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## SPIRITUAL MANIFESTATIONS. EXPLAINING

CREATIONS, SUBVERSIONS, REDEMPTIONS, AND HARMONIES.

THEIR RELATIONS TO EACH OTHER.

WITH COPIOUS ILLUSTRATIONS.

PART III.

#### THE PROGRESS OF CREATIONS. [CONTINUED.]

81. When these infinite activities have reached so near the end of the transition passage, or fourth series of progression, as to be perceived as light, proceeding at the average rate of say two hundred thousand miles per second, or ninety-six millions of miles in eight minutes, the straight lines have become so spirals, as that the ingenuity of man in some of its elevated states, has been able to perceive its spirals. As it proceeds toward creations, its volocities become less rapid, and its spirality greater, until, to all finite perception, it appears to rest in what we call the "footstool." "earth," or material substances of creation. (See No. 35, Ill. j, 3, 4, &c.)

82. Thus has the Infinite proceeded by His Infinite Activity, down to infinite finiteness, or the infinitely numerous infinitessimal material substances, which are His own life, form and substanc, standing outermost, both as respects Himself and as respects finite creations. This is the point in which both the Creator and creation meet, and is the lowest of all things. Upon this creation is reared, it being a descent from the Creator's highest, to His lowest, through or by wisdom, power and activity, all of which are impressed upon this intermediate substance called matter, which is infinite as by itself, and as a thing as of itself, and infinitely numerous, as to finite parts. Here is where the Infinite and the finite cohere or reside in one and the same thing, and upon the form of which is indelibly stamped both the infinite in the number of parts in the whole, and the finite in the parts singly considered. Matter is a universal infinite substratum or basis, consisting of infinitely numerous parts, or of infinitessimal particles, so to speak. It may be seen, also, that every function from the primary Love or desire of use, is stamped upon, or resides in, matter, agreeably to proposition 59 and Ill. Thus Love, wisdom, power and activity, all meet in the bases called matter. (No. 4, Ill. c.)

stances, there is still the activity or life of the Inis in its potency, in the material substance itself, which has never been, neither can ever be reduced to a state of perfect death, which perfect death does not exist. This life, as far as it is in potency, in wards every material finite object in creation, which as we are now considering it, consists wholly of an infinite member of infinitessimal particles of material substances. This endeavor, or desire towards the object, which is, to give all the good itself possesses to the object, (which is the love of the Infinite, No. 61,) is, in material substances, called the attraction of gravitation. This gravitation is in differences of states of reception.

tue of the satisfactions derived to all finite loves, rapidly than the preceding. the energies and forces of which become spent and weakened, when divided among multifarious obin spaces are analogous to differences of states, qualities and conditions. By these, the intensity of finite love is influenced, and among material substances, which admit of the measurement of spaces, distances have the same effect as their analogies. The intensity of light, and the effects of heat, are both measured by the squares of the distances, and that of life or love above the centre of this transitional series, by similarities and dissimilarities, which are Spiritual distances.

point, until they, at the same rate of divergence, their identities. are two feet from each other, and also two feet amid is now twice as high as at first, and the sides of the base four feet long instead of two, as in the cances. tirst case. Multiply the side (four feet) by itself or by another side, and the product is now sixteen feet, or jour times the size of the first base. Then the force of gravity, or intensity of light and heat, at twice the distance, is but one-fourth as strong as it was at the first distance from the starting point, because the same light, heat or gravity, in this case, spreads over *four* times the surface it did when it had proceeded only half the distance. Or, as the squares of the distances increase, the force of light, heat and gravity are neakened, and this is inversely, when more or greater, requires less or smaller. 85. Among material substances, that life, love,

conatus, endeavor, (No. 4, Ill. c,) that is bound down and cannot effect its object of going to, and blessing the object, appears as attraction or gravity, (No. 83,) but that which does actually escape in never-ceasing changes of the low, the finite things, (No. 83,) appears as force, because it carries with it the power of Omnipotence. (See again No. 35, Ill. j, 4 and 6.) It is, in this state, called repulsion or antipathy, and when hindred or confined in its

Illustration, 1. The power of steam, the explosion of gunpowder, the swelling of heated solids, and of dry wood, upon the application of moisture. by which great rocks may be burst asunder, are evidences of this repulsive force set free, but which escapes our attention unless externally hindered in its passage, and becomes greatly excited and bursts or comparative darkness. (No. 35, Ill. j. 1.) from its prison house.

factions, even to great felicity.

point of contact between the Infinite and the finite, fifth development or series from the Spiritual sub- mental, physical, and scientific. All thoughts con-83. The unceasing change that is going on in the Creator and the created, because they in the comeverything, that is known to man, even in the cen- plex, contain both Infinite and finite. Or an infinite tre of the earth, the rocks, &c., is proved by the substance, divisible into infinitely numerous finite continued exhalations of odors, magnetism, &c., parts, and in each part, as a soul in a body, exists from them. This proves that in every created the impress of the immost or highest principles of the thing, there is still that infinite life, and certainly Infinite, that is Love, Wisdom, Power and Activity, strictly commenced in the Jourth, the active or tran- and herds among fish, fowl and cattle; and litters crimination; and seventh, semination in marriage, shows that even what, is called dead material sub- combined. These substances, therefore, are the lowest or outermost of both the Creator and the gnite left in them. What the orbits, mentioned in created; for toward them, from the highest, pro-No. 35, Ill. 4, above, lack of being perfect circles, gression descends, until it rests, and from this rest- substances resides the life, or activity of the Infinite, all numbers, principles, and parts in science and globes; 2d, expanses and minerals, including vegare the analogies of the life of the Infinite still re- ing point it rises toward the Infinite in more and and of course, in the complex or whole, for every- machinery. These are all produced by the one etable forms; 3d, seeds; 4th, animalculæ; 5th, siding in them. (No. 80.) This life or activity of more perfect life-forms and substances forever, the Infinite that resides in the material substances, without ever being able to reach the Infinite, be- to be, and neither more nor less. Thus every par- suitable and the unsuitable, the true and the fuke, minds of men, or the eternally propagating, pro-(see No. 35, Ill. j, 6,) has in it the nature or quali- cause there is no proportion or ratio between finite ticle and all the earth together has one gravity. ty of the love of the Infinite, which proceeds by and infinite, because finites forever multiplied straight lines towards its object. (No. 79.) This would not reach Infinity! This renders the com- material substances was the furnishing of the basis hely. It distinguishes the rightcous from the unplete return to infinity or Divinity impossible to or foundation of creation, or habitations for sensi-

finite existences. digits thus, I 1 1 1 1 1 1, in less than two seconds of rial substances to congregate (all of them) into one (finities exist, and of course the most useful forms, stems of plants, and the bones of a man's body. material substances, inclines by straight lines to- time. They amount by numeration to one million mass throughout the whole universal creation, with- and the most exalted felicities of sensitive exis- The seventh is the All-creating attribute of the Inone hundred and eleven thousand one hundred and out respect to quality, respecting only quantities eleven, which would take a person a full month to and distances. It is analogous to that universal two, (wisdom) of the Infinite or the second Spirit- and true principle of progression. Thus the secons, count one by one at a moderate rate. Add one straight-lined love of the Infinite, described in No. | ual degree of the order of creation, affinity. This | the propagating, the mental and the rational, are stroke more and the sum would take ten months in 79, and to that love which the sexes feel for each is six in the order of the purely Spiritual from the all principles or Spiritual. counting! Add one more, and over eight years other, without respect to whom or what the object two, the second which is the wisdom, two multiplied add another stroke and eighty-three years would be globes of earth are the bases of creation, without ing wisdom. (Study well Nos. 39 and 40.) fact, a desire in every particle to get at, and to required! One more, and eight hundred and thirty- respect to what kind of earth gravity might bring

> it, or with it, or of it, life from the Infinite in relacitement that appears to exist in light. The whole love of the sexes, for each other, could reside. theatre of created existences, exist and subsist in a the activity of life would flow or rush into it with

ficial feet. This is called the superfices of the base brated by the satisfactions derived from creations, trasts between the suitable and the unsuitable. of that pyramid. Suppose, then, the same lines that holds steadily, keeps up, and sustains all things 94. Gravity is the law of subrersions, while affinwere continued twice the distance from the starting by motions, movements, checks, balances, and ac- ity is the law of redemptions. From the universal point or apex of the pyramid, it is evident the pyr- tivities, intended to supply all deficencies, correct desire of good, was produced a universal substance

> furnished with, a universal material substance, em- the lowest of progression from the highest, the con- first as respects creation, and of minerals the second, humanity before conception. The internal or Spirbodying the life of the Infinite, or the desire of in- tact of extremes. It is from that highest love or finite good to others, and thus endeavoring to draw desire of giving good and good only, without the formations, are fifth and sixth in the progress of order, or the duplicate of four, the wisdom of the all others to itself, together with the perception of least respect to the state, quality or condition of that | Spiritual internal universe. all forms in itself marked, and included, as the to which good might be done. From and by this statue in the marble quarty. (See No. 26.) All lowest, globes of matter were and are formed, selfthings were thus ready for the action of the power respecting and concentrating all material things into of separating those forms. Thus the universal their individual selves, without respect to the qualmass was broken or curdled, into the most general ity or condition of the matter attracted. By the or common of all forms, the globular. Thus were force of gravity, globes, globular masses, and spherdeveloped systems of worlds and universes of ules are formed. It is easy to be seen that in this universes without end or limit. This is a prepara- universal, levelling condition of creation, all the intion necessary to the further development, by the finitely multitudinous forms in harmonious variediscriminating perception of the qualities of forms, ties and diversities, contemplated by the wisdom of when the affinity of like for like shall predominate the Infinite, and upon the scanning and contrasting over the force of gravity.

egress, until it is greatly excited, it manifests great God brooded over the liquid mass," as the univer- from the lewest. That this is above the universal ty," (No. 28, Ill. h, 4,) broken into partitions, which clear. (No. 82.) breaking was the preparation or cause of such fici

91. It has also been said that the development and less of repulsion or antipathy, until it is not partial developments, which in its most general science is called affinity. felt in the least, in the satisfaction of elevated loves. character effected the formation of globes of earth. As minds ascend toward the Infinite, this repulsion (No. 28.) This is the first series of the material is based upon the discrimination of the divine wisis changed to the opposite, so that in the doing of creation or the development of material forms. dom of the Infinite, (the second,) discerning the mineral kingdom called affinity. really honest and truly benevolent deeds the love (No. 40.) While gravity, which was the Spiritual suitable, by contrasting it with the unsuitable. is increased, heightened and elevated, by its satistor internal cause of the curvilinear formations of And by activity, the fourth in order, separating globes. The surfaces of globes (theoretically) are them. It is that law which respects qualities and 2d, The All-knowing. 3d, The All-energetic. 4th, 86. Material substances, as was stated, are the equi-distant from their centres. They are in the not quantities. (No. 29.) It produces all forms, The All-active. 5th, The All-pervading. 6th, The stances or principles, which stand in this order: gregated in an essay; all beds of ores in the earth, seven analogous states in men are: 1st, will; 2d, Heavenly Father in terms that chilled the old 1 Love, 2 Wisdom, 3 Power, 4 Activity, 5 Gravity. "expanses," "seas," islands, continents, upon the understanding; 3d, ability; 4th, action; 5th, in- man's blood, on which the baron reproved him, say-This fifth is the first of creation and of the Spirit- earth. Vegetable forms that spring out of the discriminate love of the sexes; 6th, love of the ing, "Are you not afraid of offending God, who

tive existences and the law of forces, by which ent spheres in Spirit life, bringing together into they belong to mineral formations by the law of af-Illustration. Any one may make seven figures or globes exist, is gravity, or the inclination of mate-87. The death-like appearance of material sub- crown or creation, progress and enjoy the blessings

of light to diverge from a point, until they are two any considerable vacuity in this ocean of life, the would, by its operation, effect a separation of the pelled by his desires. Man is thus a full man, an but upon unconscious things He could not. The be.

feet apart. Then suppose two more straight lines activity of the most apparently dead substances unsuitable from so much as might be thus elevated. of light, heat, or gravity, to diverge from the same near by would rush into it, until they would lose This is the very power now to be given, or that Spiritual operation which addresses itself most especially 88. It it the disturbance of the equilibrated pres- to the witable, omitting the unsuitable. This is the from the other pair. These lines then, form the sure of this sea or ocean of life which causes all second law of creation, and is called affinity. (No. corners of a square pyramid, with its apex in the winds, waves, currents, movements and motions of 29.) The material forms produced by this law, are starting point, and base at a given distance from it. all sorts, both Spiritual and physical. It is the un- called minerals, and this series, thus governed, is This base is two feet square. Multiply two feet or satisfied desires of that Love or inmost life, which called the mineral kingdom. This might also be one side of the base, by itself or by another side of causes the first movement towards creation, from, called the kingdom of harmonies, based upon disthe base, and the product is jour square or super- in or by by Infinite, and it is still the same equili- criminating wisdom-seeing and wisdom-feeling con-

> all defects, fill all vacuums, and obliterate all valcalled matter, with its universal and everywhere present attractions or gravities, indifferent to things 89. Creations were most wisely based upon, or suitable, unsuitable or neutral. (No. 79.) This is of which, infinite wisdom exists, are defaced and 90. As has before been alleged, (No. 35,) this is brought to nought in this one self-satisfying inclithe state in which "the earth," Gen. i, 2, that is, nation of gravity. It is to be observed further, the material universe was "void, empty, without that the formation of separate globes, globular form or unfinished," for it was, as it were, in the masses; and sphernles of material substances by a womb, or egg, in prospect only, until "the Spirit of foreshadowing of affinity, (No. 33,) is a progression sal material substances were very properly called. material point of contact between the Infinite Crea-This mass was then by a "foreshadowing of affini- tor and the creation, composed of finite things, is

92. The formation of globes of earth from the vile, the pure and the impure, the holy and the unharmony that and those among whom the best aftences. These all have their basis in that which is

would be required! The sum is now beyond finite or desire is, other than that the sex is different, by three, the power of the Divinity. Thus affinity, conception in the work of two seconds; but still This is the basis of the formation of man, as the the law of redemptions, is the power of discriminatbless, each and all other particles with all it pos- three years are necessary!!! Then suppose to be together in the formation, except that the particles Spiritual order. First, Universal paternal Love. ed. This is all the progress of preparation merely, sesses, being one and the same in essence with that added to this work of two seconds, stroke after attracting each other were not the same, but other Second, Omniscience or infinite wisdom, or that for the existence of forms to be blessed out of Himlove which bestows all blessings from the infinite stroke for ten thousand times ten thousand years, particles, as the parties loving each other, were which emanates from or is next in order to Univerfountain of all good, upon all creations, according still to this vast sum every stroke or digit that only considered as the other and not the same in sal love. This discriminating, separating wisdom, of their own existences, but actually within Himto their infinitely numerous and variously diverse might be added, would make the sum one more sex. As also in the straight-lined love of the In- which, in its greater strength, harmonizes and re- self, because He fills all things, and all things than ten times what it was before, and yet so far finite, there is no consideration, except that the ob- deems or remakes after it subverts or breaks asun-84. That gravity is weakened in force, agreeably would the sum be from infinity that each stroke ject is finite and can receive. (No. 75.) These der, as food is first broken by digestion, so as to case, were there even the smallest vacuum of life. So now, for creation to be elevated above the mere his desires, intentions and motives; Wisdom into his of the existence of other things. (No. 80, Ill. f, 1.)

required to make an identity. (No. 4.) The fourth tion is the proper life of the Infinite in them, and or activity is required in everything, in order to its is not proper to them as separate identities. (See being exhibited in usefulness. This fourth is, in Corollary 1.) Hence it is, that up to the point man, actions, and in the beginning, primary or fun- where self-consciousness begins, all life is of the Indamental mind is Infinite activity, as in His third is finite. Thus we call, I love, 2 wisdom, 3 omnipoinfinite power or energy.

man. The first series of which, in creation or art, "the seven Spirits of God" for nothing in these

is the preparation of forms preparatory to the series is presumed to exist, which could be in bringing of creation or work to its destiny or de-possession of a Spirit properly its own. signed usefulness. The formation of globes in 104. The sensitive series in creation is four. creation, and the preparation of materials by man which includes active forms called sensitives or to begin his works of art. The second is the choice animalculae, some of the largest of which can be of the suitable and the refusing of the unsuitable seen with the assistance of good microscopes, and in the mineral forms. The formation of globes is in analogy with the conjunctive vivified scrum of while gravity and affinity, the laws governing these itual of these are sensation, and is eight in Spiritual

99. We have one principle of the Divinity yet to speak of. It flows as a consequence from the re- has its own proper Spirit. Is self-conscious, can be deeming, harmonizing, affinitizing principle, which blessed by the Infinite, as a being separate from is that of the all-creating principle. By the affini- Him. The smallest of these organic forms of life tizing law or principle, as before said, flocks, herds, inceptive as they may be, with all orders, diversilitters, broods, societies, nations, &c., exist as a ties and varieties, that are more perfect, even up to consequence. Hence, new identities spring into the rational and eternal progressive man, can, in existence, when the affinitizing law, that brings finited life, revel in the life of the Infinite and be iron to iron, to form a bed of ore, wood to wood, blessed by Him, agreeably to His fundamenta to form the body of a tree, &c., (No. 29,) or cattle desire of blessing others out of, or sit were, sepand men together, to form a herd or society. Here arate from Himself, by the eternal satisfactions imthen the herd, society, family, bed of ore, &c., are parted through their own proper Spirits or loves of new identities, formed by this affinitizing principle, receiving, and keeping, and thus, by the powers of as an effect from its cause. These are forms that procreating, and sustaining their own identities, be existed not before, but were propagated by the blessed and happy forever, during the eternal duvery power that brings like to like; or when bride- ration of effects. (No. 59.) groom and bride are married, there is a new identity formed (the family) that includes both within it- es by omitting to retain the unnecessary and the self. These new formations are regularly proceed-unsuitable, the relatively low, the coarse, by putting ing effects from that harmonizing principle as a on that which is higher and more suitable. Thus cause, and hence this principle, in its infinite application was, is, and will be developed and pro-- 05. In this formation of globes, globular masses cation, must institute propagation. From the for gresses; and, that it is by the eternal duration of of brilliancy being established as could, by such and spherules of matter, gravity largely predomi- mation of a globe to that of a tree, or a society, it effects that it becomes fixed, and forever abiding, eyes as creation is furnished with, be distinguised nates over the foreshadowed affinity. (No. 33.) It is a process of propagation. So, then, that these so that the satisfactions of creation are the satisfacfrom, (by being contrasted with,) parts less bright, is, therefore, the material kingdom governed by new identities may be continued to eternity, that tions of the Infinite, mutually and reciprocally gravity, yet not solely, (see No. 28, Ill. d. also No. nothing may be temporal in its effects, this propaga- blended and incorporated into each other. It is 38,) but with a very inceptive power of affinity, or ition must continue to eternity (No. 59) in its effects. thus that creation exists from the unchangeable 2. That attractions are unsatisfied loves, while re of the material universe or external creation, went the power by which this universally indifferent ma- This is the foundation or basis of the "seeding seed" substance of the Infinite, subsists by His continued pulsions and antipathies are satisfied, finite loves, on with the development of the Spiritual universe, terial state begins to be elevated out of its state of principle, or the vegetative procreating law, that and everlasting propagations, after being harmonmay be seen in all movements of minds of low de- or internal creation. (See No. 44, Ill. k.) The dif- indifference to that of discrimination. This is in an- distinguishes this kingdom, which we call vegetable, ized by His law of cternal affinities and redempgree. Satiate a child's attraction or desire for can- ference between the two may be seen thus: the alogy with any individual who is in the love of the from the purely affinitizing, or law that primarily tions, from the crude and discordant states of the dy, fully, and he will repel it. Satiate any impure Spiritual or internal universe proceeded from the sex generally, and is so far elevated as to begin to governs the mineral kingdom. So much is the materials. love, or desire or attraction, to the full, and this is Infinite God, as Fundamental, who is a Spirit, John discriminate between the different qualities of fe- vegetable the effect of the mineral, or the propagathe effect. The antipathy of Amnon for Tamar, (2 | iv, 24; while the material creation, or the material males, but not into the next above, the complete ting, the effect of the affinitizing, discriminating, re-Samuel xiii. 15.) was almost equal to an explosion forms of creation, commenced from material sub- kingdom of affinity, so as to choose a real partner deeming principle, that the complete divisions of of gunpowder! As minds are elevated toward the stances as fundamental, or with the breaking down suitable for him, "a help meet for him." This "land from the waters" is placed under the third Infinite, the satisfactions of their loves produce less of material substances from its universal, into its must be done by the law of harmony, which in state ("day") of creation. Gen. i. 6. Hence the power of propagation, the seren of Spiritual order, 96. This law of affinity, harmony or redemption, is but a degree of the siz, the affinitizing, harmonizing power of redemptions, as exhibited in the

> 100. We have now arrived at the "seven Spirits, or active principles of God." 1st. The All-loving. All-harmonizing. 7th, The All-creating. ual in creation, in connection with the fourth, the earth. (Nos. 33, 84.) Nations of men upon the most suitable one of the sex, or the most suitable reigns above, by speaking in such a manner? active. of which it is a lower degree; for creation face of the earth; societies of men; schools; flocks among companions, by the use of a harmonizing dissition series of developments; but actually or distand broods among the young of animals and fowls. and the making of suitable preparations in society. tinctly with the formation of globes of material It is the basis of the families of the earth, and the The analogous seven as respects the mineral forms substances. In every particle of which material union of husband and wife, and by it are associated of creation, beginning with the fifth above, are: 1st, thing is what all the parts taken together make it law of affinity, which discriminates between the fish and fowls; 6th, the bodies of men; 7th, the the real and the apparent, the precious and the gressive principle. (See No. 47 above.) Here you see as in the case of the seventh before, we have progressed into a principle, from material righteous, assimilates the inhabitants of the differ- forms, for the law of propagation is not the seeds, finity of suitable for suitable, as well as rocks, ores, finite, and in creation the propagating, procreating,

> > 101. The Creator in His seven active principles. ("Spirits of God,") having descended to the lowest, the material, and in creation, up to the introduction of the propagating principle or law of the 97. We have now arrived at the sixth series of vegetable, has not yet accomplished one end desirself, as far as they perceive the separate appearance

"live, move and have their being in Him." 102. The Infinite having thus completed the preas the squares of the distances increase, is by vir- would increase the whole number ten times more analogies commence here because creation exists, or make more suitable arrangements. This emanating paration by bestowing upon creation His own was made in order that man might exist, be the function is sometimes ealled the "Son," because it secenth attribute, the All-creating or propagating, so emanates from love, as a son emanates from a that creation could, as it were, continue by its own stances is only an appearance to finite eyes. These of the Infinite forever, agreeably to the original de father. The divine Love could never effect forms powers, now desists or "rests" from His labors of jects and dissimilarities of conditions. Distances substances are only relatively dead. Every portion, sire. (No. 61.) This was the prime object of upon which to bestow its munificence, without this preparation. He could go no farther in this direcpart and particle of material substance has within creative wisdom. We speak of these as analogous emanation of discrimination, so that varieties might tion. The materials were all prepared, and on the because they are not actualities, for no beings are exist that could variously receive. Third, The Om- ground, tools in abundance, and in first rate order. tive composure, in respect to the greater active ex- presumed yet to exist, in which such a universal nipotence, or all power, without which the great de- He now commences to propagate, first, spontanesigning love, and a well-arranging wisdom, (the son- ously, such forms as could have a consciousness 93. All clevation is attained by adding success- ship,) could do nothing. These qualities of the of their own existence, and of course of the existsoa or ocean of life, that encompasses or lives with- ively good things from above, without losing what Divine are finitely received into the human form. ence of other things, because a consciousness of in the darkest hour of fate, still twine its tendrils in those existences on all sides. Were this not the is good, but only the unsuitable. (No. 57, and Ill.) Love is received into man's will, the fundamental of self-existence is but a reflex of the consciousness

globular state, it is necessary, not that it part with understanding, or the basis of all he knows, and 103. Upon such identities as can be conscious of the most powerful pressure, inconceivably above its material substance and its gravitating tenden- by which he discriminates; and Power into his existence, the Infinite could bestow such blessings what we profess, to perform what we promise, and Illustration. Supposing two straight lines or rays the force of gunpowder explosions. Were there cies, but that something from above be added, that body, by which he acts from his knowledge, im- as He had in store for them, and desired to give, really to be what we would appear and seem to be

image of his Cretor, for three degrees are always | principles of life in all unconscious objects in crea tence, 4 the All-active, 5 the omnipresence express-98. Then in the next series begin the creations, ed by gravity, 6 the All-harmonizing affinity, and as respects the Creator, and works, as respects 7th, the All-creating or propagating principles,

active, or two multiplied by four.

105. Here, after ample preparation, the identity

106. It may thus be seen that creation progress-

FEND OF PART HILL

## GOD SEEN IN ALL HIS WORKS.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself.

About forty years ago there lived in that castle a noble gentleman, whom we shall call Baron -The baron had only one son, who was not only a comfort to his father but a blessing to all who lived on his father's land It happened upon a certain occasion that this

young man being from home, there came a French gentleman to see the baron. As soon as this gentlenan came into the castle, he began to talk of his gentleman said he knew nothing about God, for he had never seen him. The baron did not notice at this time what the centleman said, but the next morning took him about his castle grounds, and took occasion first to show him a very beautiful picture that hung upon the wall. The gentleman admired the picture very much, and said, "Whoever drew this picture, knows very well how to use his

"My son drew that picture," said the baron .-'Then your son is a very clever man." replied the gentleman. The baron went with his visitor into the garden,

and showed him many beautiful flowers and plantations of forest trees. "Who has the ordering of this garden?" asked

the gentleman. "My son," replied the baron, "he knows every

plant, I may say, from the cedar of Labanon to the hyssop on the wall.

"Indeed," said the gentleman," I shall think very highly of him soon.'

The baron then took him into the village and showed him a small, neat cottage, where his son had established a small school, and where he caused all young children who had lost their parents to be received and nourished at his own expense. The children in the house looked so innocent and so hapby, that the gentleman was very much pleased, and hen he returned to the castle, he said to the baron, 'What a happy man you are to have so good a

"How do you know I have so good a son?" "Beacuse I have seen his works, and I know he

must be good and clever, if he has done all that you nve showed me." "But, you have never seen him."

"No, but I know him very well, because I judge of him by his works."

"True," replied the baron, "and this is the way I judge of the character of our Heavenly Father.— I know from His works that He is a being of infinite wisdom, and power, and goodness."

The Frenchman felt the force of the reproof, and

was careful not to offend the good baron any more by his remarks.

The velvet moss grows on the sterile rock, the mistletoe flourishes on the naked branches, the ivy clings to the mouldering ruins, the pine and cedar remain fresh and fadeless amid the vegetations of the preceding year: and, Heaven be praised, something beautiful to see and grateful to the soul, will around the crumbing alters and broken arches of the desolate temples "the human heart.

Sincerity is to speak as we think, to do

NEW YORK, SATURDAY, JUNE 17, 1854.

### EXCHANGES.

We take this opportunity to return our thanks to the Press, secular and religious, throughout this country, and the Canadas, for the numerous favorable notices we have received.

Editors and publishers who receive this number of our paper, and who feel inclined to exchange with us, will please send marked notice to that effect to Christian Spiritualist, New

## TO CORRESPONDENTS.

"Wm. S. Grayson."-Please send us your address, as we desire Numerous letters remain unanswered, and we have to ask the indulgence of our friends for a short time.

## ORGANIZATION OF SPIRITUALISM.

The minds of believers in all parts of the country have now for some time been intent on some form of organization, which might concentrate their efforts and give form and comeliness to the friends from different parts of the country have been for several days engaged in this city in devising a plan of organization, and we have now the pleasure of laying before our readers the result of their deliberations. We give their Constitution, their Address to the people of the United States, their list of Officers, and the letter of Gov. Tallmadge, accepting the Presidency of the Society. Their Bye-laws are too long for insertion in our columns, but they, together with the foregoing matters and a Circular from those engaged in the movement, will in a short time be published in pamphlet form and freely dis-

We rejoice at this action, for now we have a hope of order matter in space awaiting the voice of God to speak it into active

Charter of The Society for the Diffusion of Spiritual Knowledge.

of Spiritual Knowledge.

The undersigned, being of full age, citizens of the United States, and a majority of whom being citizens of the State of New-York, and being desirous to associate themselves for benevolent, charitable and missionary purposes, have made, signed and acknowledged the following certificate in writing, pursuant to the statute passed April 12, 1848.

The undersigned therefore certify.—

First. That the name or title by which the Society shall be known in law, shall be "The Society for the Diffusion of Spiritual Knowledge."

itual Knowledge."

Secondly, That the business and objects of the Society shall

be. The diffusion of the knowledge of the phenomena and principles of Spiritualism.

2. The defence and protection of believers and inquirers in the freedom of thought and inquiry against all opposition and oppression.

3. The relief of the suffering, the distressed, and the erring, so

B. The relief of the suffering, the distressed, and the errin far as to enable them to lead upright and pure lives.

Thirdly, The number of Trustees shall be twelve; and NATHANIEL P. TALIMADGE, HORACE H. DAY, EDWARD F. BYLLARD, GEORGE T. DEXTER, JOSHUA F. LANING, STEPHEN M. ALLEN, OWEN G. WARBEN, JOHN W. EDMONDS, CHAELES C. WOODMAN, GEORGE H. JONES, NATHANIEL E. WOOD, Studies the Trustees for the first year.

OWEN G. WARREN,
CHARLES C. WOODMAN,
NATHANIEL E. WOOD,
Shall be the Trustees for the first year.
All which we do hereby certify, pursuant to the statute in such case made and provided.
N. P. TALLMADGE,
NATHANIEL E. WOOD,
GEORGE T. DEXTER,
New-York, June 10, 1854.

## ADDRESS

## SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE

CITIZENS OF THE UNITED STATES.

But a few short years ago, in an obscure locality, and under circumstances which seemed to warrant the belief in an early termination of the so-called dream, Spiritualism in its present form was born. Its few advocates, in the early days of its life, were looked upon as lunatie-were despised for their faith; and men of respectability and standing in society could hardly be found who were willing to examine into the facts connected with the alleged phenomena, for fear of the reproach of the entire unbelieving community. Since that period, Spiritualism has extended with a rapidity unprecedented in the annals of the world-until, to-day, it has become a respectable power in society. Men, whose education and whose genius have fitted them for occupying the highest stations, either in politics or in the church, have sacrificed all positions of earthly aggrandizement for the sake of what they believe to be the enjoyment of high and holy truth. Connected with that movement to-day, are many hundreds and thousands of men who are respected by their neighbors for their integrity and worthesteemed and loved by their friends for their many amiable qualities. The subject has arrested the attention of the learned all over this land, and in many other lands. It has produced books, for and against. Many of the publications on both sides of the question, are marked by ability and strength.

Within the last two years, Spiritualism has increased in strength and stature with a growth unit be a lie, it has come in so lovely a garb that men civil positions. It is not in my nature to be silent or inactive Christ select who would follow his lead. Those will seek it unless they be warned by a strong under these assaums of bigotry and ignorance. The will seek it unless they be warned by a strong ready to gird on the armor of truth, and manfully do battle for gel sent from Heaven-will become enveloped in engaged. its false light, and will be borne down to death by the weight of its false glory. If it be a lie, ye men one man, to tear the veil from the face of the lie, good of your fellows-to come forth and meet us We challenge you to come and do that thing.

We believe that Spirituality is a Heaven-born truth. We profess to know that angels from Heaven-that the Spirits of good men progressing toward perfection—have come here upon the earth we stand on, and talked with us, face to face, and uttered words to us bearing the impress of their divine origin. We sincerely believe this. We are respectable men; we do not believe ourselves to be all, we bless Thee for Thy mercy and loving kindness to ua facts which we allege, and to prove, if you are offerings of our manks and prace, and chart slumbers our Redcemer still liveth, that in every human heart slumbers that their origin is other than that which it pur- well, and to say His will be done."

world, who believe themselves to be the really devoted to historical accounts and definitions, will higher powers, for the production of great results. nuation. We are proud of the posts we occupy. We are

can no longer produce regists; but that rather We can promise those of our friends who enter step downward? Men had become more worldly looking upon the steps which Christianity has made. "New Church" is now descending from Heaven the American people. It has a lithograph title page. Price 88

men in high places, the learned of your universities, the eloquent of your pulpits, have dealt in them long enough. And what results have they achieved? The theories which the universities sent forth to account for the alleged phenomena, as they were pleased to term them, have not only rendered the minds of intelligent men. All the theories which they reared have crumbled to the dust, and clothing. It will cling to them so long as they stand upon this earth, and longer still.

adopted—another plan was accepted as the true mental and physical philosophy. one for accounting for the Spiritual manifestations, you shall decide, so shall be your progress here unto my father. and your everlasting progress hereafter.

Gov. NATHANIEL P. TALLMADGE, Wisconsin.

Vice-Presidents. Chief Justice Joseph Williams, Iowa. Judge WILLIE P. FOWLER, Kentucky. Judge R. P. SPAULDING, Ohio. Judge CHARLES H. LARRABEE, Wisconsin. HOEACE H. DAY, New-York. Hon. WARREN CHASE, Wisconsin. Dr. DAVID CORY, Illinois. Gen. EDWARD F. BULLARD, New-York. Hon. RICHARD D. DAVIS, New-York. Dr. George T. Dexter, New-York. Maj. George W. RAINES, U. S. A. E. W. BAILEY, Pennsylvania. PHINEAS B. GAY, Massachusetts.

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J. TANNER, Physician, Maryland.

GILBERT SWEET, Merchant, New-York.

The following is the letter of Gov. Tallmadge accepting the Presidency of the Society :-

NEW-YORK, June 10, 1874. Sin: I have received your note of this date, informing me of fusion of Spiritual Knowledge." I am duly sensible of the honor conferred by this appointment, and accept it with pleasure. From my earliest investigation of Spiritualism, I have enbe a lie, there is every prospect of its enveloping humble and silent seeker after truth. But circumstances, beyond this world, and, by its weight, sinking this world have thus with others been exposed to the denunciations and voice; men will flee to it as though it were an an- the great cause of civil and religious progress in which you are

Knowing the solid foundation on which "The Society for the Diffusion of Spiritual Knowledge" is based, and that those engaged in it intend to spare no pains nor means to advance the pure; it dwelt in its Father's mansion; had food of America, who have one thought toward the good great objects for which it was instituted, I cannot fail to foresee of your fellows, it is your duty to come forward as and appreciate the grand results of its operations. I have approved and watched with interest the movements of the American Bible Society, and of the American, Foreign and Home and expose it in all its hideousness. We challenge Missionary Societies; but rest assured that the progress of "The you, as men-as carnest men, as men desiring the Society for the Diffusion of Spiritual Knowledge" will be in a geometrical ratio compared with those. Your Society is the nucleus of mighty movements which will in due time be fully in the fight, expose our errors, draw the shroud developed. There are causes now operating which, with Spiritaway, and enable the world to see us as we are. ualism as the fulcrum, will, like the lever of Archimedes, move

Wishing you "God-speed" in your noble endeavors, I remain with sentiments of the highest respect and esteem, Your obdt, servt. To Stephen M. Allen, Esq., Secretary, &c.

At the first meeting in which the above organization was completed, the following prayer was

written through the hand of Judge Edmonds:insanc. We ask you to come and meet us, and We thank Thee for the privileges Thou hast cast upon us in sufdiscuss the question with us; to examine these fering Thy holy Spirits to minister to us. Accept the grateful offerings of our thanks and praise, and enable us to know that

who are Spiritualists—who are the madmen in this paper. To some readers these preliminary chapters, used as the tool of corruption.

M. Cahagnet is already known to Spiritualists You know—all of you who have reflective minds— rious though well authenticated facts, which are the curse of eternal damnation if they stepped plane of progress. So much for that.

these invectives, launched at your supposed ene- upon the study of this work that they will become than before, the church more corrupt than any There are many thousands whom you call infidels, to earth, by the outflowing of these influences, the mies, will rebound upon yourselves, and cover you acquainted with nearly all that is worth knowing church that has appeared upon this earth for thou- who have taken one step farther than yourselves, church of God with man. with weakness. Your professed teachers, your concerning the so-called occult sciences.

THE HISTORY OF CHRISTIANITY. At a regular Meeting of the Society for the Diffusion of Spir-

of a distinguished American Patriot-spoken through a member of the Society,-was received as the lesson of the day. My friends, one week ago I endeavored, so far as I was able, to lay before you a sketch of the history their authors, but the universities, ridiculous in of the Bible, in order that you might the better understand its present condition and its present their authors cannot shake that dust from off their effect. And that thought induces me to believe

value. I think those remarks have produced some that the remarks which I shall offer you to-day will also produce as good an effect. I have said all Your pulpits—and we speak kindly when we I desire to say at present upon the Bible and its speak of them, for they have a holy office, whether condition. I now wish to draw your attention to they perform that office or no; -your pulpits have an abstract of the history of Christianity, to show launched forth invectives. The cry of delusion how it has changed, has degenerated from its birth, to communicate with you before the publication of our next and chicanery has been heard all over the land. almost until the present time. I cannot better in-But that was some time ago. It produced no troduce this subject than by repeating to you once effect, except upon the churches themselves; and more the parable of the Prodigal Son; for in this that course was abandoned. Policy was now will be found correspondents with many things in

The story goes—and it is a story which will and which has been promulgated not only from answer for many realities in this world—that the their action. Under the influence of such feelings, several of the pulpits, but by the religious press of this councilled, when come to manhood, disdained his detry, namely, that evil Spirits have visited the earth, pendence upon his father, and said, give me my still further to delude deluded mortals. What share of your goods and chattels, and let me go pity! what pity! They have ascert ined that! forth and seek fortune for myself, independent of Their sermons, their published communications, all control. And the father gave the son his share contain that assertion from their high dignitaries. of the goods and chattels, and he went forth and It is very strange, if they believe this thing—that labored for himself, free, without land and without evil Spirits can come to do evil on this earth-that dependence. And he squandered his goods and good Spirits will not be permitted by the good chattels, day by day, and week after week. His God also to come upon this earth to effect good condition became worse and worse, until, at last, and system, where all has heretofore been like the disjointed purposes! We profess to believe both these prop- he was compelled to feed the swine for a foreign ositions. We leave you to examine the subject for despot, and he began to feel that his independence yourselves. And we can tell you, one and all, if cost too much. He was clothed in rags and tatters, you will render your minds receptive to the truth, and he became hungry, and there was nought to and will engage in the investigation of this subject, eat; he was starving, and he robbed the swine of it will appear as clear as light in the noonday, that their husks. How much better had it been, had Spirits both good and evil do come here upon he still continued under his father's roof. He had the earth, among their friends and relatives, and plenty to cat and to drink, clothing to wear. How acquaintances, and affinities, and teach them good much better had he acknowledged his dependence him. things and bad; for this is true. We say, then, upon him; and he said, I will no longer cat the reflect, ponder on these things; investigate, and as husks which the swine refuse, but I will return

Such is the story—and a deep lesson does that story teach. There is a principle of dependence in the soul of every man. That principle proves by its existence that without there is something on which to depend. That something is God. It cannot be anything else; it must be the cause of all; for the effect—the principle of dependence depends upon a cause;—that cause is God. In may be easily found; and whatever pertains to the of mankind.

But I would bring this parable and this principle to bear upon the history of Christianity. I would show how Christianity left its Father's roof; how it wandered, day after day, year after year, century after century, until brought to that state of degradation when it was obliged to eat the husks which the swine refused. And then I would show you how it arose from its degradation and started on the march for its Father's mansion, which it had long ago deserted, preferring a happy dependence to a miserable, wretched independence.

Eighteen hundred years ago, the civilized world was all bound together under one Spiritual headone controlling power; that power was Rome. The City of the Seven Hills sent forth her messengers, her governors, her soldiers, and all the world looked up to Rome as the fountain-head of all power and wisdom. All the rest of the world was dependent upon that central power. It was in a wretched condition, miserable and degraded; for the governing power was corrupt—full of rottonness and filth and all kinds of deviltry, and licentiousness, and acted lies, and miserable, hideous wickedness. Men kneeled down to imaginary deities. The worst form of idolatry that has ever appeared upon the earth was practiced by the people with faith. No one for a moment can suppose that a revelation from God was not necessary. A revelation was scure locality. Had he appeared in high places, he could not have succeeded. Those in power had nothing in their souls which cried for food from heaven; they had food enough upon the earth. Christ appeared where his appearance would produce the most durable effects—in an obscure place, my election to the office of President of "The Society for the Dif- by the side of an obscure lake. He selected men from the vast multitude; men who would listen to the words which fell from his lips, would select precedented in the history of mental giants. If it deavored to avoid public observation, content with being an those words which bore the impress of truth upon them, and would take them home to their souls, would prize them ever, and would reverence their one degree lower in the depth of degradation. If ridicule of the Pulpit and the Press, as well as of those in high author. A few, a very few in all the world, could few were pure, strong, carnest men, believing in Christ and in his Father-God. And with those Rome itself. During Christ's life, Christianity was and clothing, and it was happy.

Christ went to his Father. He left behind him by his presence, undertook to think for themselves, argue for themselves; and, as almost always occurs in philosophy and argument and logical reasoning, they disdained their dependence; they set up their goods and chattels, and went out to seek their fortunes in a new field, proud in their independence. Year after year went by; Christianity extended in bridge away, and make all your labors vain. its independence, made itself respectable, occupied able, either that these facts never did occur, or the Spirit of God as our Savior; to feel that He orders all things it passed that ordeal. Those dignitaries of the make it living once again. He had coadjutors in however in antagonism to their own desires.

believed that Christ, the man and God, still walked but I mean those men who have taken one step to- knowledgment of our Lord, that they should solitual Knowledge, the following communication from the Spirit the earth, and that his mantle rested upon the wards throwing off their chains. You call them by emply form themselves into a Church, to be the hell or earth. . They looked always to those above belief. for guidance. They never looked to God except poor was laid under contribution to fill the coffers and that is doing the will of God. of the rich and great.

ence upon God, whose justice would crush that more unity with your fellow men-more harmony Christian Church will arise from out its ruins. the dignity of man's nature. He knew there was a God above all, and he had no fear of man. He believed his Father's kindly care would protect I will now give you the substance of another

communication you have received, which will exthe bosom of the Church; he believed substantially in the tenets of that Church. He was like the rest of mankind, and he lived as other men lived. He knew not that the whole world was evil, and that he was to be the instrument of its individual of a man pertains to the universal soul river as it should flow, coming down from its eterwas obstructed, for his vision was blind; but when there is such a fact as Spiritual communications. he looked again upon the river, he saw, stretched from bank to bank, a bridge—the bridge of the Church. It had been built there strong at first; it the general system of doctrine known as the crease the excitement consequent upon their ultiwas made of sound timbers at first. But age after age the rushing waters had made those timbers rotten and corrupt. He saw that this river of Time had brought upon its bed huge heaps of rubbish; a system of belief as in Calvinism. If a creed be cooperate, irrespective of these differences, to spread the bridge of the Church had caught that rubbish in its course; that the waters were kept back by this huge mass of corruption; that they could not reach the ocean of eternity, which was far beyond. He saw all this; and, as he looked out upon that bridge, he saw that those corrupt and rotten timupon his mind: I am the only man in all this world Heaven to cut away those corrupt timbers and tarian extension. give the waters vent, and let this mass of iniquity that has diseased all the world, flow down on the sink it to its native hell. He hewed away at the the stream of Time. He always meant that it could sail in happiness and peace. This bridge are false and injurious, they are humanly justified which it has in view. made, the great work his arm had accomplished: anteed by law. and he said within himself: If I can tear down, I few, he was more strong than the mighty empire of corruption, just as the old one. He mistook his their favorite ideas. This external association is members to obey those laws which He in his Word down, he attempted to build up. But you may Spirit-World. draw a lesson from these facts. Let the stream of

clear-minded and sane men of this world. In this seem dry and uninteresting, but from a somewhat and in its place arose a combination of nations. diers in his army. After he had left the world, and but when applied to Christian associations. movement which we have commenced, we believe attentive examination of the original, we are enabl- Nations united under one belief—in Christ and in gone to his Father, his words, the truth which he All Spirits in the invisible world are not the re- Mr. Ambler has been delivering a Course of Lectures the past we are the humble instruments in the hands of ed to promise a rich intellectual feast in the conti- his mission. All those nations bent their eyes to uttered, remained; and Christianity had taken one cipients of Harmonial Philosophy. It is well known week in Baltimora.

sands of years. So was Christianity at that time. I do not mean those men who deny the doctrines

Hundreds and thousands and tens of thousands of Christ, the province of Nature or revelation; where two or three on earth are united in the acshoulders of his representatives, the Popes of the various names—all of which signify a more en- nucleus of a visible temple, the depository of Di-City of the Seven Hills. Corrupt, wretched, mis- larged belief in the unity and love of God. These vine influences, the ministrator of heavenly inspierable, was the world at this time. But it had not men only differ from the rest of the world, inas- rations. To unite men on earth on a new platform reached its lowest depth of degradation. Poor, much as they have taken one step farther towards of belief and life, faith in the Lord and obedience ignorant men knew nothing either of heaven or their Father's mansion. I mean in their professed to His example, to harmonize them together, to in-

Spirituality is the last and greatest step that has theoretical and practical triumph of this faith, is through a mediator—that mediator vile and cor- been made; is a living faith and belief that God their constant work. They believe themselves to rupt. But it had not reached its lowest depth. exists-that in the Father's house are many man- be acting under a Divine influence, and to be alike There was one demon more which should take sions, and that the children who go forth as with the sincere lovers of God and man. Already they and after some hundreds of years had passed by, knowledging their dedendence upon Him, and be- ualists, not "Harmonial circles, but churches of the desire of the entire church seemed to be to ac- lieving that the highest happiness and independence the one True and Living God." This movement is cumulate wealth, that it might secure its power is to do as that Father wishes, will find that the ab- called "Sectarian;" but Spiritualists should recolover the nations with chains of gold. And in or- sence of restraint is anarchy, and that a proper lect that in the sense of definite formulas of opinder to this accumulation, the slavish labor of the sense of that dependence ensures a true liberty, ion, concert with Spirits and organized effort for

Now it had reached its lowest depth. Now of Christianity. As the Prodigal Son, the Church, their fountain head in the Invisible. Emanating as Christianity was obliged to cat the husks which day by day, made the distance between itself and these movements both do, from Spiritual societies, the swinc refused. But it said, I will no longer the Father's house greater and greater; for fifteen they will both grow till one Society or the other dwell here in a foreign land; I will return to my hundred years and more. Since that time it has begins to decline. They are the outposts of oppos-Father, and be happy once more. And it made a been going back—been seeking its Father's house; ite spheres, and are dependant in their fortunes. struggle to free itself from its chains; it arose in its and we hope that soon, very soon, the Church will native might. It declared itself an enemy to the again occupy the stand which Christ himself as that Christ is the Divine Spirit manifest in the flesh, church. It commenced a battle, which was long cribed to it, and be able to progress from that point. will inevitably find in this belief a strong bond of and bloody; but it had a leader who was strong That this result may be brought about, look for sympathy, and out of this faith will grow in time a and brave, who feared neither man nor devil. A ward, not backward; look to Christ and Christ's religious organization as universal as the race. The great reformer rose in the land, and he launched teachings; seek always to reach the platform which effect of this doctrine is to produce unity. How his thunderbolts of accusation at the corruptions he occupied. Then you may commence progres- great are its capacities to fuse the heart into a glowof the church. He told the lie, when he saw it, sion; then you may go on from that point toward ing flood of love, to exalt, to quicken, to transfigure that it was a lie; corruption that it was corruption; the appreciation of higher doctrines and higher the inner man, none can know but those who feel he told the devil whom he met that he was a devil; truths; towards a more intimate acquaintance with its influences. As the various sects of the day deand with his right arm, strong in faith, in depend- the spheres, more entire dependence upon God, cline and are resolved into their elements, a new devil to the earth. That man was earnest, feeling with them, and, more harmony with the God of all. Multitudes of Spirits are already actively engaged

## ORGANIZATIONS AMONG SPIRITUAL-ISTS.

EETTER FROM T. L. HARKIS.

The Spiritualisis of to-day may be classed into almost as many schools of opinion as there are Spirits. Each sect in the Natural world has its inplain to you more fully the course which Luther sects in the religious world. Uniting in the acceptpursued. He came into the world, he grew up in ance of the fact that Spirits may and do communicate, upon all other questions of Theology, they exist among Spirits who inspire minds in the flesh, widely disagree.

All forms of thought flow into visible organizations. The ideal embodies itself in the actual, the die out among Spirits, can they perish here. invisible in the visible. Spiritualism is a form of regeneration. When manhood came, a light broke thought; as such, it organizes for itself a Spiritual their highest convictions of duty. Those who bethe individual soul, the application of this parable upon his Spirit. He looked abroad upon the class, party, or division in society. If to have a lieve the Harmonial Philosophy will act in concert world and saw the river of Time. He saw that creed be to have a definite idea, the acceptance of under Spiritual influence for its promulgation. which makes the acceptor a member of a party, Those who believe that Christ is Lord, drawn by nal source. He saw not at first that its stream then all Spiritualists have a creed,—namely, that that great faith into unity, will cooperate for such a

But Spiritualists are subdivided into minor par-One division of Spiritualists have adopted suppress these differences of opinion will only in-"Harmonial Philosophy." All are Harmonialists who accept this system of opinion. It is as definite in its leading doctrines, and therefore as absolutely a system of doctrines, then Harmonialism is as absolutely a creed as is that of Athanasius.

Harmonialists are therefore a sect among Spiritare "Harmonialists," thousands also who are opbers were creaking by the weight which pressed first sect extensively organized among the great Christians, let their right be respected. If Chrisupon them. And then the whole truth flashed mass of believers in modern Spiritual manifesta- tian disciples are led to form organizations for pubwho sees this; I am the chosen instrument of of a sect among Spiritualists. Their growth is sec. spected. If Spirits who deny the genuineness of

was crushed-went down-bore with it the whole in seeking to overthrow them. And if in process fabric of church-government; it never could be re- of time, and as a result of the teachings of Spirits, paired. The arms of the Church had become media and disciples, the Harmonial Philosophy be- fact that the Spiritualists in New Orleans, who bepowerless; its fate was settled. And here the comes the faith of a large body of Spiritualists, and mission of Luther ended; here he should have has its organizations, its solemn rites and festivals, themselves into a religious society during my restopped; he had accomplished his work; nothing disbelievers have no right, because it is a sectarism, more was left for him to do. But he was not sat- to say that it shall not exist. Free men have adoptisticd. He looked abroad and saw the ruin he had ed it in the exercise of that freedom which is guar- placed to-day in an interior condition, by a deputa-

can rebuild. He never was appointed to that solemnities, inevitably grow out of the fact of Spir- work. I was simply used as a medium, and am work; that was the suggestion of his own soul- itual communications. A vast multitude of Spirits certain that my own mind had no agency. That not the suggestion of God. Because he was strong, substantially teach "Harmonialism," and they in- Church has no creed, other than a common ache was able to stretch another bridge across duce among mortals cooperative effort and associa- knowledgment of the Divine Humanity of our the stream of Time, which went on, accumulating tion, for the purpose of indoctrinating all men in Lord, and a common covenant on the part of its office, and, like all reformers that have ever torn the outgrowth of a corresponding association in the has given. Its members are my dear friends, just,

Time flow in its own course. Do not you attempt grees comes into full and conscious association with of Spiritual communication, that I acted only as a men-not perfect men. Men, no longer restrained to build new bridges, to accumulate new corrup- that society of Spirits to which he is affiliated from medium for the Spirits by whom for over a year tions, which shall at some future time peril the a corresponding quality of affections. As the they have been impressed. So far from desiring to lives of those who go over, and with whom the effiux from that sphere pervades him, he puts off form churches among Spiritualists, I have made it rotten and corrupt timbers in that mass may fall. his external ideas, and imbibes the ruling senti- a general rule, when spoken to upon the subject, to My friends, if you succeed in tearing down, be ments of those Spirits to whom he is conjoined, advise my brethren to remain in connection with own authority; they took from their Father their content with that. Form no creed, make no bridge It is easy to see, therefore, how inevitable the re- the various religious societies to which they are across the stream; for the resistless waters which ceiver of "Harmonialism" is led, in pursuance of conjoined. I dare not form a Church. That is the are continually flowing, may one day tear that his chosen inspirations, to act in concert with his work of my Master and his angels, not the work fellow believers, for the extension of the society to of man. Luther mistook his office; he rebuilt the fabric which, as to his interiors, he belongs. Spiritualists high places, became corrupt and foul and sick. which he had destroyed. He was alone at first, a generally, of the Christian class, have witnessed Had it not the very vital principle within itself, it strong man; he stood and faced the world. He the effort of Spirits, through scores and even hunmust have died; but, as the prodigal son had within his own soul, though concealed, the love for his Father, the proper dependence upon his authority, which preserved his life, Christianity had within itself that vital spark—had the true dewithin itself their peculiar sentiments, and to disseminate their peculiar sentiments, and to disseminat

land, those men and women who professed to be- his labors-men almost as strong as he; but those The Christians among Spiritualists have not lieve in the teachings of Christ, ignored, in every men committed similar errors. When they had no sought to suppress the liberty of speech or action, We come before you in this present shape to We would draw attention to the first chapter act, and almost every word, the principles of those longer the fear of the gyves which in youth bound and if their views have been attacked, they have edge, and will continue so doing during the coming week, sitshow you to what a height the giant has attained, of the translation of Cahagnet's great work on doctrines. The world, after Christ appeared, was his mental arms, before them, they became guilty simply sought the privilege which they accord as a ting daily at 3 and 8 r. M. We come to you in this present shape to show you magic, etc., to be found on the fourth page of this as corrupt as before. The name of Christ was of errors which made the new almost as bad as right to all. They simply claim that the rule of Boston until the coming autumn, and in the meantime would the old. They thought themselves free, though liberty should be recognized by Spiritualists as accept a call to any of the country towns in New England. The Roman Empire dwindled down and died, they were confined. Luther had many strong sol- valid, not alone when applied to harmonial circles,

one point, to the most corrupt point—the City of step backward toward the pure Source from that a vast organization of Spirits exists in the imRome. On the throne of the Cæsars—a temporal whence it started. After he died, other men came mortal realm who believe that Christ is Lord of Rooms of this Society, on the 22d inst., and will remain ten days. not ashamed to present our names for your consid-through his work entitled Arcana, published in this throne—arose the Spiritual throne of the Popes. forth and modified the fabric which he built; and All. That society believe that uplifting, purifying, eration. We are not ashamed to meet you on an country by Redfield, under the title of the "Celes- This was a step lower still. Men, filled with since his day, every modification which has been harmonizing and regenerating influences flow down equal platform, as men, and talk with you concernial Telegraph." With the close study and untir- worldly ambition, whose position was such as to made, has been for the better;—for every step from Him, as light from the sun, and that all of music, published by Horace Waters, No. 833 Broadway. ing perseverance for which the French Scientific enable them to control all those having less ad- which Christianity has taken has been backward those who enthrone Him in the affections as the Citizens of the United States—we feel authority writers are remarkable, M. Cahagnet has entered vantages of education, exerted their mental power towards the Father's mansion—has been an ac- Supreme Good, and who seek to receive the plenafor saying that the day for raising the cry of humupon all the details of his very comprehensive suband bound their fellows with chains, bade them go knowledgment of its dependence upon God, and ry fullness of His Spirit in the purified interiors of of America, by Thomas Baker. The Ladies, alias "Our Girls," bug, chicanery, delusion, has passed away forever. ject, and has founded his reasoning upon those cu- in paths which they selected, and cursed them with not upon man, and has raised it one step in the his conscience, that their lives may be ordered should not so slight the compliment as to fail in procuring a thereby, are—as by no other process is attainable copy. Price 25 cents.

"The Wanderer's Return," by C. M. Traver. This is of that that the application of these \* ms to this subject scattered all through the mental history of mankind, aside from those paths. Was not this another Now let me say that many of you are mistaken in —the receivers of the Divine. They believe that a

They desire,—and oh, how earnestly,—that even cents.

spire them to follow Christ, to cooperate for the the indoctrination of men, the Harmonial faith is So much have I to say to-day upon the history also sectarian. Both of these movements have

Spiritualists, who, as to their interiors, believe in efforts for this consummation.

While these two movements flow on, nuemrous others will also be developed. It is well known that Shakerism, Mormonism, Romanism, and Orthodox Protestantism, are taught by circles of spiring society in the Spirit-realm. For a time, therefore, or as long as these diversities of opinion we must witness a corresponding state of affairs in the external. Only as opinions and organizations

The only course left for Spiritualists is to follow diffusion of Christian truth as they are inspired to do. This is not to be avoided. Any attempt to

mate discussion. Spiritualists should, therefore, recognize the fact of this difference of opinion, and, while they should abroad the knowledge of those truths on which they agree, they should leave each other in entire

freedom to disseminate opinions on which they difualists. There are thousands of Spiritualists who fer. If Harmonialists choose to form Harmonial circles, and to listen to discourses against the Diposers of this theory. But Harmonialists are the vinity of Christ, or any other doctrine dear to tions. Their movements tend to the establishment lie worship and instruction, they, too, are to be rethe Christian religion choose to consecrate by im-There is nothing censurable in this. If Spirits posing rites, such mediums as Mr. Ambler, Mr. Daout of the body see fit to consecrate Mr. Davis, Mr. vis, and others, and recognize them as capable exbosom of the river until its own gravity should Finney, Mr. Ambler, and hundreds of others, to ponents of their views, no one has a right to obthe functions of Spiritual teachers, and if such me- ject. If, on the other hand, men of opposite views, corrupt timbers, and, crash! the whole fabric went dia, acting under interior direction, see fit to oppose under influences emanating from Christian sociedown-just as it should. God never meant that any of the doctrines taught among Christians, and ties in the Heavens, are recognized as public exposuch a barrier as that should be stretched across to disseminate the cardinal teachings of the system nents of a diverse school of ideas, this also must which they style "Harmonialism" they have a not be objected to. Each school of Spiritualists should flow uninterruptedly, with a clear sky perfect civil right so to do. If they honestly be- has a perfect right to form such organizations as it necessary, and it came. Christ appeared in an ob- above, a great depth beneath, where the world lieve that the prevalent opionions concerning Christ deems best calculated to promote the purposes

I have been led to these remarks, Mr. Editor, by noticing an article in your paper, adverting to the lieve in the Divine Humanity of our Lord, formed cent visit to that city. The Harmonial Spiritualists appear to find in this a serious evil. I have been tion from the society of Spirits who advised this In fact, such an organism, such teachings, such organization. As a man, I had no share in the exemplary and conscientious men and women, and Where a man's interiors are opened, he by de- they are well aware, for they have other sources

Trov, N. Y., June 14, 1854.

## Movements of Mediums.

losophy; and they are to be commended for their high degree of intelligence and their eminently pure and exalted practical tendency.—Spiritual Telegraph.

Mrs. Thomas has for some time past been holding circles at

Letters for Mrs. T. may until further notice be addressed to

## NEW MUSIC. Our Publishers' table displays the following new and choice

"Our Girls," ballad. The beautiful lines of this exquisite ballad were written by our talented cotemporary of the Mirror,

class of home songs which are ever pleasing and acceptable to

"Brilliant Variations on the Saratoga Schottish," by James Bellack. A choice piece of music for the planeforte. Price 86

[For the Christian Spiritualist.] LOVE OF PRAISE. Thou wily, mean, seductive thing, Thy subtle snares, thy baneful sting Invade each human breast; We hate thy form, detest thy art, Yet safely lodge thee in our heart, A secret, welcome guest.

We spurn thy name, yet love thy smile, When thou invitest to go a mile. We crave yet hate, repulse, embrace: Disdain yet seek thy smiling face; Refuse, yet entertain.

When thou hast tried each other form. And we resist the nectored storm; Vain that we're not vain, We smile at indirect applause Extracting thence the tick'ling straws, That flat'ry we disdain.

'Tis said each man will have his price-Some high, some low, obscure or nice, By which he can be bought, 'Tis quite as true that thou canst spread A net of coarse or finer thread By which each man is caught.

## APOSTROPHE TO THE STARS

Ye stellar lights, born of the whirl of world, Yet how calm in your manhood, with slow tread Beating Earth's soundless night-time, save when hurled, Some recreant leaps from his aerial bed. And ere we hear the crash, the light is sped Ye, the far fadeless, on blue burning wings, Surveying Heaven for the forgiven dead. And fixing each his home-what splender springs Along your trackless path, in those lone wanderings!

Ye stars, who knew no youth, but mantel'd all In grace, sprang to sublimest manhood,-ye Who, kindling, saw the sackcloth and the pall, Rolled from her face, and the bond Earth set free, And mountains take their place in majesty, Each summit one high, holy, burning hymn, Earth's holocaust to God, who bade it be. Ye nameless! what your offerings to Him, For eyes that never faint, Beauty that may not dim! Whence are ye, mystic workers of our fate, And whither when your wanderings are done Love, mercy, madness on your marchings wait. And human hearts hush neath your orison. Lo! they are on us, for 'tis set of sun, And Beauty's brilliants belt night's beaming world: What name on earth whose worship ye've not won? Once the throne-giver scoff'd, when love was hurled,

Homes of the dead! on whom the chrism did rest In that last rending, dark all pitiless hour, When weary, faint, we sank 'neath that behest, And felt the quenching life-chords round us lower. O! on us now, bend with serener power! And as ye burn, from your all fadeless eyes, Into this heart, now but a crumbling tower, Within, without, worn dim with dismal cries, Shine once, once more, though only once, ere Nature dies

And O! how mean the shot where his life's flag was furled

Affection, love, few feel though most assume; For this I'm weary grown, and wait the grave. Fling round me, God, Death's deep and sunless gloom; Even these silent stars seem each a grave, So voiceless, cold, so impotent to save! No sympathy, no love they give, no burning tears, These must be mine or death, 'tis all I crave, O! I must blend this breath with hers, these hopes and fears

Weep, smile, give love for love, Passion must have her years!

[For the Christian Spiritualist.] PEACE IN BELIEVING. Oh! how blissful that enjoyment, Where life's angry billows cease,-

Oh! how happy our employment

On you delightful mountain, Where the glorious myriads dwell, There we'll sip the crystal fountain,-And its beauties who can tell? But, we're taught by the good Spirits

When the world will be at peace.

Who that heavenly land inherit, That we there shall sin no more. I would quickly change this being For a state where joy prevails,

Who have journeyed there before,

And my cherish'd, lov'd companions, Not one pain or grief assails-But I'll still abide His pleasure.

Who commanded me to wait, For that rich and blissful treasure, In my promised, blest estate,-Though I may encounter trials

While I wait and linger here, Through the bright returning seasons. Of each swift declining year,

[For the Christian Spiritualist.] Beauty comes and beauty goes With the light it wears: Glitters now the dewy rose, Now pales with being's cares. Sheen that on the morning's brow

Gladdens every heart, In the hasty noontide glow Cannot bear a part: Yet the morning and the noon.

And the evening's rest, Each brings forth its private boon, To make the true heart blest. Then with cheerful labor fill Each hast'ning moment up,

And contentment's cheerful rill Shall brim your being's cup. [From the Northern Advocate.]

SPIRIT COMFORTERS. When the world seems dark and dreary,
And the tear-drop dims the eye;
When the heart is lone and weary,
And for rest we sadly sigh,
Loving ones of seem to cheer us.
Those, who we passed from earth away,
Come, and while they linger near us,
O'er the heart have gentle sway.

Peaceful words of joy and comfort,
Speak they to the inner soul,
Soon dispelling grief and sadness,
Which like occan billows roll;
Words they breathe of realms supernal,
Where the "crystal fountains" play,
Where the soul in bilss eternal,
Basks in light of endless day.

And they fain would joyful guide us To those heavenly regions fair, And, though ills of life betid-us, They would bid us calmly bear; For they whisper, woes were sent us, Holy love and faith to give, That this mortal life was lent us, For to teach us how to live.

High and holy is their mission, Cheering weary ones of earth, Leading them to glad fruition, And to bliss of heavenly birth. Let us beed the teachings given, By the Spirit voices true, And be guided to that Heaven Where are joys forever new.

# OUR AGENTS.

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## Correspondence.

The Spirits in Cuba.

New York, June, 1854.

Mr. Editor: Having passed the last Winter in the island of Cuba, I can give you some idea of the progress in Spiritualism there. About the first of December was the first that was seen of it on the Island as far as I could hear, except one circle held by Judge Edmonds on his passing visit the Winter previous. Very soon circles were formed extensively throughout the city of Havana, both among the American residents as well as the native Cubans.

I think at this day, at least one-fourth of the adult population

of Havana are believers in the truth that Spirits can and do communicate with their friends in the form. Probably at present they do not receive as high a class of communications as has been received by some in your city. At first I could not account for the rapid spread of the cause, where the Priesthood had such complete sway. Upon more observation and reflection it occurred to me that there were many prime reasons therefor. Among the Protestant portion of the population there is more freedom of thought upon religious questions, because there are no dogmatists to cry out infidel, devil, and the like. They see in the Church merely the hand of human ambition and selfishness, yet they feel in their hearts more or less of true humanity or the religious element. Hence they are left free to commune with their Spirit friends, and call about them as high an order of hidden from sight :angels as the purity of their own hearts will receive as congenial beings. Among the Catholic population many have felt a yearning after the true Spiritual truth, and have looked in vain to their Priests to be elevated therein. A majority of their Priests, as long as they are well fed, do not stop to think or care for the pinions or thoughts of the masses. Hence the latter are left unwatched to examine the subject, which naturally makes them think, and thought generally brings about improvement of the individual. You will not, therefore, be surprised to hear of the rapid growth of Spiritual truth among the whole population of

Discreet judges gave it as their opinion, that if Judge Edmonds' work was translated into Spanish, five thousand copies ould be sold in that island alone, within a short period. Our friends in the cause of humanity have great cause, therefore, to rejoice that the glad tiding of great joy are fast encompassing the whole earth. Yours, &c.

CHELSEA, June 13, 1854.

My Dean Brother: I have read with much satisfaction the rticle on the "Harmonial Philosophy and its Relation to the Rible." It is expressive of my own views, and will be recognized as truth by every honest, sincere mind.

Your paper is well received here. I feel in regard to it as does a leading clergyman of the popular Church with whom I am acquainted, who said, "I wish the Christian Spiritualist could fall into the hands of every church member in our land. in such a way that they would be uninformed of its origin." This is what we want. They sneer at "Spiritualism" and think Mediums deluded or deluders. But give them the philosophic truths that come from this "Spiritualism" through their Mediums," in a way that shall throw them off their guard, and allay all suspicion of their origin, and they will rejoice and be only a dream. consider the light that dawns upon them as the result of a "Spe cial Providence." How those self-important, all-wise person ages of old shrugged their shoulders and drew their robes closes around them, as they uttered the contemptuous words in regard

They know not of what they speak. They think there is nothing in Spiritualism but raps and tips and dancing tables. They know not of the deep, fathomless tide of life and joy that far from behind all these, flows out to the soul of man.

to Christ and his acts, "Can any good come out of Nazareth?

So in this, our day, the popular Church clings closer to its altars

ering relies, and exclaims, "Can any good come from these Rap-

Well, it is some satisfaction to know that the cause will take care of itself. That the sun shines without our aid, and that it will continue to shine whether we believe that it does or not. It is some satisfaction to know that the Truth exists, and will exist, whether we recognize its existence or not. God reigns. Truth is immortal and cannot die. Error is mortal and cannot JOHN S. ADAMS.

## INSPIRATION-NO. 2.

BY S. M. PETERS.

Leaving the subject of poetry for a brief space, I proceed to define Inspiration, as I comprehend it, by interior perception. Outflowing from the vortex of the Infinite Mind, a creative, expansive, influence, permeates through all matter to the ut- vicious indulgences, made familiar with crime, and most extent of the Universe. In the vegetable kingdom, it is the unfolding principle; in the ani- which every one of them may be put on the road mal, it is instinct; in the human, it is intelligence. to industry and to wealth. Occupation is the first Matter of fiself possesses no intelligence, fire or great want, for an idle brain is the devil's workmotion. Intelligence, then, of a necessity, is de-shop. Since the publication of what are known as rived from the source of all knowledge, which is penny papers, which began in this city about Deity. And to meet the constantly increasing eighteen years ago, employment has been given to wants of every new form that receives an individ- a large number of boys, who make a good living if ualization, it becomes an indispensable necessity frugal, and in any case rarely suffer from want.

ed to the capacity of the receiving mind of the individual, or the age. To deny this, is to deny the intemperate, and soon learn the most vicious courwatchful care of an "overruling Providence." In- ses. This is a much needed reform, and a little spiration, to reach this earth, would necessarily well directed philanthropy would accomplish it. pass through the different gradations of spheres to A still worse vagrancy is that of girls. The city the lowest undeveloped degree of mind; each and swarms with petty thieves, who carry little baskets every sphere constituting a medium for those above and below it. The inhabitants of the first penetrate into every office and store, and not rarely sphere of the Spirit-world would be our teachers find opportunity to pilfer. There is a still worse and guardians, and thus would the ministry of an result. They offer a ready temptation to rice in gels be realized. This theory in some shape is em- its worst form-initiating and training boys to a bodied in the creeds of the various Christian sects; career of vicious indulgence and crime. Few in fact, it constitutes the most beautiful element in know the extent of this evil. In this city, to which the religious belief of all ages and nations. It is the depraced of every nation come in swarms, it is the corner-stone of human faith-the life of reli- deplorably great. It is a wide field for the efforts gion, and the soul of poetry. I say it is a univer- of the philanthropist, and it is to be hoped that lasal belief that the Spirits of departed friends revisit borers will not long be wanting. those who were the companions of their earth-life. Without this belief, the world would be a dreary waste. If this is a delusion, then the highest and External and internal impurity are apt to go toholiest aspirations of our natures are but the wild vagaries of a distempered dream.

next sphere would conform, comparatively speakcharacterized by simplicity of diction, by chaste life. sentiment, and by a musical blending of its several We have no public baths in this country, or so parts. If written by impression, it may be easily few that it amounts to nothing. There are low distinguished from mere verse, which can be framed priced baths, but it is only a small number of the by a person possessing a retentive memory and a poor who can be induced to wash themselves, even copious flow of words. But in all impressional if baths were free, and the number is necessarily verse, the characteristics of the medium are identi- much smaller when they must pay for the privified with the purer warblings of the Spirit-land. lege out of their small earnings, Spiritual element than man's, There are in the cir- moral condition of the city. cle of my acquaintance, several persons endowed upon certain harmonic conditions of mind. A lady assistance, still endorses the fact in the most of her appearance and character. effusions. I here append a specimen of her style. which was once published under a fictitious name.

## Like the morning-glory, she loves the shade. ALONE.

Alone, alone-the bright stars seem to gaze, With their magnificent and distant rays, From the expanse above; And forms etherial from those rolling spheres. Seem chanting notes unknown to mortal ears, Where all is light and love.

Alone, alone-imagination's flights Would fain explore those vast and wondrous heights, Where glories ever shine; And catch a new enthusiastic fire, Transmitting to my low-toned earthly lyre, Sweet chords made thus divine.

Alone, alone-bright messengers of truth Seem floating near, renewing hopes of youth, And whispering words of love:

And answering mortal yearnings satisfied, Bring blessings in their train, to peace allied, From their pure homes above. Alone, alone—methinks their angel eyes Survey my yearning thoughts with glad surprise, And stoop to know them all; Encourged by etherial confidence, -I tune my harp to wander with them thence, Beyond's earth's darkening pall. Alone, alone—though each impassioned strain Re-echoes still those earth-born words so vain My heart is not all lone; My Spirit, touched by kindred moving-springs, Mounts upward, clears the space on scraph wings.

And kindred joys are known. Several years ago, a tie of affinity bound me to a genial soul. The enjoyment of social intercourse promised to be lasting; there was no prospect of we were to part soon. Original tokens of remembrance were exchanged before our separation, which happened soon after, unexpectedly to us both. The one written by my friend is subjoined; it is, in my opinion, too rare a gem to be longer

TOKEN. I can never forget thee, though miles should intervene Our separate paths, and mountains and waters lie between ; Our minds, like rivers hastening on,-

To the same great occan tending, then blending into one I never can forget thee-the happiness complete, In hours which flew so swiftly by in friendship's pleasures When conning deep poetic lore, Which fell in flowing numbers, like music's strains of yore.

I never can forcet thee-I would not if I could. I'll hear thy voice upon the lawn and in the tangled wood, Through all life's sunshine and its shades, Beside the rippling rivulets and rushing, wild cascades. I never can forget thee-why should I? who can tell? Though something often conjures up a long and last farewell; Why should Spirits e'er forget

The kindred thoughts which made them one, ere they had ever I never can forget thee-and even in death thy name Will linger on my trembling lips, with wishes for thy fame, And happiness continued long, In thine own world of fairy-like and Spirit-breathing song.

It will be seen that the Spiritual idea enters largeimmortality may be delusion. If the spontaneous of the important subject of out-gush of the inner life is delusion, life itself may | VENTILATION .- If lodgings were properly venti-

#### From the Sacred Circle. NEEDED REFORMS.

Reform is needed in every department of the economy of human life; but progression is generhugs closer its creeds, snuffs with more zest the effluvia of mould- ally of so slow a growth that patience will be required of all who have the welfare of mankind at heart. It is something to feel that we do progress a little, that we are not retrograding. We propose to draw attention to a few particulars on this subject, not intending to discuss the matter fully, but rather to elicit more elaborate articles from others who may be specially qualified for the task.

VAGRANCY .- Reform is needed in that department of our municipal government which has for its duty the preventing vagrancy and mendicancyalmost synonymous terms in large cities. We see the streets filled upon occasions with crowds of boys, generally in rags, hatless and shoeless, and filthy in the extreme. The external too often indicates the internal. Their minds and their moral characters are very likely to be as debased as their habits of living. There is no necessity that these thousands of incipiest men should be trained to taught theft and obscenity. There is a way in that Inspiration should exist as a perpetual fact. But it is not certain that the command of money God works by means. His revelations are suit- which the selling of papers gives them, is benefi-

under the presence of se ling fruit or nuts, and thus

PUBLIC BATHS .- Among the best means of reforming the community is that of washing them. gether. If the vagrants of both sexes who swarm in our streets could be made to wash themselves Harmonized in a higher degree with the govern- daily, it would be but a short step for them to being principles of creation, the inhabitants of the gin to think of wearing clean clothing, and then it would naturally follow that they should think of ing, to the language of Nature, which is poetry. putting on good behavior. No vagrant, however And wherever an affinity existed between a disem-vicious or filthy, could resist the effect of a change bodied mind and one still in the form, a mingling in his wearing apparel. Let him bathe, dress cleanof essences would admit of a transmission of senti- ly and well, and eat a comfortable meal, and he ment and speech corresponding in degree to the will assume a pride that will lift him above vagranconditions of the connection. True poetry is ever cy, and turn his face toward a better course of

The productions of the best poets, though teeming | Should the city proceed to build extensive bath with Spiritual rubies, are too often stained with houses and make them free to all, the cost of them slight dashes of human passion. This is more would be more than saved out of the expenses of plainly discoverable in the writings of male, than the Alms House department. It would save the female poets. Weman's nature is more refined, health of thousands per annum, and hundreds of and her mind contains more of the unadulterated lives, and in many ways promote the sanitary and

THE CHRISTIAN SPIRITUALIST is kept on sale by with natural poetic gifts. Yet, as was said in the all who walk the streets, that beggars are multithe following named persons, who are authorized to first number, the exercise of these gifts depends plying in a rapid ratio. Every arrival of immi-

their money, by building model lodging houses. If parents, and deliver to them the beggar, with a suitable admonition, and when arrested a second time, take them to some house of correction, where they may be taught a trade and made to pay their way.

Brittan's Raview of Beecher's Report, wherein the conclusions of the latter are carefully examined and tested by a comparison with its premises, with reason, and with facts.

Brittan's Raview of Beecher's Report, wherein the conclusions of the latter are carefully examined and tested by a comparison with facts.

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Brittan and Richmond's Discussion.

Brittan's Raview of Beecher's Report, wherein the conclusions of the latter are carefully examined and tested by a comparison with facts.

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vagrants to any purpose is probably too much to is the proprietor. require of this generation. The prevention of pauperism and crime is an idea not yet fully grown in

This subject would seem to be of too great importance to have received so little attention. Much has been done to furnish public schools for the poor: nothing has been done to urge their attendance. The very ones for whom the schools are maintained at great expense, are those who will who need the schooling, and they will not go to sive raising made to appear large. separation, but my friend had a presentiment that school if they can help it. They become vagrants or thieves, and no efficient system is devised to save

> It would be an immense step in the reformation of the world if all the vagrants could be taken, and rises, and does not always wait for that event. Let most useful class of our citizens. Is there no sized loaves, (however small they have been before) wealthy philanthropist who will win an immortalty and when by the arrival of the next steamer it is of fame, and, what is better, the approval of his found that flour is down again, the bakers are enown heart, by devising a plan to rescue from de- tirely oblivious of that circumstance, and the loaves struction so large a number of the rising genera- continue for a long time of the smallest size, appation?

> and make them good and useful citizens, capitalists and enforce it, that every loaf shall have stamped the poorest class of the community. They would sizes, and the name or initials of the baker also thus make their philanthropy a pecuniary benefit upon the loaf, and all will be well. Flour may rise to themselves. It has been satisfactorily demon- and the value of bread increase, but the public strated that twenty per cent. per annum can be ob- will then have some means of judging what profits

With a proper construction of the building, and ly into the poems I have quoted. Whence, then, a due regard to sanitary arrangements, the condithe origin of the emotions that gave birth to these tion of the extremely poor would be much meliolines? Is it mere fancy? If so, all of hope and rated. This leads us directly to the consideration

without injury to their health. If one slept in a being curtailed of any of their fat privileges. barrel or coffin, and there were plenty of fresh air all the time passing through it, he would not find it close or oppressive, nor would the air become impure. If one person sleeps in a middling-sized room all night without ventilation, the air will become impure and unhealthy; and a long course of such breathing of putrid air will result in disease, and a consequent shortening of life. Persons who breathe bad air, whether that of a marsh or that of a bed-room, will suffer in consequence. Malaria kills many thousands per annum, but the foul air of unventilated bed-rooms kills many millions every year. Those who thus expose themselves do not small-pox in the city, they are in condition to take forms. it. If it be typhus fever or cholera, they are ready to take it. If there be influenza about, they will certainly have it. If they wet their feet or sit in a draught, they will certainly take cold and have a cough. If they take disease, they are likely to we will mention the following facts. die, because they have prepared their system to sink under the first attack.

The time when one is sleeping is the time which Nature takes to recuperate. The exhausted vital energy is restored, the oxygenated blood carries vigor to every part of the system, and the sleeper should awake prepared to withstand whatever may befall him through the day. If he breathe a pure air during the night, this will be the case. He will then rise with an appetite, with renewed strength, and he may defy the attack of an epidemic.

ould be small. If ventilated, no matter how are modelled upon old ideas, when the amount of air shut into a room at going to bed must serve to supply the occupants till they choose to rise and let in more. The largest room in that case would not be so healthy as the smallest room that would hold a cot bed, if rentilated on Smolinski's system. Therefore make rooms small, so that they can be rented at a very low price, and give them a continual change of air brought from above the roof, and the building will pay twice as much interest on the investment as a house for the rich would pay.

But people say they will not build tenement houses, for they are a nuisence. Some very philanthropic capitalists refuse to build houses for the poor because they fear they will have to oppress them to get their rent, or lose it. They prefer to oppress them by compelling them to lodge in the streets; or, by not making enough houses for them, they create an undue demand for them, and thus keep up their rents. It is true that it is necessary to be rigorous in exacting rent of the very poor, else perhaps they would not pay. It is therefore demanded in advance, and is the prime necessity; for if the rent be not paid, the tenant must go into the street. We know of a block of two hundred tenements, built in a substantial style under one roof, that have been occupied three or four years. They are always occupied, and the rent always paid in advance. Not a dollar has been lost in the whole time. The system is rigorous. They pay down, or they go out. This property pays twenty per cent. on the investment over insurance, taxes, assessments, repairs, water

rivered baths, but it is only a small number of necessity of the poor who can be induced to wash themselves, even if haths were free, and the number is necessity. The poor it is simful, but it should not be considered an oppression to make them free to all, the cost of the destroyed, some two hundred framewords as the poor it is simful, but it should not be considered to be destroyed, some two hundred framewords as the poor it is should the city proceed to build extensive bath houses and much them free to all, the cost of the destroyed, some two hundred framewords as the poor it is should the considered to be destroyed, some two hundred framewords as the poor it is should the more than saved out of the expenses of the Alms House department. It would as the destroyed is more two hundred framewords as the poor it is should be more than saved out of the expenses of the Alms House department. It would save the destroyed is more two hundred framewords as the poor it is should the considered by the Alms House department. It would save the destroyed is more two hundred to the should be been one than saved out of the expenses of the Alms House department. It would save the destroyed is more two hundred to the hundred to great the poor it is should the constitution of the city.

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Mexpires,—It must have been observed by the same and the poor it is should be considered to the tenement of the constitution of the city.

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Mexpires,—It must have been observed by the provide as many tenements are not all the city of the city.

Mexpires,—It must have been observed by th rents, and commissions for collections.

friend, who perhaps would scout the idea of Spirit- this city is growing more and more European in its could not get little enough room for their means-

EDUCATION.—The education of the paupers and advance, and not a tenant need ever to know who

INTEMPERANCE.—The evils of drinking intoxicating liquors we need not enlarge upon here. The the heads of the present race of law makers. The free license which our municipal authorities give to promoting vice and then punishing it is more in dram drinking, is the most fruitful source of beggary and crime. In the hope that something may yet be done to redeem the community from this allpervading curse, we pass to other matters, with which the public mind is not so familiar.

Bread.-It is a well known fact that the bread which the poor get out of the rum groceries is an inferior article, generally made from damaged flour, not go. It is the idle, the vicious and depraved chemically restored to its sweetness, and by exces-

This evil is one very difficult to reach, yet the Board of Health might, under their sanitary reguthem from the gallows, and the public from the lations, prohibt the sale of bread from damaged

The size of loaves decreases as the price of flour rently waiting for another rise in breadstuffs on the LODGING HOUSES.—If the community cannot af- other side of the Atlantic. This difficulty admits ford to rescue vagrants from their course of life, of remedy. Let the corporation pass an ordinance, might find it profitable to build lodging houses for upon it its weight, and be made of certain prescribed tained from an investment in first-class lodging they are paying. There will then be less inducehouses, and yet rent rooms at a price below the ment to take the life out of the bread by excessive expansion or raising. There will be competition in the cheapness of loaves, and bakers, when they are obliged to subscribe their names to their work, will be prompted by their pride to do it well.

lated, any number of persons might sleep in them ed in the government of the city to allow of their

be prompted by their pride to do it well.

We have little hopes of seeing this reform during our lifetime. It has been often proposed, but the interest of the bakers is too strongly represented in the government of the city to allow of their being curtailed of any of their fat privileges.

We have not completed the catalogue of the reforms which the condition of society loudly demands. We have endeavored only to call attention to a few matters which were pressed upon our minds, and we shall resume the subject at a convenient opportunity. Meanwhile there is work enough for reformers. They will not have to go far, nor look long, for opportunity to benefit the soenough for reformers. They will not have to go far, nor look long, for opportunity to benefit the social, condition of those around them. All that is wanted is the heart to desire and the will to execute. The means are rarely wanting to those who ardently desire to meliorate the condition of those beneath them. Wealth it does not require, nor is every philanthropist expected to expend his money. If all who claim to be philanthropic were in earnest, the world would soon have all its needed reforms.

PROGRESS OF SPIRITUALISM.

In answer to numerous inquiries as to the present condition of Spiritualism in the United States, we will mention the following facts.

The number of public journals devoted exclusively to Spiritualism is eight, viz.:

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In The number of Program, and the reign of equal Justice upon Earth.

BOOK OF PSTCHOLOGY; Pathetism, Historical, Philosophical interion actional of every possible form of nervous or mental phenomena, known under the technics of heartonal phenomena phenomena known under the technics of heartonal phenomena phenomena phe die at once. They rise in the morning with pale every philanthropist expected to expend his money. cheeks and a debilitated body—they are not re- If all who claim to be philanthropic were in earnfreshed, and they have no appetite. If there be est, the world would soon have all its needed re-

Spiritual Telegraph, 300 Broadway, New York. Christian Spiritualist, 553 Broadway, New York

Sacred Circle, 300 Broadway, New York. The Era, Boston. Spiritual Era, Ripley, Ohio. Spiritual Universe, Cleveland, Ohio.

In lodgings intended to be low-priced, the rooms | lar attention directed to the subject, by reference small. Our ideas of the sizes appropriate to rooms which have met with an extensive sale. This list comprises only those works published by our enterprising neighbors, Messrs. Partridge & Brittan,

of the Telegraph. The publication house of Messrs. P. & B. bids fair to rival in the future time, the monster establishments of the Harpers and the Appletons.

We wish the most complete success to our neighbors, and hope soon to see their list of publications so extended that the volumes may be counted by

hundreds and thousands, rather than by tens. Here is a list of the works already published, any or all of which may be procured by address ing the publishers, Messrs. Partridge & Brittan, Spiritual Telegraph office, No. 300 Broadway, New York.

The Shekinah. Vols. I, II, and III. Edited by S. B. Brittan Nature's Divine Revelation, &c. By A. J. Davis, the Clair oyant.
The Great Harmouia, Vol. I. The Physican. By A. J. Davis.
The Great Harmonia, Vol. II. The Teacher. By A. J. Davis.
The Great Harmonia, Vol. III. The Seer. By A. J. Davis. The Philosophy of Spiritual Intercourse. By A. J. Davis. The Philosophy of Special Providence. A Vision. By A. J.

The Celestial Telegraph. Familiar Spirits. Night Side of Nature. Ghosts and Ghost Seers. By Catharine Crowe.

The Macrocosm and Microcosm; or, The Universe Without and the Universe Within. By William Fishbough.

Physico-Physiological Researches in the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in their relations to Vital Force. By Baron Charles Von Reich-

Arrest, Trial, and Acquittal of Abby Warner for Spirit-Raping. By Dr. A. Underhill.

Spirit-Manifestations. Being an Exposition of Facts, Princiles, &c. By Rev. Adin Ballou.

Spiritual Instructor. Containing the Facts and Philosophy of Spiritual Intercourse.
The Spiritual Teacher. By Spirits of the Sixth Circle. R. P. mbler, Medium.

Light from the Spirit-World. Being written by the control of Spirits. Eev. Charles Hammond, Medium.
The Pilgrimage of Thomas Paine. Written by the Spirit of Thomas Paine, through C. Hammond, Medium.
Elements of Spiritual Philosophy. E. P. Ambler, Medium.

Proceedings of the Hartford Bible Convention. Reported phonographically by Andrew J. Graham.

The Conflict of Ages; or the Great Debate on the Moral Relations of God and Man. By Edward Beecher, D. D.

A Treatise on the Peculiarities of the Bible. Being an Exposition of the Principles involved in some of the most remarkable Facts and Phenomena recorded in Revelation. By Rev. E. D. Rendell.

Emanuel Swedenborg, as a man of Science, Civilian, Sccr, and Theologian.

Fleelogian.
Angelic Wisdom; Concerning Divine Love and Wisdom. By Emanuel Swedenborg.
Posthumous Philosophical Tracts. By Emanuel Swedenborg. Philosophy of the Infinite. By Emanuel Swedenborg. Heat and Light. Designed to show the Marriage of all Good and Truth. Vols. I and II. \* Religion of Manhood; or, the Age of Thought. By Dr. J. H. Robinson.

Robinson.

The Telegraph Papers. 3 Vols. Edited by S. B. Brittan.
Philosophy of Creation. Turough Horace G. Wood, Medium.
Epic of the Starry Heaven. Spoken by Thomas L. Harris in
26 hours and 16 minutes, while in the Trance State; 210 pages, 4.000 lines.

In 1850 Russia contained a population of nearly sixty three millions. In 1851 Austria had a population of thirty six and a half millions; the two together making nearly one hundred million in the aggregate. Here is a hoard not equalled by the army of Xerxes, and the northern barbarian Goths and Vandals of the ancient time. The two added together gives a larger figure than the population of washed, and clothed, set to work, and properly the news reach the city that flour is up in Europe, and the Netherlands all put together. What a vast Great Britain, France, Sweden, Denmark, Turkey educated. They would soon grow up to be the and the next batch of bread will be of extra small amount of brute force is thus combined to strangle the growing infant of republicanism in the old world

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