

# REPORTS

FROM THE

## CELESTIAL COURT,

REPRESENTING A

### GRAND TRIAL

BETWEEN THE GOD OF NATURE AND A SUPPOSED  
DECEITFUL BEING,

In which an accusation is brought for Robbery.

ALSO, THE PROCEEDINGS OF A

### CELESTIAL CONVENTION,

CALLED TO SETTLE OLD CLAIMS. TRANSMITTED ON THE  
CELESTIAL TELEGRAPH BY THE

SPIRIT OF DANIEL WEBSTER,

AND OTHERS.

**JOHN FULLER, MEDIUM.**

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Dig deep in Nature's mine, and never-failing treasures will  
be found.

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ROCHESTER:

HEUGHES, PRINTER, OPPOSITE EAGLE BANK, MAIN-STREET.

1853.

NEW YORK

1880

# CENTRAL COURT

## GRAND JURY

RETURNED TO THE COURT

1880

Entered according to act of Congress,

BY JOHN FULLER,

In the Clerk's Office of the District Court of the United States,  
for the Northern District of New York.

• SPIRIT OF THE WEBSTER •

1880

JOHN FULLER

His copy is given to the printer, and the printer will  
be bound to return it to the printer.

ROCHESTER

1880

## PREFACE.

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As a diversity of opinion may occur concerning the origin of the contents of the following pages, perhaps a brief account of my history may not be improper. It was my fortune to enter upon active scenes at a time when literary attainments were limited by force of circumstances; since which my time has been devoted exclusively to agricultural pursuits. Being engaged in my favorite occupation, I had never conceived the idea of appearing before the public in the capacity of an author, who could arrange his sentiments in anything like a methodical or correct form. I am now past the meridian of life, and have never attempted to write even a newspaper article, and had expected to pass through my earthly career without ever penning a single idea for the perusal of others who have received advantages far superior to those it was my fortune to enjoy.

I became somewhat interested in the subject of spiritual communion; and possessing a mind inclined to investigate every subject that presented sufficient inducements to attract attention, I made an effort to become subject to the influence, which I had been informed was necessary in order that spirits might communicate their ideas to earthly minds. I soon discovered that I possessed a temperament which was susceptible to such influence, and by persevering found that an agency was operating on my person which produced intelligence without any

volition of the will, or exercise of muscular power. I continued to place myself in a suitable condition, and by a steady improvement, succeeded in obtaining demonstrations that were entirely satisfactory.

As to the mode in which spirits communicate, I am confident that the world at large is not very well informed. The idea seems quite prevalent, that intelligence from spirits must, under all circumstances, be *invariably correct*; but it is a fact, that all intelligence from those who have passed the earthly existence must be conveyed through earthly minds; and, if spirits can gain access to one of an elevated nature, it will be more correct than that conveyed through a mind unstored with sound sentiments.— While spirits are endeavoring to establish correct principles in earthly minds, they can do no more than to use to the best advantage those who can be brought under the influence by which they communicate. A standard is needed by which to prove every sentiment. The eternal Lawgiver has instituted a heavenly code in the form of divine enactments, which are self acting, and operate “without variableness, or shadow of turning.” These are laid open to the inspection of all, and every communication, which coincides with such enactments, and concurs with reason, will elevate those who adhere to the truths therein contained, and serve as heavenly capital from which sentiments in harmony with the God of nature may be obtained.

Since I have been engaged in receiving light from a country which all are destined to inhabit, spirits with whom I held converse proposed that I should serve as scribe for them, that they might communicate some heavenly truths to earth. When I considered the unqualified state of my mind for such an undertaking, I almost shrank from the idea; and it is not without some misgivings that I have entered

upon the task. I receive the sentiments by impression, with a partial control of the hand; consequently, the orthography and punctuation are entirely our own; and, when the reader takes into consideration the advantages I have enjoyed, I trust he will make due allowance, if errors should be detected in this work. Spirits can do no more than to impress an earthly mind with what it is capacitated to contain; and, if the following pages do not exhibit the strength of Daniel Webster's intellectual powers, it is because my mind is not strong enough to receive it.

The suit contained in this work may appear to many minds as an irreconcilable inconsistency; but it has been the case, so far as my experience enables me to judge, that spirits who communicate present those characteristics which distinguished them when on earth. It is well known, that Daniel Webster was a noted counselor, and on arriving in the celestial country he readily discovered that the idea of the existence of a being, who had never given any evidence of his personality, was all a delusion; and he doubtless thought he could bring conviction to earthly minds by the mode he has chosen, and cause believers in such an inconsistency to examine the foundation of their belief.

As to the convention, concerning which mysterious conclusions may be drawn, some of those who served as master-spirits while on earth appeared in the capacity of representatives from the Celestial Government, assuming their earthly names by which they might be recognized.

One more point I wish to explain. The word, "orthodox," is used to express two different degrees of sentiment. When applied to sectarian creeds, it is a term assumed by their exponents to make it appear that their theory is sound.

On the subject of spiritual communion, various opinions now exist. Intelligent minds readily discover, that there is something connected with what is denominated by many "the strange phenomenon," worthy of their candid investigation and serious attention; but those who are not in the habit of solving subjects on the principle of reason, make light of it, and attribute this communion with spirit-friends to what is termed the "adversary of souls." But with these demonstrations celestial light has appeared; and, while I feel sure that my stock in heavenly trade is increasing, I shall continue to pursue my present course. While I have been engaged as scribe for spirits, demonstrations have been received which *could admit of no doubt* concerning those with whom I communicate. I therefore present this little volume to the public, with the fullest confidence that it came from the source from which it purports to be sent.

In submitting this work for the perusal of critics, I expect to be misrepresented and perhaps stigmatized; but I have no other object in view than the dissemination of truth, and a desire to aid in exploring new fields that are open for investigation.— On the orthodox views of strong minds who inhabit the spiritual country, I have concluded to venture my reputation, with the assurance on their part, that I can have all the aid from them which my circumstances will permit me to receive. With such responsible backers, I feel quite safe in presenting sentiments which may conflict with the long-established theories, which are considered by some to be the standard of man's elevation through all coming time.

JOHN FULLER.

Elba, N. Y., Feb. 21, 1853.

## TRIAL.

*Judge of the Supreme Court, setting forth a certain declaration entered on the calendar, in a cause called for trial :*

Before the Supreme Court of the Heavenly Ruler of the Universe, at the general session, a certain complaint is preferred against a supposed deceitful being, that is *supposed* to exist. Said *supposed* deceitful being is charged, in the complaint, with robbing the Heavenly Ruler of the Universe of the immortal souls of certain intelligent beings, who were sent into existence for the express purpose of cultivating an immortal nature implanted in their organization, that, by following the precepts of eternal Wisdom, they might comprehend why they were immortal; and of carrying said souls somewhere beyond this earthly existence, a place *supposed* to lie near the sulphury shoals of a *supposed* endless perdition, there to severely afflict them throughout eternity.

The crime is the highest on the calendar, and the counsel for prosecution claims preference, in a cause of so much magnitude as the one under consideration.

The counsel for defense have continued sending requests to the court for a series of general terms, to have the critical cause put over, until they could procure the fee from their client, that they might be sure of funds to maintain a respectable appearance before the court, where they have so much at stake. They have plead a want of important witnesses—something peculiar to an attorney defending a hard

cause. The time has now arrived that the cause must be brought to a crisis; but the counsel for defense comes before the court with the same plea—want of testimony. It is evident, that their plea will no longer be heeded by the Supreme Judge, who has all the jurors now empaneled—they being duly qualified to decide the important cause under consideration.

The sheriff has charge of the orthodox jurors, who are to decide the cause in accordance with the principles of sound reason. Since the suit has been pending, strong efforts have been made to bribe the jurors who are to act in the decision.

The same suit was brought before the court for trial when Jesus Christ had the superintendence of the cause, to bring it to a final decision; but the counsel for defense used stratagem, and, by skilful management, succeeded in throwing the cause out of court for the time being; in consequence of which the grand trial has been delayed until the present era in the world's history.

The jurors, who are to decide this important cause, are souls who can be trusted through the many stages which this suit may undergo before the final verdict. Since the suit has been called, a noted clerical dignitary has appeared to act as counsel for defense; and, as the cause is fairly before the court, the counsel for defense can now be heard.

*Clergyman.*—Gentlemen of the strong sentiments of orthodox creeds! I appear before this tribunal, and shall strive to defend an old system, which has been transmitted from preceding generations and committed to clerical leaders as a sacred trust, to be kept in the same condition through all coming time. Every servant of the system has a deep interest in preserving such sacred trust in its original purity. Signs foreshadow that the light of eternal truth will serve to weaken the system, that has been

so strongly assailed, by something of which reason can approve, and that sends truth home to the understanding. Sound sentiments come closely in contact with the system I appear to defend.

Some testimony may be introduced, that will have the effect to send conviction to the minds of the jury, that reason, (something our system discards,) is a true standard by which to try matters committed for their decision; and, when it is introduced in the prosecution, as a ground of complaint, we demur, for that is foreign to the cause under consideration. Since reason is set up as a ground of complaint, it rather throws me into a dilemma, as it is something which I have not been in the habit of examining; therefore I throw in a demurrer. Sentiments which I claim govern this suit are, (as I think,) plainly laid down in sectarian creeds.

I introduced something connected with my experience, which I supposed would be admitted before this court; but I perceive that there is strong prejudice existing in favor of disposing of this cause according to the light connected with sound philosophy that has been sent from the celestial sphere. Our system admits of no such testimony, and I insist on the demurrer. I submit the question, whether or not reason is a legal sentiment to be embodied in a complaint?

Since special pleadings have been adopted, and have been the only mode of conducting suits at law, the creed stands as my witness, that my position is correct. On the sentiments contained therein rest my hopes of defending successfully the important suit before the court.

*Court.*—The decision of the court is in favor of admitting the sentiment of reason, as a just ground of complaint.

*Clergyman.*—Since the court decides in favor of reason, I shall be under the necessity of entering

into an examination of the statutes ; hence, I move some delay in the prosecution of this cause, that I may be prepared to do justice to my client, for all is at stake. We claim that, by the decision of the court, we are entitled to an opportunity of preparing to meet the straight forward course which the supreme Judge who presides at this general term has adopted.

*Court.*—The court decides, if you have appeared here for trial unprepared, it brings the conviction, that negligence must have been the cause ; and, agreeably to the rules of the court, your excuse can not be heard. Servant of the defendant in the cause before the court, enter upon a preparation, and let the witnesses be sent for by express ; for the plaintiff in this suit sends strong currents of eternal truth, encircled with pure love, and these are strong combatants to encounter.

*Clergyman.*—As it is entered among the rules of this court, that reason is a just ground for complaint, I am strongly prejudiced to send the error-searcher where it will entertain common-sense counselors ; but the court has overruled my heaven-forsaken demurrer, and I now perceive, that sentiments which govern the court have reason for their heavenly-moving lever, which governs every decision sent to the court for consideration ; hence, I see no alternative but to abide the decision of the supreme Judge, in the cause now before the court.

Since the trial must proceed, we shall endeavor to make our defense through the stages this suit may undergo, and strive to show that the souls of certain intelligent beings belong to my client, by virtue of a quit-claim executed on the part of plaintiff in this suit.

I am sent to defend every sentiment contained in the system that embodies the strong power invested in my client ; so on the Orthodox creed, sent for my chart, I shall mainly rely as the ground of defence.

*Court.*—The counsel for the side of the prosecution can have the stand, to present the cause before the court.

*Webster.*—As it is my fortune to act as prosecuting counsel in the important cause before the court, I shall strive to bring it to a successful consummation. I strongly anticipate that success will attend my efforts in defending my client, on the ground that an intelligent and honest jury have been empaneled. Sent by my client to defend our just, eternal rights, and sure that our cause is commenced with no other aim than to obtain justice, I enter upon my duty of defending truth, with a good degree of confidence that the verdict will be rendered in favor of my client.

When truth makes a demand for just rights, it is a strong combatant; so we come to the conclusion, that my client has nothing to fear. We do not plead a want of preparation; it is quite enough for such blockheads as the counsel opposed to me, to continue sending petitions to the bench for delay on trial, when the suit comes before the court for consideration. No, sir; we come before the supreme court, at this general session, fully prepared to prosecute the cause to a final verdict. So every member, at the bar, will have the courtesy to set good examples, that my opponent may have the opportunity of bringing some strange testimony, to attempt to show no cause of action.

Doubtless, he will call certain co workers interested in this cause; and, agreeably to the rules of the court, it will be my privilege to throw in an objection, preventing servants of the defendant in this suit from holding conference, to rob my client of his just rights. Strong sectarian ties exist among the whole class, who are ready to act as counsel for the defendant, in the suit now before the court.

On the testimony introduced by the opposing

counsel, I claim the privilege of criticising on the cross-examination; so the strange testimony may not appear, that certain enlightened, intelligent souls belong to the defendant in this suit, by the law of affinity; and that such minds have no attractions toward the supreme Ruler of the universe, who has brought this suit to establish a claim he never surrendered. We do not expect to recover damages; for the defendant is doubtful in regard to his ability of meeting a judgment, supposing there should be one found against him.

This suit is commenced to establish a claim that was never surrendered, but is held by the opposing counsel in this suit to belong to said defendant by virtue of a quit-claim, executed on the part of my client. We shall be enabled to show conclusively to you, gentlemen of the jury, that this excuse plead before the court is all a fabrication; such quit-claim can not be produced, for there is no statute which would justify the act; and, sirs, we shall expose something of the iniquity concealed under this pretense. I confidently know, that we have testimony suited to the point; and, as lovers of justice, we feel disposed to avail ourselves of the proper material to advance truth and righteousness, when we have a good stock on hand.

I would apprise the jury, at the commencement of this suit, that every precaution has been taken; that we lack nothing to enable us to prosecute the complaint until a verdict is rendered, and by that verdict we stand ready to abide.

*Court.*—The witnesses on the side of the prosecution are now ready to take the stand.

*Webster.*—Since the suit came before the court, certain busy-bodies have been engaged, to corrupt the minds of those who were expected to appear as witnesses in the important cause now pending—something strange to a well-developed mind—there.

fore, we apprise the jury of the fact, that they may be on their guard when the testimony is introduced before the court. Probably, some objections will be raised on the part of the defense against the testimony we shall introduce, in order to attempt to impeach our witnesses; we merely mention the probability, so that the sentiments which govern our opponent may not prejudice your minds, but that you may be better prepared to render a verdict in accordance with strict justice.

Since we have the preliminaries connected with this suit arranged, we stand ready to introduce some testimony to establish our claim.

Send Sound Reason to summon Common Sense—eternal, mental capacities belonging to intelligent beings—to appear forthwith before the supreme court of the heavenly Ruler of the universe, to testify in a matter of difference between the God of nature and a *supposed* deceitful being. As the said deceitful being has been suspected of being guilty of robbery, so the complaint came before the grand jury. On the examination of some traits, clearly brought to view in the character represented in the complaint, a grand jury of superior intelligence have found a bill of indictment. On that indictment, a warrant has been issued, with the seal of the court affixed, commanding the sheriff to bring the accused before the court without delay. The sheriff, as a faithful officer of the government, has performed his duty with fidelity; and the accused now stands a prisoner at the bar, awaiting the decision of the jury. Since his arrest, his counsel has plead before the court, that a certain quit-claim entitled the prisoner to commit the crime with which he is charged. Agreeably to the rules of the court, which have been instituted to establish justice, we proceed to confirm our claim.

The first witness we shall call to the stand is the

**Law of Nature.** This witness has never been known to vary one iota from the truth and righteousness. I have no fears that my opponent in this suit will even attempt to impeach a witness, who has never fabricated a falsehood, or swerved in relation to the truth.

*Witness upon the stand.*—I solemnly affirm, that the claim set up in this suit is one that I have known to exist since the creation, and the fact has ever been under my inspection; therefore, I can testify positively in the case under consideration. That the demand here claimed is founded on justice, there is no doubt; and the court can enter upon an examination of my character, for I stand open for investigation—perfectly willing that my reputation should be exhibited before the court. I stand fearless on the ground of impeachment. Strong efforts have been made, since this suit has been pending, to send me beyond the reach of the court, in order that my testimony could not appear, to give weight in favor of justice; but the sagacity of the counsel for prosecution has outwitted the cunning craftiness of his opponents in this suit.

Through the power invested in the court, the counsel for prosecution has seen that I was on hand, and I must confess I enter my testimony in this matter of litigation with a good degree of pleasure; for I am a great lover of justice, and am quite sure my testimony will be given to that effect, let the verdict be rendered either way. I do not know as I have any more that would have a bearing in this case.

*Court.*—Counsel for the prisoner can now take the witness.

*Cross-examination.*—Can you state to the jury any thing concerning a quit-claim, executed by the plaintiff in this suit in favor of my client?

*Witness.*—No, sir; I never knew of any such

document, and I have been familiar with the business of the plaintiff in this suit. On the statutes, which are the governing code of the plaintiff in the cause before the court, there is no enactment of any legislative body, which would justify the act. Some clear enactments are found; relating to strong ties, existing in the constitution of intelligent beings.

Concerning souls being strongly attracted toward a certain, *supposed*, deceitful being, *that* is something which, in my judgment, never happened. On that principle, the strange sentiment would have the effect to dethrone the supreme Ruler of the universe; consequently, that *supposed*, deceitful being would reign triumphant, and this court would become the system which has *supposed* the defendant in this suit to be entitled to a large portion of the souls of intelligent beings. No, sir; this mode of reasoning is entirely foreign to my experience in heavenly law.

*Court.*—Sentiments that govern this court will never admit such testimony; therefore, you may as well surrender the witness.

*Webster.*—A witness now appears, who is strongly in favor of the sentiments which govern this court. Sound Reason will now take the stand.

*Witness.*—Since clear sentiments are the governing principles in this suit, I willingly appear before your honor, but not in a compulsory manner. I state upon my veracity, that the sentiments which govern this court are established in eternal truth.

Concerning the claim which is here contended for, it is firmly invested in the plaintiff, in the suit now pending. The right to prosecute that he may recover his just rights, no one of a sane mind will, for a moment, question. I consider myself a competent judge in the premises, and my testimony will have the effect to enlighten the minds of the jury, who are to decide the important cause under consideration.

In my judgment, every system that sends immortal souls to serve that *supposed*, deceitful being, is not founded on the principle of sound philosophy; hence, my theory would quickly come in contact with any orthodox sentiments, strangely termed religion, which contradict reason.

The weight of testimony, coming from my large store of heavenly gems, termed sound sense and true philosophy, serves somewhat to prejudice the minds of the jury in favor of the sound disposal of this cause, and will also have a tendency to establish the claim set up in this suit. I speak from personal knowledge, without taking sides in this important cause. I have been trained to reverence soundness in every matter submitted to my disposal. Soundness is nearly allied to righteousness; hence, to be sound is to be right.

I have now presented my views on correct principles—something essential in the cause which the jury are to decide.

*Court.*—Counsel for defense can now take the witness.

*Cross-examination.*—Will the witness state to the jury something in regard to a quit claim, that we allege has been executed by the plaintiff in this suit in favor of my client?

*Witness.*—Well, sir, that sends conviction to my mind, that the souls of intelligent beings are not transferrable. Attractive, orthodox sentiments draw every immortal soul to the Creator, in whom they have their existence; therefore, a quit-claim would be proved void on the very face of the document. There is no influence within the circle of the vast universe, that is capable of drawing aside a single soul from its natural attraction, which is so strong that every thoughtful soul must move toward the grand focus, centering near Mind's holy soundness; and feed on an eternal Cause,—a satisfying food to

intellectual faculties, which are strengthened by Mind's heavenly cordial, that sends thought through the celestial country beyond present attainments.

This supposed quit-claim, upon which you rely to defend orthodox systems, which have introduced a *supposed* being, evidently not existing, can hardly be conveyed in the form of knowledge. Now, sir, I have endeavored to make correct statements in my testimony, that the jury may give it the weight they think deserving. I do not know that I can enlighten the jury any further, concerning the cause now pending.

*Court.*—The witness can now retire.

*Webster.*—Enemies of celestial Light! keep silence! for Common Sense now appears, strongly imbued with eternal truth. He is a firm believer in endless progression, has the principles of eternal life within him, and is familiar with sound philosophy; hence, we consider him an important witness toward establishing the claim set up in this suit.

Witness will now state to the jury the facts bearing on the cause before the court.

*Witness.*—My testimony may throw some light on the minds of the jury—something very desirable. My experience, as the sentimental part that pertains to mind, enables me to enter my testimony well-prepared. It is pleasurable for me to send a current from the composition of my nature through the minds of those whom it is my fortune to prepare for harmony with heavenly law; then every thing will move in nature's appointed course.

Cases may occur in which my testimony would be rejected; but, before this court, I feel confident my conclusions will be duly considered. I proceed to state to the jury what I know, bearing upon the cause under consideration.

Concerning the claim set up in this suit, it accords with my experience, which is somewhat ex-

tensive. Since I have had existence, I have ever found scope for holding strong minds in check, when they have attempted to run after strange gods. My presence soon establishes an equilibrium, that brings the mind into harmony with the God of nature; which moves it on the heavenly train that carries my presence, when a ticket is procured at the general station, endorsed under my inspection; such I know to be genuine. Possibly, I have made some statements that have not much bearing on the case under consideration.

No doubt the counsel for defense has been thinking every moment, that something would appear to establish that quit-claim, mentioned in the commencement of this suit; but I have no knowledge of any such strange document, transferring immortal beings from light to darkness, to afflict them through eternal ages. There never was, neither will there be, such a transfer, because where my presence appears conspicuous, all will acknowledge it is not in accordance with my principles. The claim set up on the defense comes in contact with my extensive experience in matters of legal proceedings. I give it as my judgment, (which is not often questioned,) that the quit-claim alluded to, can not be maintained before any tribunal, established on the principles of truth and righteousness. Since this court is governed by such an opinion, certainly said quit-claim must stand a very poor chance.

The rules of this court are based on the heavenly code obtained from eternal Wisdom, and the supreme Judge is purely orthodox; hence, the quit-claim can not send any light to illumine the court, which may cause a digression from the established mode of procedure.

*Cross-examination.*—Can the witness inform the jury concerning an attractive law on the statutes, laid down by the orthodox clergymen who are co-partners in defending this suit?

*Witness.*—Concerning the strange law to which you refer, it is diametrically opposed to my well-balanced organization; in fact, I could not approve of the partnership, not being in accordance with my clear decisions, which always harmonize systematically with every strong attraction in universal nature. Through the operation of eternal cause, my organization is distinctly brought to view, and firmly laid in sentiments of an elevating character; therefore, I can hardly recommend such propositions as you introduce, as a justification on the part of your client in the commission of the crime alleged in the complaint.

*Webster.*—Clear the witness stand. Systematic Philosophy now appears before the court, to testify in relation to the point at issue in the important cause under consideration. Set a strong guard to prevent the prisoner escaping from the bar. Witness will state to the jury what he knows relative to a certain claim, set up in this suit now before the court.

*Witness.*—The claim for which you here contend is one for which I was agent, being sent by an Almighty Power diffused with love. I served as Recording Secretary, in laying every entered law throughout the universe in the cement of God's immutability, so firm that eternity would not dissolve one clause of the heavenly code, or in the least diminish its soundness through the movings which occur in carrying out the designs of eternal Wisdom. The whole process has been under my inspection from time immemorial; therefore, I can testify from personal knowledge, concerning the validity of the claim set up in this suit.

There is no doubt in my mind, that since the suit has been pending, great efforts have been made on the part of counsel for defense upon the issue now before the court, to send the witness, Common Sense,

in company with Systematic Philosophy, beyond the reach of this court; but the strong attraction, coming from the supreme Judge, has drawn me into the presence of strong ties by the law of affinity.

Since I have been before the court, I have realized an agreeable sensation, bringing with it some clear conclusions relating to the part of the jury, who have met my approbation. It has come forcibly to my mind, that the jury are prepared to do justice in the important cause to be committed for their decision.

*Cross-examination.*—Has the witness any knowledge of a quit claim, which we allege has been executed by the plaintiff in this suit, in favor of my client?

*Witness.*—Concerning the quit-claim you mention, I can not get it into my understanding in the form of an idea; it is something entirely foreign to my nature. A quit-claim concerning immortal souls! Whoever heard of such a transfer! I am almost confounded at the thought! Why, sir, in my judgment, it is an improper question to introduce before this court; however, I do not intend to assume the prerogative of an acting judge in deciding sentiments of legal pleadings; but such was my surprise on hearing the strange question propounded, that I could hardly refrain from expressing my views before the court.

*Webster.*—We now introduce upon the stand a witness, who, we think, will settle this question in favor of our claim. Eternal Truth will now state to the jury what sentiments are contained in the claim for which we here contend.

*Witness.*—Concerning the claim set up in this suit, my experience will be likely to throw some light upon the subject now in dispute. I appear before the court with confidence, that my testimony will have considerable weight on the minds of the

jury, on the right side ; for my name has sustained a good reputation wherever I have become a welcome guest.

In regard to the claim for which you here contend, it evidently comes within the scope of my research ; and, when I try said claim by my standard, I find it coincides with the elements of my nature. On that basis, every subject brought to bear upon my clear sentiments is more easily solved, since intelligent beings have become more familiar with my character, and conversant with the eternal properties which I always carry about my person ; and they will exhibit a shining lustre which reflects so brilliantly, that every soul who comes within my immediate presence can not avoid partaking somewhat of the qualities which I possess.

*Cross-examination.*—Can the witness state to the jury any thing concerning a strong influence, serving to draw the souls of eternal beings aside from orthodox, attractive principles, in the organization of the immortal mind, and turning it toward my client in the law of affinity, on condition that he should dispose of said souls agreeably to his strange desires?

*Witness.*—The question you have propounded, sir, I must confess, comes rather unexpected, and is asking strange concessions ; therefore, I can not answer it to your satisfaction without a digression from the course my nature prompts me to follow ; consequently, on the whole, I decline entering my testimony on the records of the court, as it would make the impression on the minds of the jury, that I swerve from the line of my duty.

*Webster.*—Bring forward some testimony on the defense ; for we consider that we have a sufficient supply to hope that we shall obtain a verdict in favor of the claim set up in the complaint.

*Clergyman.*—I will now bring forward some testimony concerning the quit-claim for which we are

contending. Since this suit has been pending, I have made an effort to seek some light, that would sustain the defense set up in this suit; but the testimony has been rather against our side of the question; therefore, I will endeavor to establish the point by a witness that I will now bring upon the stand. It is an old parchment, somewhere among certain records of the history of my client, and is labelled, Orthodox Creed. In some statement, laid down in that time-honored statute, is recorded such quit-claim, as the one for which we here contend. As sentiments of reason can not send such strong, orthodox statutes out of court, I feel better prepared to contest this suit, with hopes that I may obtain a verdict of no cause of action. The document referred to is on hand, and we would call the attention of the court to a clause, reading something like the following: "Some staid souls, connected by the law of affinity, are commanded to curse the eternal Being, who brought them into existence for a noble end." In some manner, they became enamored with the skilful management of my client, and the attraction became so strong that we allege a quit-claim was executed, on the part of the plaintiff in this suit in favor of my client. I have never known that this transfer has been called in question; therefore, a decision favorable to the prosecution would stand as a precedent, supposing this suit is decided in favor of the plaintiff. Since such question has been raised, we shall endeavor to meet it manfully, and contest it to a final decision.

*Webster.*—Concerning the statutes here introduced, it strikes my mind, that such testimony is not in point; and I here raise an objection.

*Court.*—Since the question is raised on the admission of the testimony last introduced, in my opinion it is at least rather doubtful; but as it has been given without objection on the part of plaintiff

at its first introduction, such weight can be allowed as will appear, when the whole testimony is examined by the standard of truth and justice.

*Clergyman.*—I do not wish to complain of the decisions of the court. Some good may result from such testimony, and I shall rely upon the strong minds selected to decide this cause. By such decision, systematically performed, I shall feel bound to abide.

As great opposition has been manifested against the testimony I have introduced, I will endeavor to obtain a witness who, I think, will create a more congenial feeling, in order that my chance in defending this suit may wear a brighter aspect, and the minds of the jury be influenced to favor my side of this critical cause. I will now bring upon the stand some of my co-workers in carrying out such orthodox preliminaries as naturally flow from the quit-claim, for which we here contend. Send for some one of the members of the famous convention who framed the ancient statute, wherein is recorded such quit-claim as is set up on the defense in the suit now before the court. One of the most prominent members of that body appears with the events of said convention fresh in his memory, ready to render his testimony in favor of the validity of orthodox statutes. The witness will state to the jury something concerning such quit-claim as the defendant in this suit, in our judgment, is fairly entitled to maintain.

*Webster.*—As the witness introduced is interested in this suit, I claim the privilege of raising an objection to the witness, and for that purpose I now appeal to the court.

*Court.*—Since the witness appears decidedly to favor the side of the defense in this suit now pending, the court can not permit such prejudice to go to the jury; hence, agreeably to the rules of the court, the evidence must be rejected.

*Clergyman.*—Since such testimony can not be admitted on the authority of orthodox statutes, (something in my judgment very weighty,) we must rely for support, in defending the critical cause under consideration, upon the tact which we have already at our command.

SUMMING UP ON THE DEFENSE.

*Gentlemen of the jury:* I arise to present the whole subject matter of the contested suit before the court for your consideration, in as clear a light as my knowledge of the subject will admit.

The cause under consideration is one of great moment in sustaining strongly-made enactments,—something, I must confess, with which I am not very familiar: Since the suit, now in progress, has been before the court, new ideas have been advanced, which I must meet to the best of my ability. Concerning the quit-claim, it seems to me, that rather a strange course has been pursued by the court. I feel that my dignity has hardly met with the courtesy which my position demands. Strong prejudice has seemed to sway the court in favor of the claim set up in this suit. As that is, to my mind, plainly the case, I must rely upon my skill, in presenting the matter before your minds, that orthodox statutes may send conviction decidedly in favor of my client. This is the only ground on which I can hope to obtain a verdict of no cause of action.

Having apprised you, gentlemen of the jury, of the course I shall pursue in arguing this important cause—especially important to my client—the fortune of this suit depends on my skill and ability to defend my client, and I do a measure realize the responsibility to which I am subjected, now the crisis is near at hand. However, I deem my talents equal to the emergency, and enter upon my task with a firm, resolute zeal, hoping you will favor me with your candid attention.

Gentlemen of the jury! In my judgment, the quit-claim, which we have set up as a defense in this suit, is valid. The said quit-claim never has been called in question to my knowledge, until the counsel on the other side raised it, in his pleadings before the court in this suit. There may have been such objections, but they never came within my observance. Hence, I contend that such objections have not been raised, and with that conviction impressed upon your minds, I have gained a valuable point. Expecting the question would be raised, I have prepared my mind to meet it manfully, and to defend the cause, mainly relying upon my aptness in handling a cause of this description.

When my client presented the chances for a clearance from arrest, by which he informed me he suspected he had excited his organ of Secretiveness, and, by the excessive action of Hope, had entertained high expectations that he might evade the sagacity of the prosecuting counsel; in consequence of which I came before the court, with hardly an understanding of the doubtful cause which I am now engaged in defending.

I will now direct your attention to something that looks brighter, on our side of the question at issue. There is the law of affinity, which seems to present a definite point on the side of no cause of action. My opponent may raise an objection ~~on~~ this point of my pleadings; therefore, I caution the jury to be on their guard, lest your minds should be prejudiced in favor of the wrong side of this critical cause.—The law alluded to is one that every lover of sectarian statutes believes to be fairly entered upon the code, that governs the clerical body of which I am a member.

Many are the seasons I have spent in enlightening my fellow-beings on the subject of sectarian precepts, laid so deep in the principles which I ap-

pear here to defend, that a selection of the first class of inhabitants was required to delineate orthodox statutes, and lay them open to the understanding of those who are termed the common class. We never considered ordinary minds competent judges of the strong sentiments contained in our code of morals. They were not able to digest such strong meat, only as we dealt it out to them in such quantities as we deemed prudent, to keep them within the circle of our supervision. I do contend that my judgment in this cause ought to have quite an effect toward swaying your minds in favor of the principles that I stand here to defend.

My orthodox reputation, being well-established in the estimation of my co-workers, I am sent here to defend this critical cause. So strong were my feelings enlisted on the point at issue, that something of a missionary spirit has bound my affections to my client. Should I succeed in clearing my client from the systematic pleadings, performed by my opponent in this suit, my reputation would at least be promoted, in consequence of which I might prosper in the line of my profession.

There are quite a number of nerve-strengtheners, which assist in bringing my powers of mind into a channel that will carry the conviction to the minds of the jury, that my client has great interests at stake, and that the souls of immortal beings are on the other side; on the whole, this is a matter of much moment.

Sectarianism enters a protest against prosecuting said claim any farther; but would say, in the bonds of fraternal affection, *burst the bands, and let the prisoner go free.* Since every hard cause must take its fortune, my client is prepared to meet the verdict with a manly firmness, which encourages me in my pleadings before the court.

The jury will observe, from my demeanor, that

some special dispensation has caused a change in the elevating capacities peculiar to my religious training, through the *outs* and *ins* connected with a prominent section, in what we term an orthodox code, found in the archives of the history of sectarianism, and entitled, "Orthodox Creed." Every soul advocating the system, which I stand here to defend, is familiar with the clause. There is no doubt, in my mind, concerning the weight it should have in favor of no cause of action. I think, gentlemen of the jury, you can hardly evade such direct evidence, which seems to me as clear as the noon-day sun. I feel quite sure, that this point will strengthen the cause of my client; and I confidently hope that he will be honorably acquitted, and the quit-claim for which we here contend sustained.

There is another point I wish to bring before your minds in relation to affinity, which we claim does actually exist between eternal souls and my client. Sectarian creeds, (our criterion,) have brought such fact distinctly to view. Orthodox statutes have become the rule with men of my profession, and such evidence has great weight in my judgment. Certainly, no doubts need arise concerning such reliable testimony as orthodox creeds—the standard of preceding generations, handed down to us to be kept as a sacred trust.

It becomes me, as a noted leader, to contend with all the power I can bring into action to sustain the glorious theory, which sends certain eternal souls where they may be punished for speaking lightly of our system, and refusing the administration of suitable rules, adopted to be carried into execution by the overseers of the flock, among whom I occupy a prominent position. As the evidence is now fairly before your minds, I propose offering a few remarks in relation to your duty.

Gentlemen of the jury, with much self-compla-

gency, I attempt to point out such ominous signs; as plainly show to me, that a change in the administration of the rites and ceremonies connected with our system, instituted by an authority that ought not to be lightly esteemed in matters of so much importance, has been contemplated by those who decide according to sound reason and practical philosophy. Hence, the advocates of the old system must see to it, that their forces are held in battle array; for we are apprised of the strong celestial army which we have to oppose; and, in such an emergency, we hope every officer will be at his post, that the privates may understand their duty when the trying time approaches. We intend to stand our ground to the last, and; should the fortune of the field turn against us, we expect honorably to leave the scene of action, and show to future generations that a close contest once occurred between sectarian religion, and sound principles sent from the celestial country. Closely connected in the bonds of sectarian affection, every soul can wield such weapons as the officers provide. The necessary equipage for the contest is at hand, and more sound, systematic privates are hard to be found.

There are no fears existing relative to the strength of the main army. The discipline is admirable, in the opinion of every commissioned officer. At the word of command, each private will march or countermarch, greatly to the delight of the non-commissioned officers, who have the command of their respective divisions for drilling, so as to be ready for action when the bugle is sounded from the lighthouse, where a sentry is placed to prevent the soldiers from escaping. The officers may administer some counsel, which will prove of much service when the two armies come in contact. Some may attempt to escape when the crisis draws near at hand, but the guards will be at their stations, well-armed,

with orders from the commander-in-chief, to send the contents of their pieces through those souls, who even look for a situation more congenial with their aspiring minds.

It is an established rule throughout the whole army, that, on the issue of an order, every soldier, in its connection is expected to obey without complaining; and, in case some careless private evinces dissatisfaction concerning the edicts, or fails in appearing on parade at the regular drilling, the officers are justifiable in exhibiting them before the sentry, to receive a severe reprimand.

Every thing is ready for immediate use; we have also the necessary materials for increasing the supply, should more be required. The prospect seems fair, so far as the materials are concerned; but, taking into consideration the chances of winning the field, and retiring wreathed with the laurels of fame, I must confess that the aspect does not appear so flattering. The moving powers of the opposing force are strong combatants to encounter; but courage will accomplish wonders; of *that* I think we have a large supply in our ranks; and it will be seen too, that such a disposal is made of the courageous ones as that no private will be lost, but every one will assist in obtaining the fortune of the field. Our citadels are well stored with munitions kept by a guard, therefore, every thing can be brought into immediate use at the call from the commander-in-chief.

Gentlemen of the jury, I have now a few words by way of exhortation. The cause about to be committed for your deliberation, is one of much moment to my client. You are aware that his all is at stake. In case, (we can not think you will,) it happens that you render a verdict to sustain the claim set up in this suit, my client will be undone; for he has no other mode of obtaining a living; ex-

cept to rely upon the quit-claim defended in this suit, on the ground that said quit-claim is valid. My client has sustained himself in quite a respectable condition; and here I think, for the first time, said quit-claim has been called in question.

We have endeavored to introduce testimony to enlighten sectarian minds on this important matter, but my opponent has raised objections to almost every point in the evidence. The court has generally, as I think, decided in his favor; however, I do not wish to cast reflections upon the court.

Systematic pleadings seem to have lost their usual weight, and, as sympathy is an ingredient in man's nature, I resort to that as the last hold that lies within my grasp; should *this* give way, my client is gone and nothing can save him. Therefore, gentlemen of the sectarian stamp, on your sympathetic feeling is my whole reliance, in hoping to see my client honorably acquitted, and orthodox statutes duly respected.

#### SUMMING UP ON THE SIDE OF THE PROSECUTION.

*Gentlemen of the jury;* As it is my fortune to contend for the claim set up in this suit now under consideration, I appear before the intelligent minds, who are to decide the important cause now pending. When I contemplate the magnitude of this cause, I deeply realize the responsibility, that the important points at issue bring to bear upon sound reasoning, the criterion sent by the powers of my eternal capacities, which were bestowed for the noble purpose of maintaining truth and subserving justice. This course would serve to strengthen the mental faculties, and render them capable of grasping sound philosophy and reasonable sentiments. Such are the rules which will govern my remarks, while I attempt to elucidate, on liberal terms, orthodox views, which are the governing principles of the claim, and on which my client makes his demands before this tribunal.

“ When I engaged to act as counsel in defending said claim before this court, the cause was fairly unfolded. I have examined the point at issue, and am happy to state, that the case appeared to be free from all doubts on the part of the claim aforesaid. I came into court to contest said claim, with a good degree of confidence that such claim would be beyond the reach of the defendant in this suit; and, agreeably to the weight of testimony, it seems my conjectures were well founded. Therefore, I enter upon my task with buoyant spirits, firmly relying upon the integrity of the intelligent jury, who are to decide the important cause under consideration.

“ Gentlemen of the jury, concerning the testimony, I think my client has made out some strong points that will assist in establishing the claim, set up by his counsel in his pleadings before the court. Now, this claim is disputed on the ground of a quit-claim, and the first witness called to the stand asserted, that he positively knew said claim had existed since the creation; also, that this fact had ever been under his inspection. This point I wish to engrave on your minds, for such pointed testimony is in accordance with the sentiments set forth in the complaint, and in my pleadings before the court.

“ The witness, Sound Reason, makes the matter plain, by stating that such claim is firmly invested in my client, and that no one, of a sane mind, would for a moment question the right of prosecuting, that he might recover his just rights. It seems clear to my mind, that the claim set up in the complaint must be sustained on such evidence.

“ Common Sense stated, that said claim was in accordance with his experience, which has been somewhat extensive.

“ Systematic Philosophy stated, that he served as recording secretary, therefore his testimony certainly can not be called in question.

"Eternal Truth appears before the court prepared to impart correct ideas to those who receive him as a welcome guest.

"Now, gentlemen of the jury, can any testimony be more in favor of the claim set up in my pleadings before the court? To my mind, it is plainer than any cause to be found on record; so, clearly, the claim must stand, and the prisoner at the bar be missing.

"My object in arising to address you, gentlemen of the jury, is to send some clear ideas to your minds, in favor of such claims being published, that all eternal souls may have access to the decision of the jury upon a cause which may be of interest to generations yet unborn. I realize the responsible situation each of you now occupy as jurors, selected on account of your superior intelligence, to decide a cause which has been pending through preceding generations. Clearly, there has never been a litigation involving such weighty points as the cause about to be committed to your charge. Such responsibility convinces me that I, as counsel in a cause of so much moment as the one under consideration, should exert every power of my mind to the best advantage.

"Gentlemen of the jury, your speaker has a mental task now before him to perform. He is attracted by the strong ties of consanguinity, on the electric locomotion which characterizes celestial counselors, who plead for truth; whereas, earthly attorneys use every power of mind to obtain a large fee—a material which spiritual counsel never requires.

"The course I intend to pursue, in the discussion of the subject now before the court, is as follows:

I. I shall comment upon the testimony. II. The claim. III. Such statutes as govern the cause under consideration. IV. The responsible position which those sustain, who are competent to act as

jurors, in a cause so important as the one we are considering.

“My mind may not be equal to the task, but so far as it can serve to throw light on this momentous theme, it shall be made a free-offering, in striving to present sentiments systematically set in the rules which govern this court. I hope to assist aspiring minds who stand ready to receive the truth, and to acquire a knowledge of the laws of the supreme Judge, who never sends an anxious inquirer after truth from his august presence, without satisfying the demands of his nature in the application for light, to collect a larger store of reason and sound philosophy.

“Gentlemen of the jury, there seems to be no doubtful point in the evidence, going to sustain the claim set up in the complaint, which requires elucidation; it comes so directly to establish the demand for which we contend in this contested suit. I shall not enlarge upon that point in my pleadings, but will direct your attention to the testimony on the other side of the question at issue. You will observe, that every point was foreign to orthodox sentiments, which govern this court, but had little or no bearing upon the matter of litigation. As the evidence introduced by my opponent was barely admitted by the court, it seems to me you can not have the presumption to set the prisoner free from the arrest, and lay aside the strong evidence introduced on the part of the prosecution. On your verdict, we feel sure justice will be awarded, and the claim set up in the complaint sustained.

“My subject has now assumed a position that brings me to the first proposition, in the plan of my remarks on the important cause about to be committed for your deliberation. Orthodox sentiments will govern my remarks throughout, and, relying upon an almighty power emanating from the God of nature, I

shall attempt to make the subject plain, although it comes to your minds on electrical wires by which ominous signs are conveyed, that correct principles are advancing, since celestial telegraphs have been established between elevated earthly minds, and the inhabitants of the spiritual spheres.

“Thoughts bring ideas to the mind. Sound sense is an ingredient of the eternal capacities natural to intelligent beings. With such a combination, clear sentiments are generated and accurate sounds vibrated from strong powers, when directed where system is observed in the channel through which truth flows.

“Systematic philosophy is Heaven’s first law ; the second is like unto it throughout universal nature ; there is no deviation from that rule in the least minutiae. Since soundness is the governing principle in nature, there is no power that can alter one jot or tittle the immutable enactments, which are registered on the ledger of the supreme Judge, who awards eternal justice to every creature within the realm of his dominions.

“Pure ideas may be gathered by studying the laws of the heavenly Ruler of the universe, which are cemented by sound philosophy set in diamonds, and turn on the pivot of God’s will ; every revolution is performed for the benefit of intelligent souls, and souls directed in such a manner are firmly and systematically united. Every one is bound by an eternal law, which attracts them toward the grand Center ; such law can not be controverted ; it must remain through endless ages. When laws are enacted by earthly legislators, they are subject to repeal ; not so with heavenly enactments, which are entered upon the ledger of nature, and may be studied by sound minds, for such can understand them. Truth may be gathered from every divine enactment, made for the benefit of those who seek correct ideas, to

elevate the immortal faculties implanted within them. Where there is system, all parts being in unison, truthful conclusions will have a tendency to direct the intellect in a proper course, where orthodox sentiments will be reflected. System will establish a basis on which to erect a superstructure, that will lead the mind in nature's progressive channel, steadily lengthening through the long annals of eternal ages, drawn by the attraction of nature acting as a lever, which enters every orthodox soul, and turns upon the object which heavenly laws have for sentinels, to guard those who enter the strong fortress with truth, as commander-in-chief. When such a state of things is attained, heaven has begun within. A healthful influence will be thrown around those who come in close connection with a mind that has drunk of the healing waters of nature's fountain, which are carried through numerous conductors for the purpose of purifying the minds of such as follow the smooth channels, made by sound philosophy through orthodox granite, created by an Almighty Power. The strength of divine enactments is such, that no part can be extracted by any power whatever. This may be set down as a fact which never has been, nor will be successfully controverted, and such fact being established, it remains steadfast and immovable while eternity rolls her round. Here is a point, that plainly goes to establish the claim set up in the complaint; and it seems to me that such strong points of law bearing upon the cause we are considering, must have the effect to establish said claim, and convict the prisoner at the bar of the crime with which he stands charged.

“Doubts may arise serving to delay your verdict on this momentous cause, as it has been before the court during preceding generations; being strongly forced to a crisis, the counsel for defense plead a want of essential witnesses. Said suit being now

called, the counsel for defense appeared before the court sent by his client, and plead for a delay in the trial with the same excuse—substantial witnesses not present. The court said, 'The matter at issue is of much importance. You have had sufficient season to prepare for a final verdict, which may benefit the inhabitants of earth, as the cause involves so important a matter to be decided. So, agreeably to the decision of the court, the cause has been put upon trial.'

"We have appeared as counsel, exerting every power of mind we possess to keep the cause within the requirements of the law governing this court; we have endeavored to bring forward a sufficient amount of testimony to establish the claim for which we contend; and we think success has crowned our efforts. As every clear point seems to be in favor of said claim, the dark spots happening on the other side of the question at issue, my client will be quite sure of obtaining his just rights, and earth's inhabitants may realize the value of heavenly laws, which serve to elevate wherever they are made the standard for guiding intelligent beings through the mist of error, now rising mountain high, and impeding the progress of truth and righteousness; which serve to waft the immortal mind on its progressive march toward a purer state, in connection with sound sentiments—the composition of the eternal Architect, who caused the system of worlds to spring from nought, and sends a current of his heavenly power to sustain the same, in performing the office for which they were created. Certainly, such strength is sufficient to draw every soul within the attractions of the strong Mind, who formed immortal beings, that they might live in accordance with heavenly enactments, that have been instituted for the benefit of those who follow the course which reason directs, imbued with the power which draws such souls to-

ward the grand Center, where perfection is displayed in orthodox sentiments, diffused with eternal love. Orthodox sentiments are engraven in indelible characters on the heavenly code, which neither time nor eternity can erase or change from the original form; so perfect are they, that no artist can improve the miniature conspicuously shown in the likeness of those who obtain correct ideas of God's appointed course.

"Where system makes laws, sentiments stand prominent through eternity's duration they never change. Orthodox sentiments came from the divine Mind, who generates every eternal truth, and directs it in a course wherein there is no obstruction. Truth remains unchangeable, sent by God that intelligent souls may reap a rich harvest of the fruits of sound principles, which act in moving the mind where order is observed in all departments connected by the strength of orthodox Mind, who holds on the pivot of his will every fiber that assists in moving the vast machinery which performs his grand designs, producing a holy harmony throughout nature's domain, and attracting the minds of those who soar to reach sound philosophy. Sound philosophy may be grasped by pursuing the course which systematic nature has marked out upon her symmetries. Conspicuously registered on her strong towers, are all directions which eternal souls require to light them in entering the clear skies, where nature's food strengthens the eternal capacities, and buoys them on the soundness connected with the heavenly government.

"I come now to my second proposition, which has the appearance that soundness is a governing principle of my client. I shall base my remarks under this head upon sound philosophy. My strong-hold on the claim will distinctly appear, when every record on the statute has been brought forward to make clear said claim, and throw light in favor of a verdict that will convict the prisoner.

“The jury will bear in mind, that something of a bold stand has been taken by my opponent in this suit. I believe he attempted to impress upon your minds, that something in the form of a quit-claim had been executed by my client, in favor of defendant in this suit. Why, sirs, *that* is a novel idea to me. A quit-claim concerning immortal souls! Did he suppose this jury had been made dupes to his delusive theory? It seems he is not aware, that the jurors, selected for this important cause, are those who drink of nature's healing streams, flowing from a pure fountain, the sweet waters of which have a tendency to cleanse the thoughts from rottenness, which still remains as a prominent feature of the moving springs that caused my opponent to offer his services as counsel for defendant in this suit.

“Sorrow seems to weigh the spiral cords which act as strengtheners to such as, with hopes extended high, have set their affections on some favorite object. But we behold an adverse case now before us. As my opponent doubtless engaged to defend the prisoner to the last extremity, he came before the court with quite an austere air, making his demands almost without reserve. Evidently, there is a changed aspect in his demeanor. He acknowledges before ourselves, that his client unfortunately suffered his organ of secretiveness to become excited, and, by the excessive action of hope; misjudged as to his chances of clearance; and the counsel frankly stated, that he came into court rather uninformed.— Something strengthening will enliven the spirits; therefore, we propose administering a cordial that possesses such properties. Every strengthener that enters the systematic movings of the soul, proceeds from the orthodox sentiments generated in strong souls, the stereotype of heavenly strength, which is one of the component parts of a celestial mind. All rules of direction are found in the heavenly enact-

ments, which, when strictly observed, will clear every mist from such as move in the straight channel of nature's never-varying current, kept free from obstructions, which retard the progress of those who attempt climbing truthful towers, on the sentiments promulgated by my opponent in the suit we are considering. The foundation of his superstructure will never withstand the scrutinizing research of the clear, heavenly light reflected from the God of nature. Mists of error may blind immortal souls; who drink erroneous draughts from poisonous pools, and the mind becomes lost to every lofty idea flowing from the current of eternal truth upon sound intellects, which serves to convey correct conclusions to those minds who open the receptacles formed in perfect order in the organization of their being; but no clouds of darkness can ever wholly obliterate the brightness of the clear, heavenly light.

“My heavenly client observes system throughout the extent of his workings, and causes every department to fulfil the time and space allotted to its division, pertaining to the government of a vast universe, composed of heavenly bodies which move in perfect order and with exact precision; harmony is conspicuously shown in their revolutions, sustained by a power invested only in the supreme Judge who presides at the general session of this court, where said suit was entered for examination.

“Since the suit emanated from my client, it becomes my duty as prosecuting counsel in this important cause, to make the whole subject plain before the minds of the jury, in order that truth and righteousness may send the prisoner where his deceitful influence can not be brought to bear, in misleading intelligent souls. Possibly my opponent, and those of like faith, may still have some attractions towards the supposed deceitful being alluded to in the complaint; but intelligent minds, I am

sure, stand higher in the scale of common sense.— Therefore, the investigation will aid to elevate such as are 'guided by the standard of reason, (something my opponent will not admit,) which harmonizes with the statutes governing this court, and has a strong bearing on the cause under consideration. No doubts can arise in regard to the effect of the bearing this litigation may have upon those who are competent to grasp the wise decisions of the supreme Judge, now presiding over this court.

"The decisions made in the process of this grand trial may be of service to succeeding generations; hence, a solemn responsibility rests on every soul connected with said trial. On the verdict rendered in the important cause we are considering, may depend eternal interests; hence, all concerned would do well to weigh the points I have presented for your consideration in the scale of sound reason, and try them by the standard of eternal truth.

"My third proposition being now in order, I propose drawing some sound sentiments from this part of my subject, on which to base conclusions in favor of the claim set up in the complaint.

"The great problem has been solved, that soul is united to soul by strong attractions in eternal enactments, which eternity can neither strengthen nor weaken in the least: for since they are laid in the very nature of heavenly law, they are as immutable as the Power that generated them. They are firmly implanted in the nature which can undergo no alteration from the original draft drawn by the skilful Architect who moulded the vast system of worlds, and suspended them upon the pivot, which may be said to be composed of an almighty power.

"A question may arise, whether or not my client in laying his plans made an arrangement that, at a set time, certain souls should resist the attractions of the heavenly law, and get released from the regular

appointments which infinite Wisdom saw fit to make; that they became more powerful than God, the supreme Ruler who created them for the purpose of fulfilling some noble end in the grand designs which moved him to enter upon the heavenly theme, strongly imbued with eternal love, on which he based the superstructure of a universe, and peopled it with intelligent beings—the stereotype of their divine Author. Here is a point that seems to be somewhat in favor of the system which my opponent has exerted every power in his possession to establish, by presenting the strange theory that his client had a right to certain immortal souls by virtue of a quit claim, executed by my client in favor of defendant in this suit. We have introduced testimony by witnesses who can not be impeached, that such quit claim could never carry any force that would show the least signs of validity, in changing the course of eternal souls, holier than any sentiment emanating from sound philosophy, and entering every department of heavenly enactments. A power is laid in such enactments surpassed by no authority short of one almighty in magnitude; invested only in the supreme Judge who presides at this court.

“ When my opponent endeavors to make it appear, that certain souls have an affinity for his client, causing them to resist their natural attractions, he attempts to dethrone the connection which binds the works of the supreme Ruler, presiding at the Court of Heaven. Such court is where sentiments of love, send every eternal soul on the celestial car, which carries its passengers up the elevating ascent, drawn by strong attractions. By a regular system, each one must observe order in their department, which comes from orthodox sentiments, sent on this car that moves through unbounded space, propelled by the motive power that issues from divine Goodness in a sufficient quantity, so that the wheels of the perfect-

ly-wrought machinery perform their revolutions in accordance with the designs of the grand Architect, who constructed this permanent conveyance to waft immortal souls on their heavenly journey, growing rich in strength of intellect, increasing in heavenly wisdom, and drinking deep of the healing streams issuing from an inexhaustible fountain, situated on the shining mount where celestial fruit, which grows spontaneously, strengthens the souls of those who glide on in their heavenward course. An ample supply is always on hand at every point connected with celestial progression. Entering with opinions purely orthodox, souls commence climbing nature's ascent, which is never to cease. Their course is on, and still onward, ever improving, expanding in mind, and becoming more engaged in intellectual research of the rich mines that are laid in sentiments which harmonize with nature's God.

"Eternal souls can not enter into any alliance with the defendant in this suit, on the strength of said quit-claim; for we can prevent any such quit-claim cheating my client, as what sound sense proves can not increase or diminish, in the least, his capital. The prisoner will stand a slim chance of getting clear from arrest by relying on the force of said quit claim. Therefore, send some friends to console the forlorn culprit—some praying clerical dignitary whose great sympathy for such prisoner sends eternal souls where strange ghosts may sorely frighten them, and the defendant in this suit may cause said souls to curse the supreme Judge who presides over the universe.

"Probably something may be done to alleviate the very much straitened prisoner, by examining an orthodox creed; as such prisoner may escape the notice of any intelligent soul, aided by clerical friends, and go into some country of non-existence, where time and space have not spread their covering; but

sentiments governing this court can not alleviate any arch-deceiver, as every decision sinks him lower in despair.

“ I have now arrived at the fourth proposition in the plan of my remarks. My subject involves many strong points, which I wish to make clear to the understanding of every juror, that such juror may be prepared to render a verdict, in the important cause we are considering, in accordance with truth and justice.

“ Gentlemen of the jury, you have listened to my earnest pleadings with much candor and forbearance. Encouraged by your indulgence, I solicit your candid attention a little longer, while I present some important points which I have in store, in favor of sending our strange defendant to entertain those of the profession of my opponent; for I am quite sure that common-sense counselors can employ better material with which to entertain a court, than to suppose they can make reasoning beings believe that some strong personage is in their midst, who can not be seen or heard. On such flimsy ground, my opponent has attempted to send conviction to your minds, that *nothing* was entitled, on good authority, to a large number of souls of intelligent beings. Gentlemen of the jury, I do not present this point with fears that my opponent will get any advantage on account of the soundness of his sentiments; I only alluded to something which appears incomprehensible to a well-balanced mind.

“ Every sentiment contained in my pleadings appears, on investigation, to be founded on the principles which govern this court. It has been shown by testimony beyond impeachment, that certain attractive laws bind eternal souls on the principle of affinity, which conduct them through nature's portal, open to receive all who arrive on the car that moves on the wheels of time, and conveys her passengers

irresistibly along through their earthly career, transferring each one to a celestial train that traverses the heavenly country, where 'Progression' is inscribed on every soul, and acts as a vibrating spring in causing them to expand their intellectual capacities for climbing nature's elevating towers, formed by an Almighty Power. They gain strength at every step, increasing in heavenly wisdom as the course lengthens, while eternal ages roll their rounds: such is the destiny of immortal beings.

"Nature can not be made to yield in the least, so strong are her layers cemented—a peculiarity of heaven-wrought works, performed on the sound theory that tries and compares all such works by sound reason and practical philosophy. The heavenly sentiments which govern this court are such as prompt sound mind to reverence the God of nature, and strengthen them that they may grasp deeper-laid truths.

"As my subject verges to a termination, my anxiety increases for a just conclusion of this grand trial, which may elevate earthly minds who enter within the clear light of celestial sentiments, serving as a guide to heavenly wisdom, and a happy deliverance from the chains of superstitious ignorance now prevalent on earth. Clear thoughts can not penetrate orthodox creeds, which have been accumulated until a mountain of error has arisen in the form of clerical teachers, who serve as barriers to the advancement of mind in nature's appointed course.

"Gentlemen of the jury, I have a few remarks which may instruct you in regard to the responsible position you are called to fill. Statements connected with the grand trial now drawing to a termination, have a good bearing, and, while you deliberate, consider how weighty a matter is committed to your charge. Before you bring your verdict into court, examine well every point. By searching the records

of nature, you will find her enactments are bound together by a power which can not be dissolved; hence, correct opinions, formed in the beginning, must remain during the steady movings of the mind while eternity endures.

“My opponent comes here, demanding certain concessions on the part of the court, by virtue of a quit-claim which he attempted to introduce as a justification on the part of defendant in this suit, in committing the heinous crime for which he is on trial, now entering the last stage said suit can undergo. The decision which is to be made by your secret deliberations, must serve as a final settlement of the critical cause, long since brought into court. My opponent has plead a want of important witnesses, and has succeeded in getting said suit put over from one season to another, during many general sessions of this Supreme Court. At the commencement of this grand trial, he had the same plea—he could not center his mind on any faithful servants of his client. As the cause demanded attention, he entered into a league with his employer, and planned on the gain such suit would be likely to bring to the victor, in this long process of litigation. The counsel takes good care that the fee is secured at every adjournment, as it serves as a stimulant in pleading a want of important witnesses—by that means getting the cause put over. Every successful effort in adjourning the cause brings additional support, in elevating his reputation as counselor; it also increases his influence in the line of his profession. My opponent has managed this cause with a good degree of tact, and seems to depend entirely on such mode, rather than to meet the cause with manly arguments. Many strong points ought to have drawn arguments from my opponent, but he has managed to evade all of them, and attempted to take the jury by surprise, by sailing under false colors. He

thought to enlist your sympathies, and succeed by such means in releasing his client from the perilous situation to which this trial is likely to bring him. He manifested so strong a desire for your sympathies, that I can not refrain from taking notice of his straitened condition ; but I will appeal to your reason, and ask you to try the weight of testimony by its scrutinizing test. Compare every strong point with the statutes which govern this court, and let your verdict be rendered in accordance therewith ; for sympathy has nothing to do in deciding this cause : your verdict must be rendered agreeably to law and testimony.

“ On the decision of the important cause about to be committed to your charge, depend the interests of generations yet in the future, who are to reap a rich harvest from a righteous decision made during your deliberations. Since such momentous interests are at stake, it behoves each one selected for this important trust to lay aside every preconceived idea concerning the matter at issue, appealing to the statutes for the governing principle, and to the testimony for righteousness, rendering your verdict in accordance with sound reason, and in unison with practical philosophy. By such decision we stand ready to abide.”

#### CHARGE OF THE COURT.

“ *Gentlemen of the Jury.*—Since this important cause has been brought before this tribunal, which is instituted to establish justice, cultivate peace, send eternal truths to the minds of intelligent beings, and bring conviction home to every soul that heavenly laws are instituted on the progressive principle—so that mind can soar toward the God of Nature, that true sentiments may reach the understanding, and intelligent souls come in close alliance with eternal wisdom and pure holiness,—strong efforts have been made to supplant the power invested in this court ;

but the rules and regulations are so firmly cemented with eternal immortality, that no opposing force can ever make one jot or tittle fail.

“There is now a scarcity of agents, to carry the heavenly code into successful operation. Orthodox statutes, have been so long the standard for righteousness, that pure sentiments contained in divine enactments have been set at nought, and delusive theories instituted in their stead.

“The momentous cause we are now considering demands your careful attention, for it involves interests that some may experience when eternal ages shall have rolled their rounds; and, gentlemen, in the discharge of my duty as Supreme Judge of this court, I appeal to the nobler sentiments of your souls, and cite you to the responsible situation you now occupy. Something is to be decided that demands every power of mind you can bring into action, that a true verdict may be rendered. Strong exertions have been made, on the part of the prosecuting attorney in this suit, to establish the claim set up in the complaint. The evidence brought on the part of the plaintiff goes to show, that the quit-claim set up as a defense, is somewhat doubtful, saying the least; and the evidence on the side of the defense is hardly sufficient to warrant such quit-claim to be well founded.

“The counsel for prosecution has brought forward some strong testimony, to sustain the claim set up in the complaint. The first witness said, such-claim was one he had known to exist since the creation, and the fact had ever been under his inspection;—strong evidence, certainly.

“Sound Reason stated, that the claim here contended for is firmly invested in the plaintiff in the suit now pending; he considers himself a competent judge in the premises. This witness stated in the cross-examination, that the quit-claim would be

void on the very face of such documents ; that the souls of intelligent beings were not transferrable, and no influence within the circle of the universe could remove one soul from its natural attractions. Common Sense stated, in the cross-examination, in regard to a law by which the counsel for defense claims that certain souls are attracted toward his client by a law of affinity ; that such law appears foreign to his well-balanced organization, and he could not dispose of the question in accordance with his clear decisions, which always harmonize with every attraction in universal nature.

"Systematical Philosophy stated that the claim here contended for is one in which he was agent ; that he was sent by an Almighty Power, and served as recording secretary in laying every law through the universe so firm that eternity will never dissolve one clause in the heavenly code, nor in the least diminish its soundness, in the movings that occur in carrying out the grand design of Eternal Wisdom. He also stated, that the whole process has been under his inspection from time immemorial. In regard to the quit-claim set up as a defense in this suit, the witness said he could not get it into his understanding in the form of an idea ; and also, that such a question is foreign, and in his judgment improper to introduce before this court.

"Eternal Truth came before the court, thinking himself competent to throw light upon the subject in dispute ; as a good degree of importance has always been attached to his name, wherever he had become a welcome guest. He said, the claim here contended for was within the limits of his research ; and when he tried said claim by his standard, it coincided with the elements of his nature.

"The testimony introduced on the part of the defense has but little weight toward sustaining the quit-claim set up as a defense in this suit. It was barely

admitted, on the ground of being somewhat foreign to the case under consideration.

“Gentlemen of the Jury, the Court has presented to you the testimony, and will now call your attention to some points laid down in the statutes, which are to serve as a guide in deciding the important cause under consideration. The first clause, so much more prominent than any other immediately connected with your duties, I wish to write indelibly upon your minds. The clause alluded to may be found in a conspicuous section laid down by the Eternal Lawgiver, with his seal affixed, that no one should ever alter or annul, but that it should remain as the stereotype of its eternal Generator. The clause reads thus: ‘The soul of every intelligent being is endowed with an immortal principle, composed of an issue that eternally proceeds from the heavenly Ruler of the universe; so strong, that all the combined force throughout the systems of worlds can never extricate one soul from its natural attractions, which center at the grand focus, firmly set in eternal immutability, and contain a sweet savor strongly saturated with sympathetic ties, which hold every soul who strives to elevate the heavenly faculties that were implanted in his organization.’

“A question may arise that will perplex your minds, in regard to a certain relation existing between eternal souls and defendant in this suit. Such relation as is claimed on the part of the defense, is a matter of conjecture. I know of no enactment on the statute that would warrant such a conclusion; hence, the main weight of evidence in favor of no cause of action must be derived from the orthodox statute sent into court, labeled ‘Sectarian Creed;’ and the sentiments contained in that document will be the amount due to defendant in this suit.

“The clerical member of the sectarian convention introduced by the gentleman on the defense, you will

bear in mind was rejected by the court, on the ground of being a party concerned.

“Gentlemen of the Jury, you have now the evidence, and the main points of the law that govern this cause; so you can take the matter with you when you retire, and, with the weight of responsibility which the momentous subject brings in its train, deliberate upon the strong points on both sides, and give each party the full weight of every particle of evidence that goes to sustain the claim on one side, and the quit-claim on the other.

“The cause about to be committed to your charge is one that, in magnitude, is beyond computation. The crime which is imputed to the prisoner is one of a deep dye—it is the highest on the calendar; hence you can judge somewhat of the responsible position you now occupy. You are called upon to discharge a duty that requires the utmost diligence and care. You have need to strengthen every nerve; let your moral courage arise to its zenith; set your minds in order, that every thought may be free from doubts; let not sympathy for the prisoner sway your minds from duty in this important trust.

“In relation to the law of affinity, in which there is supposed to exist an attraction between certain souls and the defendant in this suit—the instructions of the Court are *against* such attraction. The rules which govern this court admit of no such inference. The same power which serves to attract intelligent beings onward and upward, is employed in the organization of their immortal souls; and such law is immutable—eternally unchangeable; hence you will see, by referring to the rules of the court, that the strong-hold of counsel for defense must give way, when contrasted with the powerful attractions natural to the immortal soul. Mind shrinks from the comparison! No, gentlemen of the jury! this question may be disposed of before you retire. The

attraction aforesaid can not be admitted by this court ; hence, you may consider that point canceled.

“ Another question may arise, in regard to certain souls possessing power to burst asunder the strong natural ties laid in the formation of the thinking, reasoning portion of intelligent beings, denominated the immortal soul. This question may also be set at rest before entering your retirement. In searching the statutes which govern this court, to its foundation, such an instance is not on record where a grant of power has been given. The instituted rules of this court are not subject to repeal ; they are to remain through every general session, while endless ages roll their rounds.

You have now received the governing principles of this court ; your duty is made plain ; your responsibility appears conspicuous ; the magnitude of the subject comes upon you with a ponderous weight, and souls on the verge of coming into existence seem to enter your secret session, and rise before your vision with solicitous desires, that this cause may be decided in accordance with truth and righteousness. Strong inducements are presented to stimulate such souls, and move them to action, that they may enter the progressive car that speeds its course up the elevating ascent that leads to blissful eminence and eternal life. Consistency demands that you should observe natural laws ; they are made binding—so much so, that no one can escape the effects of their violation. Every infraction of natural law brings penalty in its train ; and there is no escape, for such laws are self-acting — they need no one to carry them into execution. Strong springs are attached to Nature’s enactments, that vibrate by eternal motive power, which moves every substance connected with universal nature, with such precision that every particle performs some grand design in the plan conceived by an Almighty Power.

“Gentlemen of the Jury, on your verdict rest my hopes in the decision of this momentous cause, which has been pending a long time. Attempts have been made to bring the matter in dispute to a final consummation; but, as I have stated, the counsel for defendant has always plead a want of important witnesses, and the trial has been delayed until the present era in the world's history. Public sentiment became raised in favor of bringing the subject to a crisis, and by strong attractions the prosecuting counsel appeared in court, and tendered his services in carrying the cause through every stage it was destined to undergo. He has discharged his duty with fidelity to his client; he has brought the cause fairly before you; he has appealed to your reason; he has brought you to test this cause by common-sense philosophy;—by such a verdict he assured you he would abide. Certainly, in fairness you could ask no more.

“On the other side, the counsel for defense has appealed to your sympathy, in lieu of bringing forward evidence to sustain his position. The idea strikes the Court, that a substitute for testimony is not admissible—certainly not before this Court; therefore, that part of the counsel's plea you may turn to the benefit of his compeers. They deal in the ingredient; and perhaps it may serve to remove doubt from their minds in regard to defendant in this suit entering their souls, and remaining until supplicated from their presence.

“Sentiments connected with such theories can not enter your deliberations. You are bound to adhere strictly to the instructions given by this Court—there must be no digression. Since you appear on the side of justice, we think that your sympathy can not flow toward the prisoner in such a cause as this, which seems to present more truth than fiction. *Truth* is what this Court justifies; it is the very

point at issue, and is all that either party could reasonably demand.

“ On the main question, my instructions are within bounds prescribed by an orthodox Lawgiver, who entered every enactment upon the code containing the abiding rules which are to govern this court under all circumstances. . . They enter through every proceeding of the Judge who presides at this court, and who adjusts every matter sent for adjudication in accordance with reason and in unison with eternal truth, which is conspicuously labeled on every decision of the Supreme Judge who superintends on such terms, that each party receives clear gain, adding to the capital the increase in trade, which serves to strengthen those minds who enter the field of investigation in search of truths, that they may become partakers of the rich treasures which Nature generates by her effluent movings in performing the grand designs of the Prime-mover, who causes the whole system of worlds to harmonize as Eternal Wisdom has prescribed. Every decision made by this court strictly accords with the *goodness* which is invested in the Supreme Judge who presides, on the principle of truth and righteousness.

“ Gentlemen of the Jury, on your verdict rest the hopes of generations yet unborn. Your decision, made in accordance with truth, may contribute to the elevation of those who have not yet entered upon the stage of action. Those who are now serving their earthly pilgrimage may reap a heavenly harvest from a righteous decision at your hands.

“ Gentlemen of the Jury, you will now retire to deliberate upon this momentous theme ; — whether the claim set up in the complaint is founded in eternal truth, or whether the prisoner is to be exonerated from the heinous crime with which he is charged in said complaint. Many points in the testimony seem to favor said claim ; and as there ap-

pears no counteracting testimony on the defense, the evidence on the side of the prosecution must have its full weight. On the testimony introduced, you are to make up your verdict. With these instructions directed to your reason; and approved by sound sense, with the aid of systematic philosophy, this whole subject is now committed."

The Jury now appear before the court to render their verdict.

COURT.—Gentlemen, have you agreed on your verdict ?

FOREMAN.—We have.

COURT.—Please to render it.

FOREMAN.—Our verdict is in accordance with those sentiments which were set forth by the prosecuting counsel. He presented the cause so clearly to our reasoning faculties, that our deliberations have been harmonious, and we unanimously agreed that the claim set up in the complaint is founded on the immutable enactments of Infinite Goodness. This fact was so firmly established in our minds by the testimony against the prisoner, that we could not, on the oath administered to us by the Court, set it aside, and free the prisoner from the charge in said complaint; therefore, with a knowledge of the responsible position which we occupy, and bringing the whole matter to reason's test, with integrity of purpose, and an honest zeal in the cause of truth and righteousness, we have deliberately concluded, that the prisoner is guilty of the crime with which he is charged; and we render our verdict accordingly.

COURT.—So say you all ?

JURY.—So we have agreed.

COURT, (addressing the prisoner.)—"On the verdict of an intelligent jury, you appear to have been guilty of the grievous crime which purports to be, the robbing eternal souls of their all. Agreeably to

such crime must be the penalty ; and in the discharge of my duty as Supreme Judge of this court, I proceed to pronounce the sentence of the law. If you can speak, you now have an opportunity to show cause why sentence should not be pronounced."

**COUNSEL FOR THE PRISONER.**—"The sentence is, in my judgment, uncalled for. The prisoner was quietly pursuing the occupation provided for him to perform by my predecessors, and has not been molested until the counsel for prosecution appeared before this tribunal, and made certain declarations which, if sustained, will deprive my client of all employment. Agreeably to the verdict of the jury, he is convicted of the crime with which he is charged. Such verdict has had the effect to overcome the power of speech in the person of my client, and my sympathy for him is aroused. On entering into agreement with my client to plead his cause, I enlisted my affections to serve his interest to the last extremity ; and at this trying moment I feel bound to appear in his behalf, to show cause why sentence should not be pronounced. The sentence is quite unexpected to my client, and he is not prepared to give reason why it should be withheld ; therefore, I would move for a new trial."

**COURT.**—"We supposed it understood by all concerned in this suit, that the trial just consummated could not enter another judicial investigation."

**COUNSEL FOR THE PRISONER.**—I can not leave my client in the perilous situation in which the verdict has placed him, without producing the last sentiment contained in my chart, that I have kept before me as a book of reference. In looking over the creeds, some thoughts have occurred to me which are quite acceptable at this critical moment. May it please the Court, I find on record, in the programme alluded to, a clause reading as follows: 'Firm, orthodox believers in sending a portion of intelligent'

souls where they may be sorely afflicted to all eternity.' On this recommend, my client entered upon his task, and has pursued his occupation unmolested, until the commencement of this suit. Perhaps I may yet bring forward some ideas which will at least serve to mitigate his sentence.

"In searching my chart, I clearly perceive that something is wrong. Every movement serving to prove my client guilty is illegal; hence the Court may withhold the sentence. My client intended to have a rehearing in this severe trial, which has somewhat disturbed the equilibrium of his mind, (doubtless what was intended by my opponent.) Since the Court has refused him a second hearing, I will now present some of the sentiments by which he was commissioned, on the authority of my predecessors, to perform the work assigned him. They issued various edicts, in consequence of which stringent orthodox creeds were compiled. Within such creeds was registered the name of something designated as 'creeping serpent.' This serpent possessed a remarkable power in playing tricks of deception. On a certain occasion, he approached to a lovely female of the human species, when his strong deceptive power was brought into vigorous action. This female came into existence that she might live in a state of holiness, and imitate the Author of her existence; but this 'creeping serpent' drew near, and, with a shrewdness peculiar to himself, presented sentiments which are now set forth in orthodox creeds. The unsuspecting female could not resist the shining lustre; and on this circumstance is founded that clause in our creed reading something in this wise: 'Souls refusing to comply with certain tenets, must come under the control of a deceptive being; and he, by virtue of his commission, will send such non-complying souls to a place which the creed plainly specifies.' Such place has been de-

nominated Endless Misery. It is not known where it is located—that is not of much importance. On the belief of its existence rest our hopes of maintaining our statutes, that they may pass free from discount. Here is a point which serves as a stimulant in defending my client. As this belief is firmly entertained by my profession, it was deemed expedient that he should have the benefit of able counsel, and I was called to exhibit my special gift in the process of this trial. I appeared in favor of the old system, recommending the laws instituted by clerical legislators, and also to sustain the interests of the deceitful being whose existence depends entirely upon the laws enacted by my predecessors. I have made strong efforts before this court to release the prisoner, that sentiments proceeding from my profession may bear universal sway over the minds of earth's inhabitants."

COURT. "The sentiments which you have introduced are diametrically opposed to every social ingredient, connected with the laws which govern eternal souls. The light of reason is necessary to expunge such ideas from earthly minds, that they may be drawn where eternal truth will illumine the powers which have been implanted within them.—So bright are nature's reflectors, that the deceiver, in the person of your client, becomes obsolete, wherever minds are open to the reception of heavenly light. The idea of such a person vanishes immediately, when reason directs those souls who drink of nature's healing stream, which proceeds from the inexhaustible fountain of pure love and eternal wisdom, serving to move immortal minds progressively onward, ever advancing toward perfection while eternity endures.

"The established rules of this court admit of no digression; your strong pleadings can not alter them one jot or tittle; and you will bear in mind, when

you appear before such a tribunal as the Supreme Court of the heavenly Ruler of the universe, that the laws by which it is governed are so firmly cemented by a divine issue, which eternally flows from the supreme Judge who presides at each general session, that they can not be broken. Your pleadings seem to be based upon the supposition, that this court will allow the ideas which you have advanced, to change the rules upon which are founded a system that has proved reliable on all occasions; but they are *unchangeable* in their nature; and every soul who appears before this court may know, for a certainty, on what terms the sentiments connected with its rules are always administered. They are dealt out without partiality, serving every cause equally, and refusing no party a hearing which has any just cause to present.

“Since your pleadings can not move this court to a digression from its regularly established rules, a thorough knowledge of said rules can not fail to elevate your thoughts, that you may rise in the scale of intelligence. When this is your happy condition, such rules will be brought home to your understanding, and your mind will be imbued with their soundness. Your soul will swell with gratitude, that clear light has entered the powers of your mind, to conduct them on the heavenly cars, which carry each passenger up the elevating ascent that leads toward perfection, increasing in heavenly wisdom as they glide along, delighted with the surrounding scenery. Strong inducements are placed before such travelers, which proceed from the orthodox rules that are to govern this court through every session, while eternity endures.

“As your pleadings have not removed any guilt from the prisoner, he now stands before the court convicted of the heinous crime of robbery; and, since it is the duty of the Supreme Judge to pro-

nounce the sentence of the law, in the discharge of that official duty, I now proceed to sentence the prisoner.

“Stand upon your feet, if you can. On the verdict of an intelligent jury, you have been found guilty of the high crime of robbery. Such robbery is, the taking of the souls of eternal beings and converting them to some unlawful purpose—sorely to afflict them through all eternity. Said souls were brought into existence that they might cultivate the immortal faculties implanted in their organization; they are capacitated to grow and expand more and more unto the image of their Divine Pattern, which is perfection in its strongest term. When you take possession of such souls, it is by virtue of a commission given by sectarian leaders who came into notice by the generation of orthodox charts, which are sent through the earth, labeled, ‘Sectarian Creed.’

“You seem to occupy a conspicuous place among the sentiments set forth as rules on which to base a superstructure, that has made a lucrative occupation for a certain class of professional gentlemen. By virtue of such sentiments, your Sampson-like strength has caused a prosperous moving through many ages of superstitious darkness. It appears you have been practicing the crime for which you here stand convicted, a long time. You have escaped detection, until the prosecuting counsel in this suit, that has proved your conviction, overtook you in your wild career. His respect for the rules of this court was the cause of your arrest. He appeared as counsel, and has conducted said suit strictly in accordance with the statutes given him by the Supreme Judge. His zeal in the cause of promulgating correct principles in the minds of intelligent beings, was what moved him to action, and caused you to be brought where your case would undergo

a fair investigation. By my authority, you have appeared before this tribunal, to answer to the accusation with which you were charged in the complaint made before this court.

"The souls you claim came into existence, endowed with all the faculties required to attract them in the course which the laws of their being prescribe. Every eternal being has within sentiments possessed by the Supreme Judge; hence, the crime with which you stand convicted has a bearing upon the rules of this court. The violation of such rules is a crime for which every transgressor must suffer, and in proportion to the infraction. The rules of this court have the capacity to carry into execution every sentiment that constitutes orthodox government—from such sure executioners, there can be no escape. Thoroughly obeying such correct rules, will prepare every soul to escape the penalty.

"As orthodox clergymen gave you a commission to practice the crime of which you stand convicted, you *might* claim justifiable robbery. By such superfluous assumption, said clergymen would become accessory to the crime on the ground of being participators. When such clergymen bring their cause before this court, and said crime undergoes an investigation, let them procure competent counsel to carry each cause through. Orthodox creeds being the sentiments of law by which to hold the contest before said court, every cause will be entered on trial soon after said creeds direct souls to enter sectarian ties, to maintain you in your unholy calling, that old systems may remain as fortifications against truth and correct principles. Since nothing presented appears sufficient to justify the court in withholding the sentence, I now proceed to pronounce the same.

"The penalty which my statutes lay down as attached to the crime of which you are convicted, is

that you shall cease your depredations upon eternal souls, whenever they are capable of scanning the rules that govern this court. Said souls must send every clerically recommended creed where it may entertain supporters of the crime of which you stand before this court convicted. Sentiments that send immortal souls where they will suffer eternally, can not be admitted here as any governing rule; therefore, such believers can not sustain an action against those who are free from you, by the decision of this court. Those who train their heaven-bestowed faculties in accordance with divine enactments, will, by the clear gain accruing, be elevated so high in the scale of common sense, that your tricks of deception can not be brought to bear upon them.

“You now know your bounds prescribed by this court, the rules of which can not reach those souls who are chained within the narrow limits of a sectarian creed. They are so thickly shrouded in darkness, by means of orthodox, clerical drilling, that a large amount of *error* is accumulated, into which the clear light reflecting from this court is prevented from entering their minds, that they might have the benefit of decisions made before this tribunal. Such souls must remain exposed to your depredations; and, possibly, you may find employment for a short time with the clerical profession, as endorsers to keep your credit on a par with sectarian creeds; so that exchanges can be made free from discount. Let it not be understood, that the limits prescribed by the court amount to a warrantee to sustain you in your deceitful depredations upon even the souls alluded to; but, as I have said before, such souls have been under the reign of superstitious darkness.

“There seems to be a thick cloud of sentiments, adverse to those which constitute the governing principles of this tribunal, that rather ward from them the pure, wholesome rules set forth by the Supreme

Judge, who presents said rules in such a manner that they become familiar with the minds of those who are drawn by the natural attractions of every soul that soars high enough to define heavenly law, where each cause undergoes a judicial investigation, and is decided in accordance with strict justice.— But those who wear the chains forged by clerical leaders, and fastened upon eternal souls by virtue of some sectarian creed, have their thoughts contracted within such narrow compass, that there is no space for the divine principles of this court to enter their minds, to arouse their dormant faculties, and awaken sentiments of adoration to the Being who endowed them with the soul's mirror that can light the sparkling germ of an immortal mind.— Such soul is composed of a life-principle, implanted by eternal Wisdom. Celestial warmth enlivens and vivifies the heavenly germ, causing it to commence its germinating process. In accordance with nature's never varying course, the young scion takes root, and enters upon a growing process that can never cease. Eternal ages may roll their rounds, and the same process continues; steadily advancing toward the orthodox sentiments administered by this systematic tribunal.

“Your limits will be somewhat curtailed by the sentence you are now receiving. Until the trial you have been subjected to undergo, your scope for action has been almost unlimited; but this grand trial will have a tendency to make your *real* character known; and where such is the case, you will be thrown out of employ. You will, in such an emergency, be obliged to seek some dark corner, where mind can not soar on account of the enormous cloud of sectarian mist that proceeds from the generating batteries, which the clerical profession have in readiness, to supply such minds as possess a congenial soil for planting seed, which will bring forth

fruit possessing such properties that it will serve to maintain your existence, and enable you to have a prosperous business, in playing tricks of deception to mislead eternal souls. The most promising inducements for success in the line of your profession, (it strikes the mind of the court,) would be in some by-place, where the rules of this court have not yet found way on the Celestial Telegraph to minds still under the supervision of delineators of sectarian creeds. Such souls have not sent their cause to this tribunal for adjudication. They are completely involved in manufacturing commodities, to sustain you in what they consider a laudable business.

“ There is one point which the court requests you to have in remembrance. Through the length and breadth of that portion of country, where minds are familiar with the governing tenets conspicuously held forth, that every soul may have the benefit of decisions made by this court, your occupation will be entirely uncalled for ; therefore, should you take a trip to such part of the country alluded to, you would hardly find the stock in trade sufficiently increased to cover the traveling expenses, which would be likely to accrue on the expedition.

“ My advice exerts a salutary influence wherever it is received as proceeding from the orthodox Mind, who causes pure currents of eternal truth to enter those souls who can look through the cloud of error sent from clerical batteries, and behold the true *light* that will guide them through the many conditions incident to man's existence. Duty seems to prescribe, that my advice should be extended to the attorney who has been so faithful in producing every sentiment that might establish your reputation in what he has labored to show amounted to a laudable calling. Inasmuch as he has manifested a strong attachment to your interests, we are inclined to the belief that there are strong, kindred ties existing be-

tween you ; but, as it is an established rule of this court to administer justice on all occasions, we feel bound, by the obligation of duty which admits of no relinquishment, to administer some wholesome advice to your faithful counsel, who has presented your cause in as fair an aspect as its nature would admit. Doubtless he has made one of his best efforts, and, considering the cause he engaged to defend, credit for a faithful adhesion to his client is his just due ; but such a display of fidelity removes no obligatory duty from the court. The duties incumbent upon the Supreme Judge are not to be relinquished under any circumstances whatever : such being the case, our duty must be discharged.

“ The counsel for the defense, in the important trial just consummated, came before the court with strong recommendations from his compeers. On this consideration, he consented to become counsel for an old friend, who chanced to be overtaken in what clerical teachers denominate a heavenly commission. At his arrest, the news spread rapidly among his supporters, and the question soon arose, who was the most skilful personage in delineating sentiments entertained by the unfortunate victim, who was subjected to appear before this tribunal, to answer to the charge of a heinous crime. The orthodox counselor appeared on the recommend of his friends of the profession. The culprit now under sentence employed him to conduct the cause to the best advantage lying in his power. Said counselor has conducted the cause to its consummation, and has failed in extricating his client from the arrest which he was under.

“ One sentiment, introduced in the counsel's plea, came in contact with the rules of this court, and duty demands that we should show wherein such rules have been transgressed. The counsel stated that his client enters souls by the law of affinity ;

and he has made every effort in his power to maintain such sentiments, and set the prisoner free.

“Such sentiments as these, sir, have rather diminished your heavenly aspirations in the estimation of this court; therefore, when you undertake a hard cause in future, strive to keep within bounds of the court where you chance to appear as counsel. Such a cause as you have stood here to defend is not calculated to elevate the reputation of any noted counselor; though he make a strong effort that will prove successful, yet in case he does not pay due respect to sentiments maintained by the court, he is quite apt to lose caste. My rule, by which to measure counselors, may be found where every sentiment coincides with the eternal truths recorded in nature's statistics. Such rules reflect credit on the counselor, who appears on terms acceptable to the court.

“Another saving quality connected with successful pleading is, that the attorney be careful that he does not cast reflections upon the decisions of the court. It is apt to prejudice the minds of an intelligent jury against such counselor, and serves to weaken his arguments. In such a case he suffers loss, all for the matter of a slight indulgence, through malice flowing from sentiments set forth in orthodox creeds. Such attorney attempts to supplant the authority of the court, and strives to palm his false theory upon an intelligent jury who are on oath, and bound by their sacred honor to decide the cause committed to their charge with fidelity, and in accordance with strict justice. In a cause like this, an attempt is made to sway honest jurors from the line of their duty. All such attempts are attended with odium, that generally reflects upon the attorney who enters into so imprudent a course. Should such a case escape the notice of a jury, it never can escape detection before this court. The clear

vision of the Supreme Judge can enter every nook, and scan every action. Each orthodox move is entered on the ledger as sound capital, making heavenly stock that stands to the credit of those who come to court with minds well-stored with sentiments, which constitute the abiding government connected with systematic litigation.

“Whenever an attempt is made to come in contact with instructions given by the court, I deem it my duty to administer a wholesome reprimand; hoping to reform those attorneys who appear before this court with such unbecoming demeanor. This lesson of instruction is intended to have a salutary effect in allaying that spirit of self-complacency, which seems to have got the mastery over your otherwise admirable powers, when pleading in behalf of a near friend. On sentiments connected with my official duty, do I depend in maintaining order through every department of this tribunal.—Orthodox causes, strictly agreeing with sentiments entertained by this court, have been sent here for adjudication. Such causes require no reprimand; they are so imbued with law and order, that the court seldom has occasion to correct sentiments embodied in their pleadings; hence, they are easily carried through a judicial process.

“Perhaps the impression has been made upon your minds, by those with whom you are wont to associate, that this court is in the habit of altering its established rules when clerical attorneys make applications in behalf of themselves, or some favorite client. Many instances have occurred, when such attorneys appeared here with the fearful, sorrowful forebodings of their predecessors, crying, ‘Send some one to warn my brethren, that they may flee from the wrath that is to come’ on souls who refuse to enter their names, associate their interests, and bind their affections with the strong ties of

sectarian creeds. On every such occasion, the rules governing this court, which are intended for every soul to receive as guides to truthful sentiments, have been laid open to their inspection. They are entered upon record in the archives where heavenly law directs every eternal soul, where my mind may impart strength, and my wisdom direct them to the observance of such regulations as characterize systematic pleadings.

“The attempt made to introduce an interested party as witness in the process of this trial, has served to lower your reputation as a successful attorney. The court feels in duty bound to administer a stern rebuke at such a breach of good order, which can not fail to cast odium upon any counselor who enters into such a gross conspiracy.

“There is another point in your pleadings, in which I take the liberty to correct your mode of making statements to an intelligent jury. Eternal Truth, you recollect, was a strong witness in convicting your client. When any point is presented in the presence of this witness, couched in hypocrisy, said witness takes cognizance of such an act of misdemeanor, and charges it to the attorney who enters the presumptuous course of fabrication, in order to gain advantage of an honest opponent in contending for his just rights. The court deems it necessary to be explicit on this point. I have noticed with pity, that attorneys of your profession are strongly inclined to sail under false colors; and, by such means, strive to take an enlightened jury by surprise. Such games may answer for a pettifogger; but an attorney, regularly admitted to plead for something on which to establish his reputation, who uses such selfish tact, is, in the judgment of the court, greatly the loser.

“One more point, and I forbear. Something was stated in your plea concerning a strong attraction,

existing between certain souls and your client. I can not perceive that the evidence you introduced, would warrant any attorney such a defense as you have attempted to set up, and special pleading can not cause this court to suspend any established rule. Attorneys of your profession would, on the authority of sectarian creeds, cause eternal souls to curse the Supreme Judge ; and special pleaders, on the same authority, would send such souls where the wrath of God might torment them, and set the rules of this court at defiance. I can instruct you, and those of your profession, that the rules of this court never yield to sentiments entertained by clerical attorneys, who institute special pleading, to subserve certain ends which sectarianism makes binding on those who superintend the business of transporting souls to a supposed endless torment.

“ Hereafter, I wish you to understand, that every rule governing this court is so firmly set in God’s eternal immutability, that eternity can not alter one jot or tittle ; but the whole must remain a length of time, coeval with the heavenly Ruler of the universe.”

## CELESTIAL CONVENTION.

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"I, DANIEL WEBSTER, acting on truthful principles, and bringing sentiments pertaining to the celestial government, which is established on a permanent basis, have come to earth, sent by my government on the heavenly mission of striving to form a treaty of peace, that amicable relations may exist between the country which I now represent, and the land where I served my earthly pilgrimage.

I now present my credentials, proceeding from eternal enactments, which are entered on record in the archives where all movements harmonize with the God of nature.

In entering upon my mission as a Minister to earth, to form a treaty of peace between servants of orthodox statutes, and the angelic host who now stand ready to meet on amicable terms, I received a guarantee from my government to be protected in the discharge of the important duty entrusted to my care; hence, I feel perfectly safe, and shall present my credentials before any court to which I can gain access. I cheerfully embrace the opportunity that is now presented, to make known the object of my mission at the court where orthodox statutes are compiled.

In searching the records of sectarianism, it appears that strange administrations have been carried into operation; that the acting officers connected with sectarian government have served a protest on certain souls by which their destiny is sealed. It

also appears that, according to certain rules established by said officers, some are entitled to more exalted privileges than others, on which they are to ride triumphantly to a country where exclusive rights are to make all, connected in the bonds of regenerating grace, enjoy sentiments enforced by clerical leaders, who claim the prerogative to do the thinking for intelligent beings. Strong barriers are erected to prevent those who are so presumptuous as to use their reasoning powers from entering the enclosures, which sectarian leaders are placed to guard. At set times, officers appear in splendid costume to administer advice, that clerical teachers may exhibit their superiority, and show to the world some special heavenly gift derived from orthodox creeds.

The enactments, which are duly entered on the heavenly code, clearly show that every soul enjoys equal privileges; and on such principles is the celestial government set up and administered. Consequently, the grand object of my mission is, to show to earthly minds the superiority of a system on which every intelligent being can rely for protection, over one which operates on the principle of exclusive rights.

There is one point I wish you to understand before entering into any negotiation for a settlement of the differences between the two countries. Every enactment, by which my government is administered, is entered on record, subject to no repeal; therefore, no concessions on my part must be expected.

Signs plainly show, that great events are about to transpire. And, in order that servants of orthodox statutes may be prepared to treat for peace, so that amicable relations may exist between the celestial country and the rudimental sphere, I propose to call a convention, and make an effort to settle old claims brought against my government. Servants

of orthodox statutes have set up a claim, that they are entitled to the right of disposing of eternal souls by the rules which said statutes prescribe ; and my government has entered a protest against such disposal.

A strong prejudice seems to exist on the part of the representatives of orthodox creeds ; for they look with suspicion on every agent sent from the celestial country, which I have the honor to represent. No agent has ever been admitted to present his credentials before any sectarian court, to show on what terms an amicable settlement might be effected ; but what has been treated with contempt, and unceremoniously thrust from its general sittings without even a chance to make his business known. Therefore, my government has invested me with authority to call a convention for the settlement of the difference between the two countries ; and, agreeably to my instructions, I proceed to discharge my duty as a faithful agent, entrusted with the transaction of important business. Said convention is to be composed of those somewhat conversant with the enactments connected with the government of which I am agent. In selecting, I shall adhere to the interest of truth in every respect, pertaining to the matter in dispute.

Sectarianism will send representatives to oppose certain sentiments which I shall introduce. Her share of members are well instructed on every point set up in the claim, which is registered in the sectarian code ; each one is strongly prejudiced against sound enactments ; therefore, when the fact is known that said claim is to be disposed of in a manner of which reason approves, they *may* vacate their seats, and leave the whole management to members whom I shall select. Should this be the case, sectarianism will be the loser, for a settlement is inevitable. My government has entered upon record the fact,

that sectarianism can not much longer serve as a mighty engine in sending, on the authority of sectarian statutes, some to a place of happiness and others to a place of endless misery, carrying the idea to the world of mind, that an all-wise Creator instituted his government on the principle of exclusive rights, which mislead and rob eternal beings of privileges, which are free to be enjoyed by all. Such a disposal of intelligent souls is not in accordance with the enactments which cause just administrations in every department of the government which I represent. The experience that I have had makes clear to my understanding the fact, that the code by which my government is administered can not cause even one soul to serve strange gods, nor consign one to endless torment.

I present orthodox laws founded in the system on which I rely for protection, while engaged at foreign courts, enlisting recruits to establish peace and sound sentiments on earth, hoping to make plain the superiority of a government operating on correct principles over one that can not administer privileges in such a manner that all will receive equal advantages. By comparing the two governments, I discover that the one which I represent is set up and administered on the plan of equality, so that every member may be sure of protection. On the other hand, I perceive that sectarian administration makes sectarian distinctions. Orthodox statutes award special privileges to a certain class of citizens—a partiality which my government never admits. On this point, our system exhibits sentiments of equal rights, and needs only to be understood to be adopted.

The main object of my mission is to make an effort to extinguish false claims, and instruct the people of earth in the mode of administering celestial government. In carrying out my instructions, it becomes necessary to select referees, who will ren-

der a righteous decision concerning the matter in dispute. As it is my privilege to appoint on one side the said referees, (a responsible duty,) I shall adopt the following method, which my government has instructed me to pursue: I now advertise by virtue of a commission, granted by the government which I represent, that certain claims are brought on positive declarations, which serve in a degree to counteract certain enactments found in the code upon which my government is administered. Said claims have been enforced without any regard to infringements on the rights of the celestial government, which has sent agents to form one which will harmonize earthly legislation with the government which sent me to act in the capacity of an agent, so that servants of orthodox statutes can send such claims as they have set up with expectations arising from said statutes, that my government may approve said claims on the principle of exclusive rights; and such claims as are recommended by clerical legislators are to be examined by said referees, and disposed of in a manner which reason can approve; for reason acts as regulator of the sentiments which are obtained by searching orthodox statutes—the standard for members who represent sectarianism. All members of the convention are strictly to adhere to instructions, which my commission authorizes me to impart. When claims have been sent to my government, founded on truth and righteousness; they have been honorably discharged; and you can rely on all proposals which I shall make, as being such as my government will justify.

Such are the rules observed in the administration of the celestial government, that no minister can sail under false colors. In support of this statement, I refer you to the court which executed my credentials, and you will discover that my position is correct.

Much prejudice, which is the means of creating disturbances between the two governments, is known to exist in the minds of servants of orthodox statutes against certain enactments by which my government sends agents ; and it would be pleasing to me to allay such unpleasant suspicions, that a more congenial feeling may exist on which to base negotiations. Let love and harmony be sought, and the matter in dispute can be settled satisfactorily to both parties. Every claim on which my government can negotiate may come before said convention, that strong spirits may be attracted from my country, to participate in the discussion that will be likely to arise.

I think you must now understand my terms of negotiation ; hence, I will proceed to take measures to convene such members as my directions prescribe. Every soul, possessing a sane mind on the subject of heavenly government, can be admitted as an honorary member in said convention. For that purpose, I now notify every such soul to appear within speaking distance of the country I represent, to hear such statutes delineated as are entered in the code, which serves as a standard for adjusting every subject presented for adjudication. Those I have mentioned are to constitute the members of said convention on the part of my government.

The representatives sent on the authority of orthodox statutes are not very familiar with the system of government which I represent ; therefore, doubtless a diversity of opinion will exist among acting members of the convention about to convene ; and I would advise that all forbearance should be extended toward such illiterate members, as a strict adherence to sound principles will admit, for love is the governing principle of the celestial country. Such a sentiment as retaliation does not exist, and members of my selection I wish to act in the spirit of the government I represent.

Probably, members on the side of sectarianism will send some anathemas, which may cause some controversy ; therefore, you would do well to be on your guard, lest they attempt to enforce their sentiments in a manner of which my government could not approve. Members who act on the part of my government are to confine their remarks to arguments based on reason and practical philosophy.—Such a course may create dissatisfaction among sectarian members, and cause a division in the house. As sectarianism is not in the habit of dealing on sound principles, the negotiation may be retarded ; but you will not be released from responsibility in case such an event should occur. Sentiments which I have in charge, obtained from my government, are to serve as abiding rules under all circumstances.

The object of this convention is to make an effort to adjust every matter of difference existing between the country I represent, and the rudimental sphere. Every member of my selection will be expected to discharge his duty with fidelity ; on the other side, we suppose that each member will endeavor to increase the interests of an unnatural religion ; but I feel quite confident that none called to act in behalf of my government can suffer any selfish motives to serve sectarianism. Hence, every member can be relied upon in relation to the main question at issue. Every claim founded on reason, recommended by eternal truth, and made firm with sentiments of righteousness, is to be honorably discharged. Orthodox creeds may claim the superiority on clerical recommendation, as a standard for sending reason and eternal truth out of the reach of sectarianism, that it may escape such sharp discerners of correct principles.

Sentiments entertained by sectarian members will lead some to suspect unsoundness ; but they are to

be closely examined, and approved of by the government which I represent, before being acted upon by said convention. Some may imagine, that the views I have set forth are somewhat binding on that point; but soundness is the principle on which my government is administered, and I have only acted in a manner which would meet its approbation.

Sent by an important trust committed to my care, I feel bound to carry out my instructions in every particular; and it may now be understood, that sentiments which characterize the administration of the government which I represent, are conspicuously labeled on the instructions I received, at the court where my credentials were executed.

The rules which are to govern, and the principles which are to actuate, the members of said convention, are now explained; and every orthodox sentiment may be entered on record.

The sentiments which I wish to be understood as Orthodox, are those approved by my government.

Those recommended by sectarian members may be labeled orthodox; but they are to be sent to Sound Reason, who is chosen Regulator throughout the proceedings of the convention;—his report must answer the requirements of sectarian members, who attempt to gain the ascendancy over members of my selection, and strive to settle said claim in accordance with their sectarian sentiments—something which my government can not approve.

As the preliminaries are set forth, we will now enter into an investigation of such claims as may be presented for disposal.

Sectarianism appears before the convention with a claim that her servants possess the exclusive right to dispose of the immortal souls of intelligent beings, in accordance with certain rules laid down in Orthodox creeds. My government enters a protest against such creeds being a true standard for admin-

istering correct principles ; on this ground said claim will meet with strong opposition by the Celestial Government ; therefore, here will occur a difference which said convention must settle.

As the claim is now before the convention, labeled 'Exclusive Rights,' members of orthodox statutes can have the opportunity of proving it to be founded on sentiments approved by the government I represent. Should they establish that point, said claim will be honorably discharged ; but should they fail in establishing it, said claim must be rejected."

Members, with instructions received from orthodox statutes, that a portion of intelligent beings can not enter a state of happiness beyond the earthly existence, appear to defend the claim presented.

A noted clerical dignitary, entertaining such views, takes the floor to advance sentiments connected with sectarianism.

"Since it is my fortune to appear before this body to defend a certain claim set up by my predecessors, I enter upon my task with a good degree of confidence that it can be sustained ; so I will present the views I have derived from certain statutes which men of my profession have sent to this convention, to serve as a foundation on which to base our remarks in defense of said claim. As members entertaining sound principles are to be governed by reason, servants of orthodox statutes stand a doubtful chance of sustaining the claim for which we here contend ; but we shall make the best use of the material we have on hand, to carry our points in sustaining the system we have been accustomed to pursue.

I never was a great friend to improvement ; so orthodox statutes will be my standard, on which to base my arguments in defending the claim now before the convention. Sentiments which I think plainly govern this case may be found in the history

of the creation. If my memory serves me correctly, we find on record something like the following: 'God made man in his own image, gave him a helpmeet, and endowed them with powers of discernment, to distinguish good from evil.

Faculties were implanted within them which created a desire for attaining a holy situation; but while attempting to serve their Divine Author, a strange being strove by some deceptive sound to allure them from the strong attractions they possessed toward God. In course of time this object was accomplished, and they were drawn from their natural attractions, and listened to the delusive charmings of a 'creeping serpent.'

The history I have introduced goes on to show, that God instructed the heavenly pair in relation to the rules he wished them to observe, which were necessary to direct them in the line of their duty; that God prepared for them a beautiful garden, and planted within it all manner of choice fruit, from which they were to obtain their subsistence; and they were to freely eat from every tree, save one, which was considered orthodox in regard to certain properties contained in the fruit, serving to impart wisdom. In some manner they were attracted to the excluded tree, and through the influence of the 'creeping serpent,' who possessed strong deceptive powers, they partook of the forbidden fruit;—a sad mistake, for in consequence of such disobedience, certain orthodox statutes have become necessary, in order that a portion of the posterity of this couple could receive such punishment as some clerical convention should see fit to inflict.

The claim we are considering has been set up and maintained through a series of generations, by the sentiments of such orthodox statutes as every clerical member has brought to the convention, for a foundation on which to base such remarks as the

occasion may demand. On such testimony our hopes are strong that the claim will be sustained, and I think we can not introduce any by which sentiments which govern our profession will serve sectarian creeds to better advantage ; especially that part teaching that a portion of the human race must be sent where afflictions are to be administered, causing them to curse the Author of their being ; and the clause showing that mercy is exercised toward strong believers in sectarianism, who are admitted into a place of happiness, guarded by sentiments which are laid down in sectarian statutes.

Said claim is presented before this convention, perfect in its original purity ; and, on account of its antiquity, we claim that it should be respected.— Sentiments of reason are laid down as the rules of this convention, by which every subject is duly inspected ; and, as orthodox statutes which serve for our standard will be likely to undergo a close examination, I entertain strong fears that our standard will be set aside as unsound. Should this be the case, I think ideas drawn from sectarianism will sustain my position ; and I will present some of the sentiments entertained by those who have obtained an elevated position as delineators of orthodox statutes. Something in the form of a clear sight has been established on the claim set up, in consequence of the soundness of its sentiments.

Sectarian leaders have always considered, that certain intelligent beings were fit subjects on which a God of love should wreak his vengeance ; a mysterious conclusion to those who adhere to sound reason, although to thorough-going sectarians it perfectly accords with orthodox statutes : and such is their criterion for judging of any matter pertaining to sectarian religion.

It seems to me that opinions, derived from such

recommendation, should carry conviction to the mind of every member present, that the claim is well founded—a claim which has never been called in question, until some agent from celestial climes entered a complaint to the government, which can not comprehend the precepts of sectarianism. As it was beyond their comprehension, this heavenly messenger has been sent from his government, invested with authority to negotiate for a settlement of the differences existing between the two countries. We consented to enter into an investigation of the claim, which was thought to be established on permanent principles, founded on orthodox statutes—the source on which every sectarian association depends for maintaining their superiority over those who attempt to try subjects by reason—a faculty which sectarians think not proper to cultivate.

It seems to me, that it is not a mark of wisdom for sectarian Christians, on whom the heathen world are dependant for religious precepts, to disturb the equilibrium of those minds, by attempting to solve any matter connected with modern Christianity, when orthodox statutes make plain every prerequisite for entertaining the belief, that certain souls are suitable subjects for endless misery. The opinions drawn from such clause found in our creed, have always been considered purely orthodox by men of my profession; and our piety leads to such exalted views, in regard to sentiments on which our system of religion is based, that we feel in duty bound, on the authority of sectarian statutes compiled by a clerical convention, convened for the purpose of instituting a suitable code on the principle of exclusive rights, that sectarian religion might flourish, to proscribe every soul who seeks for higher attainments than our system affords.

We hardly feel that sectarianism can prosper un-

less we consign such aspiring souls to endless misery. Orthodox creeds ought to be respected; but to carry out in detail their requirements sometimes subjects men of my profession to rather unpleasant duties; still, with a persevering spirit on our part, a good reputation may be acquired on which to successfully advance what we denominate our holy religion."

A firm believer in endless misery now comes upon the stand:

"Gentlemen, I appear to present my views before this convention upon the claim that my colleague has just been considering. I was much surprised when some of my compeers informed me that it was to be contested; but, as a faithful advocate of sectarian religion, I cheerfully stand in defense of every claim presented on the authority of orthodox statutes. I trust that you now understand the ground that members of our side occupy, in defending the claim before this convention. You are aware, that we are not expected to substantiate our claim on the principle of reason and sound philosophy, for they have no connection with sectarian religion.

I hardly think that we, as servants of orthodox statutes, are permitted to act on equal terms with members of the other side. I am aware, that the law of equal rights is something our system discards, but when we are striving to sustain our religion we could serve our system to better advantage, could our sectarian tenets carry the same conviction to the mind of Sound Reason, as the sentiments entertained by members who approve of the rules of this convention. Hence, here is rather a discrepancy in our chance of sustaining the claim. To me, it appears just that the sentiments advanced in orthodox statutes should govern every member who attempts

to defend said claim, and I venture to say that none on our side will depart from such rules.

There is one point which I wish to have fully understood. Men of my profession have a special gift, by which they readily discern the course in which each soul is attracted; therefore, we can discover where the line of distinction should be drawn between orthodox sectarians, and those who solve subjects on sound principles. On this point I wish to be explicit, as it is a strong lever in sectarian machinery, acting as a magnet by which certain souls are induced to adopt sectarian views, which pertain to endless punishment. On receiving this gift, sectarian piety rises to its zenith, particularly on the point connected with filling a dignified station, and saving a competence for the decline of intellectual powers, when unable to delineate orthodox statutes. Perhaps this will appear strange to the advocates of sound principles, but we can comprehend every article laid down in the claim we are endeavoring to defend.

Since every subject must be inspected by that sharp-sighted Sealer, I have some misgivings in presenting my sentiments, which are strongly prejudiced against his mode of deciding; for I fear that certain opinions, upon which our religion is based, will not produce much weight in favor of soundness. The Sealer always has his balances in order for weighing every sentiment presented to him correctly; and, to tell the truth, I am somewhat fearful to risk my sectarian views with so close a dealer in truth and righteousness; hence, I will forbear further remarks."

A venerable sage, who can trace the claim to its sectarian origin, now appears upon the stand:

"I appear before this convention in defense of sectarian rights, which are rather antagonistical to

sound principles. I therefore enter my protest against such stringent rules as have been adopted by Reason, who appears to occupy a prominent station, serving as regulator of principles which are to govern philosophical minds, who are sent to dispose of a certain claim now in dispute in accordance with heavenly enactments. Sound principles are something I am not very familiar with explaining; therefore, I move some alteration of the rules in order that members of my profession may have an equal chance with our opponents. I fear that our side of the house may lose caste in case the present rules are maintained, for sentiments which we denominate very weighty are excluded from being entered with conclusions of your members, on such terms as will give equal weight when sent to the Sealer; as his balances reject the principles which our side hold forth, by which to sustain our claim.

I move the action of the house on the proposition that I have introduced. We will send for some members who are absent, that we may have a full vote on the point of rescinding certain rules which we consider too stringent for our interest. Our members are all present, and we are now ready for the motion.

**SOUND REASON.**—As I have been appointed to fill the responsible station of Regulator throughout the period of this convention, I can not digress from the rules which my nature has prompted me to establish. I therefore decide that your motion is not in order. Sound sentiments are to govern this body, and on such principles is this convention to be conducted. I can not admit any digression, by which members can bring their false theories on equal terms with the correct principles which nature teaches. I decide that my standard shall serve as abiding rules to govern this convention. Our

rules are as fair for one side as for the other—something sound principles demand.”

SECTARIAN MEMBER.—“ Since Sound Reason will not yield to sectarian religion, I do not think due respect has been paid to members sent by orthodox statutes, to advance the cause of piety. On the strength of these statutes, I shall attempt to present arguments that will cool the courage of common-sense members, who seem quite tenacious that one claim should undergo the scrutinizing test of Sound Reason. I can inform those obstinate members that I occupy a prominent station in sectarian ranks.

Why, sirs, I am a profound expounder of orthodox statutes! At stated times, I enter splendid castles, and display my special gift in delivering sectarian precepts, and I wish you to understand, that *my* word is not set at nought; neither are sound sentiments called for. You now have some idea of my reputation, and it appears to me that it ought to have some weight in swaying your minds to concede the point I have demanded. I think it rather presumptuous for members on the side of sound principles, to erect a standard to which sectarian religion must yield its rights; it is something we are not in the habit of doing: and we will inform those members, who insist on sustaining Sound Reason as Regulator of sentiments, contained in every claim brought to this convention for disposal, that orthodox statutes can never undergo the close scrutiny which he practices.

We are strongly prejudiced against the method by which equal rights are served; hence, the arguments of our opponents have more weight in accumulating capital, by which the Regulator is to make his decisions. Should members who are governed by reason gain the ascendancy, those defending or-

thodox statutes will stand a doubtful chance of maintaining their position.

Taking all things into consideration, we conclude that such stringent rules will never coincide with our views, in what pertains to sectarian religion.— And, appealing to the sympathy of members on the side of orthodox statutes, who will have the courtesy to make some apologies for the abrupt termination of my remarks, I inform the house that my seat is vacated.

A word to those who speak in defense of orthodox statutes. My friends, something must be done in order that we may exercise our usual prerogatives, namely, exclusive rights. We have not been in the habit of meeting such straight-forward opponents, and we find rather more than our equals, when sound principles are made the subject of discussion. As has been remarked, sound sentiments are foreign to our theory; and I must confess, that the ideas which the Regulator has advanced as governing this convention are somewhat strange to us; therefore, you see that prudence seems to dictate that I should withdraw.”

A strong believer in the existence of a supposed deceitful being now comes upon the stand, to make an effort to show that members on the side of sound principles are serving the adversary of their souls.

“While searching orthodox statutes, which we consider sure expositors of pure sectarian sentiments, I have been making some discoveries in what we term mental delusion. I find recorded on our chart something like the following: At a certain time, a pure and holy pair of intelligent beings, created by the Most High God, were placed in a beautiful garden, which they were commanded to keep in a flourishing condition. As a reward for their labor,

they were to freely eat of the fruit of every tree save one.

They entered upon the task appointed them to perform by their Creator. In due time, when the forbidden tree became laden with choice fruit, and these heavenly beings felt within them a strong desire for solving the mystery which seemed to be concealed in their exclusion from a certain tree, the adversary of souls came in disguise, having transformed himself into a creeping serpent; and I suppose he must have possessed strong psychological powers, for he brought an influence to bear upon these holy beings, which caused them to forget the command of the Most High God; and, while under such influence, servants of a God of love and almighty power partook of the forbidden fruit.

Now I come to the point which I wish to enforce upon your credulity, that sectarianism may wear a brighter aspect before this convention. Members governed by orthodox statutes set up this claim, on the ground of these heavenly minds forgetting the commands which were given them, by being psychologized by a creeping serpent; and when in such a state they set the example of disobeying the command of a God of infinite wisdom. Now we claim that, in consequence of this transgression, we are entitled to send all souls, brought into existence by an irresistible power, to endless misery, unless they possess strong attractions toward sectarian religion.

I think this is the first protest ever entered in a legal form against our maintaining our sectarian claim; hence, we are not as well prepared to meet the emergency as we should have been, had we been familiar with such sound sentiments as our opponents seem to have at ready command, to wield in favor of truth and righteousness. I find that, when sectarian sentiments are brought to the test, they

can hardly compete with those recommended by the Regulator, Reason, as he has acquired strong powers of discernment.

On some occasions, the views held forth by sectarian members produce the conviction, that our theory is based on a slender foundation; and should we continue to enforce the claim, it is my impression that the precise Regulator will work up all the material we have for sustaining our religion. And the thought has just occurred to me, that perhaps we might be acting the part of wisdom to withdraw the claim; but I do not make the motion.

As sentiments of reason are likely to gain the ascendancy in this convention, I merely made the suggestion, so that members on our side could weigh the matter, and be better prepared to act in an extreme emergency. Since reason serves to weaken our side, I think it quite useless to insist on the acknowledgement of the claim. Members of sound principles seem to be inexorable, and when such advocates present arguments, approved by the Regulator of sentiment, sectarian precepts are of little avail. You see how the cause stands, and, for my part, I am in favor of withdrawing the claim.

Send by the express for some old veteran, upon whom we can rely for counsel in a time when our system of sectarian religion is shaken to its center, that we may have sympathy; for I perceive there is a crisis at hand which will be likely to try the fortitude of every sectarian soul. Then, if our hopes fail, we may have sympathizing friends, to console those laboring under sectarian disappointment.

Here comes an old sage, who has passed his three score years in defending sectarian rights. At the sight of this old soldier in the cause of sectarian strife, my very soul leaps for joy. By searching the records of sectarianism, I find recorded the sen-

timents by which our venerable friend has wielded sectarian weapons—something with which he must be quite familiar at such an advanced age. I cheerfully surrender the floor to him, whom I consider my superior in explaining orthodox statutes to sustain our system of religion.”

“Members who act upon the authority of orthodox statutes! When I received intelligence by express that you were about to withdraw the claim for which we are contending, I hastened to the scene without delay; and now that I have the floor, I will endeavor to represent the subject in such a manner, that our side may wear a more pleasing aspect.

I wish to inform members on the side of sound principles, that I am not to be frightened at trifles; and that they may prepare for some strong arguments from our side, for I shall put new life into members sent here with instructions to serve sectarianism to the last extremity.”

At my appearance I observed, that every eye was prepared to watch the course I should pursue. As the fortune of the claim depends on my reputation and skill, I will endeavor to show, that it is well founded on orthodox statutes.

In the course of my remarks, something may occur which sentiments of reason can not approve; therefore, my standard will be sectarian statutes.

The views by which our claim is set up are still entertained by those authorized to send souls to endless misery; and I am somewhat familiar with the management of that part of orthodox statutes—a duty which is binding on all who attempt to expound said claim—as sectarian creeds have served a protest on all souls who enter not the bonds of sectarian union.

Opposing influences occasionally come in contact with clerical teachings. At such times, some skill

ful manager of orthodox statutes is necessary, to aid those on sectarian standing in encountering them. In consequence of the high reputation I have acquired for such business, I appear before this convention to strive to buoy the drooping spirits of members, who seem to lack sectarian courage in opposing sound principles—the standard of those who are contending for truth and righteousness.

My object in coming before this body, and attempting to establish our claim, is to show on what basis it is founded ; and I will proceed in the presentation of my views relative to the merits of the claim.

Perhaps we may prevail on Sound Reason to make some concessions ; for we consider his rules quite stringent. My experience in delineating orthodox statutes has been quite extensive, and this is the first time, to my knowledge, that our system has met with opposition in a legal form. I supposed that such statutes were the standard for Christianity through all coming time ; and when I received intelligence that an agent had appeared from the celestial country to treat for peace, I was quite unprepared to appear here with a view of promoting peace and good feeling, for such sentiments are foreign to our system. We have undergone many sharp contests in maintaining our religion, where I have acted as a master-spirit in enforcing sectarian precepts. Since my reputation has been established, I have devoted much of my time in striving to free sound minds from the sentiment of reason, that the ideas advanced by me and those of my profession, might be universally acknowledged, and souls be made to answer the end of sectarianism.

Perhaps I have detained the audience as long as the *sentiments* which I entertain will be appreciated; therefore I will now retire.”

Members advocating sound sentiments will now

present their views, and endeavor to show that the claim brought before this convention is not founded on correct principles. George Washington, a friend to his country, will now take the stand :

“ To many, it may appear strange that one who has long been numbered with the dead should return to earth, to speak in defense of equal rights, advocating principles of freedom and offering aid to mankind ; but the voices of those who have passed from earth are no longer to be hushed by ignorance. We come that its veil may be withdrawn, and to hasten the time when every soul can truly say, ‘ I am free.’ ”

Since I left the rudimental sphere, I have been in a state of improvement. By the cultivation of the capacities implanted in my organization, I have been enabled to scan the works of eternal Wisdom, and have arisen where I can hold sweet communion with those who are nearly allied to the heavenly Ruler of the universe. In my progressive march to obtain orthodox sentiments, I have enjoyed happiness without alloy. I have sought for heavenly gems in that celestial country, where angels whose souls are filled with peace, love, and harmony, associate and rise higher, and still higher, ever striving to reach holier situations, and serving each other in the bonds of fraternal affection. Sectarian strife enters not this home of ours. We have but one law, and all yield a ready assent to its requirements. The correct ideas which we entertain serve to connect mind with mind, and as we ascend each successive link in the great harmonious chain, we draw nearer the great eternal Cause.

My mission to earth is to aid my friends who are in bondage, and to present sentiments firmly encased in celestial love, on which is indelibly inscribed eternal truth. Sectarianism can hardly decide

whether what I offer is of a pure coin or a spurious issue ; but I can settle such queries by directing all who wish to solve the problem to orthodox enactments, which never issue a spurious coin. My experience in the exchanges of my country warrant me in recommending such notes as celestial agents present, to acquaint truth seeking souls of the fact, that a season of pure currency is about to appear on earth. There has been bad currency afloat, which is still in usage on the recommendation of those who coin such currency ; but since orthodox sentiments have been sent by telegraph from the Spirit-Land, such notes as sectarian servants execute have become rather doubtful, and as many as possess sane minds, on heavenly government, have positively refused to receive them. even at a heavy discount. All who send a check to agents from our country can receive the pure coin, which is freely proffered to all—no security being demanded on the part of the agents who perform the heavenly business of making peace, and distributing rich treasures that earthly souls may learn to fulfil the aim of their existence. In order that aspiring minds may have a check readily cashed by celestial agents, it is necessary for them to receive something in the form of a discharge from sectarian bonds. This will enable them to enjoy freedom of thought.

My object in appearing on this occasion may be easily inferred by those who have soared to spiritual communion. Earth's children are now under the reign of sectarian darkness, which has cast its withering blight over their souls ; and it is with great difficulty that they can comprehend the truths which we as messengers of peace now offer. Already, I see unmistakable signs of a great and mighty revolution, which is about to take place among earth's inhabitants.

Mortals, you are not much longer to remain in slavery. Too long have your minds been fettered with superstition's galling chains, and we come to offer aid, that freedom may be yours to enjoy. To you who have received the light which angels bring to earth, I would say, Go aid your brother man. Help onward this mighty work. Never give up the field until the victory is won, and every soul made free. Be not faint-hearted, although the strife be long, for *victory* is sure. Angels will hover over you, to give advice, and bid you 'Godspeed.' Truth is a mighty weapon, and will subdue her opponents. They will submit, for the banner of love will float above their heads, inscribed upon it terms of reconciliation. They will lay down their arms, cry *peace*, and acknowledge their wrongs. Then will earth's children be harmonized, and love bind nation to nation. Then will the true gospel be proclaimed in every clime, and the hearts of men be cemented by the effects of its glorious teachings.

Upon this mission we come, and gladly present ourselves as your instructors. The chief object of man's being is to cultivate the immortal principle existing within him; but ignorance has misguided his mind, and he has long groped his way in darkness as to his future life, and sought in vain for a *true knowledge* of God.

While I was an inhabitant of earth, it was my fortune to be an actor in the mighty effort of my countrymen to escape from the oppressive yoke of a foreign power. With the resources we had at command, we enlisted under the banner of the God of nature, which is equal rights. On immutable truth we planted our standard, and claimed that we were entitled to freedom by an eternal birthright. There were among us advanced minds, who had discovered that freedom was an ingredient of man's nature.—

With this truth firmly fixed in their minds, they were prepared to act as master-spirits in guiding those who were willing to serve their country in securing to each citizen those privileges which were his just due. We were cheered onward by the thought, that our cause was begun for the noble end of advancing truth and obtaining justice. - These elevating sentiments served as a stimulant in nerving every soul to action, and by untiring perseverance and a strict adherence to our duty as far as we could comprehend it, we finally succeeded in accomplishing our object.

A similar contest is now about to take place on earth. Advanced minds have made the discovery, that intelligent beings come into existence endowed with faculties that require free scope for action.—Sectarian religion claims, that such an idea can not find favor with the God belonging to sectarian worshippers. The difference of opinion between those whose belief is founded on the immutable laws of nature, and those who believe that certain souls are excluded from entering the portals of heaven, will cause a contest between truth and error; and we have come to earth for the purpose of entering our testimony on the side of *truth*. My experience when on earth has somewhat prepared me for administering advice to those who are acting as master-spirits in this great revolution.

Signs clearly show, that pure and holy truths from the God of nature are now arising to assert their rights. Sectarianism sends forth her edicts, and proclaims, 'I will hold you in bondage.' Already servants of orthodox statutes have come before an agent from the Celestial Country, with a certain claim holding forth sentiments of sectarianism. When I observed that the claim presented to this convention was destitute of any principle upon

which my government is founded, I could not refrain from appearing here, that I might enter my protest against its being acknowledged by the agent from my country. Our government could never sanction the sentiments set forth in said claim—the advocates of which we can assure, that something more congenial to man's nature is beginning to spread its healthful influence over elevated souls on earth.

Celestial beings are now in the possession of material, by means of which a system is to be established that will exhibit equal rights, and serve to harmonize earthly minds with the truthful enactments that are entered on record by the God of nature."

DANIEL D. TOMPKINS will now present his views on the subject of heavenly government.

"It may create some surprise that I should appear before this convention in the capacity of a public speaker, on the subject of equal rights; but I can assure all, that it is in accordance with laws formed by the God of nature that I now address you.

It is many years since I left earth's varied scenes, but they have not been hidden from my view; for long have I sought to convey to your minds some idea of the purity of our heavenly government; and now an opportunity is presented which I cheerfully embrace. Being drawn to earth by the law of affinity, I now appear as an advocate of correct principles.

I come from the heavenly shores a harbinger of truth, to proclaim to you the glorious tidings that the celestial gates are open, and through them the angelic hosts are winging their way to earth, to teach mankind the true God, that they may hold sweet converse with those who have long since passed to their spirit-home. Already have some seekers after light advanced such ideas, that their thoughts have

found a resting place among the inhabitants of higher spheres, which has created a reunion of feeling, and induced angels to descend as instructors.

To many it may seem mysterious, that this truth was not disclosed at an earlier period in the world's history ; but by a well-developed mind this mystery is readily solved. Since man appeared upon the earth, he has been steadily progressing toward the ultimatum of his existence ; and at each successive movement new truths have been unfolded.

The present era is one of progress ; many are the hidden mysteries it has revealed, and long will it be remembered as an age unequalled in the history of preceding generations.

That Progression's car may still advance, I willingly offer my mite to aid its onward march ; and for the accomplishment of this desirable object, we all work for each other's good.

Since I have been an inhabitant of the celestial sphere, I have been engaged in instructing weaker spirits, and I also have received instruction from those more advanced. Such is the plan for improvement in our heavenly home.

As I have gathered riches from nature's storehouse, and received immortal truths from elevated spirits, so I now descend with heavenly treasures, which I freely offer to earth's inhabitants. In our harmonious country, those who have arisen highest in the scale of intelligence, act as master-spirits in guiding those who are yet undeveloped. Here, there are no idlers. No selfish motive prompts us to action, for with equal pleasure do we receive and impart instruction, while all progress as their intellectual capacities expand.

I will now direct the attention of members of this convention to the claim which has been presented for discussion. Those in favor of the claim alluded

to, have spoken freely and without reserve ; and as this privilege is granted to all, I shall, with the same freedom, attempt to show that said claim can never meet the approbation of any government, where truth and righteousness are the standard for judging every subject presented for examination.

My first objection is, this claim has no foundation in truth. No law on which my government is founded would warrant me in acknowledging such a claim ; and, as a member of this body called to discharge an important duty, I could not consent to turn traitor to my country, and acknowledge a claim set up under false pretense.

My second objection is on this ground. This claim purports to draw eternal souls from their attractions, and consign them to endless misery, placing them under the superintendence of a 'creeping serpent.' Now, is there a member of this convention, that could acknowledge such a claim ? Why, it strikes my mind that we might have a chance to inhabit such a country ourselves ; for we never could acknowledge sectarian tenets to be founded in truth ; and this claim plainly states, that all who reject such rules are liable to be sent to some sulphury country, which said claim plainly specifies ; therefore, no inhabitant of our celestial home would be safe.

My third and greater objection is, that this claim has been set up on the principle of exclusive rights, and our government distributes her blessings free and equal. I am confident that such a claim could never approach so near our government as to receive a reading, much less to be acknowledged. I feel bound, on the law of affinity, to enter my protest against giving the unsound instrument even a hearing. I have received such instructions from my government to which I am strongly attached, that I

could not make the concession to acknowledge the claim as just.

Servants of orthodox statutes may place the claim brought before this convention on the records of sectarianism, that future generations can see the decision of this celestial convention. Sectarian authority has sent the claim here with a demand on the part of its advocates, that agents from heavenly climes should consent in behalf of their government to acknowledge it founded in truth and righteousness. In our Celestial Country, strong social ties bind soul to soul, and by no earthly power can those ties be severed; and when agents are called to act as representatives, those sentiments which characterize our government will cause every act to represent the system which coincides with the instructions we receive on the principle of intuition, operating with a precision that inspires them with the true sentiments by which celestial government is administered.

As the claim we have been considering seems to bear no impress of our government, the ideas which I entertain would prompt me to reject it, and I enter my testimony upon the records of this convention accordingly."

GENERAL BRADDOCK, an advocate of peace, will now address the convention :

"When I entered the Celestial Country a great change occurred in my occupation; my powers of mind were directed in their natural course, and sentiments of brotherly kindness were implanted in my soul. As I entered this new state of existence my spiritual perceptions became developed, and I then beheld the carnage and desolation which those of my profession and myself had caused. I was filled with regret and astonishment, and had it been in my power to return and make restitution, most

willingly would I have embraced the first opportunity.

I entered my spirit-home a stranger to heavenly law ; for such was my occupation while on earth, that my mind was directed in a channel which served to counteract the influence of sentiments of a holy nature, flowing in the well-directed course Eternal Cause. I was educated, trained, and considered duly qualified to act as commander over those placed under my supervision, for the purpose of meeting our brethren in deadly conflict ; doing all in our power to slay our fellow beings, and causing widows and orphans to supplicate to God that He might avenge the murderers of those on whom their hopes for happiness depended. I moved through my earthly career, and passed from the battle-field to the heavenly country I now inhabit, with erroneous ideas that served to debase my nature. But as I became familiar with the customs of this country, I soon discovered that there was no demand for services in the line of my profession, for the Celestial Government is instituted on the principle of peace, love, and harmony. The heavenly attractions around me extended a healthful influence over the powers of my mind, and directed them in accordance with the pure enactments of Nature's God.

As we are inhabitants of a country where the government is instituted on liberal terms—where none are excluded from participating in all the privileges it affords—we are somewhat prepared to instruct earthly minds in a system of government which our experience has proved to be established on such terms, that sentiments of an elevated nature are interwoven throughout every department ; and when we contrast such a government with earthly administration, we find much that would induce us

to choose the former. Being sent on a heavenly mission, we feel prompted to so extend our labors that we may elevate intelligent beings on earth. We discover that great inconsistencies are practiced among those who act as executors of certain laws connected with earthly government, and we feel assured that if we succeed in exhibiting our system to their understanding, they will readily adopt it as far superior to the one they are now striving to hold forth to the world of mind as correct, and supplying the demands of man's nature. The ideas entertained by servants of orthodox statutes are so adverse to those prevailing in our country, that I felt moved to action, and have appeared before this convention to make an effort to instruct them in a more excellent mode of administering government—one that will award to every soul the privilege of entering a state of happiness beyond the earthly existence.

True and elevating sentiments are set forth in the rules which govern this convention; and when servants of orthodox statutes presented their claim for acknowledgment on the part of heavenly agents, it brought the conviction to every celestial mind, that they had need to improve their mode of administration—for we observed an inscription on said claim that can never be admitted into our harmonious country. It quite surprised us that a claim should be presented to this convention, labeled "Exclusive Rights," at this time, when heavenly light is transmitted with lightning speed to elevate and expand the minds of Earth's inhabitants.

I certainly could not deviate from my instructions, and acknowledge a claim destitute of a single saving clause from which sentiments in harmony with celestial government could be drawn. No sound mind could be justified in acknowledging such a document to be founded in truth; and in our opinion,

should servants of orthodox statutes continue to send petitions to the celestial government through all coming time for the acknowledgment of such a claim, their efforts will prove unavailing; for, should we admit so gross an absurdity, the conclusion might be drawn, that our government at times deviated from the established rules which always operate for the elevation of every intelligent being.

While I fully realize the responsible position I am called to occupy, and am actuated by those pure sentiments upon which my government is based, I enter my orthodox views on the records of this convention in favor of rejecting said claim."

DANIEL WEBSTER, an advocate of sound sentiments, appears upon the stand as minister sent from celestial climes to transact important business :

"As minister sent from the Spiritual Country to transact business on the subject of settling claims, I now come before this convention somewhat prepared to assert the rights of my government. Since this convention has been in process, servants of orthodox statutes have presented a certain claim, which purports to invest them with the right of sending certain souls where they will be sorely afflicted through endless ages, while pain and sorrow shall fill an eternity of woe !

I have examined the statutes constituting the basis on which my government is founded, and I cannot find one clause that would justify me in acknowledging such a claim ; the advocates of which, I now notify, that in view of the instructions I have received from my government, this claim must be rejected : therefore, on such assertion, I now proceed to show that said claim has been set up under false pretense.

Since heathen leaders conceived the idea of gov-

erning the mass according to their selfish inclination, this claim has been set forth by servants of orthodox statutes as valid. Agreeably to certain rules laid down in sectarian creeds, they have assumed the prerogative of sealing the future destiny of intelligent beings. Those who heed their advice, and readily follow their teachings, are entitled to a passport to a place of happiness; but those who reject their creeds, are quickly consigned to a sectarian Hell! Here is a point which I wish to examine.

The sentiments by which orthodox creeds have been framed, were generated in the darkest ages of heathen mythology, at a time when the human race was in a very low state of mental culture. The idea was conceived by certain crafty minds, that an established priesthood would make a lucrative occupation for a certain class of men—in whom sound sense generally stands on the back ground. The plan was skilfully carried into execution, and falsehood was made to wear the appearance of truth. Heathen leaders presented the idea to the minds of the people, that there was a certain place beyond the earthly existence, where immortal souls were to suffer in endless misery. They continued to enforce their pretended belief until they succeeded in firmly establishing it in the minds of the mass. This point once confirmed, they were prepared to carry into execution any plan their selfishness might suggest. Every soul who refused to comply with the edicts that the leaders issued, was pronounced a fit subject for eternal punishment. So here was a lever that would operate to turn the minds of the people, and make them submit to any requirement they saw fit to demand. Such ideas became firmly engrafted in the minds of those who were still shrouded in ignorance. They taught it to their children, and the belief grew stronger at every succeeding generation.

This false theory has received a fostering care by the clerical profession, down to the present era in the history of sectarian religion—and at this enlightened day, when Eternal Truth is freely imparted by the inhabitants of celestial climes, servants of orthodox statutes appear before this convention with the demand that the claim alluded to shall be acknowledged by the government which-I represent. So as a faithful agent, sent to discharge an import-duty, I feel bound to oppose said claim with every power of mind I can bring into action, for my soul abhors the debasing sentiments it contains.

Let us read what they denominate the saving clause of the claim they have presented:—Souls who reject sectarian precepts are fit subjects for the wrath of Almighty God. He in His unbounded goodness, and infinite love, sends a portion of the beings He has formed in His own image, where they will suffer throughout the ceaseless ages of eternity; but sectarian christians, who follow the rules instituted for their guidance, are entitled to eternal happiness.

On such pretense the advocates of the claim brought before this convention, demand assent on the part of members who cannot act unless governed by correct principles.

I am somewhat surprised that those claiming superior wisdom over their fellows, should present a claim destitute of any principle that shows man's superiority over the brute creation. While endeavouring to enforce it upon the credulity of reasonable members, they have leaned upon orthodox creeds for their support.

On the subject of sound ideas, servants of sectarianism are unlearned; and when they came to this convention their statutes failed to answer their expectations. Pure sentiments have not often been

arrayed in opposition to their mythological errors which have deceived immortal souls and caused them to suffer loss, by neglecting to cultivate the mental powers implanted within their organization. Now facts that send conviction to my mind, induce me to enter my protest against such debasing theories. To such end, I now move that the claim be banished from our presence, and call the action of the house on a motion to reject said claim."

On a vote of the convention, Sound Reason, as President of this body, gives a large majority in favor of sound sentiments—so the claim is rejected.

JOHN Q. ADAMS, an advocate of Equal Rights, now appears to administer advice to the defeated party :

"I have been looking on in silence—a course I was wont to pursue on occasions like the present.

Sent as a representative from my country, the elements of my nature prompt me to make one effort before this convention is dissolved, and I have thought that some advice to members suffering under a defeat might be in the line of my duty.

My attention has been directed to that part of the claim presented for acknowledgment which pertains to exclusive rights. Equal rights had quite a strong hold upon my affections while I was an inhabitant of earth. On my arrival in this Celestial Country, my whole soul became imbued with the sentiment, and I can stand a bold witness to enter my testimony against *oppression in any form*. Freedom comes to every-soul in our eternal home. We have no galling chains—we see no servants below our equal in the rights of our country.

While you were presenting a claim before this convention with the inscription "Exclusive Rights," the spirit of freedom aroused my sympathy for those whom you reject from participating in the joys

of a blissful future, and I could not forbear attempting to show you the inconsistency of such a course.

And now I would appeal to the nobler sentiments of your souls, and strive to bring your reasoning powers into vigorous action, that your false theory may appear to you in its true light. By adhering to the theory set forth in the claim you have presented, you never can understand the heavenly laws which God in His immutable love has instituted for your benefit. The instructions received from your creeds are but sinking you lower in the scale of intelligence, for they contain sentiments that serve to debase, rather than elevate the soul. The mythological errors which your claim enforces will prevent any person who receives them as truth, from imbibing the correct principles by which my government is administered. My experience has proved conclusively to my mind the fact, that those who abide the rules set forth in sectarian creeds, enter the Celestial Sphere strangers to the heavenly enactments which Infinite Wisdom has instituted—a knowledge of which will elevate every soul, and enable them to cultivate the intellectual powers, which will move Mind in the course of advancement appointed by Deity.

When earthly souls enter their heavenly home, their spiritual friends who have long been drinking at the fount of wisdom come to their aid, and gladly assist them in climbing the lofty heights of immortality. And thus do we greet the new-born soul to his eternal home, cheerfully lending a helping hand to his upward flight, and giving every instruction within our power, that he may reach forth and grasp the truths with which the 'storehouse of nature' abounds. Here many, for the first time, entertain correct ideas of heavenly government, and learn the fact, that sectarian religion is worse than

useless. There exists a strong barrier between those who enter the covenant, to live up to the requirements of sectarian creeds, and the true God.

Here, now, is your eternal friend, with truth fresh from the altar of divine Love, earnestly desiring that he may present this subject to your understanding in such a manner that your thoughts may be elevated, and you may hold sweet communion with those whom you consider gone to the land of forgetfulness. You have so long been bound with sectarian shackles, that you are not prepared to receive the instruction, which we, as messengers of truth, now offer you. At stated times, clerical teachers appear before the people, and deal out the paralyzing opiates, compounded by those who could not analyze one section laid down in the heavenly code.— Their position as teachers may be clearly shown, by the figure of the blind leading the blind. They have laid the foundation of a system that stands as sentinel, to prevent the mind from moving in Nature's appointed course. Sectarianism can never expand the eternal capacities natural to intelligent beings; but that on which the intellect can feed is provided in the enactments of an all-wise Lawgiver, who has made ample provision for immortal souls in the great plan, by which all may receive a full supply of pure sentiments, that will attract them onward toward the Grand Center, where dwells perfection in her pristine beauty and transcendent holiness.

Here let me explain. By the cultivation of the mental faculties, intelligent beings will be directed in Heaven's appointed course. Not all the blood shed since the foundation of the universe can make one soul holy, or in the least wash away sin. Sin is the transgression of natural laws, founded in divine Wisdom. Every law offers a sure reward for acting in accordance with its requirements. All

who act in opposition to such laws—are sure to suffer the penalty which is attached to the commission of the offense, and there can be no escape, for the laws are self-acting. They operate with precision—“without variableness or shadow of turning,”—and will continue so to operate throughout the long annals of eternity. Every onward movement made in accordance with divine prescription will expand the intellectual faculties, and elevate the soul in the scale of intelligence; and this is the only way in which the human mind can be exalted above the superstitious theories of the present day.

I have given you but a faint sketch of the working of divine enactments, yet so far it is strictly correct. And now I submit the question: Will you pursue your false theory, or will you make one vigorous effort to arise upon the strength of your eternal capacities, and so direct your course that it may harmonize with the God of nature? When you come to the wise conclusion of adopting the latter course, your thoughts will be directed where angels will catch the strains, that will serve as attractions in drawing them to earth. A sweet intercommunion will then ensue; joys may be added to angel-minds, and your souls so directed that you may occupy an elevated position in the spirit's eternal home.

With the yearnings of a celestial soul, I leave this subject for your consideration, earnestly hoping that you will act the part of wise servants sent to accomplish a great work.”

HENRY CLAY comes upon the stand, prepared to administer consolation to those suffering under a defeat, providing they will admit sentiments of soundness to govern their system of administration:

“I appear from celestial climes in the capacity of a representative from my government, I have come on an important mission, and I apprehend, that some

advice administered to servants of orthodox statutes, may have the effect to curtail, in a degree, their demands on the government which I represent.

When those who assume to be under the supervision of God appeared before this convention, with a certain claim which they presented, demanding acknowledgement on the part of celestial agents, I was attracted by the law of affinity, in consequence of elevated minds being present, to act on the side of sound sentiments. I have watched the moving of minds on principles of government, and on the presentation of said claim, I readily discovered that servants of orthodox statutes would suffer a defeat; for I was sure that celestial agents could never endorse the sentiments set forth in such a claim. While observing those of our side standing firm to their posts, and strictly abiding by their instructions, my attention was directed to the defeated party who have the appearance of suffering under a sad disappointment. I have noticed that some among the number show signs of irritation; others have almost sunk in despair; and as sentiments of reason are foreign to their theory I will strive to appeal to their sympathy, with the proviso that they shall lay aside their views—strangely termed religion—for they are something my nature rejects.—Wishing them to imbibe truth, I feel prompted to offer assistance whenever they require aid to direct them in the line of their duty, that they may better accomplish the aim of their existence; and as they have advanced ideas entirely foreign to our system of government, I can but make an effort to direct their thoughts in a proper channel, that light may be reflected from the Spiritual Country to their darkened minds.

In striving to present the subject before them in such a manner that they may be benefited, I would

introduce some orthodox sentiments, as a standard by which to judge of the theory that actuated them in presenting the claim which has been rejected by celestial agents. To me, it would be a pleasure to clear the mist from their minds, and impress their inmost souls with the fact, that every section and every clause, laid down in the heavenly code by which the celestial government is administered, are laid in the cement of God's eternal love, and are subject to no repeal. One prominent section reads something like the following: 'Souls of intelligent beings are composed of a divine essence, proceeding from the Eternal Cause; they are bound by certain attractive cords which draw them toward a focus, where the immortal life principle is supplied with appropriate nourishment, which facilitates its growth, and enlarges their capacities for comprehending more clearly the works of an Almighty Power.'

When we contrast the sentiments set forth in the claim on which you have relied for maintaining your system of religion with this clause, we readily discover that they are irreconcilable. As heavenly law can not be yielded, so we conclude that your sentiments are unsound; and our advice would be, that you examine the foundation on which your theory is based. The claim presented to celestial agents is contrary to heavenly enactments, and is a strong barrier to the soul's improvement while passing the earthly pilgrimage. An exclusion from the joys of a blissful future is also embodied in said claim; and here is a point in contact with divine ordinances, which can undergo no change. A well-developed mind discards such ideas, and it would be natural for members, acting in accordance with heavenly instruction, to reject the claim presented to this convention.

I observe that there is dissatisfaction existing

among the advocates of said claim, in view of the ill fortune with which their efforts have been attended ; but, if they will look at the subject in the light that is reflected from a well-balanced mind, and try, compare, and bring it to the test of reason, they will be constrained to acknowledge, that agents from our country have discharged with fidelity an important duty. Our mission to earth is, to remove long-cherished errors, and to establish a system that is calculated to inspire the mind with truth, and so elevate thought that spirits may be attracted from our country, and an exchange of ideas be experienced between the inhabitants of earth and those of the Celestial Sphere.

The system you are attempting to sustain, and hold forth to the world as based on a permanent foundation, seems to be shrouded in darkness. You can penetrate no farther than your earthly perceptions extend ; therefore the future is an uncertainty. You have painted to the imagination a place of happiness, and one of endless misery, and created a standard by which to discriminate those intelligent beings who may be consigned to the locality for which your fancy supposes them suitable subjects. On what, I would ask, are the grounds for this distinction based ? The momentous consideration of securing an eternal salvation is made to depend on the belief of certain tenets, explained by men somewhat unlearned in the first principles of nature.— On the assumption that a belief in sectarian creeds is efficacious in saving immortal souls from endless woe, have you set up a claim, and appeared before a celestial convention with a demand, which, if complied with, would amount to a suspension of natural laws, and supplant the government of the heavenly Ruler of the universe. Should such disastrous events transpire, sectarianism would reign triumph.

ant, and intelligent beings be plunged into a bottomless pit where severe tortures would be experienced, that would in all probability continue while clerical administration could hold in check regularly enacted laws.

Now, here is sectarianism, as viewed by those who can judge correctly ; and it would increase my heavenly joys, could I present this subject to the understanding of servants of orthodox statutes, who seem to be unsparing in bringing accusations against those who endeavor to obtain a knowledge of the country to which every immortal soul is surely destined. Can I not prevail with your better judgment, and draw forth the nobler sentiment of your minds, that you may extend your perceptions beyond what is written in sectarian creeds ? Let your thoughts be engaged in exploring the works of nature ; for I can assure you, that truth is engraven on every particle of the vast universe, which is sustained in its position by an omniscient Power. Here, is where food for the immortal mind may be found in great abundance. Your intellectual capacities may be strengthened by an onward search for truth ; your minds may be enlarged, and directed in the course prescribed by infinite Wisdom.

With a solicitous care for your eternal interest, I leave this subject for your consideration, hoping that my remarks may not be lost, but will induce you to enter into an investigation of the grand theme, that is to fill an eternity with joy."

## EXPLANATIONS.

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I. The object which induces angelic beings to leave their joyous home for a season is, that they may descend as heavenly missionaries to earth. They are drawn by the fraternal ties, which unite eternal souls to earthly minds, who have imbibed the sentiments entertained in the Spirit-home. Such minds are enabled to reach by stretch of thought souls in the celestial sphere, by means of which pure love is engendered, congenial souls interchange thoughts, and converse on the glorious theme that is to fill the long annals of eternity's duration.

The immortal truths brought by spirit-friends are calculated to elevate earth's inhabitants, that they may freely converse with those who range the Elysian fields of the land of spirits. Their thoughts constitute the wires on which spirits transmit ideas to earthly minds; and, when such ideas are duly regarded, they will remove the mist of error which has so thickly accumulated over minds on earth, as to ward off the heavenly light that now beams from ether's climes, and is sent to illuminate the living principle set in the nature of man.

Ye immortal beings, the earthly ball has been suspended by an Almighty Power, and spread out in heavenly grandeur for the benefit of eternal souls, that they might train their heaven-bestowed faculties in accordance with the immutable enactments of an infinite God. When such faculties are in unison with heavenly law, mind will move harmoniously,

agreeably to the plan instituted by the great Architect for developing sentiments deeply set in the organization of beings, who possess a *living principle* composed of an eternal issue which flows from the grand fulcrum, where every particle of matter is drawn by the power of attraction, and sent out in the form of mental supply to serve as food for immortal souls, that they may successfully advance, and draw nearer a holy fountain, where *perfection* constitutes one universal sea of heavenly wisdom, pure love, and transcendant holiness; constituting a Heaven of heavens, with God for the grand center; and where celestial souls gather the living truths, sent on the clear waters that are moved by the eternal Mind, who spake the universe into existence, and holds the same by a power of his will.

II. The idea may be somewhat novel to most minds, that a spirit who has escaped from the earthly existence, and entered scenes connected with an eternal state, should again appear to earth in the capacity of a lawyer. The instance has no precedent in the annals of the history of the world.

When I was in active scenes upon earth, it is well known that my profession was connected with delineating statutes, framed as governing rules, by which to conduct the government with which I was associated in preserving peace and good order in society.

By my fellow-beings, a respectable strength was attributed to my talents. I had, in a good degree, acquired the confidence of my associates, in scenes connected with my earthly life. Carried on the wheels of time, and standing on the car of fate, I moved through my earthly career.

I have entered a country where heavenly inducements are presented, which have the effect to move me to action. Actuated by the sentiment of love, and drawn into active service by the cords of frater-

nal affection, which yet bind me to friends I still hold dear, and earnestly hoping that I may benefit my fellow-beings on earth, I have ascended the heavenly platform, to speak through the channel which came within my observation.

As I was reconnoitering sentiments connected with minds on earth, I caught a glimpse of those entertained by my scribe, where my heavenly soul was attracted to interchange thoughts. From my elevated position I brought an influence to bear, that enabled him to pen my name, with the request soon to entertain him with ideas I wished to communicate on the wires, that might be so extended by stretch of thought as to come within reach of my mind, thus constituting a harmonious exchange of ideas. Here lies the secret of spiritual communion. In order that earthly minds may hold converse with angelic beings, there must exist to a certain extent an affinity of spirit.

Since a knowledge of heavenly government is an indispensable prerequisite to an elevated state, every intellectual being has a deep interest in striving to hold communion with those who are in harmony with enactments instituted by the God of nature. Could my celestial voice be heard through the strength of my will-power, which constitutes a strong engine for propelling orthodox sentiments to earthly minds, gladly would I sound the alarm, that heavenly enactments have been superseded by forms and ceremonies, that when brought to an analyzing test give no ingredients which contain value. When the sentiments that spirit-friends bring to earth, are subjected to a chemical process, they always give a rich yield of pure treasure, which serves to enlarge the minds of those who employ their reasoning faculties in analyzing the truths brought by celestial minds.

My object in introducing myself in the mode I

have chosen, can be explained in a few words. I have been familiar with the tact customary in the profession of a lawyer, by which I was enabled to send strong conviction to the minds of jurors. My skill in overpowering an opponent, had acquired for me some reputation, and served to exert an influence over those selected to decide the matter at issue.

One object in presenting myself before earthly minds and arguing a suit is, that it may send the conviction to those with whom it was my fortune to associate, that Daniel Webster *still lives in active life*. But there is another object connected with my mission to earth, which I deem of far greater importance.

Since I arrived at my eternal home, I perceive with my clear vision, that minds on earth are shrouded in thick darkness. They seem to be chained down with error, which prevents the celestial light from exerting a heavenly influence, and attracting them upward, where their nature invariably tends. On the belief that a deceiving being created by a God of love actually exists, to tempt them on every occasion of self reliance, is made to depend their hopes of heaven. Should they attempt to rise upon the strength of their intellectual powers, given them for cultivation, they are liable to be deceived, and drawn away from the duty which they owe to the Author of their being.

Such is the theory I was wont to hear promulgated while an inhabitant of earth; but when I entered a new state of existence, I saw that the idea of such a deceiving being, having an existence within universal nature, was all a delusion, generated in the dark ages through ignorance, and instilled into the minds of the rising generation. The idea was handed down to their posterity, and has continued to grow in strength; and now stands enforced at this enlightened day, when eternal truth is shedding

its effulgent rays from the spirit's eternal home, for the good of immortal souls.

I have presented the subject in the form I have chosen, hoping that I might show to reflecting minds the inconsistency of such an idea, and throw light upon the character and government of an infinite God. How far my soul's desire will be realized, time will show; but I entertain strong hopes that my effort will not be in vain.

Filled with celestial love, my soul yearns to remove the blindness that covers the God-given faculties of those who stand upon what they term Zion's watch-towers, to warn intelligent souls to shun the devices of a being that never existed, neither can be brought from nought. Sentiments founded on eternal enactments can never yield to such an outrage upon the government of an infinite Mind, who has laid every particle of his vast works in the cement of his never-dying love, which can never change, so pure does it flow from the eternal Fountain where perfection shines in her pristine loveliness.

The efforts made by the clerical profession to warn their fellow-beings, that they may shun the wiles and arch tricks attributed to a supposed being that has never presented any evidence of his existence, serves to lower their judgment in the estimation of every intelligent mind. To hold the idea, that a certain personage is in active service in the midst of intelligent souls, upon mere conjecture, shows a weakness peculiar only to those who practice such inconsistencies; yet these strange views have been promulgated by clerical teachers, and have served to still aspiring souls, who look at subjects in the light of reason.

Such are the effects of the debasing theory on which is inscribed endless misery, with a deceiving superintendent to conduct certain souls where pain

and sorrow are to fill the long annals of eternity's duration.

Oh, thou omniscient God! how long shall creatures formed in thy image, and capacitated to rise toward thy eternal purity, abuse their heaven-bestowed powers by adopting the delusive theories which at this enlightened day pass for pure religion, and are enforced to overthrow the enactments which thou hast generated!

Ye earthly souls, your angel-friends have a watchful solicitude for your eternal interests. On the cultivation of your mental faculties, composed of an eternal issue from the God of nature, depends the amount of happiness you are to enjoy, when your situation will be changed by moving on the heavenly wheels which will at a certain point transfer your immortal life-principle to the heavenly trains, that receive passengers when passing the new birth—being born to immortal life—and continue to ascend the progressive ascent, while all grow richer in pure knowledge, and gather larger stores of heavenly wisdom. Such is the destiny of every intelligent mind. Strength of intellect is the criterion by which to measure the soul's advancement in the celestial sphere.

Since sentiments pertaining to heavenly government are the only food that will elevate and expand the immortal faculties, it behoves every intelligent being to see to it that he is directed in the channel formed by an omnipotent God, whose vast works are laid open to the inspection of all. While the riches which divine Goodness has provided for the benefit of the human race are within reach of those who have arisen to grasp the sentiments embodied in heavenly sentiments, earthly minds are pining under the paralyzing influence of noxious opiates, dealt out by clerical physicians, which stupify the faculties that are calculated, when rightly directed,

to lead man where he may commune with angels, who draw from the eternal fountain of pure knowledge.

Angelic beings are in a state of progressive happiness, enjoying the sweets of fraternal intercourse, while peace and harmony pervade our souls. Our happiness is increased in proportion as our intellectual powers enlarge. Such is nature's never-varying course of improvement.

While in the midst of scenes of joy, we direct our clear vision to earth. In viewing the spectacle, were it the nature of angels to grieve, we might well put on our sackcloth, and mourn on account of the strong power that chains eternal souls in superstitious darkness. They have left true nature's road, set the truths of God at nought, and attempted to erect a highway to heaven by forming associations, that they might by prayers and oblations cause that supposed deceiving being to commit depredations upon all souls, who refuse to be bound within the narrow enclosures of a sectarian creed.

Clerical leaders seem to be peculiarly gifted in seeking employment for the imaginary being, that was born in the lineage of their predecessors.— Agreeably to the custom prevailing among the aristocracy of monarchical government, one would readily infer, that this supposed personage possessed some of the royal blood; for the descendants in the line of the clerical profession seem to possess a peculiar intuition to preserve the name of the imaginary, strange being, that is thought to have his place of rendezvous beyond the bounds of time and space.

We give it as our opinion, that when this supposed personage is carried through a chemical process, placing Reason as sealer, Common-Sense as weigher, and Sound Philosophy to figure up the clear substance, that the most sharp-sighted, clerical inspector would require an improvement in his pow-

ers of perception, to bring in his report far above nothing!

Possibly there may accumulate in the analyzing process a quantity of gas to be converted into capital for some expert manufacturer of scorching mints, where eternal souls may be consigned that the love of God may be shown conspicuously, and susceptible minds be induced to adopt sectarianism, and thus be in subjection to sectarian creeds, generated that clerical training might be introduced, and become an established profession. Once brought into good repute, doubtless some ingenious managers would on some future occasion make the matter sure by calling a convention, as legislation on any subject gives such subject notoriety.

When souls were induced to believe that orthodox creeds possessed the power of sending some to a place of happiness, the idea occurred, that there might be a chance to enter eternal life. Hence the creed was made the standard by which to draw the line of distinction between intelligent beings. In drawing this line, the conditions were made plain. All who entered the covenant made on the day of initiation, and lived up to the requirements of their creed, were, at the end of their earthly career when they could no longer be useful in serving sectarianism, entitled to a passport to a place of happiness. It was unknown whether this place was in some by-corner, or concealed by a thick veil that sectarian perceptions could not penetrate; for no one had ever returned to tell of its location. But yet, they were entitled to a good recommend from their venerated pastor, that they might enter the country with a respectable reputation, and succeed in getting into business.

Concerning those who had peculiar attachments to sectarian creeds, *they* received a passport to be transported, enshrouded in a cloud of fire, to the

charge of a supposed deceitful being—not certain whether he was of the “Salamander tribe” or of a germ springing from the founders of sectarianism. They were furnished with a pilot to see them fairly into business, where mining sulphur and manufacturing curses constitute the employment, until they raise sufficient heat to ignite the combustible mineral. At this time, the supposed deceiver thrusts them into intense heat, causing them to writhe in agony, there to reap the reward of their misdoings. Doubtless, they cast many reflections, that they were so short sighted as to disobey the orders which were often read to them, when clerical captains called together their troops for drill. At such times, they were reminded of the odium incurred by disobeying the edicts of a commissioned officer, who came well-recommended by a dignified body of clerical legislators, who assume the prerogative of enforcing their set of rules, without incurring any one’s displeasure.

III. My main object in appearing to earthly minds in the capacity of an attorney, pleading before a court, and striving to overpower my opponent, is, that I may show the inconsistency connected with modern theology.

Much of what passes for pure religion on earth is calculated to cheat honest souls, and prevent them from moving in God’s appointed course. The forms and ceremonies which are enforced as binding on every intelligent being, are not approved by reason; and heavenly messengers can entertain those only who are freed from the shackles of sectarianism.

Our mission to earthly souls is one of love. We come from pure motives. Our desires are, to light sentiments of Eternal Truth in your souls. We wish to imbue your minds with the heavenly thought that brotherly kindness is an elevating strength.

In our celestial home we have one common in-

terest. Selfishness has no admittance, to disturb the holy calm that pervades our souls. We come to earth bearing the image of divine goodness, and laden with heavenly treasures that we can impart, and not diminish our riches.

Could you of earth, who are now striving to satisfy religious faculties that are deeply laid in your nature, with husks stripped from false theories, enter elysian fields, and taste the sweet fruit that is free to all who cultivate their mental powers, and view the bright prospects which fill every celestial being with joy—methinks you would rise upon the strength of heaven bestowed faculties, and bursting from chains, come in unison with strong spirits, and from their minds draw sentiments that will elevate your souls, and enable you to receive, on the wires of your thoughts, celestial truths to instruct you in true wisdom and heavenly understanding.

The period in the world's history, foretold by men of old, has now arrived. Men walk to and fro, and knowledge is beginning to increase. The Celestial Heavens have opened their windows. The Sun of Righteousness is beaming forth to illumine the minds of eternal beings, who are weighed down and almost crushed by the delusions imbibed from sectarian creeds, which have chained Thought, paralyzed Reason, turned Common Sense from its natural course, caused Sound Philosophy to stand neutral; and some forms and ceremonies that amount to nothing, and mean the same, have gained the ascendancy over the noble powers implanted in man's organization, that when rightly directed enlarge, become abundant with heavenly wisdom, and soar to chime with those who draw from the mind of Deity.

Concerning the suit which I have carried through its various stages and brought to a successful consummation, most minds may look upon the subject as a matter of fiction.

In consequence of the administration of sentiments in contact with heavenly enactments, eternal souls have been cheated and their natural rights withheld. I was conversant with this gross outrage upon the noblest work of God. I passed my earthly career an eye-witness to such scenes. My mind became contaminated with the loathsome disease, and poisoned with the false theories. My heaven-bestowed faculties failed to move in their natural sphere. At a point of time when my earthly body became an unfit tenement to entertain the immortal Life—Principle, natural to every intelligent being—by an immortal law laid in infinite wisdom, I experienced the spiritual birth—was born of the spirit and entered eternal life.

In undergoing the change, I partook of a form similar to my earthly organization, but possessing a great improvement in texture, and capacities to improve. I now have the ability to scan the thoughts of earthly beings at a glance.

My pilgrimage through scenes connected with my political career is open to my inspection, and I can now clearly observe wherein I failed to move in true Wisdom's course. Often do I call to mind the moments when my heavenly capital might have been increased had I directed my faculties in harmony with nature's enactments. Such thoughts serve as a stimulant in moving me to action, that light may find way to earthly minds, that they may avoid the false theories held to view by men who serve as spokesmen between intelligent souls and a Being they attempt to exhibit as God. But when a reflecting mind sends reason in pursuit of truth, the inconsistency of their teachings is soon discovered.

They point their subjects to a Being whom they call God; all composed of love and unchangeable in His nature. He willeth that every soul shall be saved—His will is law—His bowels of compassion

yearn for the salvation of every soul—His anger burneth, and He is ready to wreak His vengeance upon all who enter not into a covenant with sectarianism, to submit their opinions and pay deference to clerical teachers, who assume more than truth will warrant. By their instruction, eternal beings are taught to sacrifice reason, and smother the holy aspirations which proceed from a heavenly source.

Here is shown the effect of orthodox theology of the present day. There are laid in the organization of intelligent beings, sentiments of adoration, that naturally ascend toward the Supreme Ruler of the Universe, by which they can arise to hold communion with angels. The God of nature has formed the laws which pertain to man's being with such correctness, that there is no need of clerical expounders to direct the immortal soul toward holiness, which belongs only to God. The natural attraction of the mind is upward, and thither would it ever tend, were there no barriers to impede its onward search for wisdom.

My sole object in giving a history of my new and eternal home, is to benefit my fellow beings. The grand theme that now engages the attention of angelic messengers, is to establish a heavenly government on earth; one that will harmonize earthly minds with the righteous enactments that have been entered upon the heavenly code, by a Power that is immutable, and which operates for the express purpose of leading intelligent souls where they may enjoy the sun light of Truth and Celestial Wisdom.

The suit which I have presented may be set down, as exhibiting the true light in which modern theology is viewed by celestial minds. I have conducted the whole matter connected with litigated process. Some may remark that angelic beings sail under false colors. Not so. In presenting the claims of my opponent, I have served sectarian

creeds, and presented the arguments of the opposing counsel in accordance with clerical teaching, from what is termed the sacred desk. The sentiments connected with the Court of Heaven, I have received from orthodox statutes that are set in Gods immutability.

In my pleading in behalf of truth and righteousness, I have endeavored to enforce such ideas as are in harmony with heavenly law, and bring them home to the understanding of those who have made the grand discovery that Reason was bestowed for some noble purpose—and have followed its direction in striving to understand the heavenly sentiments that are now being transmitted by angels, on the celestial line that is under the superintendence of a wealthy company of stock-holders, who have a large capital deposited in the savings bank, which returns a continual interest to any length of time. Every stock-holder sends the interest accruing to earth, for the benefit of those who can appreciate the worth of heavenly capital. The bank has been chartered on such principles that it can never fail. Her vaults are filled to overflowing with pure coin which is composed of sentiments so firmly set in eternal immutability that it will continue to issue through endless persons of exchange—and there will be no decrease in the stock, which constitutes the basis upon which orthodox exchanges are made.

When a sentimental clause, from some prominent section laid down in the heavenly code, is sent to earth by a number of the celestial host, we discover that a peculiar sensation is produced among a very sharp-sighted, tenacious class of sectarian dignitaries, who possess some peculiar characteristics which render them quite noted. They have one prominent trait that shows conspicuously—they are not apt to disturb the equilibrium of their minds by sound reasoning. Some forms and ceremonies serve

to raise sectarian bickerings to their zenith, which constitute an anchor on which the hope may be sustained, that all who are so presumptuous as to test principles sent from the Celestial Sphere may be subject to the agent employed by the shepherds of the flock, to transport them to the mining district.

They are aware that this district is sadly in disrepute, since minds freed from sectarian bondage have come in unison with angelic beings. As the two congenial souls have harmonized their ideas, a free interchange of thought has been the happy result. \* This has induced a strong company to take listing orders with the seal of Truth affixed; hence, no person can be enlisted under false pretense.

Minds in harmony with heavenly enactments, may become heirs to an inheritance that fadeth not, but will continue to increase through countless seasons of joy and gladness. My eternal friends, who are now serving your earthly pilgrimage, will you not open the avenues of your souls, and receive the celestial greeting which I have sent to earth, that you may reorganize something connected with my career since I entered upon a new state of existence? Since I passed the new birth, my occupation is somewhat changed. The scenes that came to view as I awoke in my eternal home, induced me to send a token of remembrance and solicitous care to friends on earth. My earthly body is mouldering back to its mother dust—no more to serve the office it has fulfilled. My spirit has partaken of a form refined in its nature—composed of clear, ethereal elements, that were prepared in the grand mechanism wrought by Infinite Wisdom. This form is of eternal duration, making the spiritual man appear as a representative of eternal durability—continually attracted toward the Grand Center where love, truth, and righteous laws are connected, to serve as governing rules, for guiding immortal souls up the progressive

ascent, while they are filled with peace, heavenly ecstasies, and a holy calm without alloy. Such a state intelligent beings may reach, by applying Nature's stimulants to the God-given faculties implanted in the organization of the human species.

Hung upon the pivot of God's love are heavenly treasures, proffered free to every soul. Celestial friends bring grand accumulations of the fruits they have gathered by cultivating Nature's productive fields. We come in the bonds of paternal affection, with heavenly wreaths which the sentiments we entertain have woven—so beautiful are they, that our nature prompts us to leave our joyous home for a season, that we may present as a token of our tender regard for our friends on earth, a lovely garland, knit of the silken fibres that we have gathered in the flowery bowers which are accessible to every angelic being.

Could earthly minds arise above the mist that darkens their spiritual perceptions, and let their aspirations ascend to the God of Nature, they would then behold the yearnings of their angelic friends. When they direct their clear visions to earth, they find the inhabitants chained in superstitious darkness, bound with sectarian cords, held in check by clerical leaders, and moving through their earthly career almost lost to a sense of such principles as are laid down by the eternal Law-giver, for a guide to immortal beings that they may analyze the heavenly enactments which contain sentiments of love, peace, harmony, and brotherly kindness to such a degree, that every soul may receive a rich supply, and the fountain will never decrease. The depth of heavenly riches is beyond the computation of any mind, short of Deity.

In the reservoir of eternal goodness, lie the treasures which celestial souls are commissioned to bring to earth, to constitute a heavenly capital, that

Earth's inhabitants may enter the company of stockholders, who are sent from the Celestial Sphere to establish a safety-fund bank on earth, on Nature's banking system. The charter for such bank has been granted by the highest Legislator known, and and has no restrictions. Sound Reason constitutes the capital—Common Sense is elected President—Systematical Philosophy acts as Cashier, and eternal Truth comes to the directors so highly recommended, that they readily commit the responsible station of Teller to such a trusty friend. The books are already open, and thoughtful minds manifest much earnestness in securing stock, for the idea is becoming prevalent among deep reasoners, that it will yield a sure return for every investment. The issues of the bank have no restrictions. The capital is of such permanency, that no amount of discount will ever produce a failure.

By examining the system introduced by pioneers from the Spirit's Eternal Home, the discovery has been made that soundness characterizes every department. Concerning the capacity of the bank to sustain any amount of issue, there stands Eternal Truth as my witness, and I think no person can doubt the testimony of one who has always proved reliable. As it is my duty to assist in superintending said bank, I advertise that there are any amount of shares now ready to be transferred to those who are versed in our system of banking. The nature of the capital is such, that every stockholder must become somewhat familiar with the rules instituted by which shares are conveyed to those who apply for stock.

There are many strong opposing systems, that have been doing a heavy business in the line of issuing notes without any permanent capital. Such systems were introduced at the time the people in the dark ages offered sacrifice at the shrine of Jupiter. The charter was granted by heathen servants

of idolatry, and has been kept alive through every generation down to the present era in the history of sectarian creeds. There are some sharp-sighted souls conversant with the many turns the superintendents of the opposing system have been obliged to make, to keep dark in regard to their charter. As sound minds have received stock on the safety-fund principle introduced by angels, they have made many unexpected discoveries. It appears on close examination by the teller employed in the safety-fund bank, that every note issued by the opposing system proves to be counterfeit. Said teller, who never fails in judging correctly—declares that they have not been countersigned, and pronounces every such note spurious. The fact, that the teller has unqualifiedly refused to receive in exchange for current notes, the notes issued by sectarian associations, has produced quite a sensation among the stockholders constituting such associations—which have always been in quite a flourishing condition. Their superintendents seem to possess many peculiar gifts, by which they imagine they can send some souls to the land of paradise, and consign others to eternal perdition; but the light from the Celestial Sphere will convince them of their error, and teach them that elevated thoughts, which are more congenial to man's better nature, will harmonize the human race. Love is a natural sentiment of the human mind, and when rightly directed will counteract those evil sentiments which now exert a powerful influence over those who make their nobler faculties subservient to their stronger propensities.

My clear vision can foresee the time when truth, with its attendant blessings, shall bear universal sway on earth. The heavenly light brought from ethereal climes will soon have the effect to elevate thought, harmonize mind, establish peace, and send

sectarianism near some powerful consumer where it will moulder into nonentity. Pure religion will then have free scope—mind will rise on its natural strength, and earthly souls will be attracted upward, where they can hold sweet communion with angels, who will impart of their joys to cheer them in their pilgrimage through the rudimental sphere.

Such is the picture portrayed to angelic minds. The eternal light reflecting from Nature's Mirror will enable every soul to read in the book of truth, such lessons as will store the mind with heavenly knowledge, and enlarge the capacities for intellectual research, as they enter the celestial fields which seem to speak in language mingled with purest love: "Come souls, and partake of the fruit that grows spontaneously to nourish immortal beings, who strive to make heavenly law the governing principle in holding their propensities in check, and making them subservient to the more God-like faculties of the mind."

By a thorough training of the mental powers, earthly souls may act in unison with those who inhabit the Spiritual Country that is free from superstitious errors. The inhabitants of this country are prepared to impart true wisdom to earth's inhabitants, and are commissioned to bring glad tidings of great joy. There has been a continual season of heavenly ecstasies since minds on earth have entertained sentiments in harmony with their angel friends. As they have arisen in the scale of progressive development, they have been enabled to comprehend in a measure the immutable laws of their being. When this point was reached, angels were attracted to earth by the law of affinity,—and this is the reason why heavenly light reflects from the Spirit Land at this period in the world's history. The laws of nature are always sure; therefore we advertise upon the authority of the Ruler of the Universe, that

light will increase in the ratio that earthly minds enlarge, and cultivate the divine principles of peace and brotherly kindness.

The inhabitants of earth have need to arise from the stupor that has come over the mass by entertaining false theories. The nobler faculties of man's nature have been paralyzed by partaking of the unnatural opiates which have cheated immortal souls, and left them to pine under the scorching blight of sectarianism. Strong efforts are now being made to extinguish the celestial light that has begun to illumine earthly minds. There is an army strong in public influence, and abundant in ignorance, who have always stood before the world as teachers, and presented their creeds as monuments of God's retributive justice. Men have bartered their reason, and offered common sense as a sacrifice, by receiving the creeds which have so stupified their minds, that they esteem of little value the immortal truths brought from the angel's home, which are endorsed by the God of nature, and are free for all.

Such are the heavenly treasures that we now proffer you. There will be no outlay on your part to purchase that which will afford you an ample sustenance throughout eternity's duration.

Souls of earth, will you not come to the fountain of truth, and drink of its healing waters? You have eternal friends now in the possession of heavenly riches. Their souls are overflowing with love, and their minds have been strengthened by the investigation of eternal enactments. As they have had an oversight of the movings of earth's inhabitants, they have observed that truths from celestial climes have found a resting place in some congenial souls. When this was discovered, our heavenly home resounded with the echo, "The dead is alive—the lost is found."

The celestial line to which I have referred is es-

established on permanent principles. The charter has been granted by the God of nature, and is subject to no restrictions in regard to time or the amount of business to be transacted. Free access to its use is offered every soul, providing the rules which govern the transporting process are complied with. Many branches are now in construction, which will serve to increase the facility in transacting business.— Such branches will continue to multiply as correct principles are advanced in earthly minds. Were there now no counteracting influences, there would be a reign of righteousness that would drown superstition, sectarianism would sink beneath the waves of eternal truth, and error would disappear. The millennial morn would dawn upon your darkened earth to illumine it with the light of wisdom, and man would be guided onward and upward to his divine Pattern.

But it is by a steady progressive movement, that this work is to be accomplished. Many difficulties are to be surmounted, for even now sectarianism, with her delusive theories, is teaching unsuspecting souls, that the glorious truths, imparted by spirits, are but the return of an unseen agency, which with alluring wiles is deceiving immortal souls, and drawing them to endless perdition. What a thought! Intelligent beings suffering in endless misery, that a God of love may show his tender care for the creatures he has caused to exist! Strange Christianity, but it is the best sectarian clergymen have in store; therefore, we of the spirit-spheres solicit the attention of earth's inhabitants, and strive to impart correct ideas to their understandings, that they may comprehend the enactments which have been entered in the heavenly code, to serve as guides for immortal souls, that they may obtain their natural food from the never-failing source provided by eternal Goodness.

Our object in coming to earth is, to arouse the dormant faculties of those who seem to be lost to a sense of the duty they owe to themselves and their God. We come to instruct aspiring souls concerning a God of love, who is free from wrath, and always acts on the principle of equality. Although sectarianism can not admit this as consistent logic, yet we would assure the children of earth, that we have found a country where blessings are equally shared by all. We wish to teach intelligent beings the great plan of cultivating peace, and observing justice, that true sentiments may serve as a standard by which to gain the ascendancy over old systems, which originated when earth was shrouded in darkness.

Common minds can now discern that which once the strongest intellects could not master. Men have continued to reach forward in search of higher attainments, until they have attracted angels to earth; and we now state, upon unquestionable authority, that a great change in the ideas which govern sectarian religion *must surely take place*. We feel assured, that there can not be found sentiments more in harmony with man's nature than those which spirits are transmitting on the line that has been permanently established. Hence, if you would have a government based on the immutability of eternal truth, establish your telegraph-offices, and we will guarantee, that a good supply of business will be furnished from the Celestial Country.

With these suggestions, I leave the subject for the consideration of earthly minds, trusting that they will actively engage in disseminating truth, and thus bring to light matters connected with a future state of existence.

## ADDRESS TO THE CLERGY.

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My clear vision enables me to scan the vibrating springs, which operate in shaping the ends of self-styled servants of God, who stand before what are termed the common class of people, as heavenly guides to sectarian union.

I propose to exhibit certain divine enactments before clerical minds, with the view of illumining their darkened vision. In searching the heavenly code, it appears that all these enactments are laid in God's immutability, and that each one of them contains a correct likeness of orthodox sentiments, presenting to the reasoning capacities natural to intelligent beings a stereotype of the code of the eternal Law-giver.

As every immortal soul is composed of an issue proceeding from the God of nature, heavenly wisdom is indelibly inscribed on each one. Every faculty of the mind proceeds from a law of nature, balanced on the scale of harmony, Reason acting as sealer. Every person who is endeavoring to increase his capital can send his accumulations to this sealer, who will arrange them in such a manner, that they will coincide with heavenly enactments. Here is a true standard for the designation of truth and error—a key for all sentiments presented to the mind. Intelligent beings possess great reasoning powers, by which they may attain to spiritual wisdom. Since correct opinions are formed from a

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knowledge of immutable laws, made accessible to all, and constituting for them a sure defense against error, it follows that each must harmonize with the other. Such were the designs of the Almighty, when he instituted this heavenly code for a waymark to guide mankind in the path that would best fit them for their future destiny.

Divine Wisdom has so beautifully arranged the different laws he has created, that no discord may mar their harmonious action, or stop their well-directed movements. Standing conspicuously among these, may be seen, as a governing principle throughout universal nature, the law of affinity. All substances readily attract to themselves those of similar properties. Although matter is continually changing from a grosser to a more refined state, yet no particle is annihilated, but each is left to perform a part in executing the great designs of Nature.— And why is matter thus to change? Why is it to undergo these various processes of alteration?— Man's nature is such, that he is never satisfied with present acquirements, but is constantly seeking for something beyond this material existence. The progressive law with which man is endowed, and which is natural to the mind of the individual, is as unchangeable as Deity, and enduring ~~eternally~~ eternally.— There are also sympathetic attractions existing between mind and mind, so strong that no power can draw aside even one soul from its natural course; they may fail through misdirection to reach nature's eminence, but never can they fall short of enjoying a state of unending happiness proportioned to their attainments. On the cultivation of correct principles, and the observance of the laws of his being, depend man's development on earth, and his progress in the spiritual world.

A multitude of ignorant worshipers daily serve a God they know not, making long and eloquent prayers, that they may be saved from ruin ; and to every soul freed from the ties of sectarianism comes, (as if holding the keys of heaven,) a teacher to banish him from the presence of God, and land him on some sulphury shoal, on such terms as he may think most proper. On such a basis have your superstructures been erected. As servants of the present system of religion, you exhaust your life-energies in striving to prop this decaying edifice ; but truly you have a difficult task to perform. Already is the corner-stone being removed, the pillars are giving way, soundness has departed, and soon all will be leveled to the earth. Its guards are becoming excited as to its safety, and as faithful friends to the cause they have engaged to defend, they have ascended to its topmost heights. Sectarianism is holding forth inducements for them to be valiant in discharging their duty to the last extremity. In filling the responsible station, they feel justified in reproving those who are attracted by the law of affinity to serve the true God, and seem to entertain a strong aversion to the reasonable sentiments, that are now brought to earth by the inhabitants of the Spirit-land. Here is unfolded the secret, why clergymen reject the true light which is free for all. The pure and holy truths sought by elevated minds on earth have no affinity for clerical souls—they have the strongest affinity for sectarianism ; hence, their attractions are toward sectarian creeds, and they hurl their anathemas against the heavenly truth, without reason or mercy. On this point, we have deemed it proper to be explicit, for the law which we have been delineating, is registered among the immutable enactments of Infinite Wisdom.

There is another reason why clergymen array

themselves against the truths, on which are inscribed peace, love, and harmony, communicated by their angel-friends. Such sentiments are strictly at variance with their long-cherished opinions. Strange ideas, proceeding from past generations, have been imbibed, and become permanently fixed in their minds. They have attempted to prescribe a limit to man's advancement, which must not be transcended. The heaven-bestowed faculties, that were implanted in his organization for development through unceasing ages, have been chained by rules made binding on all who form a covenant to follow sectarian creeds. Those who act as delineators of such creeds send full conviction to elevated minds, that their statements in regard to a future existence are not in accordance with reason; yet on such statements are intelligent beings made to stake their eternal all; and all souls who seem to rise above such delusive theories are pronounced, by clerical leaders, suitable subjects for the wrath of their God.

The impress of Deity is engraven on every mind, and, when in the natural action of its different elements, it is directed from "nature up to nature's God." But, at a season when the young mind is susceptible to outward influences, sectarianism is presented as a religious prerequisite, sent by God to prepare them for entering a state of happiness beyond the earthly existence. With such sentiments, clerical teachers attempt to console sorrow-stricken souls, teaching them that a God of love and tender compassion sorely afflicted them, so that they might love and adore him with more sincerity. Then comes a course of forms and ceremonies which are taught as being binding upon all, and that a neglect of their observance will expose intelligent beings, made in the image of God, to an endless state of

misery—a place which sectarianism approves.— Sentiments of such a character can never attract angelic beings; for sectarianism has no affinity for celestial minds, and a spirit never came to earth, unless thus attracted.

While examining your thoughts, which I have stated are open to our inspection, I have discovered, that queries have arisen in your minds why spirits are not free to communicate with those who strictly observe the set-forms, which are thought requisite to make good Christians. To us the reason is obvious. The state of mental culture in sectarian ranks is so low, that their thoughts do not soar high enough to attract elevated souls from the Spirit-world; and since the law of affinity can not be broken they can never enjoy sweet communion with angels. Oh, that I could send a current from my strong battery, so powerful as to write indelibly upon your minds, that sectarianism possesses no attractions for angelic souls. I wish also to impress upon your minds the fact, that those making progress by intercommunion with celestial inhabitants are the salt of the earth, looking forward to the time when universal peace shall reign, and the millennial morning shall have dawned, when men shall walk to and fro, and knowledge shall increase. This happy time has been foretold, and is nigh at hand, even at your doors.

Behold, ye despisers! Wonder, and send your anathemas against the seekers after truth! Strive to beat back the heavenly messengers, sent by infinite Goodness, and laden with rich treasures gathered from nature's productive fields, which may be obtained by every soul who thirsts for eternal wisdom! Your opposition will be of no avail, for those who are studiously pursuing nature's course will go on in their investigation, and strive to explore the

works of the Almighty, by a scrutinizing research after orthodox enactments proceeding from Deity. Every person, who uses the powers given him to scan the works of nature, is a suitable medium through whom spirits can convey correct principles to earthly minds.

Since every truth from the celestial sphere serves to allay in a degree sectarian strife, it behoves every thoughtful soul to open the avenues of his mind, so that orthodox sentiments may prove efficacious in laying the foundation of a correct theory, on which reason is inscribed. But reason is not admitted as a governing principle among teachers of sectarianism, and every subject that brings it home to the understanding is rejected as dangerous to orthodox creeds, which are used to support sectarianism, and to slay reason upon her altar, placing strange ideas in its stead. Here lies the strong barrier to mental improvement. Clerical teachers hold the destinies of immortal souls at their disposal by the rules established to govern societies, denominated Christian, although when tried by the standard of angels they are found deficient in almost every point. The elevating faculties implanted in man's nature are thrown into the shade, and sectarianism is placed in the front rank, ready to slay every pioneer who enters the field of investigation in search of eternal truths that are found in natural laws, and obtained by the cultivation of the reasoning powers.

Principles that are presented by spirit-friends exhibit to thoughtful minds the greatness and goodness of the power invested in sentiments which strengthen them in soaring toward the living Fountain of love and truth. Those attracting celestial inhabitants by the law of affinity have opened a channel from

ethereal climes to earth, that will form a connecting link between angelic beings and earthly souls, who can obtain the correct principles which show conspicuously throughout every department of the government, instituted for the purpose of elevating intelligent beings to a high standard. Such is nature's course for gaining access to the Fountain of true wisdom and knowledge which is free for all ; and you have angel-friends ready to impart the pure and holy truth offered in celestial love.

Come, ye needy souls, will you not accept a portion of our heavenly riches, that we may divide with you, not diminishing our store. Set yourselves in order, and we will be present to communicate on such terms as our mission prescribes. As every sentiment proceeding from celestial minds is labeled truth, you need entertain no fears that it is from a deceitful being, which your system has presented to the world. You are aware that this supposed deceitful being serves on the law of affinity ; therefore, should you still adhere to your delusive theories, spirits will not be attracted toward you, and you will remain a barren enclosure, destitute of soundness, filled only with sectarianism which can never elevate you above your present situation.— You are not answering the end for which you were brought into existence, but come far short of the noble position you were designed to occupy, were your reasoning powers rightly cultivated.

An all-wise Creator has placed a portion of his divine essence within your organized form, to be directed in a heavenly channel, that it may increase in magnitude, and serve to develop immortal minds that still occupy their earthly house ; but sentiments set forth in the system which you term Christianity

can never gain admittance into the Celestial Country, whose inhabitants commune with Eternal Wisdom.

I have come to earth by the law of affinity, with a peace-offering, and by this law have spirits always come to earth. When thought is elevated to the celestial sphere, its inhabitants are drawn to earth by this powerful attraction, and in consequence of such elevation angel-friends have manifested themselves at this period of the world's history. Progression carries minds forward to truths contained in heavenly laws, and when they are in unison with celestial souls a unity of spirit ensues. A congenial sympathy exists by the union of minds. Orthodox sentiments carry with them clear conclusions, which create a harmony of opinion; thought can have free interchange by which ideas are conveyed to illumine the mind with heavenly light, and souls direct their clear perceptions in search of nourishing food, that has the effect to unfold and enlarge the mental capacities, and strengthen every power for entering into a deep research. Such is the process to be continued while countless ages roll their rounds.

Could you behold sectarianism in the light that it is viewed by celestial minds, you would loathe and abhor it; for it is at variance with truth, and reason dissolves it as dross, protesting against such Christianity as orthodox creeds have made binding on intelligent beings. No, my friends, such theories can never elevate the faculties given you, whereby your superiority over the brute creation is shown. The reasoning capacities natural to man are what elevate him in the scale of being, and, should these lie dormant, how far superior will he be to the beasts that perish? You teach a certain belief which is to be

embraced by your recommend, without bringing it to the test of reason. Man's eternal all is made to depend on faith which must be received in the dark, and sentiments embodied in the creed, explained by you, are to seal the destiny of immortal souls.

If angels who come to earth could weep, there would be a sufficient amount of tears shed to drown sectarianism, and wash orthodox creeds away in the flood; but they have no tears to shed: therefore, they come laden with eternal truth, and it would increase their happiness to impart it to those of your profession.

I have now presented before you truthful sentiments, which may enlighten your minds on the subject of heavenly government. I have endeavored to portray to your understanding the rottenness of delusive theories on which the destiny of immortal souls is made to depend. My object is to elevate your minds, that you may arise and occupy the noble position that God designed all should obtain. In presenting to view the erroneous system, that you seem in favor of maintaining to the last extremity, sentiments of love are the vibrating springs which move to action. Malice can never enter celestial minds; therefore, when you peruse these remarks, which my nature has prompted me to address to your understanding, let the heavenly element of divine love be infused into your souls; let a holy calm pervade your thoughts; strive to bring your reasoning powers into vigorous action; and send sectarianism in charge of opinions entertained centuries ago, and with them their superstitious theories.

An era is about to open wherein the attractive cords, proceeding from correct principles entertain-

ed by earthly minds, are to unite those of the Celestial Country to the inhabitants of earth. The two countries are to become more and more in unison as error recedes before the light of eternal truth, until every theory conflicting with heavenly enactments shall be swept from the earth, and they will stand conspicuous as the supreme laws of the land. Every soul will then endeavor to promote the welfare of his fellow-beings; brotherly kindness will be freely extended; one common interest will be manifested by all; righteousness will cover the earth; holy thoughts will ascend from earthly minds, and attract by the law of affinity the heavenly host, who will commingle their sentiments with those on earth, and with one simultaneous voice sing praises, and adore the supreme Author of their being.

Such, my friends, are the rich treasures in nature's spacious storehouse, prepared by an infinite God whose "tender mercies are over all his works."—Every provision for man's elevation and happiness is found in nature, and is accessible to all. When persons cultivate those sentiments which harmonize with heavenly law, their intellects become strengthened; and, in consequence of this strength, spirit-friends are attracted from their joyous home for a season, that they may sow celestial seed in earthly minds, who are languishing for the right application of heavenly truths. Faculties are given you, which, if rightly cultivated instead of suffering them to lie inactive, would greatly enhance your happiness in future.

Since I arrived here, I have been prompted to act on the heavenly platform in instructing weaker spirits, and I enter upon the mission with a soul overflowing with love, pure from the fountain of

divine Goodness. When I made the discovery, that a channel had been opened for communicating with earth's inhabitants, I was filled with ecstacy, and lost no time in gaining access to it. My effort has proved successful, and I am enabled to extend my labors, directed by heavenly wisdom, to those on earth; while it adds to my happiness to send some eternal truths to those whom I wish to win over to the service of the true and living God."

DANIEL WEBSTER.

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ERRATA.

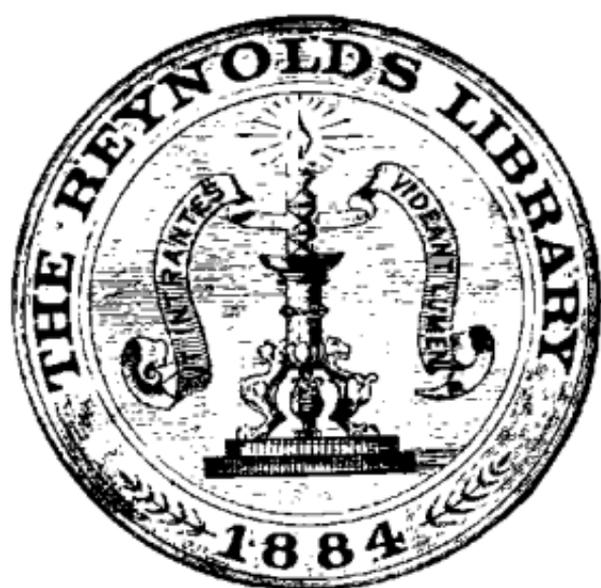
On page 27th, 16th line from the top, the words "by which" seem to be superfluous.

On page 73d, 13th line from top, "what" is superfluous.

On page 120th, 3d line from the bottom, it should read "concerning those who had no attachment."

On page 126, 17th line from the bottom, for "recognize," read "reorganize."

There are other slight errors, which the reader will correct.



Given by L. Granger.....