that our love of anything is

deepest sensibilities of the human heart. And it 73. Agreeably to this, that Infinite Love or defounded, for were all things alike and contemplaseems to be time that its source should be attributnite cannot feel the love of reception, as being pro- ted alike, there would be no differences in our per- sire of good, and Infinite Wisdom, or the knowled to something more definitely than "the Muse." per to Himself. In order, therefore, that the love ception of love, and hence such a quality as love edge of means whereby that good can be affected, Thousands feel the promptings of an invisible of reception may be felt, other things must exist could not be known, it being by its shades of dif and Infinite Power to put those desires and means monitor, who cannot give them utterance; and the species may be carried to a degree of perfection, to ted. This principle is further enforced by Him that can receive. Finite things are *all* reception, and the anticipation of an thus: "He that knoweth his master's will and from the first of their formations to the last of their even to the one who feels its affection. It is then which is Infinite Activity, by which those primor- influence, over which they have no control. Only existence. They can never be anything in themselves, clear that love goes forth in wisdom and according dial qualities become known or exhibit themselves. when the mind is passive, are poetic impressions Love is an attribute infinite, and is the One or Unit, vivid and clear; the slightest discordant sound of all sorts of animals, and especially in the horse docth things worthy of stripes, shall be beaten things exist in Him, and of His essence, which fills tween the objects loved, or between those toward which includes within its own identity, both two which the desire of good emanates. This desire and three, or wisdom and power. It takes three in- acting the part of scribe to higher authority. Ma-63. The love of reception is the love or desire pro- of good is according to our love of the relation that herent qualities to form any identity. Love or de- terialists gravely dispose of the matter by calling in per to all finite things, because they exist and sub- exists between us and the object loved, (No. 2, sire is not an identity of perception without wisdom, the aid of "a morbid imagination, or a visionary nor wisdom without Love and power, nor power with- brain." The world has yet to learn how a visionincludes, encompasses, surrounds, and is in and of Illustration 1. The love of man for a wife is dif- out the other two. These three are an identity, ary brain can attune itself to melody; and every all things conceivable and inconceivable, that ex- ferent from his love for his dog, founded upon the having potency and all the means of good and cor- student of Nature knows that imagination falls far short of reality. We can imagine nothing that

upon which He stands to build or rear his structure of forms, upon which to gratify His infinite 2. The Wisdom of the Infinite is the means by desires of doing good, to such forms as can receive which objects are formed that can be loved, that favors from Him, Who has all to give, but no room can be benefited, for His Wisdom is the form that for reception into Himself.

78. This descent to inactivity is only in appearwhich leaves no room anywhere for actual stillness,

Infinite can do this, mounting above all considera-

tions, but its own unbounded beneficent gratification in the bestowal of good upon the objects, without respect to the interests, wishes or influence of anything else, or all other things combined. No lower love can do this.

80. Life or activity from the Infinite, as it commences its descent towards creation, starts, as it were, in perfectly straight lines, but bends towards the condition of the finite, as it proceeds or descends towards creation, because, as respects the finite, straight lines are unsuitable and incompatible structed out of or by means of straight lines, for Lines that are perfectly parallel, infinitely produced, would never meet," (No. 39.) Nothing could from straight lines. No forms could exist by lines that never meet, proceeding in parallel lines, as they necessarily must, (No. 36) if proceeding from the one Infinite, where radiating lines and perfect parallels would be one and the same, neither would

[To be continued.]

INSPIRATION---NO. I.

BY S. M. PETERS. There is something in poetry that moves the

nch it might seem impossible to carry them in the human species. It may also be seen, that the doeth it not, shall be beaten with many stripes; same order of progression obtains in the cultivation but he that knoweth not his master's will, and and the cow, in which the very texture of the skin with few, for of him to whom much is given, shall all things. and hair may be changed from coarse to fine, as much be required, but of him to whom little is well as their manners from restiveness to docility. given, shall little be required." Luke xii, 47, 48. 3. In nothing is this more observable than in See also John iv, 41, xv, 22; Acts xvii, 30; sist by continued receptions from the Infinite, who and IIL)

the human species, wherein education, agreeably James iv, 17, &c., &c. throw off that which is low, coarse and unmanly, another size or quality, more suitable, and not the to the sins of all mankind.

10. We have now a glimpse of the reason why addition of new parts to the form. Spiritual knowledge is not given to men of earth, 58. There is nothing exists, but that under cerfaster than man acquires to himself scientific or intain circumstances and conditions is good and serviceable. Hence the terms low, course, unsuitable, tellectual knowledge, so that by their scientific or we, are merely relative terms respecting alone the intellectual capacities, they may see clearly and relations, circumstances, or connections in which have the means of living according to Spiritual things are found and contrasted. It is hence evi- monitions, (No. 11,) that is, why "He concluded dent that absolute evil, absolute bodness, absolute them all in unbelief, that He might have mercy contriseness, does not exist, and that these terms re- upon all." (Rom. xi, chap. in toto.) No wonder, late to the circumstances and conditions of things, and not to anything as it exists in itself, or per se, he cried out, as all who honestly come into a know- of the reach of receptions. It is hence evident functions, (No. 1, Ill.) separate from the circumstances under which it is ledge of true order, progression and mercy, will that where creations end, subtresions begin, and found.

Illustration, 1. The especial healthings of the wisdom and knowledge of God! How unsearchatomato is the medicinal of it, which is something of ble are His judgments, and how past finding out the poison of the night-shade disseminated through are His ways ! For who hath known the mind of so much fine soft julp, that it cannot touch the the Lord? or who hath been His counsellor?" &c. coatings of our digestive or secretory system, in Rom, xi, 52 to end.

59. All effects are eternal in some of their consuch quantities as to produce unhealthy action. The healthy stimulus received from that vegetasystem. The grateful stimulus of the pippin is a wide diffusion of the acid of the crab apple. 2. The ferocity of the wolt is the same power it is, and hence all progression of elevation is the and includes all things, and cannot part with or

which, under other circumstances, exhibits itself in changes of forms or states, by putting off that be separate from anything, as there is no room the uncompromising faithfulness of the house dog, or the indomitable guardianship of the mastiff, whose long suffering and patient endurance was until the effects of the first impressions shall be so derived from their ancestral patient watchfulness of the wolf species. The mousing usefulness of as not to be detrimental in the succeeding states. Illustration 1. We cannot make one footprint house cats are other forms or conditions of the greedy fierceness of the lion and tiger.

3. The sanitary quality of bread, made from unholted flour, setting aside the coarseness of the bran, arises from a poisonous mineral substance de-

because the Infinite includes all things, and all to the form of the perception of the differences be-

to the quality of it, causes the child and the man to 9. As the Lord Jesus Christ was the primary, most important, or central man, (No. 10 and ill. k,) ist. The love of reception is the only love or de- difference that exists in the two things themselves, rect activity. and take in place thereof that which is higher, his persecutors were primary and central persecufiner and more manly. The child, the illiterate | tors, representing, with their persecutions, all other and the impure, have lives to live and to fill up, persecutors and their persecutions. His prayers and do live them, and fill them up as full as were also primary, central or most important praythe man, the educated and the pure. A child, ers, to which all other prayers stand in like relafor instance, will make as many motions, speak tion, as "branches to a vine," (No. 10,) or as cenas many words, without fatigue, if its education tres to circles. This being admitted, and we see literate man as the educated one, &c.; hence it is be demonstrated, that prayer of his upon the cross easily seen, that education or elevation is only the reaches all sins of ignorance, or such sins as those changing of one kind for another, and not the ad- his persecutors committed, and all committed under something old. Even growth itself is the putting tres, circumferences and intermediate spaces in

sire primarily proper to finite existences, as finite and the difference of the relations in which he existences, because from the first, they are all se-stands to the wife and to the dog. Were there no 64. To the Infinite, the Love, desire or will to for they must be both exactly alike, and could not

give, is the proper love, desire or will, and the only be perceived as two loves, (No. 69) because the has not been to stillness, as a man, and an il- not how it can be denied, and do see how it can active love, desire or will, because He can give and wife and the dog could not be perceived as two give only, and cannot receive anything, for "that things. In this way it is equally certain that all which is Infinite cannot be increased." On the love is founded upon the differences of things, or a other hand, all finite existences, whether we call knowledge of them, by marking of those differendition of any new part without the rejection of like conditions; for as centres stand related to cen- them animate or inanimate, are in the love, desire or ces, and which contrasts are the means of wisdom. will of *receiring*, because it is by *receptions* and recepoff of one size or quality and the putting on of science, so stand related the sins of those crucifiers tions only, that they exist, and by receptions and re- activity or use, (the fourth and eighth degrees of

ceptions only, that they subsist. For the moment everything, see Nos. 37 to 40 and 48, Ill. n) is the any finite thing ceases to receive, it begins to sicken, object of love, while the differences that exist among dwindle and perish. Or in other words, subver- the relations in which the lover stands to the loved sions begin where creations end.

objects, constitutes the means by which love reach-Illustration. Turn the stop, so that no more gas les the loved object, and may be compared to the can reach the flame, and it perishes. Cease to sup- different roads, ways or ladders of descent, upon ply fuel and the fire goes out. Cut the roots of which love advances to or lets itself down upon vegetables, and thus cut off their supply of sap, the loved object, (No. 2, c, Ill.) Our contemplaand they wither, die and decay. Cease to supply tion of these different roads, ways or ladders, by

ery out, "O the depth of the riches, both of the that it is by receptions only that finites exist.

sequences. There is nothing that enters into a would have been brought into existence. Yet it finite. The wisdom by which subversions are re- ges to Himself, by which the destiny of all things ous quality so deleterious if taken in such quanti- and entirely eradicated, and leave the form as if it damental Love of giving is primary, should ever fusion; harmony from discord; happiness from Love be gratified, (No. 48, Ill. n, 2.) ties as to produce high excitement of the sanitary had never entered it. Every change that is made feel the love of parting with anything. This im- misery; is necessarily an embodiment of love or 76. The activities or actions of finite things are, from the interior world of celestial beauty, transmit thing leaves some track or mark of itself, wherever the Infinite fills all things, encompasses all things, form by which love acts.

which is low, coarse and unsuitable, and so putting anywhere, for anything to exist in, separate from on that which is higher, purer and more suitable, Him, but all the finite things must exist in Him. 66. As He (the Infinite) gives only, He can feel ties. His love to her is exhibited in the wisdom or deniably true, for all Nature confirms it-we see thing, as His own proper love, for no function upon the earth, which footprint involves a change can possibly actively exist, without a possibility tion of himself to his dog, and of the things that power of execution. For like causes, by like means, in the arrangement or order of the material sub- of its exercise. It is the activity or exercise of a would do that dog good, would be displayed ac- will always produce line effects. posited upon the husk of grain, diffused through- rangements of the particles, that were changed by that which they have, (see No. 57, and illustra- ways and means of gratifying itself, and wraps it- nite Creator to creation, must be infinite in itself, antedeluvians in the present age, as well as four posited upon the mask of grain, unitset through out the mixture, with the farinaceous parts of the whole grain. Under some conditions of growth, this substance is deposited in such quantities as to ten thousand footprints made in the same spot, plenty of room for things to exist outside of their gratified, and without that gratification it could no edness or relative inactivity. This we call matter, ciple.

74. Action is that by which anything becomes does not exist; we may trace artistic forms, and . known to other things, or even to itself. It is upon the humble moss-rose shames our most brilliant ries and progressions of receptions from the Infi- difference between the wife and the dog, and were activity or uses, that all effects rest as their bases, pencilings. We may paint majesty, sublimity, nite, and hence no other love or desire can be pri- he equally married to both, or equally the owner of and hence as life itself is only known or perceived grandeur and power, and old Niagara confounds us marily proper to any finite thing, being or identity. both, there could be no perception of the two loves; by its effects, it is through and by activity that with the insignificance of our loftiest conceptions. anything, even the Infinite, is conscious of self-ex- And whenever contemplating Nature, among the istence. mountain crags-on the prairies-or in the soli-

Illustration. I have sometimes quietly awoke out tude of the forest-we feel humble to a sense of of sleep, with just activity enough to know that I our own littleness, and the poverty of our descripexisted, but not enough to know who I was, where tive powers.

I was, or even what I was. This has often happen-And at such times our thoughts flow out in ed, so that I can speak from experience. It would rhymes, as if the divine Spirit of Nature's lovelinot be till activity would recommence, so as to ness were speaking through us from the realms of move a hand or some part of the body, that I the beautiful and the ideal.

could get to know who, what or where I was. The gift of poesy is not acquired by study or 75. Activity does not belong to the thing that cultivated by practice. It ever has been a mysteacts, as a part of its identity, but is from it, in a ry, over which the present era promises to shed regular series of progression, by putting off still- some light. In the bye-places of the world, na-

ness and putting action on in its place, so that differ- tive minstrels flourish like wild flowers in the wilences in and contrasts of perception may exist, or, it derness. Their simple songs are seldom seen beis putting off a state analagous to no life, and put- yond the borders of home. Yet these home meloting on a state of life. This is the fourth degree of dies are characterized by depth of feeling and puprogression, and is a transition degree, that must rity of expression. No lofty flights-no labored animals with food, and death ensues. Rocks and which love arrives at its object, is the function of always exist between the doer and the thing done, or strains-but the web is woven from the associawhen the Apestle got this glinpse of divine mercy, metals fall to dust and oxydize, when placed out rationality which soars above the mere animal between the cause and the effect, in every case, and tions of home, and embroidered with the heart's hence between the Creator as He is in Himself and child-like affections. Unwittingly as it appears,

71. The form of love is wisdom, or the percep- the creation. The infinite Creator as He is in Him- these rural songsters, though disclaiming all contion of the differences of things and the relations self is the Union into one Identity of infinite Love nection with modern Spiritualism, still embody the 65. Although the Beginning, Primary or Fun- in which they stand to each other. It hence fol- or desire of good; Infinite Wisdom or the knowl- Spiritual idea in many of their poems. If you ask damental of all things, is the infinite Love of giv- lows, that infinite Love being the Beginning, Pri- edge her that good can be effected; and Infinite one of them to write a sonnet, or a song, on any ing, because finite things all exist from and by mary or Fundamental of all things, that infinite Power or omnipotence by which it can be effected. given subject, the answer invariably is, "I cannot means of this infinite desire, Love or will of giv- Wisdom is the second degree or form, by which He is thus One Infinite Mind, from which goes out write at pleasure, neither can I choose the theme." ng; because, had it not been for that fundamen- the kinds of loves are known; (Corollary 2) as the infinite Life or activity, as the transition between The question then arises, are our minds uncontal Love of giving, they (the finite things) never love is infinite, so must the wisdom be in the In- Himself and His creations, or those finite appenda- sciously superior to consciousness? Or are we acted upon by the harmonious intelligences of a ble is the very diffuse touches of that same poison- form, the effects of which can be wholly, totally, is impossible that the Infinite, in whom this fun- deemed; order developed from any state of con- can be perfected, and His own inherent infinite higher life? It is very sweet to believe that we are connected indissolubly with congenial minds, who

in any form, is indelibly made, for each and every possibility may be conceived of from the fact that desire of good. Love is the essence, wisdom is the like themselves, finite. They stand between these to us, in the form of song, faint shadows of the finite things, which are causes, and all that they ef- Spirit-gems that adorn their happy homes. This

Illustration 1. Suppose a man loves both his wife | fect or do as effects. These activities belong not to | do I believe, and it was my solace, when all the and his dog, and wishes to do them good. He things as parts of their identities, but are from world was rendered desolate, so far as I was conloves his wife as the mother of his children, the them, and are concordant to the identities from concerned, by visible separation from friends.

partner of all his cares, his sorrows and his felici- which they proceed. This being so,-and it is un-1997 In certain circles, and at certain times, it is covered over, cast into the shade or back ground, the love of gicing only; as He can part with noth- knowledge of a husband displayed in doing such plainly that the activities of the Infinite are them- lashionable to derive unose principle of progress fashionable to deride those principle of progress ing, He cannot feel the love of parting with any- things as conduce to the happiness of a wife, in her selves infinite, and concordant to the Infinite in sition. It is much easier to say "pooh !" than to relations to him, while his knowledge of the rela- goodness of design, wisdom of arrangement, and examine a subject earnestly; a sneer is the lowest form of wit, but the readiest; and a man with a a satirical turn of larguage and a slight smattering stances upon which ', e :cad, that shall ever be function inat causes it to be known to be a func- cording 'o the relation of master or care-taker of 77. The fourth degree or series of progression sult, then would be conceded to Bacon, were he to wholly obliterated! The same order in the ar- tion (see No. 4, Ill. 4) But finites can part with him. Love is sure to seek the knowledge of the being the transition or passing down from the infi- live again and undertake the defence. There are

Christian Spiritnalist.

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

NEW YORK, SATURDAY, JUNE 10, 1854.

THE HARMONIAL PHILOSOPHY AND ITS RELATION TO THE BIBLE.

The following communication was spoken through a medium was spoken with great rapidity and earnestness, but our phonographic reporter has faithfully preserved both the thought and expression. The address purported to emanate from a distinguished American patriot-a cotemporary of Washington. We publish the communication as received, without alteration and without comment, leaving our readers to judge for themselves of its merits and its value.

But I would ask as a favor to me, and to the will I give a little of its history. thoughts that I shall utter, that you will suspend The Hebrew Scriptures, as many are well aware, think that men may look to them as containing soul; guided by that light, he should accept that your judgment, for a time at least, until you have were written by different men at different periods truth. Men may look back into the old dispensa- which is good, and reject all else for the time being. Philosophy.

which has been the father-the ideal father-of all vealing Himself to His children, the inhabitants of their rule of life and conduct. they believed in any philosophy which made a unit of the infinite varieties of Nature and of men, manity as it then existed, and had come to tell the investigation of his own mind. real harmonialist could see from whence arose bigotry and Atheism, and could excuse the fact by virtue of its cause. Such would be true harmony. Such harmonialists would bring over to their belief all their brethren. Their example would be bright and pure; their happiness would make their befief desirable.

learning; who would not cry aloud, fanatic, knave, vidual strength which each man possesses, let him There is such a thing as harmony. There is such a thing as Harmonial Philosophy. All Nacollected such around him-a vast array of strong, examine it candidly and carefully. It is of more ture is in harmony. All Nature, in its infinite varietics, is still a unit. No part can be subtracted his Father. But myriads had hung upon the clo- involves slavery and freedom; absolute right and without leaving the remainder imperfect and unbalanced; and this is because of the fact, that, in greener which he owned and there while he owned and there where the owned and there while he owned and there while he owned and there while he owned and there where the owned and the owned and there where the owned and th all the creations of God, there is extending and sured up his words ;- they kept those waters in them that this was true, sacrifice their reason, all living always a portion of God's Spirit. This por- their souls as precious drops; they transcribed his the great powers which their kindly Father has benial Philosophers, believe that Gon HIMSELF dwel-and every thing that the ingenuity of men could these who have purer and better light from the leth in His works; and therefore that Nature is to do to preserve these records was done. be worshipped, and not its Creator. There is a By degrees, different nations began to believe world, that takes every word as given straight from premise in that formula which we cannot but re- that Christ was divine; began to look upon him God, is all one vast corruption. It exhibits scenes ject. The *Spirit* of God exists in Ilis creations, as as the truth, the way and the life. A mighty mon- which hell itself can scarcely parallel. All men The man is there, and the soul's eye can discover childhood Christian teachers had thrown truths God and thank him that they are permitted to go the man is there, and the board ejectual direction contained the stand the made him cast aside his idels out to war and cut up nations and annihilate tribes;

in the granite rock, the Spirit of God is there; He and resolve to worship the one God. He had as-looking to that Book for authority for all they do. made it, and Ilis impress is on Ilis creation; it cended the throne of the Cæsars and become cor-Such a world accepts that Book; the great, the wise gives it life—the principle of growth. The principle of growth. The principle of growth. The principle of growth. The principle of growth are principle of growth are principle of growth are principle of growth. The principle of growth are princip ple of existence that the granite rock contains is revelation better than the Christian. He believed true. But at the same time, this world has been corthe God that dwelleth in it. But, as we said be-in war, and bloodshed, and rapine, and he practiced rupt, foul, fevered, and full of festering sores, that fore, it is as if a man had built the rock—a man them all. Christ and Constantine had nothing in seem to eat out the very vitals of men; that wrap had thrown his thought into the creation—a man had stamped his image there by his handiwork— the man remaining in the Natural body all the before Mesner was born. "Then Jung Stilling." the man remaining in the Natural body all the before Mesner was born. "Then Jung Stilling." the man remaining in the Natural body all the before Mesner was born. "Then Jung Stilling." the man remaining in the Natural body all the before Mesner was born. "Then Jung Stilling." the man remaining in the Natural body all the before Mesner was born. "Then Jung Stilling." the man remaining in the Natural body all the before Mesner was born. "Then Jung Stilling." the man remaining in the Natural body all the before Mesner was born. "Then Jung Stilling." the man's soul. That God indwelling does not ask a this in account, on any materialistic Pneumatology." to which Mr. Davis more particu-

they worship the green trees. When they are had become known, it was deemed desirable by a understood and appreciated, come out into the cir- tions that have been witnessed, and have been I will, in a rapid manner, follow him through some enabled to look beyond all these-to see above the monarch upon the English throne to have the Bi- cle dressed in such a garb as to be misunderstood. certified to by men of integrity and respectability of his main historical allusions, and endeavor to exsummit of the mountain, and beneath the depth of ble carefully collected, translated, transcribed and Sometimes the misapplication of scientific and phi- and the highest standing in society. the ocean, beyond the expanse of waving trees, published by authority of great names as true and losophical terms serves so to twist and turn the comand find God Himself, they will kneel down as one full. That translation WE now have before us. munication as to make it seem different from that facts. Now, it remains for us to say that, however Early in his discourse he referred, correctly man, and worship the Creator, no longer the crea- In the association of graduates from universities which started from its mental source-the commu- weighty the evidences adduced, conviction can enough, to the discovery of Animal Magnetism by tion; then will men be harmonial men; then will which translated and transcribed the Bible, there nicating Spirit. The only true medium-and this only enter those minds which are open to convic- Mesmer, and to the scientific committee appointed

they be one in God, as God is one in all things. was but one real, practical Hebrew scholar, and is is a matter which we desire our hearers to think tion. Some men there are and the writer of the by the French Government for its investigation. There is one tenet in the Harmonial Philosophy died before the translation was completed. The upon-is one whose mind is and has been free above paragraph is evidently one-who are not yet As coming next in order was mentioned an effort to which may or may not be true. I will suggest others knew something of the Hebrew language. from fixed opinions. Let him have dependence prepared for the reception of new light. When test the claims of Mesmer by Scripture, in the in-Knowledge"-at a meeting of the Society, Sunday, June 4th. It some ideas by which you can prove whether it be Fou find words, interspersed by the translators, upon God as much as he can have; humility betrue or not. The Harmonialists look upon the printed in the italic character. These were the fore the communicating powers-the more the bet- he will believe. "Spiritual Philosophy is of no or suspected, that "the Lord magnetized Adam" Book which men call holy as a very original words, the corresponding English of which could ter. There is no danger of his dependence being more interest or value than an opium-dream." So when he took the rib from his side; that Moses production; as containing some little of the truth; not be ascertained, or apparent breaks filled up used disadvantageously to him, and to those with says the writer. Now this depends upon whether magnetized Joshua by laying his hands upon him; as containing a great deal of error. They say hypothetically. The monarch who sat upon the whom he communicates. God will take care of this is the true philosophy or no. Christianity is that various other persons magnetically cured dis. that that Book is not in harmony with Nature; is throne was a bigoted upholder of church govern- that. If he depends on God, He will not suffer of value, whether Christ lived or died; because eases by the laying on of hands, &c. Instead of As nearly as possible, under circumstances over no more holy than other books which contain ment and of certain tenets of belief. The seventy him to be led astray. But let his mind be free from Christianity contains the truth. And it is surpris- any such investigations conspicuously taking place which I had but little control, I come to talk with truth in them; that so much of the Book as is in men who formed the council of translators were fixed opinions, let him have no favorite dogma or ing that we should find in the columns of such a during the earlier history of Mesmer's discovery, I you. And in the remarks which I shall offer you unison with the great principles of Nature may be nurslings from the hot-beds of that church. to-day, I shall say some things which have been accepted as of inspiration; so much as is not in No more have I to say at the present time consaid many times before. I shall also say some harmony with Nature may be rejected as the cerning the history of the Bible. I have some- world, they can enter and exit without contending proof of Spirituality is contained in the truths own magnetic history; but let that pass. things which are new to some of you, and which words of unenlightened men. There is a vast deal thing to say upon the other side. I am of opin- with impurities; they have no sieve through which Spirits utter-is contained in the harmony As coming next in order of the development was perhaps will not meet with your entire approval. of error and wrong, as there is a vast deal of right ion that the words therein ascribed to Christ are to come. Before, I have said some things which did not and justice, connected with the history of that virtually his. Those men who triffed with the sa-

meet with the approval of your members at first. Book. It is not for me to go into details, yet cred words were not of sufficient mental calibre to nications coming from and through any -source, of the world-which are to be found in the Spir- animal magnetism, that the planetary bodies exoriginate such ideas, and this is the best proof. I must be examined by the divine light within man's itual communications.

given the subject your candid, carnest investiga- of time. Many books, called by the Jews holy, tion, and find there historical facts, momentous, There is another difficulty with which Spirits tion. I intend to speak to-day upon what has were collected together as one, and were believed vast truths, great thoughts, great reasonings, great have to contend in making their communications, been called, properly or otherwise, the Harmonial by them to contain the only revelation from God. principles, which should induce them to look above which sometimes mystifies the minds of mortals. Now this is not true; and in saying this, I have no for the controtling power of all. But we do not There are myriads of Spirits in the Spirit-world

unit of the ministry of the suppose he is the write,) then reiterates the there could be no contention. The bigot might be it do away with the old dispensation, feeling that truths therein contained; but not one first believed that event. When they have waited long enough, cry for "new jucts" tending to establish the realicalled brother by the real harmonial man; for the the world had advanced; that he stood up for hu- in the holy inspiration of the Scriptures through then they will rise and look about them, and come ty of Spiritual intercourse, intimating that until

him, and nailed him to the cross;-because he do, to throw aside all trammels, all thoughts that They could only look to God as the great Jehovah, toxicated dreaming. taught that the old Hebrew revelation was no others have presented to the mind, and examine pray to him night and day as a mighty King. We would respectfully submit to Mr. Horace

more to be a guide, a staff to men. Christ himself this subject as you would examine every other subwent to his Father. He attracted the poor, the ject. Stand upright before God, asking him hum-ness in the green fields, no token of God's love in on this subject, until he has properly disposed of Swedenborg."... Next we hear of Jacob Beh-breeze. They could only look from Nature up to with provisions, which should be adequate to supwhen a man came to tell them a new thing. He take this subject as he would take another, and Nature's God, while hearing the mighty ocean ply the intellectual stomachs of the whole world; dashing against its shores, and hearing the thunder but it is not in accordance with the laws of divine ighting, earnest men, for truth. Christ went to importance than all material things combined. It rolling in the dark clouds, and seeing the angry order that its contents should be lavished upon those

rom the fountain which he opened and they trea- judge for them?-why, because their mothers told speaks, His eyes glares; He is angry with His narrowly inspect and account for some such well one of these personages Mr. D. made a few explanchildren. Poor men! They have so hardened authenticated facts as have been published in his atory remarks, developing some fact or facts in their souls that it will take many years before they own Journal. For instance, the fact of Senator their history or writings which had a bearing upon words to parchment. They put their parchments stowed upon them, and take this thing for granted? will be brought into a state of love. This earth is Simmons holding a pair of scissors over a sheet his subject. Let us now see how these various things one in Him; makes all things spherical and beautiful But there who call themselves Harman and the the world looks upon this Book of paper, with a pencil standing perpendicularly in beautiful But there who call themselves Harman and the the world looks upon this Book of paper, with a pencil standing perpendicularly in beautiful But there who call themselves Harman and the the universe of the bar the second of light and writing beautiful. But those who call themselves Harmo-them in the earth, in the walls of their habitations, as holy and as from God, should be sufficient for the finger hole, which slowly moved and wrote out the finger hole, which slowly moved and wrote out the finger hole, which slowly moved and wrote out the finger hole, which slowly moved and wrote out the modern discovery of clairroyanes as how children who live upon this earth believe it is in- the name of his Spirit-son, and then, contrary to after the modern discovery of clairvoyance, as here tended for a vale of tears, we shall see what a great all expectation or even thought of the parties pres- intimated, lived and wrote during the latter part of work we have to do; to induce them to look around and see upon every side blessings heaped account for the fact, also copied in his Journal, that ion " to which the lecturer alluded, was doubtless ject. The Spirit of God exists in Ilis creations, as as the truth, the way and the life. A mighty mon-the Spirit of the mechanic exists in his machine. The man is there, and the soul's eye can discover abilithead Christian tenders, but the mathematic exists in his machine. The man is there, and the soul's eye can discover abilithead Christian tenders, but the mathematic exists in the mathematic exists in his machine. The man is there, and the soul's eye can discover abilithead Christian tenders, but the mathematic exists in the mathematic exists in the mathematic exists in the mathematic exists in his machine. The man is there, and the soul's eye can discover abilithead Christian tenders but the mathematic exists in the mathematic exists in the mathematic exists in the soul's eye can discover abilithead Christian tenders but the mathematic exists in the math

tenet. Then, when he puts himself into a condi- journal as the New-York Tribune an assertion so much question whether Mr. Davis can show that

of the Spirits' philosophy-is contained in the mentioned "a scientific class of investigators." and was called "Panthea." Now so far from this We publish the following from a correspondent discovery, if such it may be called, dating from the bearing upon this subject, and commend it to the period here assigned for it, the fact was known, or at least believed, by the ancient Babylonians and Egyptians, who based upon it their doctrines of The Editor of the Commercial Advertiser of this Astrology. Mesmer, himself, in the very beginning use. It is a term which has been much abused, revelation from God, for God has been always re- for the new. They should take Christ's words as you through this medium. it was not until within the past eight or ten years Vienna. I moreover very much question whether fluid was ever called "Panthea," (i. c. "all-God,") before that word was used in his Philosophy of Spiritual Intercourse ; but on this point I may be mistaken.

After mentioning this "scientific class of investigators," and their labors, Mr. D. said "next came clairvoyance." . . . " Then Plutarch's vision." . . "Then Joan of Arc." . . . "Then Jung Stilhave an illustrative story (!) by Zschokke called "Instensia," More recently we hear of Chahagnet, and his Somnambules, &c.

of at least one failure in these eight successive trials and suffered martyrdom in 1491, just 303 years Beyond and above all this, is God Himself, ling all, changing all, renovating all, day by from the God of All. That vile man, that miser-what is right and true —accents that what is right and true —accents that to his knowledge. *curvesly* and *pasisteetly elain* to fore his death. "Then Elizabeth Hobson." Elizacontrolling all, changing all, renovating all, day by day. creating new habitations for His Spirit all the to his knowledge, opressly and posistorily claim to to his knowledge, opressly and posistorily claim to beth Hobson." Elizabeth Hobson." Elizabeth Hobson." Elizabeth Hobson." came Mother Ann Lee." Now Ann Lee was born in 1736, and became the leader of the Shakers at about the year 1770, one hundred and forty-six years after Behmen's, and two years before Swedenborg's death. Mr. D.'s allusion to Cotton Mather, and to the Salem witchcraft as the initial development of modern Spiritualism (?) was also of such a nature as to render it extremely doubtful whether he had ever read Salem witchcraft. I am aware that Mr. Davis does not profess to be of their contents by clairvoyant examinations, and by interior investigations of the minds of their authors. That he has in some few instances disfully to testify; but I am equally prepared to assert that the results of these clairvoyant examinations are often extremely vague and inaccurate, and I am convinced that, for his own reputation as well

dren might be happy. TO THE EDITOR OF THE NEW-YORK TRIBUNE AND OTHERS.

Below will be found an extract from the columps of the Tribune, to the latter portion of which we deem it advisable briefly to reply :---

"SPIRITUALISM."

the man remaining in the Natural body all the of all the Christian churches in one great body, to mother to tell him what to believe; does not askitself thing is a humbug, and that the 'mediums' are hypothesis, for the fact that these and scores of mother to tell him what to believe ; does not askitself thing is a humbug. The conclusion may be too

careful attention of seekers after "new facts." DISBELIEVERS AND DOUBTERS. Philosophy is a word which we do not like to fear of contradiction. They were not the only think that they should take that old dispensation who do not believe that I can come and talk with city, has lately been "investigating" Spiritualism, of his public career, argued the existence of this

ands and myriads of Spirits in the Spirit-world cies of his predetermined skepticism was not de- Planetarium Influen, which was published in 1766; kinds of error, of all sorts of wrong conclusions. carth. He is no partial God; He never had a Nearly all men, when they were little children, who believe that they have not the power to pro-Every poor, wicked man, who conceives what he chosen people. God loves all His children, and were told that that Book was holy and not to be duce a single movement of has been pleased to write down the whole thing as whole theory of animal magnetism. If, however, thinks to be an original idea, christens it by the has always loved them all. God made a revelation questioned. How many of them can go back to a material object. Now we know, and you know, a humbug, and the mediums as cheats and swind. Mr. D. intended to speak of the absolutely scientific name of philosophy, right or wrong, philosophical to the poor African at the same time that he was the first moment when they looked with reverence that these things can be done; and we also know lers. The Tribune, in noticing this very septent conname or prinosophical making a revelation to the more enlightened He- upon its pages, and say that their reason prayer- that there are men in this world now, who, though clusion of the Commercial, incidentally complains fluid, his indefinite "then came," or "next came," terms-Harmonial Philosophy. Among Harmo- brew. God is no partial God. Now these books, fully applied led them to that conclusion? I say nialists there have been as great dissensions, as dire containing much of truth, much of the divine in not one. I say that no one, unprejudiced, undivisions, as among any other sect of men; and them, were almost worshipped by the Hebrew tranmeled by the feelings of infancy, could take eyes and ears, would not believe. Such cases exist sis," and proceed to construct a philosophy upon its that it was thus demonstrated by Reichenbach, of arvisions, as among any other sect of men; and areas, acte amount "of supped by the free of the free o the reason of these divisions is, that they are a back and used over an intervention of all principles, political and religious. revelation from God more than in any book. Your will believe. When they were upon the earth, tendency to split into a dozen smaller and narrower Mr. Davis can show that this pervading planetary seed of men. If they were real harmonialists, if conservator of all principles, political and religious. When Christ came upon the carth, he said many, reverence would be excited, your awe would cause they looked forward to the time when a great sects, mutually hating and hateful." Mr. Greeley, many times, and over again, that he came you to lift your eyes, for there are great and holy trumpet should sound. They are waiting now for (we suppose he is the writer,) then reiterates the

> to the conclusion that the trumpet sounded long these facts are produced, philosophising upon the them something new. For this the Jews persecuted Now, I would suggest, though it may be hard to ago, and they did not hear its voice. Poor souls! the subject can only be regarded in the light of in-

flashes chasing each other across the heavene, whose morbid appetites would devour all things I have thus preserved in my notes the initial

ent, returned back and dotted the à Or let him the first century of the Christian era. The "viswith only one of which the lock might be opened, Crowe, and concerning which Mr. D. had probably was opened at cight successive trials without a single obtained some indefinite inklings in his conversajuilure, by indications given by table tippings, in at tional intercourse with his friends or otherwise, and least three of which instances no living person mistook it as a modern occurrence. "Then," (i. c. present knew the combination which opened the after Mesmer, Plutarch, &c.,) "came Joan of Are." lock. Let him calculate the hundreds of millions, But Joan of Arc, as a clairvoyant and medium, or even billions, of chances there would have been flourished in the fore part of the fifteenth century,

Here is the error which one sect of so called Harmonialists commit. One of their first principles is this: that the Universe is the body of God. Now, this is not the fact. The principle of life, which is in every particle, every atom of the created Universe, is an emanation from God, but is not and at every new production, He infuses into that them the course which they should pursue. A production the principle of life, a portion of Him- book would be taken from its hidden resting place of God. No, no; merely the life of things.

es, such as he chose, to tell what was and what was soul heareth and knoweth the voice of the great God. When He made man, the Almighty stepped not the word of the great Creator. What fate was Creator. aside from the usual course of creation, and produced a little creator. Thus does man differ from that word to expect non-such a trounal. What Harmonialists are driven off from the truth be-presence, identity and intelligence, and they didn't that the nanos of writing measures are controlled a vertice with such a judge upon the bench, and cause they cannot unito with the rest of mankind do it. Assuming the truth of the 'Spiritual' hy- as by a foreign power to express their intelligence a person, after he had hand of Jung Stilling. "Then all things else, the handiwork of his Maker. Man such a jury in the box? Judge for yourselves. in the worship of that Booke. It was not meant to why didn't they? men-who had written down the words which there is another book of Nature; that ticed the appearance of 'The SACRED Checke,' a pothesis which in his own moments of deepest and the lecturer, "we hear of Jacob Behnien." Christ spoke, and whose children worshipped the is the ultimate, that is the High Court of Appeals, new monthly devoted to Spiritualism, edited by profoundest reasoning will not appear to himself But Behmen died in 1624, and more than half a parchment scrolls, dug them up from their hiding places in the earth, and sent them to this, council, thus composed, to be judged whether they were of good there; you cannot better spend your time assumes the truth of the 'Spiritual' hypothesis, The council met, and Constantine, upon his God. God sits beyond, around all His creations; throne, overawed the members and dictated to

self, but not the thinking, acting, executing portion and read before them all; and if, within that book, was one single sentence that was antagonistic to - Now when man was created, he was made upon the will of Constantine, the word went forth at a model different from all the other works of the once, to the flames with it-and it went. Hun-Creator. Man was made that he might exist in dreds and hundreds of manuscripts, which con-

part independent of this world; that he might not tained truthful records of the deeds and the saybe obliged to look up, as the tree, and ask for vol- ings of Jesus Christ, were taken to the public untary contributions to his growth and life. Man square of the great city and burned by the public was made with physical and mental hands and executioner. Did a minacle preside over this? by the members of the circle. The subject matter is at least feet and organs, that he might take for himsel No. That base Constantine made the Bible to worth serious consideration.] that which he needed for nourishment and growth. | suit himself; if it suits the world, so much the This was right and just; for all things that God worse for the world.

and dispute, and war, and argument.

Well, wherein, then, do Harmonialists fail ? other councils; and the great and holy Book of ter. The more free and clear the mind of the me- of the above should he say, if the so-called Chris-They fail in this: because they have built up be- Constantine was cut down and down, generation dium may be from previously fixed ideas, the tians have any new evidences tending to substan- just been reading the article in your last week's is- venture them before the public without first verifyfore the progress of their souls a wall almost im- after generation, until it arrived at its present size, more easy it is to communicate through him. Oth- tiate the fact that Christ actually did appear on suc, from your correspondent "B. C. T.," com- ing them by an actual and exterior consultation of penetrable; they have erected something which expurgated, changed in word and expression, until erwise, when the Spirit concentrates his will upon earth, and that Christ actually did bring a revela- menting on the recent lectures of A. J. Davis, in the records. they themselves cannot cross—a barrier in- the that time when the Popes of Rome were the only the will of the medium, there is a rebound of influroad which they would like to travel. They look conservators of Christianity.

sings which that Creator has showered down so month after month, year after year, and never saw a strong will-force in the mind of the medium with than an opium-dream. lavishly upon mankind. When the true harmoni- copy of the Bible. Their whole convents were not which he has become connected, and from which We venture to assert, without fear of contra- of his first lecture, considered as a historical pro- out, involve in themselves any very serious conse-

sky, nor the earth, nor the ocean, but the Maker credit, were translated, as parts and parcels of the impressions.

by directing their thoughts and prayers toward hands of a church as corrupt as any church that minds, enveloping them as with chains and bars of the truth of Spirituality; neither is it easy to con- nified manner." one object; being at one with God.

with the whole strength of your souls, and sift the is a work for the elect, and not for unconvinced

with God's high and holy law.

DIFFICULTIES IN SPIRIT-COMMUNI-CATION.

[The communication which follows, was received by the Socie-

From those persons whose minds and organs are very easily controlled-who can be made to speak but, until so convinced, all talk to them of 'the does are right and just. But in its effects, it has But that was not the end of the matter. Other words which are dictated by the communicating Spiritual Philosophy,' is of no more interest or

produced inharmony; it has produced contention, monarchs, with other favorite theories, other points Spirit, may emanate, under peculiar circumstances, value than an opium-dream. of their own, other dogmas and doctrines, held ideas and doctrines of an entirely different charac-It would be quite as reasonable for the author

the truth of Christ's teachings.

day, creating new habitations for His Spirit all the time He is not Nature : Nature is not God, neither the distance of his inner con-time He is not Sold neither the distance of his inner con-time and he is miserable this very day-which will answer the dictates of his inner con-an honest one, and is based on examination and be accomplished by Spirits; that clairvoyants mi-whose remarkable experience are related by John time. He is not Nature ; Nature is not God, neither is Nature the body of God, but the creation of es such as he chose, to tell what was and what was been. One-sided and cant as his narration is, it making the manifestations; that impressionists re- Wesley in his Journal, Vol. IV, page 279, et seq., proves that he gave 'the Spirits' a chance to over-whelm his skepticism with demonstrations of their ceive their thoughts as the thoughts of Spirits, and under date of May 25th, 1768. The lecturer had

which will tell men what is true and what is false Judge Edmonds, Dr. Dexter and O. G. Warren. absolutely ridiculous;-and then if he will put on century before Swendenborg was born. "Next contained within those covers. There is much But this, like nearly all the 'Spiritual' organs, his spees, he may see some "her facts" coming (there are now eight of them in the United States) through the channel of almost every Spiritual than by its perusal. But you must test it carefully, and does not undertake to prove it. Of course, it Journal that comes to his office.

Again, Mr. Greeley, we ask you, and all who are pure metal from the dross. Do not be led by inquirers. The Spiritual Telegraph in this city like you, to closely and analytically inspect these

any book, any precedent, instituted by men who into; but it, like the rest, is mainly occupied with facts, and when you have done so you shall have are as mortal as yourselves, and whose words and 'Spiritual' or 'Harmonial' *Philosophy*, and hardly as many "new" ones as you want. But why so facts, and when you have done so you shall have actions do not prove themselves, by correspondence devotes a fourth of its colums to matter of interest skeptical upon a point of which there is presumpwith the material Universe, to be in accordance to those who doubtingly ask, 'Are these things so?' tive evidence in the very nature of things? St. Under this policy, the 'Spiritualists' are becoming Paul once asked King Agrippa, "Why should it a page of Cotton Mather, or of the history of the a mere sect, with a 'philosophy' which answers to other sects' theology, and a tendency to split into be thought a thing incredible with you that God

a dozen smaller and narrower sects, mutually should raise the dead?" And so we now ask, bating and bateful. If they have any new facts "Why should it be thought a thing incredible with a reader of books, but claims to gain a knowledge calculated to prove beyond dispute that he who you that God should permit the dead to demondied yesterday is consciously near and interested in those who weep his loss, seeing all they do and strate that they are raised?" And why should this guarding them against evil, there are fifty thousand doctrine be rejected in the face of evidence a hunpeople in this city, who would grudge no time nor dredth part of which would be considered suffi- played astonishing powers of this kind I am able money to be enightened and convinced by them; cient to establish almost any other proposition?

A. J. DAVIS.

MESSES. EDITORS CHRISTIAN SPIRITUALIST: Thave, as to avoid misleading others, he ought never to

ence. The Spirit is often times forced by the will of men who will give their time and their money expressing what I conceive to be far higher and he cannot, and I believe he does not, claim exemp-• to Nature and they worship that; their souls are Where was the Bible then? Rich convents, with of the medium to say those things which are ex- to be enlightened upon the subject; but, until more truthful views of the Bible and Christianity tion from public criticism, any more than any other filled with love, pure and holy love for the glorious abbots in their high tiaras, with bishops, crosses in actly contrary to his own ideas of truth; is obliged these facts are established, all talk about the so- than Mr. Davis professes to entertain; but in all public man; and I have written the foregoing in works of the Creator and for the beauties and bles- hard, went on in their dull course, day after day, to overthrow his own opinions in argument by the called Christianity is of no more interest or value friendship to Mr. D., 1 feel impelled to take some all kindness toward him, not that I think the ana-

alist dwells upon this earth, he will love his God worth enough to purchase the entire volume. The he cannot escape, having once been connected. diction, that the proofs adduced to show that Spir- duction. "B. C. T." says that the lecturer quences; but my objects are, first, to show to my because his God has been so good to him; he will Bible was scattered in small portions all over the This may seem strange, almost inexplicable; but its of the departed do actually communicate with "seemed familiar with almost everything written Christian friend, "B. C. T.," that he has been worship his God because of the evidences of God's lands, and when translations begun first to be made, it is, nevertheless, a fact. That is one class of their friends on earth, and guard them against evil on the subject of mesurerism, clairvoyance, and all strengthening the popular influence of an opposer power in those creations, --not worship the cridences many books that would now bo considered as en- mediums through whom Spirits try to communi- influences, are as convincing as any proofs the cridences many books that would now bo considered as enthemselves. He will not worship the trees, nor the tirely apocryphal, and worthy of no account or cate, and through whom they often convey wrong have been brought to show either the divinity or . . had made himself familiar with all that had by attributing to him accomplishments which he been written on these subjects by friends and foes; does not possess; secondly, to give occasion to of them all. He and his brothers will harmonize true Bible. Well, such was its fate. It was in the Another class are those who have around their It is not easy to convince men by argument and he treated the question in a masterly and di - what seems to me, at this time, a very necessary remark, and for which I hold myself responsible, if

slight exceptions to your correspondent's estimate chronisms and other inaccuracies therein pointed

has ever existed upon the surface of this earth- iron, fixed, settled, deep-rooted opinions. It is al- vince men of the truth of Christjanity by argu- As to the "dignity" of Mr. Davis' manner of required to make it good. It is, that similar crudi-As it is to-day, some men are so constituted that the Popish hierarchy. In the convent cells, the ways very bad when opinions become so fixed in ment. Yet the facts in favor of Spirituality are of speaking, I have nothing to say; but I can scarce- ties, inaccuracies, and superficialities extensively the plainest image of the Creator which this earth holy books were transcribed and re-transcribed and re-transcribed and re-transcribed, the soul of a man that they cannot be torn away. a strength and character that, in any court of ly crowd out from my mind the suspicion that your pervade the scientific, theological, and biblical contains is presented in the towering mountain, The learned transcriber, perhaps the only man They form a barrier to that soul's progress. Pro- justice, having competent jurisdiction, would con- correspondent was in a mood of bitter irony when statements and reasonings of Mr. Davis as put which points its rocky summit up to heaven. within the circuit of a hundred miles who was com- gress necessarily involves change. Communica- demn a man to death. Spirituality does not de- he spoke of Mr. D.'s janilie.rity with the histor and that far more caution in re-They almost kneel and worship that. Some men petent to perform the labor, when he saw some- tions coming through that class have this peculiari- pend upon circumstantial evidence. All who have matters which he attempted to set forth in his lec- spect to their acceptance is required, than that who go abroad upon the deep waters, see the im- thing which met not his own ideas of right and ty: the will-force may not be powerful enough to examined the subject are aware that communication that I was forced which is generally exercised by Mr. D.'s admirers. age of God as reflected upon the ocean, and they truth, would doubtless put in his own word in- react upon the communicating Spirit; but in the tions have been received from intelligent sources; to consider the historical portions of Mr. D.'s d'zworship the ocean. Some men go into the forest, stead. I say all this because I wish to show all the passage through the mind of the medium, commu- that these intelligences have unmistakeably fixed course as exceedingly jumbled, superficial, and in as one who was at one time of a different way of looking in admiration and in awe upon the great evil which has been done to that book; all the nications coming from the Spirit-land will become their identity; that all the proofs of which the some respects, very inaccurate. The strange ana- thinking from that which the tone of the present monuments of living green, the great kings of the bigotry, all the deviltry that has been carried on twisted, and turned, and diluted by contact with subject is capable have been freely offered, ard chronisms which constantly appeared in the arrangevegetable kingdom, and think God has exhibited concerning it. those fixed opinions; so that communications that sometimes freely received. There is no other the ment of his facts, were such as to excite in my are informed that my present views are the result His power and goodness most in the forest, and After years had passed and the art of printing would be ory which will account for many of the manifesta- mind mingling feelings of minth and compassion. of much experience, and of a tolerably full development of the "sober second thought." I have a sal and unending progression to the whole human third object in this friendly, though it may, uninten- | race ! With regard to his remark, that Nature is tionally to myself, seem somewhat severe criticism; the inspired body of the living soul of the Deity, I and that is to endeavor thereby to persuade Mr. D. confess it is a beautiful figure of speech, yet when to observe a little more reverent caution, and to analysed and critically examined, it goes far to upstrive for a little more accuracy and profundity in set the claims of plenarg inspiration as belonging his general investigations, believing that he may to Nature; and certainly admits the truth which thereby arrive at a much higher degree of religious we claim as paramount, that Nature is not to be St. Louis, medium, on the morning following the adjournment of truth, and that his labors will thus have a far worshipped, though it may be greatly admired; the Convention of piritualists at Salem, Mass, held May 22.] higher and holier influence upon the world. but that all true worship should be paid to Nature's God, the living soul-the Father of Spirits,

W. F. REVIEW OF MR. A. J. DAVIS' LECTURE, DELIVERED AT DODWORTH'S HALL.

MAY 28, 1854.---NO. 2.

as well as Creator of all. But I find it impossible to say one-third I wish

to say upon this lecture, in this communication, and shall therefore close this by assuring him, and

The attempt to review the addresses of one con- all who agree with him in views of the Harmonial sidered so great as Mr. A. J. Davis, I am aware a Philosophy, that my object is to aim at truth, and large number of Spiritualists will pronounce weak hence I shall be pleased if he, or any one else, will and fatile, and I think it likely, it will be a subject set me right if they think me wrong; but let them of remark in communications both to yourself and not forget, that the living soul of the Great Deity is to the Telegraph. But allow me to call the atten- much greater than His hody, as the soul of man is tion of Spiritualists to the early history of the greater than his poor, dying body. B. C. T. Christian Church, in reference to the unfortunate

course pursued by the early disciples towards the 237 The sun rises and sets the same whether Apostles and their early successors. They began man be good or man be bad. The vault above is a system of *blabatry* even in the first few years of decked with bright gems the same, the moon rises the Christian era, for one said, "I am of Paul, and and smiles with her mild soft beams o'er earth the I of Apollos, and I of Cephas," and so on of all same, whether man be good or bad. Trees put the rest. This probably did not injure the Apos- forth their leaves; flowers, sweet flowers, bud and tles, yet in a very short time, the ministers who blossom; rivers wind their devious ways, tides ebb succeeded them, and who were but men with all and flow the same, whether man be good or man our frailties, became inflated with pride and self- be bad. The laws of order, of Providence, vary exaltation, and hence soon began to lord it over not, they change not; there is one unceasing, the churches. Creeds were formed-seets sprang never-varying throb, regular, precise, unalterable: up-pride and selfishness soon raled - the simplici- Let man come into the time; let him attune his ty of a holy Spiritual Christianity in a great mea- Nature and his actions to this time, and all circumsure disappeared from the land, and controversies, stances will crumble and fall, and he will rise with bitter and relentless, commenced. Men were burned these harmonic laws into spheres above, where his at the stake for opinion's sake, and the Christian longing aspirations would place him. W. world has been Priest-ridden ever since, and even

in this enlightened day, there are more pride, osten-237 A celebrated wood dinner-table at Seores, tation, selfishness, and sectarian bigotry in the inhabited by a Spirit pretending to be Saul, King churches than is generally imagined, and I doubt of the Jews, has become an authority on the Eastnot, if any of the so-called Christian churches had ern question, and people go to Paris to consult it, the paster, fully and simplestioned, they would burn A pencil is affixed to one of its legs, and it writes you and I at the stake, because we are Spiritualists, its replies in French with great vivacity. The Patruly sectarian. "Bigotry has no head, and cannot risian correspondent of the New-York Commercial think : she has no heart, and cannot feel ; when Advertiser is assured, by a person whom he has she moves it is in wrath; when she pauses it is previously been in the habit of believing, that the amid ruins; her prayers are curges; her commu- table appears to write, and that the paper appears nication is death; her vongeance is eternity; her to come from under the pencil, impressed with the Decalogue is written in the blood of her victims." characters it has described upon it. M. Babinet, of

the Institute, has published in the Revue des Deux Now allow me to address the Spiritualists calmly upon this same subject. Are we not in danger of Mondes, a long article, in which he declares the the same blind and foolish policy ? We idulize our movements of, and the rappings upon the table, to Molinus and Sees. We court them and humor be genuine, and to be produced by an unconsciousthem; we will not speak out our objections plainly by applied influence of the combined pulsations of the superposed hands. M. Babinet hoots at the aland candidly to their manners and actions; we will not call in question anything that comes leged intervention of Spirits, but considers the subthrough them; and if one should do so, he is likely ject highly worthy of patient, cool, scientific investo lose cast, even among many Spiritualists; and ligation.- N. O. Delta.

count of the condition of affairs there. The Turk-

in Dicken's Household Words;

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the Medium will fly off in a passion and confront you by assuring you that you are not a good Spiritualist; if you doubt for a moment what comes through them, or you are assured you will have to come to their views if you are honest in your investigations; and for fear of offending them we remain quiet, and are sometimes stuffed and bared

with their own views and preconceived opinions; and thus we let that pass for Spiritualism, which a large pine tree fall across the railroad track. She our reason tells us comes from the mind of the instantly laid down her baby, called her husband Medium. Now I protest against this want of homesty? Let us use our reason as the great expounder of all these communications and a libroses; and if our reason is clear that they are of mundane oriselves; and if the Medium or Seer be Mr. A. J.

Poetry. And Poesy, too, shall lend Her aid, Persuading as she sings,-Scattering o'er your shaded earth

Sweet incense from He wings. [The following was given through Mr. Thos. Gales Forster of

[For the Christian Spiritualist.] ANGELIC WHISPERINGS IN SALEM.

Dark and gloomy was the hour When Salem owned tyrannic power; And darker grew the sky above When anger ruled instead of love.

In those dark hours angels aimed That Truths of Heaven should be attained ; And sought to reach the human soul, And teach the mind it might unfold.

But few, alas! would list our love, And fewer still could faithful prove; For dreadful rose the tyrant's sway, Amid the darkness of that day.

And the gentle few that sought to rise. And/pentered Hope amid the skies, Wert crushed in body, and each mind Ascended higher, Truth to find.

And now they've joined the angel-choir, And revel 'mid their heart's desire; And the swelling pulse of each glad heart, Doth seek its beauty to'impart.

And in their pure and lasting love, They now are joining those above, Who seek to teach 'mid Salem's night. The pure and bright etherial light--

That again is dawning o'er the race, And aims that sorrow be effaced; That seeks to banish human fears, And wipe away e'en Salem's tears

To you, kind friends, like us of old, Who ask in wisdom to unfold : We joy to meet you on the ground

Where we were once in suffering bound And glad we are to tell of joy That beams where tyrants ne'er annoy :

And urge that lion-like ye prove; And yet, forever dwell in love. And let your aspirations rise.

For higher Truths beyond the skies: And the' moral tyrants seek for sway

Ye yet shall know a brighter day. And ever look, 'mid pain and sorrow, For the dawning of a brighter morrow And, if faithful to the wisdom given,

A LETTER TO THE CHESTRUTST. CONGREGATIONAL CHURCH, Chelsen, Mass., in reply to its Charge of having become a Reproach to the Cause of Truth, in consequence of a Charge of Religious Belief. By John S, ADAMS. "He answered and said, ... One thing I know, that I was blind, now I see." "And they cast him out." John 9: 25, 34. Boston, BELA MARSH. New-York: PARTHIDGE & BRITTAN. Phil-adelphia: B. PERCIVAL. 1554.

We have carefully and with much pleasure perused this little book. It not only fulfils most admirably the purpose for which it was designed, but will serve generally for a reply from all Spiritualists collectively to the established churches of the land. Though all Spiritualists may not have had charges preferred against them, and may not have been obliged personally to refute those charges, yet, as a body, are they excommunicated from

an honor, not a shame. Jesus wore the badge. With it upon him he went to Heaven, and found it no obstacle in his way to a seat at his Father's right hand. Paul wore it. All the good men of old wore it. Torture could not rest it from them. Flames could not burn it off. Luther, Melancthon, gloried in it. Bunyan wore it in prison. Thousands have been excommunicated from the popular church for conscience sake, and tens of thou-sands are yet to be. Man wishes to advance, and if the church will not advance, he must come out from that church, and be

two feet in diameter where it crossed the track, the ualism, can unite with the author of this pamphlet, almost to a spot being a short curve in the road, and out of man, in this compendium of reasons. They are virtually aczin, and will not stand the test of a sound Spiritual view from any considerable distance. Worse than cused of once believing and now disbelieving the different tenets criticism, let us without hesitating so express our-solver, and if the Medium, or Seer he Wr Λ f Probably at the suggestion of the wife, as women they were not oversof the reed, but overs of the truth. There are always best at expedients, Mr. Horton immedia- faith went behind the creeds, and they believed that those writbavis, er any other man or woman, let us not hesi-tate, calmly and kindly to express our objections to what we believe emanates from them, and not from wife ran down with the other. In a few minutes what we believe from them, and not from wife ran down with the other. In a few minutes the particular faith went behind the creeds, and they believe that those writ-tate, calmly and kindly to express our objections to what we believe emanates from them, and not from the particular faith went believe within themselves that the particular faith went believe the particular faith went believe within themselves that the particular faith went believe within the matcher the particular faith went believe within the subject is the particular faith went believe within the written with the subject is the particular faith went believe within the written with the subject is the particular faith went believe within the written written with the subject is the particular faith went believe within the written written with the written written written with the written utter one of the *poorest trush* that ever disgusted len stick. The tree was soon cut and rolled of the an enlightened audience; and others professedly track, with the aid of the passengers, who proceed-truth of God, that they have been obliged to break their former olemnly professed to love communion, and become for the time isolated in the world. " The cause which they profess to love was the cause of God and truth. They love it still, and can offer no greater proof of their

In order to a more clear and distinctive idea of the author's position in this matter, we select the following:-

LETTER To the Members of the Chestnut-st. Congregational Church, 10 the internet of the classification of the interval of the i

11 and canque examination, for two reasons: 1st. If it was true, it was a blessing of inestimable worth. 2d. If it was an error, it was one productive of incalculable

In either case, it demanded man's most energetic action. In either case, it demanded man's most energenc action. I entered upon my examination free to receive truth, and guarded against all approach of error. I beheld the manifesta-tions in every variety of form, and under all circumstances. Soon my wife became the medium of communication, and close-ly, in my own house, I studied the events that transpired. Her development was gradual, and with my faith in the truth grew daily stronger; until, to deny the fact of actual, sensible com-munication with my Spirit-friends, would be to deny my own senses, for the proof was as positive as that the sun shines rt reconder.

munication with my Spirit-friends, would be to deny my own senses, for the proof was as positive as that the sun shines rt noon-day. From the first of my interest in the subject, I was free to make it known to all. Yet not one of those who had professed to have a care over my Spiritual interests came near me. With my pastor, whom I had always loved, and do yet highly esteem, I was open and free. I urged him to call upon me, and with me freely examine a subject whose faith was fast encircling my own mind; and not only mine, but those of a vast multi-tude in the church. A subject making the claims that this does, would seem, at least, worthy of a fair examination, espe-cially by those who minister at the altars of the visible church. The general opinion is that the clergy look upon this subject as a delasion—a falsehood. Yet the clergy know, or should know, that what they, in a periet ignorance of the facts, call a duision, has within a few years won over to a firm, unchange-able adherence to its belief, over one million in this country alone, many of whom are in their own churches, under their own special guardianship. They know, also, that the view's now held by this large and rapidly increasing army, included in which are many of the strongest of the age, are, in many points, directly opposed to their orecas,—a belief in which is by them considered essential to eternal happiness. In view of these things, I cannot account for the inactivity of the elergy, and their evasion of a just examination of the subject. Surely, the five years during which these manifestations have been rife, have afforded sublicient time and opportunity for them thorough-ly to examine, and, if it be a deflusion, to expose it. All who have refrarring to test matter, lest they also be driven, ir-resistibly, to the same conclusion, and to a change of doctrinal views. My pastor answered my written request with perfect silence;

resistibly, to the same conclusion, and to a change of doctrimi-views. My pastor answered my written request with perfect silence; and, though day after day, and week following week, I waited and hoped he would come forward and hoped in vain. Daily, hourly, my faith grew stronger, and I left the presence of holy Spirits, and listened to their glad messages. I shall not have space in this letter to narrate my Spiritual experience,—I can only say it has been, and is, inexpressibly happy. Thus convinced, beyond the possibility of a doubt, that Spir-its who once inhabited bodies like our own, our nearest and dearest friends, can and do commune with and instruct us; and also believing that they, having passed beyond the yeal that con

also believing that they, having passed beyond the veil that con and before in a first start in the true that awaits us, have a bet-ter knowledge of the realities of the world to come, man's duty here and destiny hereafter, than any man or number of men on earth; I accept their teachings rather than others, always subhere and destiny hereafter, than any man or number of men on earth; I acetory their teachings rather than others, always sub-jecting them to the test of reason, and my own sense of right. Would goe not listen when angels whisper in your curs, and the Spirit-mother-she who, when in this stato of existence, you loved, believed and obeyed-tells you of the future? You can listen. You can be convinced of her actual presence near you. You never doubted her before. Will you nowy That sister, too, who many, very many years ago, bade you "good-by," and spake no word again, stands often at your side. She comes with glad tidings for you. She comes to tell you of the glorious nome she has found beyond the skies, and bid you dismiss your doubts, banish your fears, for such a home awaits you. Do you doubt her words? Do you turn from her angel-teachings to the theories of men? How can you? Let me assure you these after no fancy thoughts. In these re-marks I do not *supprose* these things are so, but I *know* from happy experience that they are,-an experience which worlds on worlds cannot purchase; the enduring, satisfying joys of which no human thought can fathom. Such an experience can be yours, if you will accept it; yours personally, yours practi-eaily. "Seek and ye shull find; knock and, it shall be opened unto you."

be yours, if you will accept it; yours personally, yours practi-caily. "Seek and ye shall find: knock and it shall be opened unto got." But the church will not seek, and how can it find? Here are great facts transpiring all around it. Why should the church turn its backs upon truths so glorious? For the self-same rea-son that the Jewish church rejected Christ, because their teach-ings are not in unison with its old belief. I pity this church. I pity it for its want of faith, for its struggle arainst truth, for its prominent events of Scriptural record. The believers in Spirit-ualism fear not the closest scrutiny of the foundation of their be-lief. They ask investigation, for they know that a candid exam-ination will convince the most skeptical of the truth of the sub-ject. Those persons are sadly ignorant of these things who sup-pose that Spiritualism rests on raps and tipping tables. Such manifestations were first demanded, in order to attnact attention, and satisfy the materialism of the are. Now, the husband speaks with the wife, who for many years he mourned as one lost; and the wife with the husband. Parents converse with children, children wich depart. d parents, sister with brother, friend with friend; and when these kindly greetings are over, and affection finds a response to its voice of love, knowledge of that better world is sought and Spirits of intelligence, who have sudled in the courts of Heaven the wisdom of Spirie-life, come and teach us as those having authority, and no ta sthe seribes. But they claim not infallibility, and they ask us to exercise our reason, and induce ourselves the truth of what they fell us. Shall I reject all these things because their teachings do not coheide with my previous views? Were I infallible. I might do so that all an not, I cannot. Consequently, when I see newly-developed truths as this light shines upon my path. I ac-cept them glady, and the result thus far is, that whereas, I was once blind, I now see; and with the deepest sincerity, with the most hea

what could they say? I thank them for their manner of inquiring respecting my views, and trust that they and yen will con-tinue your inquiries until you shall know the rock on which my bet are standing, and stand there also

The charges preferred reainst Mr. Adams are contained in the

CHELSEA, May 9, 1854.

L. B. HORTON, R. F. PARK.

Holy Scriptures.

uthenticity of th

manity

words are not written there in a restless desire for something holier and higher, and more like God, than anything you have ret found in your church or its belief." ward them to you as soon as convenient.

> Mrs. Hyer, in company with our President, Mr. C. P. Morse and lady, started for the east this morning, and probably will reach your city before this and left a deep impression on the minds of the friends, who see

"I take the liberty of asking you, if convenient, to favor the Society with the names and residences of Spiritualists and mediums in the west."

In the broad West are ample fields, Where flowers of various hue, To the glad gaze their beauty yields, And drink the morning dew. But to number them were a task as vain

As to count the heads in her sheaves of grain. In the West are skies of azure blue. Where birds of various song.

Their melody give forth, and strew Delight, these various flowers among: But which of these with airy wing, To-day, are mute or gaily sing?

The melody of angel voices O'er the land we term the blest. Hath reach'd the ears and now rejoices The sons and daughters of the West. But to count for you the number of these, Were as vain as to count her forest trees

This answer to the foregoing request was written through Mrs. Frances E. Hyer, medium, at the suggestion of Mr. Hyer that it would be well for the Spirits to answer so difficult a question. Within the last few months, short poems of great pathos and beauty are continually being written thro' Mrs.

Hyer. The following is one of them. Should you consider it worthy a place in your paper, please insert it :---

My Spirit-home! my Spirit-home! a voice said unto me, Such as thy attractions are, such shall thy Heaven be, And then from forms of beauty rare, my busy fancy wrought A home of love and harmony, from inspiration caught,

The dwelling stands in circling form, with walls of purest white Attracting from a higher Heaven, wisdom, love and light; Tis spacious and magnificent, this dwelling of the soul,

And the surroundings correspond with harmony's control. The flowers which hang in pendant wreaths, in gracefulne

shall throw

Around the whole a rosy tint, which warmly there shall glow Giving to the enraptured sense the very breath of love. And there in quietness shall rear her young, the brooding dov

The various birds of beauty rare, with bright and glancing wing Shall fill the soul with melody, and freely they shall sing; The murmuring of running brooks, and the gentle river's flow. Shall mingle with the dulcet sound and the ladiant sunlight's glow.

And the souls of little children who have left the dark earth sphere,

love shall drink from wisdom's fount, and find a dwelling here;

And to my own unfolded mind, shall abundantly be given, The wisdom which shall safely guide their Spirits into Heaven.

And those I've loved upon the earth, shall share this home with

For love which but begins on earth, lasts through eternity; And him who with me, hand in hand, life's journey doth pursu Shall still be mine to lean upon, still faithful, kind and true.

For all the glories which in love bright angels can record, Without him were of little worth, and could no bliss afford; The brightest place in the Spirit-world, might unto me be given And if with him I could not share, 'twould be to me no Heaver

BALLSTON SPA, N. Y., June 5, 1554.

TO THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWL EDGE: Brothers-As such I address you, feeling that although his comes from deep obscurity, yet in consideration of the infinite grasp of your purpose, you will allow me to claim this relation in the heaven-born subject which now swells the great eart of humanity with emotion unknown before. I am impressed with the weight of this reality. Verily, never as now hrs the general pulse beat so high with hope and expectation. The cry is. "Watchmen, tell us of the night, what its signs of promise are." Is it not far spent, and the day at hand? Tell

us, has not the last reform already done its work? Does the present church organization meet the wants of suffering humani ty? Has it kept pace with the aspirations of the immortal mind of the nineteenth century ? And is it still on the side of freedom and equality, the true friend of the oppressed? Tell us, has humanity taken its last step onward, or look we for anther? These are the anxious inquiries of thousands who speak out throughout the length and breadth of our own lands, and of as many more who dare not, where Bigotry has put a padlock on the lips of Liberty.

This is a time which tries men's souls, opens the secret, dark chambers within, and shows the shrine of ignorance at which superstition worships.

My Brothers-your purpose throws its wide-extended arm lovingly around the great family here on earth, of our Heavenly Father, and may He abundantly bless your efforts with power

MR. JOIN S. ADAMS: Dear Brother, a committee appointed by the church of which you and we are members, to specify charges against you which, greatly to our grief and that of our brethren, have become a reproach to the cause which you have charges profiles of the theory is a specific to the cause which you have become a reproach to the cause which you have that focal point shall become a bright Spiritual sun, sending its

Spiritual Philosophy, viz. : " souls that differ, differ through all eternity."

Whatever criticism may say on the value of such exposit there can be but one view of the good and kind Spirit which fashioned each sentence into life. She spoke for over an hour, in her a medium who will be of great power and good to the cause, should she continue to unfold and develop in her present mission. It appears from an explanation made by Mr. Waters, she now wishes a musical education, and the friends are so in harmony with her mission and purpose, that a collection was taken to aid her. Should she visit your city, I hope the friends will not only hear her, but do all they can to help her, as she is an prphan.

At the closee of her exposition she sang an Anthem, in which there appeared not only a strong voice, but much variety and delicacy of tone. It was stated, also, that in the evening, the Spirits would, through her, make an exposition of the "Trinity," as understood by them.

As I returned to Waterford in the evening, to attend a circle of friends, I had not the pleasure to hear the promised explanation; but judging from what I know, I think it will do good. I could say much of the happiness of last evening, as it has left an impression on my mind which will not soon pass from me. Indeed, all the friends were very happy, for much of the Spirit manifestation was of a social and affectionate kind, giving to each one such evidence of the individualism of the Spirit as made it very affecting. The day is not far distant when Troy and Waterford will not only be a hive in a new fuith, but re-

joicing in a new *life* as *dereloped* in the Spiritnal Philosophy. Yours for Progress and Humanity, J. H. W. Tooner.

Mobements of Mediums.

Mrs. Thomas still continues to hold circles at our Rooms, No. 553 Broadway, afternoon and evening, and will continue to do so until further notice.

Mrs. E. J. French, now in Washington, is expected to be in this city during the coming week.



DR. RICARDO

DR. HICARDO Is ready to give lessons in modern Languages at the Harlem Academy, 120th-street, near 3d Avenue. Young gentlemen and ladies from the neighboring conntry, disposed to learn during the day, or in the evening classes, may come and trast with full confidence in Dr. Rieardo as a practical teacher. Terms by arreement: but very moderate. Please to address, Mr. Steele, Director of the Harlem Academy. 5 NEW METHOD OF HUMAN CULTURE,

PHYSICAL MENTAL, SPIRITUAL! HAVE YOU READ LAROY SUNDERLAND'S WORKS? For sale at this office; and when the price accompanies the order, they are sent by mail to any part of the country, post-paid. BOOK OF HUMAN NATURE: Illustrating a new System

For sole at this office; and when the price accompanies the order, they are sent by mail to any part of the country, post-paid. BOOK OF HUMAN NATULE; Illustrating a new System of the Divine Philosophy, in the Essence, Form, and Use of all things? The entire Rationale of the Mysterles, Miseries, Fe-licities, of Life, Past, Present, Future. Handsomely bound in cloth, containing 432 pages. 12mo. Price, \$1. This is a Philosophical and Practical work on MAN-SCIENCE, Individual Sovereignity, Intellectual Culture, the Government of Children, Meutal Contagion, Fanaticism, Miracles, Witch-ersft, Sectarianism, Conjugalitr, Marriage, Celibacy, Polygamy, Polyandry, and Divorce, the Divine Foundation of all Virtue, Goodness, Justice, and Integrity of Character,—Demonstrating the Family Circle to be the origin of all Worship and all Govern-ment. It points out the fatal contradiction in the old Traditional Theology, and gives the true Ides of the True God. It solves the problem of Evil, of Society—Freedom, Labor, and Frater-nity, and the reign of equal Justice upon Earth. BOOK OF PSYCHOLOGY : Pathetism, Historical, Philoso-phical, Practical; giving the rationale of every possible form of nervous or mental phenomena, known under the technics of Amulets, Charms, Enchantments, Spiels, Fascination, Incanta-tion, Magic, Mesmerism, Philters, Talisman, Relics, Witcheraft Eestacy, Hallucination, Spectres, Illusions, Trance, Apparlitons Clairvoyance, Sommannbulism, Miraeles, etc., showing how theso results may be induced, the Theory of Mind which they demon strate, and the benevolent uses to which this knowledge should be applied. Price 25 ets. This book discloses the whole secret of Electro-Biology, dcc., and for teaching which \$10, and even \$50, have been charged. BOOK OF HEALTHI. Have your read Mr. Sunderland's Book of Health ? All parents and children, all teachers, all who, in any sense, are out of health, should by all means read this book. It contains a vast amount of information, with practical remarks on Parentage, Infa

Pamphlets of information, 10 cents. For \$1 50 each of these works will be sent to your order, post free. Address EDITOR CHEISTIAN SPIRITUALIST, No. 553 Broad-

way, New-York.

New York. New Era in Healing ! CURE BY NUTRI 11ON. DYSPEPSIA, CONSTITATION, HEADACHTON, TO LAROY SUNDERLAND: Dear Sir-I take this opportunity to inform you that you have completely cured me of chewing and smoking tobacco. I am now in perfect health, having gain-ed thirty pounds during the three months I have been under your treatment by Nutrition. It is worth any amount of mo-ney to me, and I thank you a thousand times. YOURS, truly, South Adams, Mass., May 16, 1554. Mr. SUNDERLAND: Our diaughter of fourteen had been feeble and sickly from infancy, and was though by cminent physicians in a very critical state, and pronounced past help. She had be-come emaciated to a mere skeleton, and was scarcely able, from weakness and debility, to mave about. She began to improve immediately on submitting her case to Mr. Sunderland, and has in four weeks gained at least fifteen pounds of flesh, and from being peevish, irritable and moping, has become a joyous, laugh-ing and sprightly cirl J. B. YEREINGTON.

being and sprightly girl : Boston, Mass., Dec. 21, 1549. Pamphlets of Information respecting this New METHOD OF CTER, sent by mail, FREE, for one dime, pre-paid. Boston, Mass.

We return thanks to Mr. N. F. Hyer, of the Christian clurches, and as a body they owe it to the Church St. Louis, and Benjamin Urner, Jr., of Cincinnati, and to mankind, that they should give their reasons for their and others, for their kindness in sending names of separation. They were blind, and now they see. For that reason, and for that alone, they have been east out. "Excommunication for opinion's sake, for conscience sake, is Spiritualists and Mediums, and hope to receive like favors from others in different parts of the Union. Goop BLOOD,-One day last week, Mrs. Horton,

who resides about three miles from Oswego, saw from his work, and they both ran to the railroad, a distance of some hundred rods, taking an ax with them. But the tree was sound, and no less than two fout in diameter where it crossed the treed. If he cannot carry the "sluggish church" with him, he must go without it." Those woh have once belonged to the communion of Christian churches, and who are now enlisted in the ranks of Spiritfrom his work, and they both ran to the railroad, a

Bright, indeed, is your future Heaven Review of Books.

speaking under the same influence, let off some of ed on their journey; many lives and limbs doubtthe most foolish Theology imaginable; and some of Mrs. Horton. less having been saved by this kind and noble act

who have a most *unving* power over the Conference, speaking two or three times to the disgust of a large number of intelligent Spiritualists, and realtravelers in the HOLY LAND, gives a melancholy acly saying nothing.

in our Conference at Dodworth's Hall, was made by Mr. A. J. Davis on the first evening he was refuge in the walled towns, and peasants, as they with us; a remark I hope which will not be for- work in fields, have with them their arms loaded gotten by several of the speakers who addressed for an encounter. Bands of Bedouin robbers trathe Conference from time to time; and it was this, to which the writer was attached, was attacked and when called on to address us, he declined, saying one of them wounded. Thus, while Europe is about "he made it a *web* never to speak, unless he had to plunge into a war, originating in the question as something to say." I hope it was not lost on sev- to the control of the Holy Places, the inhabitants of eral who were present.

night, evincing as in the morning an astonishing bonds. knowledge of the sciences, Chemistry, Botany, Agriculture, Physiology, Astronomy, Painting and Music; and gave us to understand that *wither* of city, formed themselves into an association some these were Spiritualism, but that it included them

the Temple of God, that man occupies a transitionstate, and that Nature was plenarily inspired-that its inspiration at all; for he assumed that nothing ed. can we know anything in the Bible to be *inspired*, which our reason cannot grasp? Here I think the seeing, for his own argument may be retorted upon the smallest spire of grass grows.

But upon the subject of the inspiration of the land of cotton, a thousand of our merchant ships Bible, I will simply say here, that in his view he woud rot idly in dock ; ten thousand mills must may be right; but certainly not in the view held stop their busy looms, and two million of mouths would starve for lack of food to feed them." in the Scriptures themselves, for there are many things in the Bible which all Christians believe, and likely some which Mr. Davis believes also, that are above our comprehension, yet not at all contrary to sound reason : and thus, as in Nature, he bereceive subscriptions :--lieves it plenurily inspired, though the cannot comprehend it all. So we may believe that Naturi's God has given a revelation fully inspired, which is above our finite comprehension, yet not at all contrary to our *Lightst reason* ; and here I use the term reason in the same sense as used by himself, as including all our intellectual faculties; and these he holds to be higher and more fully developed in females, than in males, as he asserted while the man is reasoning from cause to effect, and philosophising upon the question, his wife has arrived at the conclusion long before him, by some intuitional power which he did not clearly define. in all Spiritual bookstores in the United States.

He assured us that the Harmonial Philosophy

love for it, than to declare the joy they have in now publicly HOLY LAND, -A letter from one of the American throwing aside the bonds of their covenant, that they may join indiscolubly their whole souls to that cause."

In this pamphlet we find the cause of the Bible advocated by One of the most sensible remarks I ever heard ish troops having been withdrawn to fight the Rus- the highest powers of a strong, manly soul. The impressions of sians, anarchy, disorder, and violence of all kinds, childhood, and the effects which those impressions produce, are prevailing. Many of the inhabitants have taken here most graphically described. The history of the Spirit is eparate you from its fold. Dear Brother, we entreat you to consider your course and regiven from that time when, at the mother's knee, it was taught act, the highest and most momentous that a church can perform. Meanwhile, we shall not cease to pray for your restoration and to believe that the family Bible was a holy book, containing naught but the words of God; a book to be looked upon not return to duty. In behalf of the church, your brothren in Christ, with inquiry, but with reverence and awe-a book to which all

questions were to be submitted for final arbitrament. And the question is most carnestly asked of all who shall read these A summary of the doctrines of the so called orthodox church pages: How many among you have of your own individual and their effects are contained in the following :selves, perused this book from Genesis to Revelations, and formed your own conclusions, uninfluenced by outward circum-

and their effects are contained in the following :--"Deeply conscious that the doctrines of the Orthodox church are not founded on truth, I resolved to discountenance its errors, and to employ the little ability 1 might possess against them, subbath atter subbath, as I attended your place of worship, my whole soul revolted azalust many of the teachings I there heard. True, some were of God, but 1 could not keep from my mind those dark, despailing, hopeless doctrines you profess to believe, rendering your whole system contradictory and inconsistent in itself. I considered those doctrines unjust to men, and equally dishonorable to God; and I left, pitying you, yet charitably be-lieving that in the innost recesses of your own souls *such* views found no quiet resting-place; for I deem it *impossible* for any rational, reasoning, free mind to adopt them unhesitatingly as its own. that region are left at the mercy of the spoiler. In stances, as to its inspiration or its truth? The answer comes one case it is stated that forty men and two wo- home to every soil, not one-not one in millions. Having these Mr. Davis took a wide range in his Lecture at one case it is stated that forty men and two wo none to ever compared by a party of Bedouin vaga- ideas concerning the Bible, which grew up with the spirit to

manhood, they rendered it a duty which could not be omitted without incurring pains in time and in eternity, and the man fied to the nearest church and joined its communion; a natural The believers in the Spiritual philosophy in this result of the teachings of his childhood. But the Spirit was not satisfied; and year after year, while joining outwardly in the months ago, and ever since have held regular meetforms of worship, while listening reverently and applying all the ings on Sunday afternoons and evenings. The external senses to the understanding of the word as promulgated place of meeting is 34 Westminster street. The sub-

from the publit, the fight within went on-the struggle to be He assumed as a sublime truth, that Nature was jects discussed are generally those which have a free; the earnest desire to throw aside all bonds, and look to bearing on the religious institution of the world. - God, the Creator, rather than to His creations, for unadulterated The widest latitude of debate is tolerated, and the truth. In this condition the light of Spirituality broke upon his principle of free discussion is practically carried out. mind. He was brought into communion with those whom he it was indeed a religious body. The Bible, he as- Recognizing the idea of individual freedom, each perserted, was not plenarily inspired, and from the son is held responsible for himself alone, for what- those whom he loved on earth-and they taught him new truths general drift of his argument, he did not believe in ever sentimen's he may have entertained or express- they opened his eyes to the perception of new life, and he left Every body is welcome to the meetings, and the church and threw aside his trammels. He heard the voices entitled to the rights of speech, no matter how or- from Heaven; felt himself free. He examined the Bible as a man can be called inspired, which our reason can com-thodox, or how heterodox, how true or how false, prehend, and in the same connection, inquired how their doctrines may be.—R. I. Freenate.

containing much of inspiration and of truth. But he also came to that other conclusion, that Nature was a revelation from God. GREAT BRITAIN UNDER BONDS TO KEEP THE PEACE, was full of inspiration-that Nature, also, could teach him truth. Seer did not evince his usual shrewdness and chear. There is truth in the following confession, contained And he looked to Nature, he studied above, and he heard the believe that the truth which it contains will be found valuable to voices sent from Heaven, and he examined the words which all. And we desire, as far as we are able, to extend its circulahim with great force; because there are a thousand United States, and Ergland would feel the shock and as a child, to throw himself upon the boson of his Father. things in Nature which neither he nor any other from Land's End to John O' Grath's. The lives of He heard the words which that Father speaks in every thing in itality, cannot do better than to examine this book and ascerman can comprehend; may, he can't comprehend nearly two millions of our countrymen are depend- His creation, and believing on Him and His theology, he cast tain the facts which Spiritualism has produced upon one carnest how the smallest grain of sand coheres together, or ent upon the cotton crops of America; their destiny aside forever the tenets of the church and man's fallible theology, man's error and man's darkness. He was blind, and he saw may be said, without any sort of hyperbole, to hang the light-and they cast him out. It was like the Spirits being he has marked out as that he himself pursued. upon a thread. Should any dire calamity befall the cast out from a person. He could now see the broad, clear sunshine; he could now breathe the pure breath of Heaven, and he

felt free for the first time. There was an exultation about his escape; a sensation like that which may be supposed present in the Spirit of the bird that has been caged for a season, and set free again in the green woods.

The dignitaries of the church keld their meeting, and many of them offered up honest and earnest prayers for their brother's redemption. They talked about him, and about the effect which the following named persons, who are authorized to doctrines like his would produce upon society. They judged his doctrines by their pre-conceived opinions, by the impressions in their souls received before they were thinking beings and with the utmost coolness and self-satisfaction, they said among themselves, our poor brother has been led astray; we gether with one other short piece. must chastise him in order that he may be healed. We must threaten him with expulsion in order that the bands of our belief may be strengthened around his soul; that he may be kept in the way in which he should travel. They may be, and probelievers in the doctrine in this city. But the bably are, honest men; they desired their brother's good. But

it seems to us that that brother feels within himself a consciousness of power and superiority which renders him more strong are doing all they can to prevent the people from sions into convictions. An opportunity offered at the opening than the dignitaries of the church combined. A sense of free priving the superiority are doing all they can to prevent the people from sions into convictions. An opportunity offered at the opening of the meeting, when I made a few remarks on the progress and than the dignitaries of the church combined. Λ sense of free-giving the subject any attention. dom makes him a man, while his opponents remain automatons

moving, and acting, and being, by an ancient rule. We do not propose to go into a critical analysis of the book. It is a hearty, free production; it needs to be read attentively

as a unit, in order to be perfectly understood and appreciated. The author very happily says ;-

The assured us that the Harmon al Philosophy held Nature as the inspired body of the living coul of the Deity, and recome the croounder—that it is a religion to do good, and that it teaches a univer-

We charge you, Ist. With a violation of your soleinn covenant with this hurch, in forsaking the communion and public worship with its rays far over the land, and deep into the heart of humanity

I cannot here tell you of my own wanderings in the wilderness of error, or what of light has dawned upon my earthly nembers. 22. We charge you with denying the inspiration and divine track during the past two years. Suffice it to say, that whereas authenticity of the Holy Seriptures. After having reported your cause at a meeting of the church, called for that purpose, we were instructed to prefer charges against you, and summon you to appear before it on Friday evening next, the 12th inst, at half-past eight oclock, in the large vestry of the Chestnut-st. Society, then and there to show reasons, if any you have, why the church should not proceed to Senarate you from its fold. The hard purpose, we were instructed to prefer charges infinite love to the children of earth. Brothers, undying hope burns within— Yet doth it lack for strength of wing, The hard purpose.

To bear my longing Spirit Where loving angels deign to meet, Unvailing glories yet to be, The blessings of a life to come And hast thou reached that joyous height ? Then let one hand thy blessing grasp, The other to thy brother loan. To help him struggling on his way.

I have read with much pleasure the first number of your paper, the CHRISTIAN SPIRITUALIST. It is characterized by much ability, and promises much food for the multitude. By your general request, I am induced to forward my name, although it can do no other good than to add to the list of those who witness to the truth of Spirit-intercourse, and who seek the plessings flowing therefrom.

I would cladly contribute to your most worthy purpose, had the means, but for unknown reasons, and perhaps for a wise end, worldly good has been denied. Yet whatever my hand may find to do in the great work of reform, may I be aided and instructed from on high in my endeavors to accomplish.

its own. "Thousands, to-day, live despairingly in the Spirit-world, crushed and weighed down with the chains the creed of popular theology has placed upon them. I speak understandingly, Could you hear, as I have heard, the voices of such immortals, astructed from on high in my canver, i and, truly yours, With feeling of deepest interest, I am, truly yours, A. M. W.

WATERFORD, June 5, 1854.

count you need to angle God had east us off forever, and we cannot advance; it is useless to attempt it; and as we told them that such a belief was erroneous, that God was drawing all unto Himself, that His love and eare were lover *all* His works, from DEAL BROTHEE: Although much had been said during last immer, to make people nervous when they go on beard steam-Himself, that His love and care were over *all* His works, from the smallest atom to the highest scraph; and as we led them up, step by step, to more just views of God, and more hopeful views of their own destiny; and as, finally, we heard them re-joiring in the light that then began to dawn upon them, and in the bilss they experienced, you would not wonder that my soul is roused, and a determination exists within me to act my whole being in opposition to your doctrines, and for God and hu-manity." boats, yet, as I was to see the beauties of the Hudson, (which Lippard very forcibly called "a picture in a mountain frame,") I felt some consolation in the conviction, that if death must come, I could not meet it in a happier mood than in common union with Nature.

Many years have passed since last I saw those hills dressed in living green, and as I gazed on their majesty, the memory of We have not extracted so fully from this work as we shall in long ago, like a many-voiced instrument, made melody in my future. We have no excuse to make for having spoken at such soul; for sweet had been the uses of adversity, since it had length of this little book; for, although it is a work of small given me a living fuith. " He doeth all things well." Mrs. compass, and designed to affect an individual purpose, yet we Childs. I think it is, that makes a print of "moonlight, music and the sea," for the lover of Nature, and sure I am that little else could make the picture perfect. Moonlight and the sea we had, but no music, only such as came from within.

There are times, when Nature is so full of liveliness, that conciousness seems confounded, when silent admiration, though it has all the attributes of poesy, is cold, stiff and formal, when it and honest soul. The freedom which he has attained will prove would be a relief to have some way to express the full expansion a strong inducement to others to follow him in the path which of the Spirit. I know this is not the highest development of

Nature's love, still to some temperamenis there is an intensity

Nature's love, still to some temperamenis there is an intensity in it, that warms the memory of years. Music should then give her aid, for when can the Spirit sing so well of harmony, as when Nature and the Soul is a unit? As there was no music, I found pleasure in communing with a brother Spiritualist, whose plain good sense could see many of the harmonies of Nature. He seemed in love with the cause of Spiritualism, though in some things a conservative. He thongh: the time had arrived, when friends should be united in the har-

character are such, as give presumptive evidence, not only for The cause has obtained a very firm standing in this the facts, but the logic and philosophy of their new faith.

In the afternoon I attended meeting in Troy. At the usual city. It is the opinion that there are ten thousand hour the Hall was filled, as it was understood a Miss J- was to speak ; who, having spoken the Sunday previous, to the satisfaccause has not yet become popular, and the clergy tion and instruction of the friends, would now expand impres-

are doing all they can to prevent the people from giving the subject any attention. We have, as you are doubtless already informed, an organization called the St. Louis Spiritual Con-ference, which was instituted at the suggestion of the Spirits through Mrs. Britt, and addressed by her regularly for more than a year. Since she left for New-Orleans, the Spirits have delivered their I will procure from our Secretary a list of the an organization called the St. Louis Spiritual Con- The friends seemed attentive and anxious to know how the ference, which was instituted at the suggestion of good work goes on. Assurance was given Troy would do what the Spirits through Mrs. Britt, and addressed by her regularly for more than a year. Since she left explanations of passages in the New Testament, which have

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, where he will revelve his patients, and attend to all questions that may he sent from disturt localities concerning discusse their neuron be sent from distant localities concerning diseases, their caus be store 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 confi-dence in their beneficial effects.

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

Letters addressed to No. 312 Grand-st., N. Y., will meet with prompt attention. 3 WONDERFUL DISCOVERY. THE NERVE-SOOTHING VITAL FLUIDS, PREPARED ENTIRELY BY SPIRIF-DIRECTION, THROUGH MBS. E. J. FRENCH, MEDIUM, PITTSBURGH: PA. These Medicines are purely Vegetable, containing nothing in-jurious to the system, and are a certain cure for all Nervous Discases, viz., St. Vitus' Dance, Tic Doloreux, Neuralzia, Ehea-matism in all its varied forms. Locked Jaw, Epilepsy or Falling Sickness, Palsy, Nervous and Sick Headache, Dyspepsia, Diseas-es of the Kidneys and Liver, Diarthea, Irregularities of the Female System. Tetter, and all Acute Pains and Nervous Diseas-es with which the human family are afflicted, and which for ages have baffled the skill of the learned. These Fluids have not failed to give relief in any of the above cases where they have been fairly tested, and we have now a number of living winnesses to whom we can refer. Feeding it my duty to make known to the afflicted these in-valuable remedies, no. only in obedience to the positive com-mands of my Spirit-guides, but from a thorough conviction that they are all that is claimed for them, and from a desire to relieve the sufferings of afflicted humanity, I propose to place them in the hands of all at the most reasonable rates, and shall, as far as I have the ability to do, cheertully supply it without charge, to all who may not have the means to put for it. For further particulars, address T. CUBERTSON, Agent, Pittsburgh, Pa.

Pa. Sold by B. Wood, No. 391 Broadway, New-York; Federhen & Co., No. 9 Court-st., Boston; W. M. Lansing, No. 276 Baltinore-st., Baltimore. Mrs. FRENCII will continue to make Clairyovant Examina-

MIS. FRENCH will continue to make Chirry oyant Framma-tions. Examination and prescription, when the parties are pres-ent, \$5; if absent, \$10. No charge when parties have not the

tions. Examination and prescription, when the parties are present, \$5: if absent, \$10. No charge when parties have not the means to pay. 1-1y*
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ST. LOUIS, June 1, 1854.

MR. EDITOR : Dear Sir-Yours of the 25th ult. Spiritualism, though in some things a conservative. He though: came to had on Tuesday evening, and being rather the time had arrived, when friends should be united in the harbusy at the time, I requested the Spirits to answer mony of purpose, though not agreeing in the details of a it, which they did through my wife, Mrs. Frances where live many of our true and warm friends. This tow-E. Hyer, and enclosed I send you the answer, to- though nominally Religious and Orthodox, has many believers in the Spiritual and Harmonial Philosophy, whose position and

Correspondence.

Poetry.

TOUCHING AND BEAUTIFUL LINES. [The New-England Diadem gives its readers the following sickness and death of his brother-in-law, Mr. Brown Owen, who died on his passage to Culifornia. We have but seldom met anything so painfully interesting in every line, and it will be read with "teary eyes" by many who have lost their brothers,

Lay up hearer, brother, hearer.
For my limbs are growing cold,
And thy presence sceneth dearer,
When thy arms around me fold;
I am dying, brother, dying,
Soon you'll miss me in your berth.
For my form will soon be lying,
Neath the ocean's bring surf.

Harken to me, brother, harken, I have something I would say, I have something I would say. Fre the veil my vision darken, And I go from hence away; I am going, surely going, But my hope in God is strong, I am willing, brother, knowing That He doeth nothing wrong.

Tell my father, when you greet him, That in death 1 prayed for him, Prayed that I may one day meet him, In a world that's free from sin; Tell my mother, (God assist her Now that she is growing old) Tell her her child would glad have kissed her. When his lins grow to be and call. When his lips grew pale and cold

Listen, brother, catch each whisper, 'Tis my wife I'd speak of now, Tell, oh tell her how I missed her, When the fever burned my brow; Tell her, brother,-closely listen, Don't forget a single word,-That in death my eyes did glisten, With the tears her memory stirred.

Tell her she must kiss my children, Like the kiss I last impressed, Hold them as when last I held them, Folded closely to my breast; Give them early to their Maker, Putting all her trust in God, And He never will Forsake her, For He's said so in His Word.

O my children ! Heaven bless them ! O my children! Heaven bless them! They were all my life to me. Would I could once more caress them. Ere I sink beneath the sea; "Twas for them I crossed the ocean, What my hopes were I'll not tell, But I have gaiged an orphan's portion, Yet He doeth all things well.

Tell my sisters I remember Every kindly parting word, Every kindly parting word, And my heart has been kept tender, By the thoughts their memory stirred; Tell them I ne er reached the haven Where I sought the "previous dust," But I have gained a port called Heaven, Where the gold will never rust.

Urge them to secure an entrance, For they'll find their brother there; Faith in Jesus, and repentance ____Will scenar for each a share-____ Hark ! rk! I hear my Savior speaking, Tis, I know His voice so well,

out obedience to this commandment, the believers or similar Spirits, as there are divers adminisin Spiritual manifestations will never see their trations, but the same Lord." This will make hopes accomplished. They will be slighted and apparent distinctions among all who earnestly despised by the world, and unless they are bound ly wish to obey the Lord. These distinctions into [The New-England Diadem gives its readers the following beautiful stanzas, which were suggested by hearing read an ex-tract of a letter from Capt. Chase, giving an account of the to be to the influences of evil Spirits, and justly have to gifts exercised, or to be exercised, by different dis-tract of a letter from Capt. Chase, giving an account of the to the influences of evil Spirits, and justly have to gifts exercised, or to be exercised, by different dis-tract of a letter from Capt. Chase, giving an account of the to the influences of evil Spirits, and justly have to gifts exercised, by different dis-tract of a letter from Capt. Chase, giving an account of the to the influences of evil Spirits, and justly have to gifts exercised, by different dis-tract of a letter from Capt. Chase giving an account of the to the influences of evil Spirits, and justly have to gifts exercised, by different dis-tract of a letter from Capt. Chase giving an account of the following preamble to the Board of Education the following preamble bear the contumely and reproaches of the world, ciples, will be as to appearance only; for he or of the Board of Education, the following preamble without any of the consoling influences from good she only will be truly elevated who acts the most and resolution appeared: without any of the consoling influences from good she only will be truly elevated who acts the most "Whereas, In the opinion of this Board, the usefulness of the Spirits, who always attend the disciples of the faithfully and obedient in his or her peculiar func-Spirits, who always attend the disciples of the faithfully and obedient in his or her peculiar func-Seventh Ward is materially and prejudicially affected as such read with "teary eyes of many and new last the instring" and prejudicially affected as such fathers, husbands and sons, upon their way to or atter having. Lord, who said, "By this shall all men know that tion or gift, agreeably to his or her opportunities, reached the land of Gold and Graves.] Lay up nearer, brother, nearer. Lay up nearer, brother, nearer. For my limbs are growing cold. And the the stablishes a bond of union among his disci-These appearances will pass for nothing with the commute of discorption to pre-

ples, differing from neighborly love, which takes in those who rightly appreciate these gifts and exerall that is good and true in every man.

binds them together in one bond of union, strength, mind, in a manner and at a time when and how dal, however gross, which the public imagination binds them together in one bond of union, strength, mind, in a manner and at a time when and now may conceive. Unfortunately, I am that lady, and comfort, lasting consolation, and happiness, but it he could not bring a more enlarged mind into inasmuch as I regard my character in whatever I separates them from the world, and puts a distin- action, can operate or produce the seeds of more consider worthy of a woman, with as much tenderseparates them from the world, and puts a distin-guishing mark upon them borne by no others. It is impossible for any but the dileiples of the Lord to have and to feel this cementing love, which triumphs over all minor differences of opin-by to the good done through it the scale will often Lord to have and to feel this comenting love, weighty minds. So, it we value the mind agreea-the Board, that they might explain or apologise, if which triumphs over all minor differences of opin-bly to the good done through it, the scale will often so disposed. My communication was ready for ion; or function, and binds them together in a be turned in favor of the more weak and simple, their first meeting, but circumstances over which I union that none but true disciples who do the because more passive minds. Lord's commandments, because they are His, can Here, then, is the great leveler of all worldly was at last read, however, through the politeness

be brought into.

taken as to believe they have this love among them all the diplomas of colleges, all the strength of but none occurred. An article, signed "Many do use the power to communicate with their surfor each other, when in truth all the love they bear mere human distinctions, will be cast into the lake Citizens," then appeared in your paper, requesting for each other is selfish and interested. They fight of oblivion, in one confused, unrespected and re-for some distinguished leader, creed, opinion, or jected mass! This is the bringing down of every mode of worship, and just as far as each one can view another as promoting the interest he wishes is making the crooked straight and the rough is making the crooked straight and th view another as promoting the interest he wishes is making the crooked straight, and the rough unheeded by them, I felt myself called upon, in courage to perform; there was no shadow of truth view another as promoting the interest he wishes is making the crocked straight, and the fough vindication of myself, and in justice to my reputa-to see promoted, he loves him, and vice rerset. It is places plain, before the coming of the great and tion, as well as in reply to "Many Citizens," to lay easy to see that this love, wherever found, is the love notable day of the Lord.

of self, for under it no one is loved further than he Now father, that little band over whose harmony the proceedings of the Board, before the public. really or apparently promotes the real or supposed a host of Spirits had a triumph of joy, can each in For this purpose I applied to the clerk to obtain interest of the one that loves him. This love never him or herself see and feel the fulfilment of proph- a copy of the communication and papers presented keeps men together! It belongs not to Heaven, it ecy, and be inspired with a confidence never before they were not on the file as ordered, and that he is not from the Lord. It never receives His smiles; experienced. They see, they feel, they know with-did not know where they were. I then wrote to He never puts llis power in it. As soon is the in themselves, that the Lord has come to them. the Board, referring to these facts, and requesting real or supposed interest or peculiar good of the That his prophecies pointed to the very experience a return of the papers, or permission to take copies advocates is dissipated or abandoned, the devotees of their own lives, and they know that they have separate and become indifferent to each other, if Omnipotence on their side, not from the mere tes-that your generosity and love of justice will insure not antagonistic, and real enemies, indulging the timony of Spirits, now being manifested among for them a publication, inasmuch as they are a cancepting for conflict, they come not near to each forth in ages long passed, and by means of Spirits other, but avoid the company of all who favor not the interested in them as individuals. The bard area in the bard. They have the direct and unequivocal constinct of the Board. They have the direct and unequivocal constinct of the Board. They have the direct and unequivocal sanction of their peculiar loves.

But the love which the Lord enjoins on his dis- the Word of God long before they were born,

BIGOTRY VS. SPIRITUALISM.

[From the Troy Daily Whig. FOR THE PUBLIC.

It requires no great power of discernment to prethose who rightly appreciate these gifts and exer-cises, for it will be clearly seen and known that fined and delicate sensibilities, could not read this This peculiar love that the disciples of the Lord the Divine Providence of the Lord, operating paragraph with very enviable emotions, leaving the are commanded to have for each other, not only through the most simple and apparently weak- character open as it does to any libel or any scan-

had no control, delayed it from time to time. It

a statement of the facts in the case, together with

MELINDA A. BALL.

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I am personally unacquainted with Miss Ball, and therefore I am personal, that her religious opinions, having been have no knowledge of her religious opinions, having been member of the Board of Education for a few weeks only. CHAS. POUCHER, Com. Seventh Ward. So far as I know, Miss Ball is a very worthy person and a

successful teacher. I know nothing of the teacher within referred to except what as occurred in the meetings of the Board of Education of the try of Troy. B. M. TOWNSEND.

I concur in the above by Mr. Townsend. WM. H. YOUNG, Com. Second Ward. I concur with the statement made by Commissioner Green. WM. H. CABY, Com. Fifth Ward.

W. H. CABY, Con. Fill Ward. To achom it may concern :- This is to certify that I attended the late examination of the school kept by Miss Melinda A. Ball, and was present through the whole of the morning and afternoon sessions, with the exception of some few moments. I theought I had reason to be highly gratified, and considered that the conduct, manuerstand preficiency of the scholars gave evi-dence of their having been faithfully and successfully instructed. EDGAR EUCKINGUAM, Pastor of the Unitarian Society, Troy.

Troy, Feb. 26, 1854. 1roy, 1 cd. 26, 1554. I attended the examination referred to above by Mr. Bucking-ham, as a member of the Examining Committee, and very cor-dially add my testimony to his, as to the skill and proficiency evinced by the assistant teacher, Miss Ball. Her classes seemed to have been thoroughly trained, and certainly did great credit to ber canacity and fidellty.

CONCLUSION.

A few words now in review, and I have done. It will be seen by the foregoing communication, be brought into. Sects and divisions of Christians may be so mis-the merit of money, all the divisions of collegen all the divisions are collegen all the divisions of collegen all the divisions of collegen all the divisions are collegen all the divisions are collegen all the divisions are collegen. viving friends. Has this belief made me a less deby which they might be protected, but trusting with a holy zeal like man-made saints of old, that the end would consecrate the means, their last resort was falsehood. Was it open, wilful falsehood, or was it accidental? Let the facts speak for themselves. It will be recollected that when Mr. Perry was pushed to the last extremity for a reason why the Board wished me to resign, and why they would been reported in the Board, that a woman in the Seventh Ward who had sent children to me in the

MAN NEVER IRRECLAIMABLE.

MAN NEVER IRRECLAIMABLE. 'Tis Nature's law 'Tis Nature's law That none, the meanest of created things, Of forms created the most vile and brute. The dullest or most noxious, should exist Divorced from good.—a Splrit and pulse of good, A life and soul, to every mode of heing Inseparably linked. Then be assured That least of all can aught, that evr owned The heaven-regarding eye and front sublime Which man is born to,—ink, how er depressed, So low as to be scorned without a sin; Without offence to God cast out of view Like the dry remnant of a garden flower Whose seeds are shed, or as an implement Word not and worthless. [Wordsneed Wordmorth

Every man in this age has not a soul Of crystal, for all men to read their action through. Men's hearts and faces are so far asunder, that They hold no intelligence. [Beamont and Fletcher

Kind wishes and good deeds,—they make not poor, They'll home again, full-laden, to the door. The streams of love flow back where they begin: For springs of outward joys lie deep within. [Danue,

OUR MOTHER EARTH.

The old giant Antæus, a fabled son of EARTH, was a famous wrestler, and always victorious-save once. He had piled up hundreds of skulls of his victims, as a monument of his strength-a strength drawn from the sinews of his mother Earth, by every fresh contact with her-when Hercules, discovering the secret of his power, lifted his feet from the earth and hugged him to death suspended in the air. The old story has a lesson for the matter of fact people of now-a-days. We draw our strength from the same good mother, even now. Not merely through the corn and cane that minister food to the eater, but actually and verily by with new vigor could they be turned out bare-foot -after a little acclimation-to plant potatoes and corn, as their grandfathers and great-grandmothers There is something in the warming earth of Spring time and early Summer, which imparts a life-power, magnetic or otherwise, to the physical systems of those who put themselves in communication with the soil. Hence the hardy health and expel me if I did not resign-he told me that it had strong muscle of the farmer boys. Hence the new vigor of the worn out merchant and professional man, who have stepped up to the dignity of tillers First Ward, had protested against my coming there, of the soil. Their exhausted systems have drawn and immediately on the report being made, Mr. a new supply of mother strength from the nour-Poucher, he said, arose and made his motion. 1 ishing bosom of the earth. Let no one undertake asked him the woman's name; he said he did not to show that this new vigor comes from the mere recollect it, but he could obtain it. He did not tell exercise of the muscles. Sawing wood or driving remembered the name. He did not tell me, as he hardly destitute of intelligence, certainly not of bling with her children on Spiritualism when they received, and pours out her benedictions on the To the Members of the Board of Education of the City of went to me. I had asked him previously if he had man who cultivates her acquaintance. She speaks

old in the sun, where the storm-cloud broods, and away, far out on the wild, wild sea, where the hurricane howls music, and the big waves roar the chorus, sweeping the march of God-there he brews it, that beverage of life, health, given water. And everywhere it is a thing of beauty—gleaning in the getting Sinai, where, amid its thunders and its dew drops, shining in the gem, till the trees all smoke, I would teach him to read, "Thou shalt not seem to turn to living jewels-spreading a golden seem to turn to living jewels-spreading a golden veil over the sun, or a white gauze around the midnight moon, sporting in the cataracts, dancing in the hail-showers, folding its bright snow-curtain softly about the wintery world, and weaving the many-colored iris scraph's zone of the sky, whose roof is the sunbeam of Heaven, all checkered over the consciences of those in their employ? Do they fraction; still always it is beautiful-that blessed life water. No poison bubbles on its brink, its form brings not madness and murder; no blood stains its liquid glass; pale widows and orphans weep not burning tears in its depth, and no drunkard's shricking ghost from the grave, curses it in words of eternal despair! Speak out, my friend ; Would you ever change it for the demon's drink -alcohol?"

selves. Some of them are too impatient to see and which she saw my daughter. to feel great things, and you, dear father, are

among the number. Others fear the world, or what the world will say of them, and resist the in- Price, who was still clairvoyant, said :-fluence of good Spirits. Good Spirits will force as the truth makes them more free.

manifestation of good Spirits, as these have to be held back behind their wills as it were, while others have to be inclined a little ahead of theirs. All should know that these developments are yet in their infancy, with individuals, as with the world in general. When did you ever know of the life of infancy running smoothly or systematically? It is always, and must be, a life of incoherency and apparent disorder, little or nothing regular about it. Spirits know this, and excuse the errors, of mediums, and will keep manifesting themselves as long as there is any hope of obedience or faithful-

ness. Spirits cannot always continue with those who resist, or wish by have their own way, either

to urge Spirits to operate faster or slower than they Monitor-My dearly beloved and precious father, symphonies or sonatas which, however beautiful see fit. Spirits know better than mortals how to my emotions of joy at what has lately taken place and worthy of admiration in their place, have realmeet and overcome every difficulty, except the ad- cannot be described to you, neither can they be ly no home in the sanctuary. There should be fitverse wills of men. Let them be ever so disorderly, conveyed to your experience, for had they flowed ness in all things and while the abundance of church verse wills of men. Let them be ever so disorderly, or obstinate, the Lord never allows good Spirits to control the wills of men, for it is an order of divine haw that the will of man must be free, and any man have thrown you into an agony of pain. You felt more piquant tunes, which is to be attributed to or Spirit that infringes this freedom, usurps divine as much of it as was pleasant to you when you their course in the matter, rather than to any other law! It is possible for men to grieve the Spirits, joined with the others in that harmonious band cause, fill up their pages with selections from every how good soever they may be, and well inten- under that love that you felt so powerfully when composition, completely nullify the sentiment of tioned the persons, so that Spirits will not longer you joined hands with them! That was the love the text annexed. enjoined to be cultivated by the Lord under His try to manifest themselves through them. When we can get mediums of the right kind, new commandment, which will now be felt and of religion in the present mode of conducting the When we can get mediums of the right kind, new commandment, which will now be left and singing in our churches. Our hymnology is all and of sufficient numbers, each Spirit will have a appreciated by all such as are willing, obedient and adapted to a personal participation in its performmedium, and not as now, have several to manifest faithful subjects of the commencing dispensation, ance by the whole congregation, and the custom of

themselves, very partially indeed, through the bearing the cross, despising the shame, but owning delegating it to a few is not in accordance with its same medium. I am, dear father, as far as I to, and in every word and act, acknowledging unre- intention or meaning. Sometime since, in a brief know, the only Spirit that has a separate medium served allegiance to the Lord, who gave that comto manifest myself through! It is not myself mandment forth.

alone, however, that writes through you; there is That love which you then felt for the others and met with, and while we would avoid extremes of a society that instruct me what to say through they for you, when you commenced that band, simplicity which from their uncouthness might tend you; I am myself instructed by the same. You which will be cemented more and more firmly for ful act of worship, we cannot but express a hope may see from this, how good the Lord is, and the ages of ages, is the true disciplinary love which that the good sense of the community will resist the how wise his order, when I tell you that from I told you would triumph over all minor differences temptations set before them by those whose interhighest to lowest we are all teachers and taught, or peculiarities of opinion; will set all "free as the est in the affair is measured by the amount of pegivers and receivers, of the good things of Heaven, truth makes free," which is indeed freedom. There of all should be exerted on the side of propriety in but we have all to be taught or receive, before we will be no more fear in your breasts lest by the this matter. In the language of Bishop Waincan teach or give, by which process all from first expressing of your peculiar views, or by the wright, "happy will it be for the church when a to last are delighted.

This is because all good Spirits obey the new brother or sister disciple will be vexed, grieved, stored, and the light and powerful times now so often heard shall give way to those which are betcommandment given them by the Lord Himself, or thrown into an envious Spirit. Here is one ter adapted to awaken religious feeling, and which and repeated and enforced by his best beloved thing that the truly obedient will be guarded are more in accordance with the dignity of public servant John-that is, to love one another. With- against. "There are divers gifts, by the same worship."-Boston Transcript.

you would lose all relish for fair weather. Some- at Maj. Daniel Gano's, in which was "Mrs. Price a the first philosophers in the world.-Free Pres, what of the eauses have been with mediums them { clairvoyant medium in the elevated state," and in Janesville,

freedom of every one, and intend all' shall be free, and intentions! They are rejoicing at it! there is

know, that such a state is very unfavorable for the night." I said, "She does *crery* day and night."

none against their wills, for they value highly the around us in triumph, in beholding our harmony they went out." With the lapse of time, however, Those of you who are too impatient ought to "Eliza promises to manifest herself to you to- will become convinced that we have widely depart-

There is something entirely foreign to the Spirit sketch of the changes which have taken place in this part of divine service, we took occasion to mention the opposition which the first attempt to sing by note

exercise of each one's peculiar function, that his more pure and devotional style of song shall be re-

The above is the manifestation previously men-tioned in this Synopsis, that was read to the circle at Maj. Daniel Gano's, in which was "Mrs. Price a clairvoyant medium in the elevated state," and in which she saw my daughter. After that seche ended, the company present tribud howle in taken of hearty union, when Mrs.

More that seeme ended, the company present price, who was still charvy minor, when Mrs. Price, who was still charvy major is pointed have a seeme the lightest atthiction of the lighte

list of patrons. And I hope the following names cepied from original signa-tures in my possession, will prove to your Committee that they have outraged, rather than gratified the public, by depriving them of a teacher in whom, according to their own testimony, no fault has been found. One whom they have fully tried, and fully approved up to the present time. Respectfully yours, MELINDA A. BALL.

Troy, Feb. 16th, 1554. We, the undersigned. Members of the Board of Education of the City of Troy, hereby certify, that Melinda A. Ball has been a faithful, competent, and successful teacher, during the last three years in which she has been engaged as first assistant in First Ward School No. 1, and she has never to our knowledge either expressed her own religious soutiments, or spoken dispar-agingly of those of others, in the presence of, or to, any of the pupils consigned to her charge, or belonging to that school. To the best of our knowledge and belief the above is true. J. D. GREEN, DEAREM MOODY. I have never heard Miss Bell state particularly her religious.

I have never heard Miss Bell state particularly her religious entiments in school, J S. PERYY. entiments in school.

tiated, I will simply say that Mr. Perry has never been a scholar of mine, but if he does not think himself too old to learn, I would like for a moment to lay aside the Anise mint and cumin, and invite his attention to "the more weighty matters of the law," such as truth, justice, charity, &c., not for-

bear false witness against thy neighbor." But to return. I am thrown out of employment, my character defamed before the public, and why? because I have done wrong? No; but because I believe wrong in the opinion of the Board. Have the Board of Education become the regulators of of belief? Have they any established religion by which teachers are to be tried before they are eligible to office? Would it look well for any antisectarian, anti-Catholic school system to have any? If they have, ought it not to be more consistent, so that one committee should not instruct a teacher i to disbelieve the Bible, and another direct her to swallow it whole, unseasoned and undigested by the first spice of reason, or the least grain of common sense? Do the Board mean to say by this act that no teacher shall hereafter dare to attend upon the meetings or the subject of Spiritualism under pain of excommunication? Is this our boasted land of liberty, where petty tyrants have such mighty power? If so, thank God that I am the first martyr. It is a cowardly, unprincipled Spirit, that would tremble at the uplifted heel of religious in-

tolerance, and it shall never make me swerve, tho' it crush me in its path. 1 do not know but that the public may like cowards for teachers; if they do, I could not well serve them. Perhaps it is the Spirit of '76 that stirs within me, for my grandfather's fife led a patriotic band "in the days that tried men's souls," and my mother has often chanted over my cradle "The Anthems of the Free," and I have sung "They have left unstained what there they found, freedom to worship God," until the Spirit of freedom and of song has swept a

chord that scorned to press "The ground whercon they trod" with the feet of a cringing slave. Self respect and a clear conscience makes a quiet pillow, even tho' the head be weary, and the heart be sad; and if some of my friends would try it once,

would attack its principles like men, and not make their thrusts through the the person of an inoffensive women; and then, as if afraid of meeting an avenger, cover up the deed by libelling her charac-ter in the public papers. There are men in that Board who I feel thankful to believe look upon the deed with scorn, though they were passive actors in the scene; and I could hope that those might publicly express themselves, that the innocent might not be condemned with the guilty.

MELINDA A BALL.

A shout like the roar of the tempest, answered

A: WORD TO LITTLE GIRLS.

Who is lovely? It is the girl who drops sweet words, kind remarks and pleasant smiles as she passes along. Who has a kind word for every boy or girl she meets in trouble, and a kind hand to help her companions out of difficulty. She never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please you to pick up a string of pearls, drops of gold, diamonds or precious stones, as you pass along the streets? these are the precious stones that can never be lost. Extend a friendly hand to the friendless; smile on the dejected; sympathize with those in trouble; strive everywhere to diffuse around you sunshind and joy. If you do this, you will be sure to be beloved.

"I WHLL"-There are no two words in the English language which stand out in bold relieflike kings upon a checquer-board-to so great an extent (says a popular writer) as the words. I will! There is strength, depth, and solidity-decision confidence, and power-determination, vigor, and individuality in the round ringing tone which characterizes its delivery ! It talks to you of triumph over difficulties—of victory in the face of discour-agement—of will to promise and strength to permembers of the Board of Education, as I was at tered aspirations, and of the thousand and one imfirst led to believe by their committee. There are pulses by which man masters impediments in the way of progression.

> Hath any wronged thee? be bravely revenged slight it, and the work is begun; forgive it, and 'tis finished. He is below himself, that is not above an injury. Was it not Plato who said, that when an injurious speech was offered to him, he placed himself so high that it could not reach him?

> A man may be great by chance, but never wise and good without taking pains for it.

Gaming, like quicksand, may swallow a man up in a moment.

MELLINDA A. BALL
 They, Feb 16th, 1554.
 They, Feb 16th, 1554.
 They, Feb 16th, 1554.
 They, Feb 16th, 1554.
 They a full confidence in, and high regards for, the abilities of Melindu A. Ball as a teacher, and her character as a person, and feeling satisfied with the manner in which she has, during the last three years, discharged her duries as First Assistant in Principal Department of First Ward School No. 1, do hereby signify their, regret at her removal, and their in the situation as teacher which she now occupies.
 Here follow one hundred and eleven signatures, among which are the names of the Rev. G. C. Baldwin, Rev. J. C. Waldo, H. S. Benedict, Francis Warriner. These (H1) with the exception of a few personal friends, are, or have been patrons of the school, or tax-payers in First Ward.