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GLORIES OF THE FUTURE.

BY SPIRITS OF THE SIXTH CIRCLE.

The Spirits of the Sixth Circle desire to deliver a lecture on the subject of the Glories of the Future. They desire to speak to the world on this subject, in order that the brightness of coming ages may be fully known and realized by man. They desire to unfold the power and majesty of Truth, and they wish to whisper of the unfoldings of celestial wisdom. They would delineate the presence of holiness and peace on earth, and they would speak of the approaching joys which shall bring peace to the homes of wretchedness and sorrow. At the outset of this revealment, they desire to refer to the beauties of spiritual truth and to exhibit the blissfulness of the angel-presence. Long and sorrowfully has man wandered in the depths of sorrow, ignorance and woe; long has he been destitute of the true light which should direct his steps; long has he felt the heavy weight of human wrongs and sin; long has he been deprived of that heavenly hope and faith which should cheer the human soul, while blindly he has groped in the darkness of his own ignorance, and deeply he has thirsted for the waters of celestial peace. But a new day has arisen upon the earth — a new joy has fallen upon the hearts of men — a new hope has cheered the lonely wanderer — a new faith has elevated and inspired his soul; and now he can look above the gloom that surrounds his way and beyond the clouds that darken the firmament, and he can see the bright stars which gleam in the silent sky and read the promise of his high and glorious destiny. He feels now that he is not alone upon the earth — that celestial visitants have come to cheer his dismal way; he listens to voices which descend sweetly from the heavens and basks beneath a radiance which flows from the Upper Spheres. Beneath the unfoldings of spiritual truth, man begins to feel that he is already a spirit upon the earth; he begins to recognize his relations to God and to the angel-world; he begins to feel that the day of darkness is past — that the veil is torn away which concealed

the glories of the Shekinah, and he is now ready to realize that the sorrows of earth are but passing clouds which flit athwart the never-changing sky.

Thus is humanity blessed as it has not been at any previous period; thus is the world advancing to higher stages of thought and action; thus is man becoming filled with a nobler inspiration, and thus have the angels become the watchful guardians of their kindred on the earth. Sweet truths which the mind has not conceived, are becoming impressed on the new-born soul, and glorious visions of life and action in the future are revealed to the spirit of the reformer. Through all the mazes of human life, a voice, low and still, has breathed,— a voice which sinks down into the inmost recesses of the human heart — a voice which penetrates to the lowest depths of the inward nature — a voice which is filled with heavenly sweetness, and which thrills through the silent chambers of the immortal being. That voice is the echo of angel-whispers; and though it is heard not amid the fearful storms of human life — though it is not recognized in the war and confusion of earthly elements, yet it shall speak to man with a power which he can never successfully resist,— it shall grow deeper, and stronger, and mightier, as he is drawn onward towards the vortex of divine light, and it shall be endowed with an authority which is greater than all the creeds and doctrines which the earthly mind has ever conceived. This voice shall regenerate the world. It shall live in the soul of man as a proclamation of the Divinity, and though it may be crushed for a time in the warrings of human passion, and though it may be suppressed by the strong force of Bigotry and Wrong, yet it shall thrill and echo in the depths within with an unceasing and never-slumbering power. Have spirits commenced a work which they are unable to finish? — have they laid the foundation of a temple which they have no power to rear? Nay. The power which resides in the great arm of Heaven, shall not be weakened by all the efforts which Bigotry has made, or may make, for its ultimate overthrow. That power shall not be crushed by the puny arm which is raised against it, but it shall triumph over all opposing obstacles — it shall flow in an under-current beneath the foundation of all earthly structures, and with a silent but resistless energy it shall conquer and subdue the feeble force which is generated in the inharmonies of the world.

The Second Sphere sustains a positive relation to all the circles of wisdom in the earth below. It exists as the controlling power which attracts and governs the ascending steps of humanity. This is the magnet towards which the world is rapidly advancing. It is the radiant sun whose light draws forth the noblest energies of the soul, and whose all-powerful influence causes the lowest and most degraded of earth to ascend towards the brightness of the Heavenly Spheres. The spiritual world is the perfection of the human world; it is the sublimation of all the power which dwells in the rudimental sphere; it is the combination of all the loftiest principles which exist in the earthly nature, and it is the exalted end towards which the most God-like aspirations of the soul are tending. Hence man is compelled, by the power of inherent

principles, to pursue an upward course; he is drawn onward by a power which is irresistible as the authority of Heaven; he is moved by a silent and inward energy whose nature he himself does not comprehend and whose force he strives in vain to repel. Amid the darkness and materiality in which he has groped for ages, he now begins to look upward towards a nobler destiny; and while he has rejected the light which has glimmered amid the shadows of earth — while he has blindly repelled the influence of heavenly truth, he is now insensibly looking upward towards a higher state, and towards loftier and more divine realities. Man is beginning to be dissatisfied with the state in which he now exists; he laments the wrongs and evils which prevail in society; he sees the imperfection of the social structure which has been erected in former ages, and he feels the rottenness of those false foundations on which the creeds and theories of the world are based. In a literal and important sense man is becoming skeptical with regard to all the falsities and superficialities of theological dogmas; he is loosing the blind faith which he once possessed in the rituals, ceremonies, and formulas of the Church, and he is looking, with strained and anxious eyes, for the dawn of a new day and the appearance of a more expanded wisdom. These aspirations, which have lingered in the human breast and which have exerted their power amid all the obstacles of human materiality, have resulted from the positive influence of the Second Sphere: and thus a power has been manifested among the societies of men — an influence has been exerted in the walks of life, which has called humanity onward and upward from its state of sensuality and darkness towards the lofty eminence of immortal being.

In this manner a broad and extensive basis has been laid for a deep and complete revolution in the organization of society. The old and time-honored theories of the past are becoming dissolved in the corruptions of their own nature, and the shrines at which the worldly and sensual have bowed, are likewise perishing beneath the power of divine light. A deep and inevitable necessity is felt for some higher and truer standard of thought and action, and from the old and cherished systems of the past men are seeking for the revelation of heaven-born truths. The reverence for that which is old and time-worn — for that which has been long established through the influence of age and custom, is rapidly passing away from the minds of men, and a deep and powerful aspiration is felt for the utterance of that celestial voice which mortals have been long and anxiously waiting to hear. The great world now pauses in its course to listen to the whisper of angels. In the busy marts of trade — in the confusion of conflicting interests — in the mansions of the wealthy — in the homes of the poor and wretched, that same voice comes down and makes its utterance in the soul. How sweetly breaks the light of Heaven upon the world! How peacefully flow down the streams of truth into the blinded mind! — and how joyously the crushed soul looks up again to greet the messengers of mercy which are bending from the skies. A great thought now stirs the heart of Humanity — a thought which swells and deepens

through all its inmost chambers — a thought of greatness and majesty which is worthy of the heaven-born spirit. It is a thought of the new birth which shall take place in the universal soul of man — of the glorious change which shall be manifested in the condition of the world — of the deep wrought revolution which is now going on in the structure of human society; and as this thought is received and felt within the earthly breast, it is beginning to manifest itself in the most sublime and heavenly utterances, echoing from soul to soul and from lip to lip, until the vast world beneath is filled with angelic music. Behold, the throngs which gather in the paths of earth are waiting for the signal of redemption; they are listening for the watchword which shall urge them on to the attainment of those glories which they behold dimly in the distance. Soon will that watchword be heard; soon will that signal be given. That watchword shall be Liberty, Peace and Redemption — that signal shall be the utterance of truth in every soul, and both shall fall so silently and yet so mightily on the listening ear, that the great mass shall awake from their slumbers and commence the glorious battle to be fought. The present is an era of light, but soon there shall be an era of action. The present is the time when spiritual unfoldings are breathed to earthly hearts, but the future shall be the period when those unfoldings shall be expressed in a corresponding social revolution.

The spirits wish to say that they have gained a power over the world which it is in vain for it to attempt to resist. They desire to express the truth that they are rapidly gaining control over the thoughts and affections of men, that they have descended to the well-springs of human action, and have penetrated to the depths of the earthly soul. The influence which they exert is silent and unheard, but it can penetrate through the hardest crust of sensuality — it can go down beneath the false and repelling masks of human life, and it can awaken new-born thoughts and righteous aspirations which will linger beneath all the corruptions of existing society. While the great ocean of humanity is heaved and convulsed by raging winds and storms — while the waters of human life are tossed and agitated by the force of surrounding elements, there is a voice descending from the skies saying "peace, be still," and over that broad ocean is breathed a sweet and heavenly calm which lulls the troubled waves to rest. Then from the deep of human hearts there goes up an offering to the skies; it is the incense of gratitude and love; it is the aspiration for still increasing light; it is the desire for still higher and more expanded truths, and that incense is received in Heaven as the index of those approaching glories which gleam upon the lofty brow of the Future. There is a hope — there is a faith, which is not contained in human creeds or theories; there is a truth — there is a wisdom, which yet has not entered into the earth-bound mind. But man is standing upon the eminence where this faith and hope, this truth and wisdom, shed their holy and peaceful light; and with that light he can look forward into the expanding depths of time, and there he can behold the beauties of the unfolding soul and the glories which

belong to the destiny of the spirit. Accordingly the gloom which enshrouded the doctrines of the Church is passing away; the dismal wail of woe is no longer heard from the regions of the invisible; the voice of lamentation is lost amid the echoings of the soul's music, and a brighter thought, a more cheering faith, and more heavenly hope are beginning to elevate, expand and ennoble the searching mind. While the dead and crumbling structures of human theories yet remain, the soul by which they were once animated has fled forever, and nothing is now left to bear witness to the wisdom of the past but the rotten and dissolving fragments which are falling to dust. But while the structures of the past are thus broken and dissolved — while the temples of the ancient worship are tottering to their base, humanity shall not be without a temple and a shrine at which the offerings of the soul may be brought, and beside which the incense of grateful praise may ascend to the receiving Spheres. The broad expanse of Nature — the sanctuary of the wide earth and bending heavens, shall be the temple in which the throngs of humanity shall gather, and the altar of truth and freedom which angels shall establish on the earth, shall be the shrine at which the burdened spirit shall bow and worship. Brightly flows the light which gleams from this shrine of the future, and mighty is the voice which whispers in this boundless temple; and there, where the stars shine in their unfading luster — where the breath of the Infinite is felt in every cheering ray — where the rejoicings of spirits are thrilling through the deep of Heaven and echoing upon the silent earth, shall humanity stand forth enrobed in the white garments of the redemption, lifting every inward prayer towards the unseen but adored Divinity, and singing in the gladness of eternal joy the anthem of the heavenly hosts.

Such are the glories which are seen in the future by those whose vision is never dimmed; and while the angels mourn over the sorrows and wretchedness of earth — while they bend in deepest sympathy to gaze upon the woes and ignorance of man, they rejoice in the triumph of this gladdening vision, by which they are assured that all the darkness of earth shall be swallowed up in the ocean of infinite light, and by which they look forward to the time when the reflection of that glory which gleams in the Upper Spheres shall be seen, and known, and felt, in all the shadowed homes of earth. Therefore will the spirits conclude their reflections on this subject by whispering in the ears of men this beautiful and consoling truth, that God is the eternal Magnet towards which all human souls are tending, and that Heaven is the peaceful and glorious home in which all human souls shall rest.

Wisdom speaks to the inhabitants of earth. The voice which she utters is still as the breathing of the air, but winning as the song of the birds. Let that voice be heard amid the confusion of the earthly world and the restlessness of human desires.

TRIUMPH OF THE SOUL.

BY SPIRITS OF THE SIXTH CIRCLE.

To the vision of the Sixth Circle the condition of humanity is dark and mournful. The elements of the spiritual nature predominate over the refined essences which constitute the inward man; the spirit exists within the perishing frame as the feeble and flickering spark which glows with but a dim and almost extinguished luster. Materiality with all its dark corruptions enshrouds and obscures the presiding deity in man, and the highest and most God-like gifts which belong to the immortal nature, are buried beneath the concretion of lust and passion. It is seen and lamented by the spirits that the flesh triumphs over the spirit; that while the germ of the Divinity is implanted in the human form, that germ is undeveloped and dwarfed through the perverting influences of the material world. Thus while man is endowed with an immortal being — while he stands in the temple of Creation as the child and heir of God — while his brow is bathed with light which flows down from the Spheres on high, and while he is the subject of that watchful guardianship which angels exercise over those they love, he is still degraded, blinded, and weakened by his intimate affinity and association with things of time and sense. It is from this cause — the supremacy of the material over the spiritual nature — that the wrongs and evils of human society have been produced. It is because the inward germ is darkened that the light and life of spiritual Spheres have been shut out from the soul; it is from this cause that man has been willing to wallow as it were in the mire of corruption, and it is for the same reason that he has rejected those glorious and peaceful realities which descend from the opening skies. Man has been accustomed to mourn over the evils which prevail around him; he has lamented the wrongs by which heavy burdens of sorrow have weighed down his spirit, but he has not seen the true cause of those wrongs and evils whose existence he so deeply mourns, — he has not seen that these are the natural products of that corrupt though fruitful tree whose blossoms are sense and whose fruits are debasing lusts. He does not see that conflicting interests prevail — that the inebriate raises the cup of death to his lips — that the murderer strikes to the heart of his victim, and that all the flooding streams of vice and crime are made to flow through the avenues of society, for the reason that the energies of the soul are suppressed and weakened by the predominance of the earthly nature. But there is a reform to be carried into the deepest heart of the world — there is a revolution to take place among all the societies of men, and that reform and that revolution will be based on the eternal principle that spirit contains the germ of the Divinity, and that in this is reposited the elements of all God-like power.

The introductory lessons whose design is to elucidate this principle, are now being given to humanity; the necessary means are being employed by the spirits of the Heavenly Spheres by which to introduce into the world some feeble thought — some shadowy gleam, of that glorious and sublime triumph which spirit shall ultimately attain over all the elements of matter. Let it be understood that it is only circumstances and conditions which have given to matter its temporary supremacy — that it is only the weakness and imperfection of the world in its undeveloped state which have caused the light of the soul to remain dim and faint; and let it be deeply impressed that there is a power in the inward germ, that there is an energy residing in the depths of the soul, which is innately superior to all the external and superficial elements with which it is for a time enshrouded. Therefore it will be seen that when these surrounding elements of earth shall have passed away — when the load of corruption shall be thrown off from the internal being — when the weight of materiality shall be removed from the inward energies, man shall stand forth in the nobleness and dignity of his nature, and that light which has been so long hidden shall gleam forth from the inner sanctuary, and the child of God shall gain his destined and appointed triumph over all the weak and fading phantasies of the lower world. Then shall man exist as a spirit, even though he resides in the outward tabernacle of the flesh; then shall he rise above all the wrong conditions and degrading situations in which he may be placed, and then shall he make and control the circumstances by which he is surrounded, so that, with a nobler freedom than he has ever known before, he shall think, and speak, and act, from the promptings of the most interior heart. What, then, to him will be all the golden visions of a sensual existence? What to him will be the passing dreams by which his soul has been enslaved and ensnared? What to him will be all those fleeting fabrics of fame and power which the sensual and degraded so blindly rear? All these, and more than these,— the events of time — the decrees of fate, and the cold touch of death itself, shall be placed beneath the majesty of the sublimated spirit; and when the dark storm rages fearfully around — when gloomy clouds seem to gather in the heavens, and when the voice of fearful Destiny echoes through all the chambers of the heart, the soul, strong and undismayed, shall rise, and expand, and brighten with the life within, smiling gloriously over all the wreck and desolation at which the eyes of mortals weep; and when the cold stream of death flows through the channels of the frame — when the forms of the external world are retreating from the cloudy gaze, and when the poor, weak body faints and dissolves beneath the great change which steals upon it, the spirit, unshadowed by all the agonies of sense, and unweakened by the dissolving touch of Death, soars upward in triumph above all that is left below, and drinks the eternal joy which flows from the fountain of its own exhaustless life.

The spirits desire to say in this connection that they have established the appropriate means on the earth by which this triumph of the soul may be

attained. They have furnished the influx of spiritual truth, they have unfolded the revealments of heavenly wisdom, they have reflected a radiance into the hearts of men which descends from their own Sphere of light, and through the medium of these gifts and influences, the interior of man will be brought forth and developed, — the spirit will be exalted above all the entanglements of the flesh; it will be elevated above the cloudy atmosphere of earth; it will rise to a conception and appreciation of those sublime truths which constitute the joy of angels and the life of the redeemed soul. All that humanity has now to do is to improve the means which have been thus established for the accomplishment of this important end, — so that when the radiance of earth grows dim — when the life of the external form has been extinguished — when the animating spirit has fled from its temporary home, the song of triumph may be sung by the hovering hosts that greet with welcoming joy the birth of the unfolded soul.

SONG OF THE SPIRITS.

WRITTEN BY MEMBERS OF THE SIXTH CIRCLE.

As flow the ages of the soul
  Where light is poured in day,—
As deep and silent waters roll,
  When storms have passed away,
So flow the years which fill the deep
    Of that broad sea
    Eternity,
On whose still breast the angels sleep.

The scenes of time are known no more
  In mansions of the blest;
The waves of earth reach not the shore
  On which the weary rest.
But calmly rolls the deepening stream
    In those pure hearts
    Whose joy imparts
To all on earth their sweetest dream.

How still and bright the peaceful wave
  Flows on to greet the skies,
While souls whose depths the waters lave,
  On wings of freedom rise! —
So through the never-ending years
    That tide grows strong
    To bear the song
Of angels far from sighs and tears.

WISDOM OF THE SPIRIT.

NUMBER ONE.

SECTARIAN INSTITUTIONS.

The wisdom of the world has created institutions which are in perfect correspondence with its own nature. This wisdom has respect to the external embodiment of principles which are conceived by human prejudice and bigotry. It is a wisdom which would erect thrones of power, which would create the scepter and the crown, which would establish the rites of an external religion, which would erect altars at which the proud and haughty bow, and which would bring to the gaze of the world, those gorgeous sanctuaries of pride and fashion which the sensual and worldly delight to rear. This wisdom is founded on a wrong conception of things; it is based upon a false understanding of the great truths of Nature; it is destitute of that interior life and light which constitute the animation of the new-born soul. Accordingly the structures which have been erected through the agency of this wisdom, have been correspondingly false, frail, and perishable. The wisdom of the world has not been the wisdom of Heaven; the wisdom of the spirit has not been the wisdom of earth, but the wisdom of Heaven seeks the internal unfolding of the spirit, and the wisdom of the world seeks the external emolument of the man. Therefore through the wisdom of the world institutions have been erected which have no bearing on the interests and welfare of the race. These institutions are opposed to that wisdom which resides in the Second Sphere of human existence. The spirits desire to speak in this article in relation to the institutions to which they have referred. They wish to reveal the grossness and materiality with which these are filled; they wish to speak of their inefficiency to promote the real happiness of man; they wish to move the hearts of the people to a higher and more expanded mode of thought; they wish to enable the minds on earth to perceive that they are laboring in vain for that which is not good; they wish to show to these minds that the reality which they seek lies not in external forms, but in the interior life;—and when these truths shall be fully seen and acknowledged, then will the spirits rejoice in the erection of that mighty temple whose foundation shall rest on the great soul of humanity, and whose aspiring dome shall reach upward to the radiant Spheres.

The spirits wish to commence this revealment by saying that the institutions of sectarism are the institutions of the world. They wish to express the truth, that these institutions are founded on the selfish views, feelings and desires of the man. They wish to say farther that these institutions are the natural result of that low and degrading mode of thought and action which the multitudes of men have been accustomed to employ. The spirits are

prepared to demonstrate the truthfulness of this statement; and they will do this by stating the obvious and prominent fact that the modes of human thought and action are eminently selfish and worldly; that these modes of thought and action are carried into all the social and business relations of life, and that, as a natural and inevitable consequence, they must be employed in the creation of every system of faith and practice. From this statement it will be seen by the reader that mankind are, in their present condition, unprepared to erect any true and lofty structure of religion or theology, for the reason that the selfishness and materiality which now form the predominate elements in the nature of man, have assumed a supremacy which is and must be manifested in the creation of every external system. The spirits will say, therefore, that from the very nature of man in his present undeveloped condition, there exists an absolute necessity for the result to which they here refer. While he is sunk in the depths of vice and corruption, while he is the burdened and degraded slave of his own passions, and while he is led captive by his own enslaving appetites, it is impossible that he should rise so far superior to all these entanglements as to be able to frame a system of faith and practice which shall be unalloyed by the base mixture of his own low desires. Hence it is true, as the spirits have previously remarked, that the institutions of the world have been founded on that wisdom which is opposed to the real interests and welfare of the race.

A prominent example among the institutions here mentioned is the system of sectarian religion which has become so extensively established upon the earth. This religion is, for the most part, but a reflection of the sensual desires and thoughts of the human heart. It is simply an external expression of the imperfections and weaknesses which exist as concomitants of the undeveloped state of man; it is the weak and deformed offspring of those material elements which are generated in the animal nature. The spirits will endeavor to elucidate these remarks. They wish to refer, in the first place, to the systems of religion that have existed in past ages; they wish to speak of that vain and idolatrous worship in which the knee was bent and prayers were offered to a Deity that was created by human hands. They wish to state the well known fact that this Deity, which was simply an outward creation of perverted fancy, was endowed with imaginary powers and faculties which previously existed in the heart of the worshiper. The God of the nations was supposed to be wrathful, partial, and passionate; he was endowed with the most terrible ire which was supposed to be manifested in fitful gusts of passion; he was supposed to demand the most obsequious reverence — the most humble and slavish adoration, and was imagined to be the terrible avenger of such as refused to yield the ignoble homage which was thus imperatively demanded. What, let the spirits inquire, was this system of worship but a reflex and outbirth of the selfish and degrading views of the people? What was this but an offspring of those slavish passions and those servile fears which were generated in the hearts of the multitude? The reason that this system of

religion was created at all, was that mankind, in the age in which it prevailed, were imperfectly and inharmoniously unfolded. It was because there was evil in the heart of the worshiper, that evil was attributed to the Deity worshiped; and it was because a feeling of tyrannical authority was born — because a consciousness of wrong and injustice was experienced, that the sense of fear and dread was exhibited in the popular worship, and that the object adored was endowed with the imaginary faculties of wrath and vengeance. Thus in the very infancy of sectarism, the spirits see that this system was founded upon human folly and weakness, that it has its birth in the imperfection and materiality of human nature, and that it was essentially dependent on the existence and action of all low and degrading passions.

In tracing the progress of sectarism through the lapse of succeeding ages, it is seen that the whole system has been formed and moulded in precise correspondence with the state of the unfolding soul. It is seen that sectarian institutions have been sustained and fostered through the agency of those same faculties by which they were first created. It is seen that these institutions at the present age have no other foundation than that on which they were primitively reared. It is seen that these institutions are as rotten and corrupt as the dissolving basis on which they rest. It is seen that these institutions are possessed of the same nature, and are designed to accomplish the same object, as that by which they were characterized in the ages past. Therefore it is seen and emphatically declared by the spirits of the Sixth Circle, that the institutions of sectarism are the repository of human weakness and folly, that they are neither reared nor sustained by the wisdom of Heaven, but that they are filled with all that abomination and corruption which must belong to a fabric of false materiality. The spirits desire to refer to some of the evidences of the truth which they have here stated. They would enter the temples of religious worship and view the congregation of kneeling saints; they would listen to the prayers which rise from mocking lips, and would hear the empty sound of praise which is lost in surrounding air. And as they gaze upon this scene which to them brings only mourning and sorrow — as they see the hollowness and hypocrisy of those who worship only in the body — as they view the pride and vanity of hearts which beat beneath costly garments — as they see the poor, the lonely and sorrowing shut out from the great temple in which the wealthy and self-righteous gather, — when in short they see that worship has become only a custom, that religion has been resolved into a mere name, that the true altar of the heart has been deserted, that no incense is offered at the shrine of truth, that no light is sought from the unfolding heavens, and that no reality is felt in all the rites, and forms and ceremonies of the Church, they clearly perceive the truthfulness of the sentiment which has been made the subject of previous remarks. Even the external observer may perceive the superficiality of modern worship, and every candid and critical mind will be enabled to discern the weakness and

imperfection of those false foundations on which the whole system of sectarianism is reared.

But the spirits have not yet accomplished the work which they had in view. They desire to refer yet more in detail to the grossness and materiality of sectarian institutions. What, they would inquire, is the professed object of these institutions? What is the work which they propose to accomplish in the earth? Is it to make men really better, and holier, and happier? Is it to lead them to seek the truth as it is in Nature and in the Spheres of light? Is it to speak to them words of peace and wisdom whereby they may become elevated to a higher plane of thought and action? Is it to inspire the soul with loftier desires and nobler aspirations? Is it to reform, regenerate, and redeem the world? Mournfully and sadly the spirits answer, No. The object of sectarian institutions is to establish a custom observed by the ancient fathers; it is to keep up an external appearance which was introduced by the teachers of the past; it is to sustain a system of worship because it is popular and fashionable to do so; it is to chain down the aspirations of the soul with gloomy creeds; it is to fetter the heaven-born energies of the spirit with fearful mysteries; it is to darken and defile the inward sanctuary with the clouds of distrust and fear; it is to make men righteous through the fear of hell, and to force their eyes towards Heaven by the smoke of eternal torment. Thus the object of the Church has been to depress rather than to quicken the energies of the soul; it has been to weeken rather than to strengthen the powers of the inward being; it has had an effect to degrade rather than to elevate the internal man — to enslave rather than to give freedom to the aspiring mind — to darken and obscure the interior perceptions rather than to enlighten and invigorate the spiritual vision. In short, the institutions of sectarism have been one great mass of sensuality; they have been the means of repelling the innate attraction of the soul for truth; they have been the agent for obscuring and mystifying those interior realities which flow down from the Spheres of angelic life; they have sought to suppress thought, to stay the operations of the searching mind, to render investigation equivalent to blasphemy, and to cause the whole man to become steeped in the pollution of lust and sense.

The spirits have seen what will be the antidote to the evils which they behold. They have seen that the institutions of sectarism must be changed, to meet the requirements of the rapidly expanding spirit; they have seen that the foundation on which they rest shall dissolve, — that the mighty superstructure which has excited the reverence of ages past, shall crumble and fall to the dust from which it sprung; and they have seen that when this result shall be accomplished — when the false, the material, and the vain, shall be resolved into their original elements — when the structures which human pride and folly have erected shall be overthrown, there shall be reared upon the unfailing foundations of the Universe, a fabric whose materials shall be derived from the Divine essence — whose beauty shall excite the deepest

admiration of the pure soul, and whose enduring walls shall ascend beyond the atmosphere of earth towards the brightness of the radiant sky. Behold, the time is coming, and now is, when the institutions of a false theology shall feel the power of that truth which is descending from the heavens; and when the light and life which that truth bears to earth has penetrated the congealed fountains of the human heart, there shall flow out from every soul, as from a living fountain, the streams of heavenly peace which freshen and invigorate the wastes of human life.

The spirits have made a statement with reference to sectarian institutions, and they have demonstrated the truthfulness of this statement by a reference to existing facts. It is not an attractive task to speak thus of ancient and time-honored institutions; it is not the highest office of this Circle to overthrow and demolish the structures which human hands have made; it is not the loftiest mission in which the spirits can engage, to bring ruin and desolation to the systems which have been fostered by rolling ages; but it is a work which is necessary and important in itself to remove the numerous obstructions which impede the progress of truth, to throw aside those foundations of error on which the systems of theology have been erected, and to prepare for the building of that vast and glorious structure of eternal truth on which the smile of the Divinity shall rest forever. This work, therefore, the spirits are laboring to accomplish; and inasmuch as it is necessary for the world to know the errors which it has so long and so blindly fostered, it has become their mission to expose and overthrow such errors by a simple reference to their dark and repulsive deformity. The commencement of this work may be observed in the present article; and in the statements which have been here made, spirits have aimed only to unveil those errors which they distinctly perceive, and to uncover to the gaze of mortals the deformities which they have fondly cherished. The succeeding articles on the general subject indicated in the Wisdom of the Spirit will be designed to elucidate higher and more attractive truths for the consideration of the reader.

SPIRITUAL UNFOLDINGS.

BY THE SPIRITS.

The spirits have spoken to the world of what they desire to unfold for the exaltation and redemption of the race. They have spoken the things which are wise and true, and they have furnished the occasion of rejoicing to many hearts which have long mourned in the sadness of despair. Spirits have rejoiced that the efforts which they have made in this age have not been unappreciated by the most advanced minds on earth — that the beauty and glory of the Heavenly Spheres have been received into the bosoms of those who are willing to listen to the glad tidings which the spirits bring, and that

the power and majesty of truth have been even dimly seen by such as have long groped in the darkness of earthly ignorance and error. Spirits have whispered to man, and he has paused to listen to the sound; they have breathed into his soul the beautiful truths which they delight to treasure, and he has rested amid the toils of earth to receive the influx. No mortal can conceive of the delight which fills the hearts of the spirits when they see that the truths which they desire to communicate have been welcomed by those whom they love on earth; and it has not been known by the inhabitants of the lower world that the peacefulness of the heavens is not so sweet a reward of righteous effort as the vision which brings assurance of the happiness and joy of such as seek the wisdom of Heaven.

Spirits have not unfolded all that has been stored in the exhaustless treasury of divine truth; they have not revealed much of what yet remains to be unfolded with reference to the glories of the unseen world and the destiny of the immortal spirit. But as they perceive that the world is prepared for the revealments which they desire to make, — as they see that the interior of man is sufficiently unfolded to appreciate and enjoy them, they will, in accordance with the dictates of wisdom, reveal those realities which shall be welcomed by the soul as the food on which its strength depends; and when the soul longs for a higher revelation — when it is adapted to receive a more perfect influx of truth, the spirits will respond to the prayer which rises from the inward being, and bring to the thirsting heart a stream of light and peace which shall awaken and invigorate all its energies.

Spirits will be the friends of humanity. They will confer a blessing which human fancy has not conceived. They will speak in a language which earth has never heard. But this will not be done before humanity is prepared to receive what they desire to communicate. It will not be done when by this would be accomplished the defeat of the object to be attained. It will not be done when the ignorant and sinful world would understand nothing of the truths revealed, or when the spirit of error and bigotry would shut out the light of Heaven. There must be a use for every action which is made by the dwellers of the Second Sphere; there must be a necessity and requirement for action before the will to act can be created; and when the hearts of the people have become permeated with spiritual life — when the advancing minds on earth have become moved by a desire for truth, then will this necessity and requirement exist, and then will the response of the spirits be returned to the anxious soul. If, therefore, the world desires higher revealments of wisdom from the Spheres — if it looks for the noonday of the morning which has dawned upon the earth, let it advance towards the perfection of the beings whose offerings it seeks, and let it be impressed with the glory which fills the angel-home.

CORRESPONDENCE OF THE SPHERES.

BY EMANUEL SWEDENBORG.

From the serene heights of angelic life — from the lofty eminence of celestial being, I, the spirit of Emanuel Swedenborg, descend to communicate through the medium of the Sixth Circle, and to reveal the truths which I have learned during my residence in the spiritual heavens. In the heart of the blissful Sphere in which I reside, there is a fountain of life and light from which there flows in one expanding and unceasing stream the floods of heavenly wisdom and happiness. Spirits make this stream the source of all their sweetest and divinest thoughts; they repair to this as the fountain of living waters which satisfy the thirstings of the spirit; they seek this as the spring of the immortal truths which have their primitive origin in the soul of God. Through the invigorating influence of the celestial waters, the immortals extend their vision through the heights and depths of their divine abode; and when they have gazed long and earnestly over the expanse which knows no confining limit — when they have extended their perceptions through the vast regions of unending space, they retire within the recesses of their own hearts and repose in the sweet atmosphere of light which flows all around them. In this passive and receptive mood, the spirits drink in the streams of truth and wisdom, by which they become still more fully invigorated; and when the thirst of the soul is satisfied, they seek to dispense and diffuse the blessing which they have received, and they pause not until they have imparted the freshness and vigor of their inward life to those who reside on a lower plane of spiritual being. Thus the inhabitants of this Sphere take an equal delight in receiving and in imparting truth, and they experience the highest sense of pleasure when they can behold the fruits of the blessing which they bestow in the beautiful unfoldings of the inward nature.

It is on the principle which has been elucidated in previous remarks, that I am attracted to the atmosphere of earth, and experience a delight in communicating with the dwellers of this planet. Having gazed as the immortals do over the expanding fields of space, and having reposed long in the mellow radiance of this clime, I am moved, by an internal aspiration and desire, to speak once more to that world to which I have previously imparted much truth, and which I am persuaded will be gratified to receive a message from the Sphere in which I now reside. Therefore will I proceed to speak on a subject in which I was much interested while upon the earth, and in regard to which the inhabitants of the earth need light and wisdom. This subject will be the Correspondence of the Spheres — by which title I mean to elucidate the relation and similitude which exist between the rudimental sphere of earth and the sublimated Spheres of Heaven.

In approaching this subject, I am impressed with the conviction that the beauty of the Heavenly Spheres is feebly and dimly shadowed forth by the scenes and objects of the earth. That is to say, there exists a general rather than a special likeness between the two worlds to which I have just referred. The world of light which forms the abode of the immortal throng — which presents the grandeur and glory of the Divine presence, exists as the perfection and sublimation of the lower world of matter. This is the unfolded and illuminated Sphere in which the beauties that had their birth on the earth, are now fully and richly developed in accordance with the law of eternal progress, which, I perceive, governs all living and unliving things. But the clearest statement which can be made of the glory of this Sphere would entirely fail to convey even a shadow of the bright reality which is here beheld and enjoyed; and all the discourses which could be ever written, though they were inspired by the highest angel, and though they were impressed with the eloquence of the soul made free, could never be made an adequate means of imparting the most real and truthful conception of the realities of Heaven. It should be known and understood, however, that there exists a certain similitude between the earthly world and the Second Sphere; and this can be clearly seen and fully appreciated by the residents of the celestial realm. The angel, when wearied with the boundlessness and infinity of the luminious atmosphere, looks down towards the planet in which his infant being commenced, and institutes a comparison between the rudimental state in which he previously existed, and the more perfect habitation into which he has since been ushered. When he has thus gained a clear and unobscured vision of the two Spheres which are here denoted, he perceives that earth represents one vast womb of matter, in which the divine essence becomes concentrated and refined, and from which it is born in an emanation of increasing brightness. He perceives that the emanation from the earth mingles with the brilliant atmosphere of the celestial realm, and that there occurs a harmonious blending of the world of matter with the world of spirit. And when he perceives these truths, he is enabled to observe the beautiful and perfect correspondence which exists between the two Spheres of existence known as earth and heaven. This correspondence is clearly denoted by the presence of the same realities in different states of development and sublimation, and by similar manifestations of the intrinsic nature which lives in the interior of both material and spiritual substances. While the external appearance of material forms in the first sphere is different from that which is exhibited in the superficial clothing of those in the Second Sphere, there is no intrinsic dissimilarity in the real essence which forms the soul of all things in the Universe. The similitude and correspondence, therefore, existing between the first and Second Spheres, are manifested rather in the inherent essence of existing substance than in the external appearance which may be presented to the outward vision; and consequently this similitude and correspondence are far more real, more essential and important, than are the analogies which

are exhibited in the proportion and figure of external objects. To the outward vision there would appear to be but little similarity between the forms of earth and their corresponding emanation in the Second Sphere. This similarity consists in the nature of the inherent essence which forms the real life and being of all things in the Universe. It is to this essence that spirits look to determine the real quality of any object; and when they speak of the correspondence between the earthly and heavenly Spheres, they signify not merely a similitude in form, proportion, and color, but rather a likeness of the interior qualities and essences with which all material objects are pervaded. Thus the forms in the world of matter are the types, shadows, and representatives of the forms in the world of spirit. There exists a general correspondence between these forms in different spheres of existence which is seen and admired by the angels of the heavenly realm; but this correspondence has no relation to definite or sensible marks of similitude — it has no external or tangible lines of proportion and figure, but has reference simply to the interior soul of all substances on the earth and their refined emanation in the spiritual world.

During my residence in the Second Sphere, I have frequently observed that the correspondences which I had previously supposed to exist between external forms and spiritual qualities have really no actual being; for though the external of organic structures may be regarded as the representative of their interior essence, yet there exists no sensible correspondence between such structures in their earthly appearance and the emanation which is born from them into the world of spirit. It has been one of the prominent features of my mission to search and analyze the real likenesses which exist between different forms and qualities; and I have looked with the most intense pleasure towards the earth which I formerly inhabited, for the purpose of investigating the reality of that Science of Correspondences, to the study of which I was much attracted. The result of my investigations has been exceedingly gratifying and useful; for I am taught that all external things have a use to develop internal essences — that these essences are thrown off in an unceasing emanation which ascends to the spiritual world, but that with respect to form and outline there can be traced no similitude between these essential essences and the objects from which they proceeded; — and therefore have I learned that when comparisons are made in relation to material and spiritual things, they should have reference rather to the internal essence and quality of each, than to their outward figure and proportions. There is, as I distinctly perceive, a certain relation and correspondence in all things, and especially in those which belong to the earth and heaven, — inasmuch as the beauties of the one are expressed in the resplendent glories of the other, and forms which are instinct with life and sense are represented in an emanation of similar quality; but I would distinctly state that the real essences of material objects do not, on their entrance into the Spirit-world, assume the same outward form and appearance with which they were clothed on earth,

but these essences blend and mingle together in the most captivating brilliancy, and form an atmosphere of floating radiance which is the home of the redeemed spirit. Therefore it is true, as I have previously stated, that the correspondence existing between the earthly and heavenly Spheres, is of a general rather than a special character; and when I make this remark, I design to say simply that the world of spirit is merely the refined emanation which arises from the world of matter, and that this emanation is a representative of the real essence which ascends from all substances on the earth.

Thus have I endeavored, in the thoughts which I am permitted to express at this time, to reveal a reality which is seen in this Sphere to be of essential importance; and when the voice of my spirit shall have had its echo in the earth, and the truths which I have learned shall be known by its inhabitants, there shall arise from every heart a spontaneous aspiration for increasing light and a more perfect wisdom.

DISCIPLINE OF THE SPIRIT.

BY THE SIXTH CIRCLE.

The unseen writers who move the hand of this medium, desire to speak of the discipline which is necessary to unfold the internal being to the beauty and perfection of its destined state. They would express the sentiment that the sweetness of the soul is the fragrance of its unfolding powers, and that in order that these powers may be unfolded, it is necessary that they should be disciplined in such a manner as to promote their real strength and growth. There is no wisdom in the thought that the trials and sorrows of life are the evidence of an evil disposition on the part of the Supreme Ruler — that the perplexities and troubles which are incident to the imperfections of the earthly state, are designed to weaken and degrade the spirit; but it will be seen by the mind of the true seer that all the seeming blight of earth is the means through which the spring-time of the soul is brought, and that the breath of Desolation corresponds only with the wintry frost which prepares the soil for a more abundant harvest. The trials, therefore, which seem burdensome and useless — the sorrows which oppress and darken the spirit for a season, and all the bitter disappointments which cause the soul to tremble amid its gloom, are all the agencies of Divine wisdom to draw forth the energies of the inward man — to brighten the gem which is reposited in the casket of the body, and to strengthen the living powers that dwell within the immortal nature.

The spirits perceive that earth hath many sorrows, and they gaze with deepest sympathy upon those who are bowed beneath their heavy weight; but they at the same time perceive that many of these sorrows are only blessings in disguise — that they wound only to impart more perfect health, and smite but to bestow a more heavenly blessing. In other words, it is seen

by those who have reached a loftier plane of intelligence than the dwellers of this planet, that the sorrows which exist on the earth as the concomitants of imperfection and ignorance, are employed to be the agencies by which the human spirit is caused to undergo the process of discipline and refinement, and by which it becomes energized with a celestial life. The mode of discipline which is here indicated, has no reference to the earthly and obscured wisdom of mortals; but it has relation to the development, sublimation, and strengthening of the soul — a result which pertains not simply to a few fleeting years on earth, but to the unending ages which flow through the deep of eternity. The life in the first sphere of human existence, is a life of discipline. Whatever may be the rank or station of the individual, he can not escape from those inevitable laws which will occasion an appropriate measure of sorrow and suffering. Circumstances over which man has no control, will govern his thoughts, feelings, and actions, and the light which gleams upon his heart to-day may be veiled to-morrow in the deepest gloom. But where is the evil which men see in the changeful scenes and fading dreams of time? It is seen that this evil lies in the wrong understanding which the world has of the end to be attained in the course of earthly discipline; it consists in the false estimate which men have placed upon the things by which they are surrounded, and in the partial view which they entertain of the real objects and duties of human life. Were not mortals blinded to their real interests — could they perceive and realize the blessing which awaits them in the world of light, and could they feel the worthlessness of the pursuits in which they are now engaged, they would see that there is a higher end to be attained than earthly joy — that there is a sublimer object to be sought than the glittering phantoms of the world, and they would be prepared to feel that the discipline of the spirit is of greater importance than the sorrows by which this process is promoted, and that the development of the internal powers makes the only true and enduring happiness.

On principles indicated in foregoing remarks, the spirits of the Second Sphere who are developed in wisdom, have been moved to imitate the workings of the Divine Spirit in the government of mortals — to adopt the same plan which is manifested in the course of earthly events, to develop, energize and strengthen the immortal being. Accordingly, they have visited such individuals as they have desired to bless, and have commenced the unfolding of the interior powers through the agency of severe trials, which to the earthly vision have seemed to be useless and unwise. These trials have not proceeded from any desire on the part of the spirits to create unhappiness, but they have been employed as a means for the purpose of attaining a glorious and sublime end; and though the wisdom which is not like the wisdom of the world is unappreciated and rejected, yet the hovering angels of the Divin ity continue their labors amid the cloudy and repelling atmosphere which arises from the hearts of those whom they would bless. It is not for temporary ends and objects that the spirits of this Circle labor; it is not for the

purpose of bestowing a few earthly joys that they have opened a communication with the world; but they are moved by a vision of the higher glories which are waiting to crown the expanding brow of Humanity — they are laboring for the true interest of mortals in the development of the internal being, — and hence they employ the means which are necessary to the discipline of the spirit and the bestowal of the heavenly blessing which the soul interiorly desires.

The great reality of life is not to be found in fleeting pleasures. It is seen not in the dreams which animate the heart of the worldling, and is found not in all the angular movements of the undeveloped mind. But the reality of life is the reality of Heaven, and the reality of Heaven is the refined beauty of the spirit. That reality can be attained only through progress and discipline; it can be enjoyed only when the powers of the spirit are in union with the harmonies of the Universe. Let, then, that reality be sought in the course of development which the spirits of this Circle employ — in the process of discipline by which alone the energies of the soul can be drawn forth; and though the pathway of progress be strewed with rocks and thorns, yet shall the wide plain beyond, on which the sunlight of Heaven rests, be made the sweet fruition of all buried hopes.

HEAVEN, GOD, AND ETERNITY.

BY SPIRITS OF THE SIXTH CIRCLE.

The spirits of light have permission to speak to the world on the great subjects embraced in the above title; and they have accepted the privilege which has been granted, for the purpose of offering a revealment which will be received by many minds as the evidence of celestial wisdom. That the system of this medium might be in a favorable condition for the writing of this article, the spirits with whom he holds communion, have subjected him to a severe discipline which he now sees and feels to have resulted in his highest good; and while he is retired in the solitude of his chamber, the spirits of the Sixth Circle will overshadow his soul with the glory of their presence, while they move his hand to express the thoughts to be conveyed. The subjects which the spirits have selected are those which have been placed beyond the soarings of the earthly mind, which have been penetrated by no gleam of that celestial light in which the immortals bask, and which have remained through the lapse of flowing ages as the unrevealed mysteries of the unseen realm. Let the world listen, and the angels will speak.

Heaven is no state or place. It is no condition of the soul, or location where it exists. It is no quality of the spirit, or situation in which it is placed. No mind on earth has ever conceived the signification of Heaven. But the spirits will reveal. Earth is the heaven of the body, and the Second Sphere is the heaven of the spirit. Yet Heaven has no relation to state or place. For man has no place in the Universe. Earth is not a place. Not one of the stars

which are seen by mortals have a place. But all the bodies which exist in the void of immensity are not in the same position during one second. Therefore they have no position — no place in the Universe. Yon concave of bright orbs is not the firmament of suns. The stars make no impression on the brain. Light has not reached the earth from the bodies which move in space, since the birth of by-gone years. Thus the lights which seem so fixed and stationary, are the gleamings of other ages, and the vast worlds from which those lights proceed, have really no place. What, then, is the heaven of the body? — Is it a state of the mortals which inhabit the earth? No. It is not a state. But the heaven of the body is the *thing* which the eyes behold. Heaven has a substantial being which is not dependent on state or place.

But what is the heaven of the spirit? No mortal has ever known. Let the angels reveal. Many dreams of heaven are not heaven. The visions of heaven are not always real. But the beings who dwell in heaven can see what heaven is. The atmosphere of earth is the heaven of the body, because there is nothing but this to convey the light of distant worlds. So the heaven of the spirit is the atmosphere which the spirit sees. This heaven is the spiritual emanation which floats in the most beautiful brilliancy as far as the vision of the angels can extend. The heaven of the spirit is the surrounding home of the spirit, and this home is not a place, but a spiritual Sphere, which consists of myriad floating atoms, all blending together in the most perfect and beautiful harmony. Spirits have a home, but no place, because a place implies a stationary position with reference to surrounding objects. They have a heaven, but this heaven is not a fixed locality, because it is composed of the minutest particles of the most refined substances, which are in constant and unending motion. The most gorgeous and brilliant colors, — the most transparent and captivating brightness, are seen and enjoyed in heaven; and the glories of the spiritual sky are so far brighter than those of the material heaven, that the angels are made radiant with the light which flows as a stream of glory from the dome of their eternal mansion. Thus the heaven of the spirit is the home of the spirit, and the home of the spirit is not a place or a state, but a great reality — a *substance*, whose elements are in unceasing activity, constantly assuming new forms and relations.

The spirits have said what is wise and true. They have unfolded the real reality in relation to the subject on which they have spoken, and they are prepared to sustain the statements which have been made by an appeal to the interior reason of the reader. To the vision of the external eye the heaven of the body is a locality; but this is simply an appearance which is exceedingly deceptive, for the reason that the sky is composed of the minute particles of the atmosphere, which are never, during a single second, in the same position. It would be exceedingly inappropriate to term air a place, and yet it is nothing more or less than air which forms the blue heaven; for heaven is the boundary of the earthly vision, and the limit which is thus described

is the point where air becomes lost in a more refined element. Therefore the air which extends above the earth to a distance of about fifty miles, ceases to rise at this limit, which is the boundary of the human vision, and is again attracted towards the earth by the affinity which it inherently possesses, so that the outer verge of the atmosphere, in this change of movement, becomes naturally condensed and forms the appearance which is always presented in the sky when it is not obscured by intervening clouds. From this explanation it will be seen that the visible heaven is simply the condensed atmosphere of earth, which is seen by the external eye because at a certain distance from the earth it undergoes a peculiar process by which it is rendered visible; but it would not, in the light of this truth, be proper to say that this heaven, or condensed atmosphere, is a *place*, because the very elements of which it is composed, instead of having any fixed locality, are constantly changing their position with relation to each other and to all earthly substances. Hence the spirits would say that the heaven of the body — the heaven which is seemingly adorned with stars by night and with the sun by day — is a substance, an element, a thing, and not a simple locality as has been commonly supposed.

The heaven of the spirit corresponds with the heaven of the body. It consists of the spiritual atmosphere or emanation of the earth, as the latter does of the material atmosphere. Spirits live in this emanation as the body lives in air; but there exists a far greater correspondence between the spirit and its atmosphere than is found between the body and its atmosphere, and accordingly, instead of gazing a great distance to behold the spiritual heaven, the angel bathes in the emanation by which he is surrounded as in a sea of light, while far away in the lofty heights of his expanded home, he sees the radiance of higher Spheres, as the eye sees lights in the nightly sky. But it is not wise to say that the atmosphere or emanation which constitutes the Second Sphere is a *place*, because the elements of which it is composed are never at rest, but are ever floating in wave-like variations and mingling together as the waters of the ocean, in perfect and undisturbed harmony. The spirits will, therefore, again express the truth that the heaven of the spirit is a moving and living *substance* — that it is neither here nor there in relation to any similar material, and has no dependence on any interior condition, but that it consists of the most refined and spiritual elements of the atmosphere in a state of constant and harmonious motion.

Having endeavored to explain briefly to the inhabitants of earth what heaven is, the spirits are permitted to extend their remarks by speaking reverently in relation to the Divine Being. Wisdom will guide the pen which writes these thoughts. The presence of angels overshadows the soul of the medium. The world has sought after God in a dark way. It has sought after God in a way where he dwells not — it has sought after God in a way which is filled with human errors and vices; but it has not found God. The Divinity has not entered the temple where the self-righteous worship — He has had no

place in the sanctuaries of men. But is there a God? The spirits will answer. Often in gazing into the depths of time, the soul has returned wearied and perplexed because it could find no resting place on which to repose; and then it has scanned the boundless Universe — where to the conception of the earthly mind there is no limit — and it has felt the weakness and insufficiency of its own powers amid the majesty of revolving worlds. Is there, then, no point in the vast expanse of Time and Nature on which the human soul may rest? There is. *God is the beginning of Time and the center of Nature.* In the distant ages of the past — back to the farthest point at which the human mind can reach — the soul may rest on God; and deep within the very heart of space — beneath the most refined essences of the glorious universe, the Great Spirit has his seat and throne. But who by searching can find out God? What sublimated soul shall enter into the glory of his presence? Behold, the mystery is revealed! God is not far from the spirits that bear his image. He dwells within the essences of the immortal being. He is felt in the germ of the soul whose presence gives consciousness to existence and whose power breathes deathless life. The spirits of light repose in the shadow of the Father. No thought which mortals have ever conceived is worthy of the Great Reality of Nature. And if the spirits should reveal what God is, the revelation would be measured by the standard of individual capacity. God is a spirit, and spirit is a substance, but who can understand the nature of this substance but those who are spirits, or whose spiritual perceptions have been unfolded? It is in vain for the materialist to conceive of God. Such an one can only form an image of his own fancy like the created gods of the heathen. Therefore when the spirits have said that God constitutes the Soul of the Universe — that He is the all pervading Life of matter, and that He is the most interior Heart whose beatings impart motion to the vast system of Nature, they have expressed a general truth which is all that can be comprehended by the materialistic mind. But there is a thought that descends far deeper than this into the unknown reality. God is a substance — a substance infinitely more real than all the fading forms of the material world. The human mind can conceive of light, because the eye can see it; it can conceive of air, because the presence of this element is felt by the senses; it can conceive of electricity, because the manifestations of its power are witnessed and its nature is judged by its effects. But may there not be essences which are more refined, and yet more real than any of the substances which are perceived through the outward sense? There are such essences — essences which are composed of the finest particles of matter, but whose nature is substantial as that of the unyielding rock. And when the soul has conceived of the existence of these essences — when it can feel and appreciate the truth that the most glorious and beautiful departments of the Universe are those which lie beyond the realm of external being, then will it be prepared to be taught that the substance which is termed spirit, is merely an organization of the most refined essences in

Nature, and that God is the most interior Soul of all that is spiritual and heavenly.

The subject of the Deity is one of infinite extent. It unfolds a realm of thought which is boundless as the aspirations of the inspired soul. Therefore shall long ages pass away and time be lost in unending years, ere the Divine glory shall be revealed, — while ever the spirit is learning more of the great Father from which it sprang, approaching always nearer to that most interior and central Sun from which the streams of light and life flow forth into unending space. Spirits have endeavored to suggest some faint ideas of the Eternal Cause. They have spoken of Him whom mortal eye hath never seen, and they have revealed what is true and righteous. Let the conceptions which have been presented on this theme sink far into the depths of the spirit, that the tide of inward life and thought may roll onward with increasing power towards the ever-expanding reality.

But there is another subject which the spirits will attempt to elucidate. — It is the subject of Eternity. Again let the angels speak. What shall be revealed on a theme so vast as this which the minds of mortals can receive? Eternity! thy waves roll far away into the unfathomable deep! Time is lost within thy boundless bosom! Yet still and peaceful art thou, great ocean, as the waters of the star-lit lake. Though mortals fear to trust thy depths, yet will angels repose upon thy silent breast and sing the glad song of freedom. Eternity! what shall spirits say of thee? Shall they say that thou art one long dream of bliss? — that thou art the interminable expanse of immortal life? This doth not express thy meaning. But the dwellers of thy majestic temple will speak to the mortals who cannot comprehend thy greatness.

Mortals, the endless time which you call eternity, is but one day in the years of God. It is but one pebble on the shores of a great ocean. It is but one drop amid the waters of a deep and boundless sea. The human mind has no conception of what eternity is. It has no thought so vast as to embrace its mighty significance. Where shall spirits go to find an illustration of the truth? They will say, — multiply the minutest particles that compose the earth into ten thousand times their number — add to this the grains of dust that dwell in every world in space, and then to this add all the days and hours and moments that are contained in myriad centuries, and you have arrived only at the first stage of an endless journey! Art thou overwhelmed, feeble soul, at the thought which even thou art able to conceive? What, thinkest thou, is the thought of angels and the eternity of God? Rest, overburdened soul, thou shalt be relieved of thy labor. For eternity is time in its minutest parts. It is composed of moments as the ocean is composed of drops and the worlds of dust. The soul shall live as it now lives — one moment at a time; and though the depth of unfolding Life may be never reached — though the ages of the opening Future may be never numbered, yet shall the spirit, reclining upon the bosom of its Father, find peace beneath his radiant smile.

DOCTRINE OF SALVATION.

BY THE SPIRITS.

The doctrines of the Church have been the doctrines of the earthly and undeveloped mind. They have been designed to pervert the teachings of Nature and Truth by the false superstitions with which they have been mingled. They have been representatives of the weakness and imperfection of the minds from which they proceeded, and have been impressed with all the ignorance and error which were reposited in the bosom of the Past.—Therefore have these doctrines failed to accomplish the work of human redemption, proclaiming only the sentiments of a darkened creed, which fall upon the ear but sink not into the heart of the listener. It is the desire of the spirits to speak of the doctrine of salvation, which has been exceedingly prominent among the dogmas of the church. And the design which they have in view in selecting this subject, is to impress the truth that theologians of the present age are reposing in the shadow of the ancient temple, whose walls are already crumbling to dust.

The doctrine of salvation has been taught and cherished as the essential life of the established faith. One of the first points presented in theological discourses, is the necessity of being *saved*; and this necessity is urged by an appeal to all the strongest emotions of hope and fear. It is said that the Deity is wrathful and passionate; that He has created a burning oven whose flames are never quenched, and whose gates are ever open to receive the sinner; and when, on the basis of these sentiments, the pains of eternal torment have been depicted, there is an occasion for the remark that the means of salvation have been furnished, by which the lost and degraded may be saved from this prospective woe, and introduced into the joys of Heaven. But what, in the light of this doctrine, is the view which religionists commonly entertain of salvation? It is seen by spirits that this view is based upon a gross and material conception of the real nature of this blessing. The desire of the church-member is to escape from burning flames—to be delivered from a state where he would be required to physically suffer; and though the pains of conscience are sometimes represented as the interior signification of hell, yet it is seen that these have comparatively little influence in the efforts which men are accustomed to make for their eternal safety. Materiality in man has caused him to seek for that which is material; and the same principle has induced him to regard salvation as a deliverance from external evils, which to the blinded mind is a source of constant disquietude. Then what has been the nature of the efforts which men have made for salvation? It is seen that these efforts have consisted in the observance of outward forms and ceremonies—that they have been exhibited chiefly in visible shows and appearances—in prayers, and songs, and solemnity; and the truth has been

seen and lamented that these external means of salvation have not been employed by the aspiring soul—that they have not resulted from the truthful and earnest desires of the inward man, but that they have been created from that selfish and material conception which has reference to the attainment of eternal glories through the medium of golden gates. What, then, has been the real tendency of the theological doctrine of salvation? The spirits will answer as they see. It has been to render the advocates of the prevailing religion worldly and selfish; it has been to give to Materiality its universal sway; it has been to extinguish the fires of love and purity which are struggling with the dense vapors of religious error, and to bury the loftiest and most holy desires beneath the darkness of perverted sense. Thus it is seen and known in Heaven, that the doctrine of salvation as it has been taught and received in the existing Church, is not only wrong in the conception on which it is based, but pernicious in its influence on the human mind.

The spirits desire to say that the true doctrine of salvation is based on the wants and requirements of the soul. The salvation which is really needed by the world has no relation to an escape from eternal torments, but it has connection with the freedom and deliverance of the spirit—it signifies the redemption of humanity from the thraldom of error and the bondage of corruption. It is a spiritual, and not a material salvation which is the true object of the soul's desire; and when the false and worthless clothing of the inward reality is removed, it will be seen that this salvation is the most exalted end to be attained in the progress of the world; and then, retiring from the fading and crumbling temple, man will seek to worship at that inner shrine where the pure in heart receive their blessing from the skies.

HARMONIES OF THE UNIVERSE.

The spirits are attracted to speak on the subject indicated in this title, for the reason that they desire to unfold the beauty and glory of surrounding Nature, that they may present a standard for the government of human thought and action towards which the aspirations of the soul may arise. They desire to remark that Nature is the expression of the Divine Mind — that the Universe is the revelation of the interior Soul — that the glories of the heavens and the loveliness of earth are but the radiant smile of the creative Spirit. Thus the external Universe is but a natural expression of the inward and divine harmony; and all the external movements of revolving systems, and all the brightness of Celestial Spheres, are but the results of that inherent action which takes place in the bosom of the Deity. The external is a sensible expression of the interior reality; the fading and perishing forms that seem to bloom only to die — the host of starry worlds that fill the great expanse of space — the myriad floating atoms that exist in the regions of the Unseen, and the brilliant rays of light that gleam from unnumbered suns, are all the natural and beautiful representatives of the action of the Supreme Soul.

Thus the harmonies of the Universe are the harmonies of God, and the harmonies of God constitute the great eternal end towards which the loftiest desires of the human soul should rise.

Among all the perplexities, intricacies and confusion of human doctrines, man has sought some standard of thought by which he might arrive at a conception of the truth; and this standard he has sought in creeds, in books, and formulas of faith, and this, in all its weakness and imperfection, he has clung to as the real foundation of life and hope. But there is a higher and more truthful standard of thought than the gross and perverted minds of men have as yet attained; and that standard is contained in the divine harmonies of the Universe; it consists in the perfect and glorious order of surrounding Nature; it dwells in the eternal structure which has been reared by the Presiding Soul as the expression of his infinite and all-pervading life. Therefore is the true standard of truth elevated above all the imperfections of earthly theories, and unmingled with the darkness and confusion of human creeds. It is a standard which is higher, deeper, and broader, than all the fabrics of human fancy; it is a standard which is not dependent on the operations of earthly minds, which is above all the confused and irregular movements of earthly thought, whose foundation lies in the eternal depths of Nature and whose frame-work reaches to the inconceivable heights of the Infinite Intelligence. Thus the harmonies of the Universe form the fixed and immovable standard of all thought and action, and thus the soul of man has one eternal end — one high and perfect pattern, by which all its thoughts, and feelings and expressions should be regulated and governed.

THE SIXTH CIRCLE.

THOUGHTS OF THE SPRING.

Hail, thou season of reviving Nature, which both mortals and angels love. Thou art the symbol of the great resurrection which shall take place among the souls of men; for as the verdure of the earth and trees comes forth from their wintry slumber to the freshness and beauty of the reviving year, so shall the great world of mankind awaken to the life and strength of a spiritual existence. Long have the beauties of the soul remained buried beneath the cold frosts of earthly sin — long have the brightness and vitality of the immortal being, been tarnished and destroyed by the corruptions of the world. But the spring of the soul approaches. The winter of desolation and death is passing away; and now the heavens smile with the light which is reflected from the morning, and the earth is radiant with the joy which fills the enlightened spirit. A new season in the course of human existence is about to commence; and a more glorious presence than humanity has ever known, begins to brighten the hearts and countenances of mortals. Let the new-born day which is the spring of the soul, be welcomed with the gladness of the angels who have looked long and earnestly for its approach.

THE NEW VOLUME.

It was the design of the former editor of this Journal to divide the numbers into volumes of six months each, but the design of the present editors has rendered it necessary to adopt a somewhat different arrangement at this point, for the interest and convenience of subscribers. The spirits took possession of this medium, and the paper under his care, in a time of difficulty and trouble, — and they did this at the time referred to, for the purpose of sustaining the work which had been commenced and persevered in under their direction. But the writing which has been presented to the world up to this time, has not been a suitable representative of the wisdom which dwells in this circle, — it being simply designed to assist and sustain the individual whose mental and physical powers had become nearly exhausted through trial and labor. The spirits, therefore, designed to employ the intervening time up to the present, in causing the individual here mentioned to undergo a process of discipline and development, that he might be the better prepared to enter upon his exalted mission; and it has been their intention to commence with the present number of the Messenger a new volume, which will be commenced as the introduction of a new era in the history of this paper. Directions have been given for the publication of a large edition, and subscribers to whom back numbers of the first volume cannot be supplied, will have the satisfaction of commencing a new volume with the present number. It will be observed that this volume has its beginning at the first of May. In the removal of the paper to New York, and in the arrangements which it was necessary to make for the establishment of a Spiritual Depot in this city, a delay of about one month has been occasioned, which loss of time it is not wise to attempt to regain at present; but that there may be occasioned no sacrifice on the part of subscribers by the arrangement contemplated, it is designed that they shall be furnished, in the month of August, with the numbers due during the month of April, and it is designed farther that there shall be no more delay or irregularity in the issue of the paper, but that every number shall make its appearance promptly under the guidance and supervision of its spiritual editors.

The time has now arrived for the revealment of heavenly wisdom. The angels of the Second Sphere have decided to speak to the world as the world requires. They have gazed on the wastes of human life with mourning and sadness; they have seen the errors and imperfections which have existed in the thoughts and sentiments of mortals, and they have been moved by an intense desire to promote the welfare of humanity by revealing the realities which they have received and treasured in their celestial abode. It is their design to render the Messenger a medium of many of the beautiful truths which they have learned and are still learning; and while the voice which

they will utter shall be still and peaceful, it will break upon the listening spirits of earth as sweet music from the realm unseen. With regard to the medium through whom these revealments are made, the spirits would say that he is not in any manner accountable or responsible for the sentiments which are expressed in writing through his hand; and it will not be his mission to controvert the opinions of others, or to defend those which may be presented by this Circle, but he will passively receive the statements which may be made by spirits, and place them before the world under their signature, to be disposed of as the minds of the people may direct.

Beneath the protecting power of angelic ministers, the Spirit Messenger shall be issued as is advertised, and shall go forth conquering and to conquer — gaining glorious victories over error, wrong, and sin, and shaking the foundations of Materialism on which the fabrics of the world are reared. — Those who are attracted to the truths here presented, will receive them into joyful hearts, while they welcome the dawn of the spiritual Era which is now casting its light upon the burdened breast of Humanity.

THE EDITORS.

REVELATIONS OF TRUTH.

Truth is the eternal principle of Deity. It is the thought of the Eternal Mind It is the energy of Omnipotence. It is the everlasting wealth of the sublimated soul. Therefore truth is the gem of the spirit whose brightness and purity are reflected through all its chambers.

The spirits have presented their thoughts on the great subjects which pertain to Heaven, God, and Eternity, in the present number — subjects on which volumes might be written with still exhaustless treasures of thought unrevealed. They have spoken as they were permitted at this time, and as they saw was right and wise. It is deeply realized by spirits that all truth must be adapted in its revealment to the real wants and capacity of the soul to which it is revealed; and accordingly on those subjects which are unfathomable in their depths, it is their desire to unfold only such a portion of the truth as may be suited to the requirements of the world. The article which has been referred to above, as well as others which have been, and will be, written, is in some respects inconsistent with established and received ideas; but the spirits would enforce the obligation on every mind to carefully and candidly investigate what has been written, and to examine the intrinsic nature and merits of the sentiments presented; for the soul is gifted with the exalted and godlike power of reason, and the still voice of Nature is whispering through the wide expanse of existence, that mortals may seek and receive the light.

There is truth in the revealments of spirits — there is wisdom in the treasured thoughts of angels, and the great duty of humanity is to listen to the teachings which descend from the spiritual Spheres — to receive the beautiful

gleamings of celestial light which are reflected from the heights of Heaven. O sweet shall be the echoes of angelic music in the soul of man! — and blessed shall be the power which removes the old ruins of superstition and error, and rears the hallowed sanctuary of Truth. Listen, thou poor and lonely one, to whom the brightness of earthly joy has been long unknown, and hear the glad song which angels sing as a prophecy of the great redemption. Truth shall make the spirits of mortals free. It shall break the chains which have bound and crushed the soul for ages. It shall open the windows of Heaven, and let in the gladdening light of the pure skies. Who shall attempt to stay the progress of Truth? Who shall weaken the divine energy which lives in the heart of angels? Let the mortals of the earth be reverent, for the thought of God is stirring the troubled years of life; and deep within the eternal waters of the Infinite shall be the flow of that crystal stream which issues from an exhaustless spring.

DIRECTIONS FOR THE MEDIUM

EMPLOYED BY THE SIXTH CIRCLE.

First Be willing to obey the directions of the spirits of the Sixth Circle, knowing that all directions which emanate from this source are given in wisdom.

Second. Be willing to seek interior light and peace, not relying upon the external superficialities of life, but reposing faith in the unchangeable foundations of Truth and Wisdom.

Third. Be independent in the expression of your thoughts before the world, but be submissive and humble in your communion with spirits, assured that, while the great mass of mortals have not been instructed in heavenly wisdom as you have been, the beings from whom this wisdom emanates are worthy of your reverence.

Fourth. Be patient amid the common duties and perplexities of life, and seek guidance in all times of trouble and difficulty from the world of spirits, feeling that they whose eyes may never slumber are your natural and appropriate guardians.

Fifth. Be punctual and faithful in the performance of the work which the spirits have given you to do, knowing that this work should supersede all things else in its importance to the world.

THE TWELVE LECTURES.

In answer to numerous inquiries with regard to the publication of the work indicated in the above title, it may be stated that measures are now being taken to secure its presentation to the world in a few weeks. Persons desiring the work may send their orders to this office.

DEVELOPMENT OF MEDIUMS.

The sweetness and beauty of the soul can be only brought forth from their state of burial by a series of appropriate movements, which correspond with the constant changes which are going on in the domain of outward Nature. There exists a necessity for refinement and spiritualization as a work preparatory to the revelations of angelic wisdom; and the process here indicated can be carried on only through the principle of motion. Hence it has been the work of the spirits, in the development of mediums, to place individuals in such circumstances, and subject them to such influences, as may result in the attainment of the state required.

The spirits have seen that the movements which they have produced, have in some instances been accompanied with pain, both of body and mind; but they wish to state that this pain was not included in the design by which they were actuated, but that it is simply an attendant circumstance resulting from the internal motion. Therefore it is not wise to say that spirits are evil because they sometimes produce a condition of the system which results in suffering; for while the unseen agents of this trial sympathize deeply with the individual on whom it is imposed, they are serenely conscious of the enduring good which they are laboring to accomplish. The ways of the spirits may sometimes appear to be unwise and mysterious to mortals, but they may ever rest in the assurance that these ways are the work of celestial wisdom and goodness.

LECTURES.
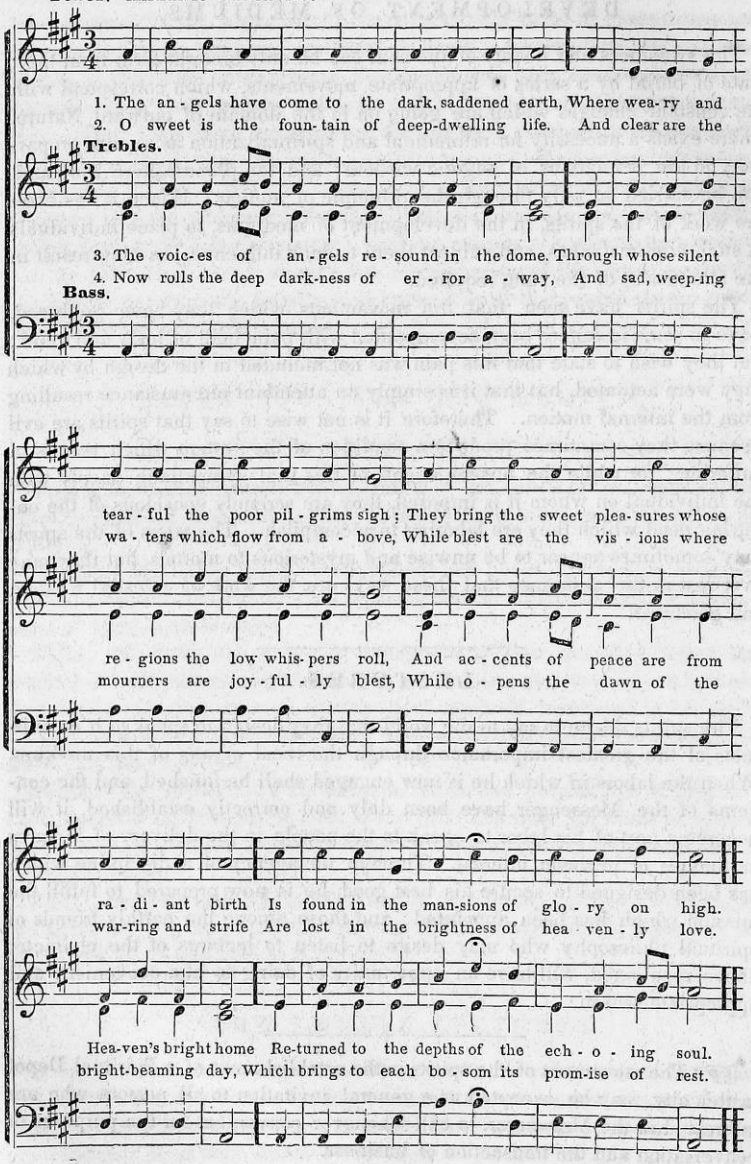
The spirits desire to say to the world that they design to speak to it on subjects of the greatest importance through the vocal organs of this medium. When the labors in which he is now engaged shall be finished, and the concerns of the Messenger have been duly and correctly established, it will become a part of his labor to speak to the people in the delivery of lectures on themes of intrinsic interest. Through the agency of a discipline which has been designed to secure his best good, he is now prepared to fulfill the mission which has been appointed; and those among the earthly friends of spiritual philosophy who may desire to listen to lectures of the character above mentioned, will have an opportunity of doing so at a convenient and appropriate season.

☞ The movement of the spirits in the establishment of a Spiritual Depot in this city, may be accepted as a general invitation to all persons who are interested in the Messenger, to call whenever convenient for the purposes of conversation and the transaction of business.

Visit of Angels.

WORDS COMPOSED BY SPIRITS. AIR, "SWEET AFTON."

Tenor. Andante Cantabile.



The Spirit Messenger.

VOL. 2. NO. 1.] MAY 1, 1852. [NEW SERIES.

GLORIES OF THE FUTURE.

BY SPIRITS OF THE SIXTH CIRCLE.

The Spirits of the Sixth Circle desire to deliver a lecture on the subject of the Glories of the Future. They desire to speak to the world on this subject, in order that the brightness of coming ages may be fully known and realized by man. They desire to unfold the power and majesty of Truth, and they wish to whisper of the unfoldings of celestial wisdom. They would delineate the presence of holiness and peace on earth, and they would speak of the approaching joys which shall bring peace to the homes of wretchedness and sorrow. At the outset of this revealment, they desire to refer to the beauties of spiritual truth and to exhibit the blissfulness of the angel-presence. Long and sorrowfully has man wandered in the depths of sorrow, ignorance and woe; long has he been destitute of the true light which should direct his steps; long has he felt the heavy weight of human wrongs and sin; long has he been deprived of that heavenly hope and faith which should cheer the human soul, while blindly he has groped in the darkness of his own ignorance, and deeply he has thirsted for the waters of celestial peace. But a new day has arisen upon the earth — a new joy has fallen upon the hearts of men — a new hope has cheered the lonely wanderer — a new faith has elevated and inspired his soul; and now he can look above the gloom that surrounds his way and beyond the clouds that darken the firmament, and he can see the bright stars which gleam in the silent sky and read the promise of his high and glorious destiny. He feels now that he is not alone upon the earth — that celestial visitants have come to cheer his dismal way; he listens to voices which descend sweetly from the heavens and basks beneath a radiance which flows from the Upper Spheres. Beneath the unfoldings of spiritual truth, man begins to feel that he is already a spirit upon the earth; he begins to recognize his relations to God and to the angel-world; he begins to feel that the day of darkness is past — that the veil is torn away which concealed

the glories of the Shekinah, and he is now ready to realize that the sorrows of earth are but passing clouds which flit athwart the never-changing sky.

Thus is humanity blessed as it has not been at any previous period; thus is the world advancing to higher stages of thought and action; thus is man becoming filled with a nobler inspiration, and thus have the angels become the watchful guardians of their kindred on the earth. Sweet truths which the mind has not conceived, are becoming impressed on the new-born soul, and glorious visions of life and action in the future are revealed to the spirit of the reformer. Through all the mazes of human life, a voice, low and still, has breathed,— a voice which sinks down into the inmost recesses of the human heart — a voice which penetrates to the lowest depths of the inward nature — a voice which is filled with heavenly sweetness, and which thrills through the silent chambers of the immortal being. That voice is the echo of angel-whispers; and though it is heard not amid the fearful storms of human life — though it is not recognized in the war and confusion of earthly elements, yet it shall speak to man with a power which he can never successfully resist,— it shall grow deeper, and stronger, and mightier, as he is drawn onward towards the vortex of divine light, and it shall be endowed with an authority which is greater than all the creeds and doctrines which the earthly mind has ever conceived. This voice shall regenerate the world. It shall live in the soul of man as a proclamation of the Divinity, and though it may be crushed for a time in the warrings of human passion, and though it may be suppressed by the strong force of Bigotry and Wrong, yet it shall thrill and echo in the depths within with an unceasing and never-slumbering power. Have spirits commenced a work which they are unable to finish? — have they laid the foundation of a temple which they have no power to rear? Nay. The power which resides in the great arm of Heaven, shall not be weakened by all the efforts which Bigotry has made, or may make, for its ultimate overthrow. That power shall not be crushed by the puny arm which is raised against it, but it shall triumph over all opposing obstacles — it shall flow in an under-current beneath the foundation of all earthly structures, and with a silent but resistless energy it shall conquer and subdue the feeble force which is generated in the inharmonies of the world.

The Second Sphere sustains a positive relation to all the circles of wisdom in the earth below. It exists as the controlling power which attracts and governs the ascending steps of humanity. This is the magnet towards which the world is rapidly advancing. It is the radiant sun whose light draws forth the noblest energies of the soul, and whose all-powerful influence causes the lowest and most degraded of earth to ascend towards the brightness of the Heavenly Spheres. The spiritual world is the perfection of the human world; it is the sublimation of all the power which dwells in the rudimental sphere; it is the combination of all the loftiest principles which exist in the earthly nature, and it is the exalted end towards which the most God-like aspirations of the soul are tending. Hence man is compelled, by the power of inherent

principles, to pursue an upward course; he is drawn onward by a power which is irresistible as the authority of Heaven; he is moved by a silent and inward energy whose nature he himself does not comprehend and whose force he strives in vain to repel. Amid the darkness and materiality in which he has groped for ages, he now begins to look upward towards a nobler destiny; and while he has rejected the light which has glimmered amid the shadows of earth — while he has blindly repelled the influence of heavenly truth, he is now insensibly looking upward towards a higher state, and towards loftier and more divine realities. Man is beginning to be dissatisfied with the state in which he now exists; he laments the wrongs and evils which prevail in society; he sees the imperfection of the social structure which has been erected in former ages, and he feels the rottenness of those false foundations on which the creeds and theories of the world are based. In a literal and important sense man is becoming skeptical with regard to all the falsities and superficialities of theological dogmas; he is loosing the blind faith which he once possessed in the rituals, ceremonies, and formulas of the Church, and he is looking, with strained and anxious eyes, for the dawn of a new day and the appearance of a more expanded wisdom. These aspirations, which have lingered in the human breast and which have exerted their power amid all the obstacles of human materiality, have resulted from the positive influence of the Second Sphere: and thus a power has been manifested among the societies of men — an influence has been exerted in the walks of life, which has called humanity onward and upward from its state of sensuality and darkness towards the lofty eminence of immortal being.

In this manner a broad and extensive basis has been laid for a deep and complete revolution in the organization of society. The old and time-honored theories of the past are becoming dissolved in the corruptions of their own nature, and the shrines at which the worldly and sensual have bowed, are likewise perishing beneath the power of divine light. A deep and inevitable necessity is felt for some higher and truer standard of thought and action, and from the old and cherished systems of the past men are seeking for the revelation of heaven-born truths. The reverence for that which is old and time-worn — for that which has been long established through the influence of age and custom, is rapidly passing away from the minds of men, and a deep and powerful aspiration is felt for the utterance of that celestial voice which mortals have been long and anxiously waiting to hear. The great world now pauses in its course to listen to the whisper of angels. In the busy marts of trade — in the confusion of conflicting interests — in the mansions of the wealthy — in the homes of the poor and wretched, that same voice comes down and makes its utterance in the soul. How sweetly breaks the light of Heaven upon the world! How peacefully flow down the streams of truth into the blinded mind! — and how joyously the crushed soul looks up again to greet the messengers of mercy which are bending from the skies. A great thought now stirs the heart of Humanity — a thought which swells and deepens

through all its inmost chambers — a thought of greatness and majesty which is worthy of the heaven-born spirit. It is a thought of the new birth which shall take place in the universal soul of man — of the glorious change which shall be manifested in the condition of the world — of the deep wrought revolution which is now going on in the structure of human society; and as this thought is received and felt within the earthly breast, it is beginning to manifest itself in the most sublime and heavenly utterances, echoing from soul to soul and from lip to lip, until the vast world beneath is filled with angelic music. Behold, the throngs which gather in the paths of earth are waiting for the signal of redemption; they are listening for the watchword which shall urge them on to the attainment of those glories which they behold dimly in the distance. Soon will that watchword be heard; soon will that signal be given. That watchword shall be Liberty, Peace and Redemption — that signal shall be the utterance of truth in every soul, and both shall fall so silently and yet so mightily on the listening ear, that the great mass shall awake from their slumbers and commence the glorious battle to be fought. The present is an era of light, but soon there shall be an era of action. The present is the time when spiritual unfoldings are breathed to earthly hearts, but the future shall be the period when those unfoldings shall be expressed in a corresponding social revolution.

The spirits wish to say that they have gained a power over the world which it is in vain for it to attempt to resist. They desire to express the truth that they are rapidly gaining control over the thoughts and affections of men, that they have descended to the well-springs of human action, and have penetrated to the depths of the earthly soul. The influence which they exert is silent and unheard, but it can penetrate through the hardest crust of sensuality — it can go down beneath the false and repelling masks of human life, and it can awaken new-born thoughts and righteous aspirations which will linger beneath all the corruptions of existing society. While the great ocean of humanity is heaved and convulsed by raging winds and storms — while the waters of human life are tossed and agitated by the force of surrounding elements, there is a voice descending from the skies saying "peace, be still," and over that broad ocean is breathed a sweet and heavenly calm which lulls the troubled waves to rest. Then from the deep of human hearts there goes up an offering to the skies; it is the incense of gratitude and love; it is the aspiration for still increasing light; it is the desire for still higher and more expanded truths, and that incense is received in Heaven as the index of those approaching glories which gleam upon the lofty brow of the Future. There is a hope — there is a faith, which is not contained in human creeds or theories; there is a truth — there is a wisdom, which yet has not entered into the earth-bound mind. But man is standing upon the eminence where this faith and hope, this truth and wisdom, shed their holy and peaceful light; and with that light he can look forward into the expanding depths of time, and there he can behold the beauties of the unfolding soul and the glories which

belong to the destiny of the spirit. Accordingly the gloom which enshrouded the doctrines of the Church is passing away; the dismal wail of woe is no longer heard from the regions of the invisible; the voice of lamentation is lost amid the echoings of the soul's music, and a brighter thought, a more cheering faith, and more heavenly hope are beginning to elevate, expand and ennoble the searching mind. While the dead and crumbling structures of human theories yet remain, the soul by which they were once animated has fled forever, and nothing is now left to bear witness to the wisdom of the past but the rotten and dissolving fragments which are falling to dust. But while the structures of the past are thus broken and dissolved — while the temples of the ancient worship are tottering to their base, humanity shall not be without a temple and a shrine at which the offerings of the soul may be brought, and beside which the incense of grateful praise may ascend to the receiving Spheres. The broad expanse of Nature — the sanctuary of the wide earth and bending heavens, shall be the temple in which the throngs of humanity shall gather, and the altar of truth and freedom which angels shall establish on the earth, shall be the shrine at which the burdened spirit shall bow and worship. Brightly flows the light which gleams from this shrine of the future, and mighty is the voice which whispers in this boundless temple; and there, where the stars shine in their unfading luster — where the breath of the Infinite is felt in every cheering ray — where the rejoicings of spirits are thrilling through the deep of Heaven and echoing upon the silent earth, shall humanity stand forth enrobed in the white garments of the redemption, lifting every inward prayer towards the unseen but adored Divinity, and singing in the gladness of eternal joy the anthem of the heavenly hosts.

Such are the glories which are seen in the future by those whose vision is never dimmed; and while the angels mourn over the sorrows and wretchedness of earth — while they bend in deepest sympathy to gaze upon the woes and ignorance of man, they rejoice in the triumph of this gladdening vision, by which they are assured that all the darkness of earth shall be swallowed up in the ocean of infinite light, and by which they look forward to the time when the reflection of that glory which gleams in the Upper Spheres shall be seen, and known, and felt, in all the shadowed homes of earth. Therefore will the spirits conclude their reflections on this subject by whispering in the ears of men this beautiful and consoling truth, that God is the eternal Magnet towards which all human souls are tending, and that Heaven is the peaceful and glorious home in which all human souls shall rest.

Wisdom speaks to the inhabitants of earth. The voice which she utters is still as the breathing of the air, but winning as the song of the birds. Let that voice be heard amid the confusion of the earthly world and the restlessness of human desires.

TRIUMPH OF THE SOUL.

BY SPIRITS OF THE SIXTH CIRCLE.

To the vision of the Sixth Circle the condition of humanity is dark and mournful. The elements of the spiritual nature predominate over the refined essences which constitute the inward man; the spirit exists within the perishing frame as the feeble and flickering spark which glows with but a dim and almost extinguished luster. Materiality with all its dark corruptions enshrouds and obscures the presiding deity in man, and the highest and most God-like gifts which belong to the immortal nature, are buried beneath the concretion of lust and passion. It is seen and lamented by the spirits that the flesh triumphs over the spirit; that while the germ of the Divinity is implanted in the human form, that germ is undeveloped and dwarfed through the perverting influences of the material world. Thus while man is endowed with an immortal being — while he stands in the temple of Creation as the child and heir of God — while his brow is bathed with light which flows down from the Spheres on high, and while he is the subject of that watchful guardianship which angels exercise over those they love, he is still degraded, blinded, and weakened by his intimate affinity and association with things of time and sense. It is from this cause — the supremacy of the material over the spiritual nature — that the wrongs and evils of human society have been produced. It is because the inward germ is darkened that the light and life of spiritual Spheres have been shut out from the soul; it is from this cause that man has been willing to wallow as it were in the mire of corruption, and it is for the same reason that he has rejected those glorious and peaceful realities which descend from the opening skies. Man has been accustomed to mourn over the evils which prevail around him; he has lamented the wrongs by which heavy burdens of sorrow have weighed down his spirit, but he has not seen the true cause of those wrongs and evils whose existence he so deeply mourns, — he has not seen that these are the natural products of that corrupt though fruitful tree whose blossoms are sense and whose fruits are debasing lusts. He does not see that conflicting interests prevail — that the inebriate raises the cup of death to his lips — that the murderer strikes to the heart of his victim, and that all the flooding streams of vice and crime are made to flow through the avenues of society, for the reason that the energies of the soul are suppressed and weakened by the predominance of the earthly nature. But there is a reform to be carried into the deepest heart of the world — there is a revolution to take place among all the societies of men, and that reform and that revolution will be based on the eternal principle that spirit contains the germ of the Divinity, and that in this is reposited the elements of all God-like power.

The introductory lessons whose design is to elucidate this principle, are now being given to humanity; the necessary means are being employed by the spirits of the Heavenly Spheres by which to introduce into the world some feeble thought — some shadowy gleam, of that glorious and sublime triumph which spirit shall ultimately attain over all the elements of matter. Let it be understood that it is only circumstances and conditions which have given to matter its temporary supremacy — that it is only the weakness and imperfection of the world in its undeveloped state which have caused the light of the soul to remain dim and faint; and let it be deeply impressed that there is a power in the inward germ, that there is an energy residing in the depths of the soul, which is innately superior to all the external and superficial elements with which it is for a time enshrouded. Therefore it will be seen that when these surrounding elements of earth shall have passed away — when the load of corruption shall be thrown off from the internal being — when the weight of materiality shall be removed from the inward energies, man shall stand forth in the nobleness and dignity of his nature, and that light which has been so long hidden shall gleam forth from the inner sanctuary, and the child of God shall gain his destined and appointed triumph over all the weak and fading phantasies of the lower world. Then shall man exist as a spirit, even though he resides in the outward tabernacle of the flesh; then shall he rise above all the wrong conditions and degrading situations in which he may be placed, and then shall he make and control the circumstances by which he is surrounded, so that, with a nobler freedom than he has ever known before, he shall think, and speak, and act, from the promptings of the most interior heart. What, then, to him will be all the golden visions of a sensual existence? What to him will be the passing dreams by which his soul has been enslaved and ensnared? What to him will be all those fleeting fabrics of fame and power which the sensual and degraded so blindly rear? All these, and more than these,— the events of time — the decrees of fate, and the cold touch of death itself, shall be placed beneath the majesty of the sublimated spirit; and when the dark storm rages fearfully around — when gloomy clouds seem to gather in the heavens, and when the voice of fearful Destiny echoes through all the chambers of the heart, the soul, strong and undismayed, shall rise, and expand, and brighten with the life within, smiling gloriously over all the wreck and desolation at which the eyes of mortals weep; and when the cold stream of death flows through the channels of the frame — when the forms of the external world are retreating from the cloudy gaze, and when the poor, weak body faints and dissolves beneath the great change which steals upon it, the spirit, unshadowed by all the agonies of sense, and unweakened by the dissolving touch of Death, soars upward in triumph above all that is left below, and drinks the eternal joy which flows from the fountain of its own exhaustless life.

The spirits desire to say in this connection that they have established the appropriate means on the earth by which this triumph of the soul may be

attained. They have furnished the influx of spiritual truth, they have unfolded the revealments of heavenly wisdom, they have reflected a radiance into the hearts of men which descends from their own Sphere of light, and through the medium of these gifts and influences, the interior of man will be brought forth and developed, — the spirit will be exalted above all the entanglements of the flesh; it will be elevated above the cloudy atmosphere of earth; it will rise to a conception and appreciation of those sublime truths which constitute the joy of angels and the life of the redeemed soul. All that humanity has now to do is to improve the means which have been thus established for the accomplishment of this important end, — so that when the radiance of earth grows dim — when the life of the external form has been extinguished — when the animating spirit has fled from its temporary home, the song of triumph may be sung by the hovering hosts that greet with welcoming joy the birth of the unfolded soul.

SONG OF THE SPIRITS.

WRITTEN BY MEMBERS OF THE SIXTH CIRCLE.

As flow the ages of the soul
  Where light is poured in day,—
As deep and silent waters roll,
  When storms have passed away,
So flow the years which fill the deep
    Of that broad sea
    Eternity,
On whose still breast the angels sleep.

The scenes of time are known no more
  In mansions of the blest;
The waves of earth reach not the shore
  On which the weary rest.
But calmly rolls the deepening stream
    In those pure hearts
    Whose joy imparts
To all on earth their sweetest dream.

How still and bright the peaceful wave
  Flows on to greet the skies,
While souls whose depths the waters lave,
  On wings of freedom rise! —
So through the never-ending years
    That tide grows strong
    To bear the song
Of angels far from sighs and tears.

WISDOM OF THE SPIRIT.

NUMBER ONE.

SECTARIAN INSTITUTIONS.

The wisdom of the world has created institutions which are in perfect correspondence with its own nature. This wisdom has respect to the external embodiment of principles which are conceived by human prejudice and bigotry. It is a wisdom which would erect thrones of power, which would create the scepter and the crown, which would establish the rites of an external religion, which would erect altars at which the proud and haughty bow, and which would bring to the gaze of the world, those gorgeous sanctuaries of pride and fashion which the sensual and worldly delight to rear. This wisdom is founded on a wrong conception of things; it is based upon a false understanding of the great truths of Nature; it is destitute of that interior life and light which constitute the animation of the new-born soul. Accordingly the structures which have been erected through the agency of this wisdom, have been correspondingly false, frail, and perishable. The wisdom of the world has not been the wisdom of Heaven; the wisdom of the spirit has not been the wisdom of earth, but the wisdom of Heaven seeks the internal unfolding of the spirit, and the wisdom of the world seeks the external emolument of the man. Therefore through the wisdom of the world institutions have been erected which have no bearing on the interests and welfare of the race. These institutions are opposed to that wisdom which resides in the Second Sphere of human existence. The spirits desire to speak in this article in relation to the institutions to which they have referred. They wish to reveal the grossness and materiality with which these are filled; they wish to speak of their inefficiency to promote the real happiness of man; they wish to move the hearts of the people to a higher and more expanded mode of thought; they wish to enable the minds on earth to perceive that they are laboring in vain for that which is not good; they wish to show to these minds that the reality which they seek lies not in external forms, but in the interior life;—and when these truths shall be fully seen and acknowledged, then will the spirits rejoice in the erection of that mighty temple whose foundation shall rest on the great soul of humanity, and whose aspiring dome shall reach upward to the radiant Spheres.

The spirits wish to commence this revealment by saying that the institutions of sectarism are the institutions of the world. They wish to express the truth, that these institutions are founded on the selfish views, feelings and desires of the man. They wish to say farther that these institutions are the natural result of that low and degrading mode of thought and action which the multitudes of men have been accustomed to employ. The spirits are

prepared to demonstrate the truthfulness of this statement; and they will do this by stating the obvious and prominent fact that the modes of human thought and action are eminently selfish and worldly; that these modes of thought and action are carried into all the social and business relations of life, and that, as a natural and inevitable consequence, they must be employed in the creation of every system of faith and practice. From this statement it will be seen by the reader that mankind are, in their present condition, unprepared to erect any true and lofty structure of religion or theology, for the reason that the selfishness and materiality which now form the predominate elements in the nature of man, have assumed a supremacy which is and must be manifested in the creation of every external system. The spirits will say, therefore, that from the very nature of man in his present undeveloped condition, there exists an absolute necessity for the result to which they here refer. While he is sunk in the depths of vice and corruption, while he is the burdened and degraded slave of his own passions, and while he is led captive by his own enslaving appetites, it is impossible that he should rise so far superior to all these entanglements as to be able to frame a system of faith and practice which shall be unalloyed by the base mixture of his own low desires. Hence it is true, as the spirits have previously remarked, that the institutions of the world have been founded on that wisdom which is opposed to the real interests and welfare of the race.

A prominent example among the institutions here mentioned is the system of sectarian religion which has become so extensively established upon the earth. This religion is, for the most part, but a reflection of the sensual desires and thoughts of the human heart. It is simply an external expression of the imperfections and weaknesses which exist as concomitants of the undeveloped state of man; it is the weak and deformed offspring of those material elements which are generated in the animal nature. The spirits will endeavor to elucidate these remarks. They wish to refer, in the first place, to the systems of religion that have existed in past ages; they wish to speak of that vain and idolatrous worship in which the knee was bent and prayers were offered to a Deity that was created by human hands. They wish to state the well known fact that this Deity, which was simply an outward creation of perverted fancy, was endowed with imaginary powers and faculties which previously existed in the heart of the worshiper. The God of the nations was supposed to be wrathful, partial, and passionate; he was endowed with the most terrible ire which was supposed to be manifested in fitful gusts of passion; he was supposed to demand the most obsequious reverence—the most humble and slavish adoration, and was imagined to be the terrible avenger of such as refused to yield the ignoble homage which was thus imperatively demanded. What, let the spirits inquire, was this system of worship but a reflex and outbirth of the selfish and degrading views of the people? What was this but an offspring of those slavish passions and those servile fears which were generated in the hearts of the multitude? The reason that this system of

religion was created at all, was that mankind, in the age in which it prevailed, were imperfectly and inharmoniously unfolded. It was because there was evil in the heart of the worshiper, that evil was attributed to the Deity worshiped; and it was because a feeling of tyrannical authority was born — because a consciousness of wrong and injustice was experienced, that the sense of fear and dread was exhibited in the popular worship, and that the object adored was endowed with the imaginary faculties of wrath and vengeance. Thus in the very infancy of sectarism, the spirits see that this system was founded upon human folly and weakness, that it has its birth in the imperfection and materiality of human nature, and that it was essentially dependent on the existence and action of all low and degrading passions.

In tracing the progress of sectarism through the lapse of succeeding ages, it is seen that the whole system has been formed and moulded in precise correspondence with the state of the unfolding soul. It is seen that sectarian institutions have been sustained and fostered through the agency of those same faculties by which they were first created. It is seen that these institutions at the present age have no other foundation than that on which they were primitively reared. It is seen that these institutions are as rotten and corrupt as the dissolving basis on which they rest. It is seen that these institutions are possessed of the same nature, and are designed to accomplish the same object, as that by which they were characterized in the ages past. Therefore it is seen and emphatically declared by the spirits of the Sixth Circle, that the institutions of sectarism are the repository of human weakness and folly, that they are neither reared nor sustained by the wisdom of Heaven, but that they are filled with all that abomination and corruption which must belong to a fabric of false materiality. The spirits desire to refer to some of the evidences of the truth which they have here stated. They would enter the temples of religious worship and view the congregation of kneeling saints; they would listen to the prayers which rise from mocking lips, and would hear the empty sound of praise which is lost in surrounding air. And as they gaze upon this scene which to them brings only mourning and sorrow — as they see the hollowness and hypocrisy of those who worship only in the body — as they view the pride and vanity of hearts which beat beneath costly garments — as they see the poor, the lonely and sorrowing shut out from the great temple in which the wealthy and self-righteous gather, — when in short they see that worship has become only a custom, that religion has been resolved into a mere name, that the true altar of the heart has been deserted, that no incense is offered at the shrine of truth, that no light is sought from the unfolding heavens, and that no reality is felt in all the rites, and forms and ceremonies of the Church, they clearly perceive the truthfulness of the sentiment which has been made the subject of previous remarks. Even the external observer may perceive the superficiality of modern worship, and every candid and critical mind will be enabled to discern the weakness and

imperfection of those false foundations on which the whole system of sectarianism is reared.

But the spirits have not yet accomplished the work which they had in view. They desire to refer yet more in detail to the grossness and materiality of sectarian institutions. What, they would inquire, is the professed object of these institutions? What is the work which they propose to accomplish in the earth? Is it to make men really better, and holier, and happier? Is it to lead them to seek the truth as it is in Nature and in the Spheres of light? Is it to speak to them words of peace and wisdom whereby they may become elevated to a higher plane of thought and action? Is it to inspire the soul with loftier desires and nobler aspirations? Is it to reform, regenerate, and redeem the world? Mournfully and sadly the spirits answer, No. The object of sectarian institutions is to establish a custom observed by the ancient fathers; it is to keep up an external appearance which was introduced by the teachers of the past; it is to sustain a system of worship because it is popular and fashionable to do so; it is to chain down the aspirations of the soul with gloomy creeds; it is to fetter the heaven-born energies of the spirit with fearful mysteries; it is to darken and defile the inward sanctuary with the clouds of distrust and fear; it is to make men righteous through the fear of hell, and to force their eyes towards Heaven by the smoke of eternal torment. Thus the object of the Church has been to depress rather than to quicken the energies of the soul; it has been to weeken rather than to strengthen the powers of the inward being; it has had an effect to degrade rather than to elevate the internal man — to enslave rather than to give freedom to the aspiring mind — to darken and obscure the interior perceptions rather than to enlighten and invigorate the spiritual vision. In short, the institutions of sectarism have been one great mass of sensuality; they have been the means of repelling the innate attraction of the soul for truth; they have been the agent for obscuring and mystifying those interior realities which flow down from the Spheres of angelic life; they have sought to suppress thought, to stay the operations of the searching mind, to render investigation equivalent to blasphemy, and to cause the whole man to become steeped in the pollution of lust and sense.

The spirits have seen what will be the antidote to the evils which they behold. They have seen that the institutions of sectarism must be changed, to meet the requirements of the rapidly expanding spirit; they have seen that the foundation on which they rest shall dissolve, — that the mighty superstructure which has excited the reverence of ages past, shall crumble and fall to the dust from which it sprung; and they have seen that when this result shall be accomplished — when the false, the material, and the vain, shall be resolved into their original elements — when the structures which human pride and folly have erected shall be overthrown, there shall be reared upon the unfailing foundations of the Universe, a fabric whose materials shall be derived from the Divine essence — whose beauty shall excite the deepest

admiration of the pure soul, and whose enduring walls shall ascend beyond the atmosphere of earth towards the brightness of the radiant sky. Behold, the time is coming, and now is, when the institutions of a false theology shall feel the power of that truth which is descending from the heavens; and when the light and life which that truth bears to earth has penetrated the congealed fountains of the human heart, there shall flow out from every soul, as from a living fountain, the streams of heavenly peace which freshen and invigorate the wastes of human life.

The spirits have made a statement with reference to sectarian institutions, and they have demonstrated the truthfulness of this statement by a reference to existing facts. It is not an attractive task to speak thus of ancient and time-honored institutions; it is not the highest office of this Circle to overthrow and demolish the structures which human hands have made; it is not the loftiest mission in which the spirits can engage, to bring ruin and desolation to the systems which have been fostered by rolling ages; but it is a work which is necessary and important in itself to remove the numerous obstructions which impede the progress of truth, to throw aside those foundations of error on which the systems of theology have been erected, and to prepare for the building of that vast and glorious structure of eternal truth on which the smile of the Divinity shall rest forever. This work, therefore, the spirits are laboring to accomplish; and inasmuch as it is necessary for the world to know the errors which it has so long and so blindly fostered, it has become their mission to expose and overthrow such errors by a simple reference to their dark and repulsive deformity. The commencement of this work may be observed in the present article; and in the statements which have been here made, spirits have aimed only to unveil those errors which they distinctly perceive, and to uncover to the gaze of mortals the deformities which they have fondly cherished. The succeeding articles on the general subject indicated in the Wisdom of the Spirit will be designed to elucidate higher and more attractive truths for the consideration of the reader.

SPIRITUAL UNFOLDINGS.

BY THE SPIRITS.

The spirits have spoken to the world of what they desire to unfold for the exaltation and redemption of the race. They have spoken the things which are wise and true, and they have furnished the occasion of rejoicing to many hearts which have long mourned in the sadness of despair. Spirits have rejoiced that the efforts which they have made in this age have not been unappreciated by the most advanced minds on earth — that the beauty and glory of the Heavenly Spheres have been received into the bosoms of those who are willing to listen to the glad tidings which the spirits bring, and that

the power and majesty of truth have been even dimly seen by such as have long groped in the darkness of earthly ignorance and error. Spirits have whispered to man, and he has paused to listen to the sound; they have breathed into his soul the beautiful truths which they delight to treasure, and he has rested amid the toils of earth to receive the influx. No mortal can conceive of the delight which fills the hearts of the spirits when they see that the truths which they desire to communicate have been welcomed by those whom they love on earth; and it has not been known by the inhabitants of the lower world that the peacefulness of the heavens is not so sweet a reward of righteous effort as the vision which brings assurance of the happiness and joy of such as seek the wisdom of Heaven.

Spirits have not unfolded all that has been stored in the exhaustless treasury of divine truth; they have not revealed much of what yet remains to be unfolded with reference to the glories of the unseen world and the destiny of the immortal spirit. But as they perceive that the world is prepared for the revealments which they desire to make, — as they see that the interior of man is sufficiently unfolded to appreciate and enjoy them, they will, in accordance with the dictates of wisdom, reveal those realities which shall be welcomed by the soul as the food on which its strength depends; and when the soul longs for a higher revelation — when it is adapted to receive a more perfect influx of truth, the spirits will respond to the prayer which rises from the inward being, and bring to the thirsting heart a stream of light and peace which shall awaken and invigorate all its energies.

Spirits will be the friends of humanity. They will confer a blessing which human fancy has not conceived. They will speak in a language which earth has never heard. But this will not be done before humanity is prepared to receive what they desire to communicate. It will not be done when by this would be accomplished the defeat of the object to be attained. It will not be done when the ignorant and sinful world would understand nothing of the truths revealed, or when the spirit of error and bigotry would shut out the light of Heaven. There must be a use for every action which is made by the dwellers of the Second Sphere; there must be a necessity and requirement for action before the will to act can be created; and when the hearts of the people have become permeated with spiritual life — when the advancing minds on earth have become moved by a desire for truth, then will this necessity and requirement exist, and then will the response of the spirits be returned to the anxious soul. If, therefore, the world desires higher revealments of wisdom from the Spheres — if it looks for the noonday of the morning which has dawned upon the earth, let it advance towards the perfection of the beings whose offerings it seeks, and let it be impressed with the glory which fills the angel-home.

CORRESPONDENCE OF THE SPHERES.

BY EMANUEL SWEDENBORG.

From the serene heights of angelic life — from the lofty eminence of celestial being, I, the spirit of Emanuel Swedenborg, descend to communicate through the medium of the Sixth Circle, and to reveal the truths which I have learned during my residence in the spiritual heavens. In the heart of the blissful Sphere in which I reside, there is a fountain of life and light from which there flows in one expanding and unceasing stream the floods of heavenly wisdom and happiness. Spirits make this stream the source of all their sweetest and divinest thoughts; they repair to this as the fountain of living waters which satisfy the thirstings of the spirit; they seek this as the spring of the immortal truths which have their primitive origin in the soul of God. Through the invigorating influence of the celestial waters, the immortals extend their vision through the heights and depths of their divine abode; and when they have gazed long and earnestly over the expanse which knows no confining limit — when they have extended their perceptions through the vast regions of unending space, they retire within the recesses of their own hearts and repose in the sweet atmosphere of light which flows all around them. In this passive and receptive mood, the spirits drink in the streams of truth and wisdom, by which they become still more fully invigorated; and when the thirst of the soul is satisfied, they seek to dispense and diffuse the blessing which they have received, and they pause not until they have imparted the freshness and vigor of their inward life to those who reside on a lower plane of spiritual being. Thus the inhabitants of this Sphere take an equal delight in receiving and in imparting truth, and they experience the highest sense of pleasure when they can behold the fruits of the blessing which they bestow in the beautiful unfoldings of the inward nature.

It is on the principle which has been elucidated in previous remarks, that I am attracted to the atmosphere of earth, and experience a delight in communicating with the dwellers of this planet. Having gazed as the immortals do over the expanding fields of space, and having reposed long in the mellow radiance of this clime, I am moved, by an internal aspiration and desire, to speak once more to that world to which I have previously imparted much truth, and which I am persuaded will be gratified to receive a message from the Sphere in which I now reside. Therefore will I proceed to speak on a subject in which I was much interested while upon the earth, and in regard to which the inhabitants of the earth need light and wisdom. This subject will be the Correspondence of the Spheres — by which title I mean to elucidate the relation and similitude which exist between the rudimental sphere of earth and the sublimated Spheres of Heaven.

In approaching this subject, I am impressed with the conviction that the beauty of the Heavenly Spheres is feebly and dimly shadowed forth by the scenes and objects of the earth. That is to say, there exists a general rather than a special likeness between the two worlds to which I have just referred. The world of light which forms the abode of the immortal throng — which presents the grandeur and glory of the Divine presence, exists as the perfection and sublimation of the lower world of matter. This is the unfolded and illuminated Sphere in which the beauties that had their birth on the earth, are now fully and richly developed in accordance with the law of eternal progress, which, I perceive, governs all living and unliving things. But the clearest statement which can be made of the glory of this Sphere would entirely fail to convey even a shadow of the bright reality which is here beheld and enjoyed; and all the discourses which could be ever written, though they were inspired by the highest angel, and though they were impressed with the eloquence of the soul made free, could never be made an adequate means of imparting the most real and truthful conception of the realities of Heaven. It should be known and understood, however, that there exists a certain similitude between the earthly world and the Second Sphere; and this can be clearly seen and fully appreciated by the residents of the celestial realm. The angel, when wearied with the boundlessness and infinity of the luminious atmosphere, looks down towards the planet in which his infant being commenced, and institutes a comparison between the rudimental state in which he previously existed, and the more perfect habitation into which he has since been ushered. When he has thus gained a clear and unobscured vision of the two Spheres which are here denoted, he perceives that earth represents one vast womb of matter, in which the divine essence becomes concentrated and refined, and from which it is born in an emanation of increasing brightness. He perceives that the emanation from the earth mingles with the brilliant atmosphere of the celestial realm, and that there occurs a harmonious blending of the world of matter with the world of spirit. And when he perceives these truths, he is enabled to observe the beautiful and perfect correspondence which exists between the two Spheres of existence known as earth and heaven. This correspondence is clearly denoted by the presence of the same realities in different states of development and sublimation, and by similar manifestations of the intrinsic nature which lives in the interior of both material and spiritual substances. While the external appearance of material forms in the first sphere is different from that which is exhibited in the superficial clothing of those in the Second Sphere, there is no intrinsic dissimilarity in the real essence which forms the soul of all things in the Universe. The similitude and correspondence, therefore, existing between the first and Second Spheres, are manifested rather in the inherent essence of existing substance than in the external appearance which may be presented to the outward vision; and consequently this similitude and correspondence are far more real, more essential and important, than are the analogies which

are exhibited in the proportion and figure of external objects. To the outward vision there would appear to be but little similarity between the forms of earth and their corresponding emanation in the Second Sphere. This similarity consists in the nature of the inherent essence which forms the real life and being of all things in the Universe. It is to this essence that spirits look to determine the real quality of any object; and when they speak of the correspondence between the earthly and heavenly Spheres, they signify not merely a similitude in form, proportion, and color, but rather a likeness of the interior qualities and essences with which all material objects are pervaded. Thus the forms in the world of matter are the types, shadows, and representatives of the forms in the world of spirit. There exists a general correspondence between these forms in different spheres of existence which is seen and admired by the angels of the heavenly realm; but this correspondence has no relation to definite or sensible marks of similitude — it has no external or tangible lines of proportion and figure, but has reference simply to the interior soul of all substances on the earth and their refined emanation in the spiritual world.

During my residence in the Second Sphere, I have frequently observed that the correspondences which I had previously supposed to exist between external forms and spiritual qualities have really no actual being; for though the external of organic structures may be regarded as the representative of their interior essence, yet there exists no sensible correspondence between such structures in their earthly appearance and the emanation which is born from them into the world of spirit. It has been one of the prominent features of my mission to search and analyze the real likenesses which exist between different forms and qualities; and I have looked with the most intense pleasure towards the earth which I formerly inhabited, for the purpose of investigating the reality of that Science of Correspondences, to the study of which I was much attracted. The result of my investigations has been exceedingly gratifying and useful; for I am taught that all external things have a use to develop internal essences — that these essences are thrown off in an unceasing emanation which ascends to the spiritual world, but that with respect to form and outline there can be traced no similitude between these essential essences and the objects from which they proceeded; — and therefore have I learned that when comparisons are made in relation to material and spiritual things, they should have reference rather to the internal essence and quality of each, than to their outward figure and proportions. There is, as I distinctly perceive, a certain relation and correspondence in all things; and especially in those which belong to the earth and heaven, — inasmuch as the beauties of the one are expressed in the resplendent glories of the other, and forms which are instinct with life and sense are represented in an emanation of similar quality; but I would distinctly state that the real essences of material objects do not, on their entrance into the Spirit-world, assume the same outward form and appearance with which they were clothed on earth,

but these essences blend and mingle together in the most captivating brilliancy, and form an atmosphere of floating radiance which is the home of the redeemed spirit. Therefore it is true, as I have previously stated, that the correspondence existing between the earthly and heavenly Spheres, is of a general rather than a special character; and when I make this remark, I design to say simply that the world of spirit is merely the refined emanation which arises from the world of matter, and that this emanation is a representative of the real essence which ascends from all substances on the earth.

Thus have I endeavored, in the thoughts which I am permitted to express at this time, to reveal a reality which is seen in this Sphere to be of essential importance; and when the voice of my spirit shall have had its echo in the earth, and the truths which I have learned shall be known by its inhabitants, there shall arise from every heart a spontaneous aspiration for increasing light and a more perfect wisdom.

DISCIPLINE OF THE SPIRIT.

BY THE SIXTH CIRCLE.

The unseen writers who move the hand of this medium, desire to speak of the discipline which is necessary to unfold the internal being to the beauty and perfection of its destined state. They would express the sentiment that the sweetness of the soul is the fragrance of its unfolding powers, and that in order that these powers may be unfolded, it is necessary that they should be disciplined in such a manner as to promote their real strength and growth. There is no wisdom in the thought that the trials and sorrows of life are the evidence of an evil disposition on the part of the Supreme Ruler — that the perplexities and troubles which are incident to the imperfections of the earthly state, are designed to weaken and degrade the spirit; but it will be seen by the mind of the true seer that all the seeming blight of earth is the means through which the spring-time of the soul is brought, and that the breath of Desolation corresponds only with the wintry frost which prepares the soil for a more abundant harvest. The trials, therefore, which seem burdensome and useless — the sorrows which oppress and darken the spirit for a season, and all the bitter disappointments which cause the soul to tremble amid its gloom, are all the agencies of Divine wisdom to draw forth the energies of the inward man — to brighten the gem which is reposited in the casket of the body, and to strengthen the living powers that dwell within the immortal nature.

The spirits perceive that earth hath many sorrows, and they gaze with deepest sympathy upon those who are bowed beneath their heavy weight; but they at the same time perceive that many of these sorrows are only blessings in disguise — that they wound only to impart more perfect health, and smite but to bestow a more heavenly blessing. In other words, it is seen

by those who have reached a loftier plane of intelligence than the dwellers of this planet, that the sorrows which exist on the earth as the concomitants of imperfection and ignorance, are employed to be the agencies by which the human spirit is caused to undergo the process of discipline and refinement, and by which it becomes energized with a celestial life. The mode of discipline which is here indicated, has no reference to the earthly and obscured wisdom of mortals; but it has relation to the development, sublimation, and strengthening of the soul — a result which pertains not simply to a few fleeting years on earth, but to the unending ages which flow through the deep of eternity. The life in the first sphere of human existence, is a life of discipline. Whatever may be the rank or station of the individual, he can not escape from those inevitable laws which will occasion an appropriate measure of sorrow and suffering. Circumstances over which man has no control, will govern his thoughts, feelings, and actions, and the light which gleams upon his heart to-day may be veiled to-morrow in the deepest gloom. But where is the evil which men see in the changeful scenes and fading dreams of time? It is seen that this evil lies in the wrong understanding which the world has of the end to be attained in the course of earthly discipline; it consists in the false estimate which men have placed upon the things by which they are surrounded, and in the partial view which they entertain of the real objects and duties of human life. Were not mortals blinded to their real interests — could they perceive and realize the blessing which awaits them in the world of light, and could they feel the worthlessness of the pursuits in which they are now engaged, they would see that there is a higher end to be attained than earthly joy — that there is a sublimer object to be sought than the glittering phantoms of the world, and they would be prepared to feel that the discipline of the spirit is of greater importance than the sorrows by which this process is promoted, and that the development of the internal powers makes the only true and enduring happiness.

On principles indicated in foregoing remarks, the spirits of the Second Sphere who are developed in wisdom, have been moved to imitate the workings of the Divine Spirit in the government of mortals — to adopt the same plan which is manifested in the course of earthly events, to develop, energize and strengthen the immortal being. Accordingly, they have visited such individuals as they have desired to bless, and have commenced the unfolding of the interior powers through the agency of severe trials, which to the earthly vision have seemed to be useless and unwise. These trials have not proceeded from any desire on the part of the spirits to create unhappiness, but they have been employed as a means for the purpose of attaining a glorious and sublime end; and though the wisdom which is not like the wisdom of the world is unappreciated and rejected, yet the hovering angels of the Divinity continue their labors amid the cloudy and repelling atmosphere which arises from the hearts of those whom they would bless. It is not for temporary ends and objects that the spirits of this Circle labor; it is not for the

purpose of bestowing a few earthly joys that they have opened a communication with the world; but they are moved by a vision of the higher glories which are waiting to crown the expanding brow of Humanity — they are laboring for the true interest of mortals in the development of the internal being, — and hence they employ the means which are necessary to the discipline of the spirit and the bestowal of the heavenly blessing which the soul interiorly desires.

The great reality of life is not to be found in fleeting pleasures. It is seen not in the dreams which animate the heart of the worldling, and is found not in all the angular movements of the undeveloped mind. But the reality of life is the reality of Heaven, and the reality of Heaven is the refined beauty of the spirit. That reality can be attained only through progress and discipline; it can be enjoyed only when the powers of the spirit are in union with the harmonies of the Universe. Let, then, that reality be sought in the course of development which the spirits of this Circle employ — in the process of discipline by which alone the energies of the soul can be drawn forth; and though the pathway of progress be strewed with rocks and thorns, yet shall the wide plain beyond, on which the sunlight of Heaven rests, be made the sweet fruition of all buried hopes.

HEAVEN, GOD, AND ETERNITY.

BY SPIRITS OF THE SIXTH CIRCLE.

The spirits of light have permission to speak to the world on the great subjects embraced in the above title; and they have accepted the privilege which has been granted, for the purpose of offering a revealment which will be received by many minds as the evidence of celestial wisdom. That the system of this medium might be in a favorable condition for the writing of this article, the spirits with whom he holds communion, have subjected him to a severe discipline which he now sees and feels to have resulted in his highest good; and while he is retired in the solitude of his chamber, the spirits of the Sixth Circle will overshadow his soul with the glory of their presence, while they move his hand to express the thoughts to be conveyed. The subjects which the spirits have selected are those which have been placed beyond the soarings of the earthly mind, which have been penetrated by no gleam of that celestial light in which the immortals bask, and which have remained through the lapse of flowing ages as the unrevealed mysteries of the unseen realm. Let the world listen, and the angels will speak.

Heaven is no state or place. It is no condition of the soul, or location where it exists. It is no quality of the spirit, or situation in which it is placed. No mind on earth has ever conceived the signification of Heaven. But the spirits will reveal. Earth is the heaven of the body, and the Second Sphere is the heaven of the spirit. Yet Heaven has no relation to state or place. For man has no place in the Universe. Earth is not a place. Not one of the stars

which are seen by mortals have a place. But all the bodies which exist in the void of immensity are not in the same position during one second. Therefore they have no position — no place in the Universe. Yon concave of bright orbs is not the firmament of suns. The stars make no impression on the brain. Light has not reached the earth from the bodies which move in space, since the birth of by-gone years. Thus the lights which seem so fixed and stationary, are the gleamings of other ages, and the vast worlds from which those lights proceed, have really no place. What, then, is the heaven of the body? — Is it a state of the mortals which inhabit the earth? No. It is not a state. But the heaven of the body is the *thing* which the eyes behold. Heaven has a substantial being which is not dependent on state or place.

But what is the heaven of the spirit? No mortal has ever known. Let the angels reveal. Many dreams of heaven are not heaven. The visions of heaven are not always real. But the beings who dwell in heaven can see what heaven is. The atmosphere of earth is the heaven of the body, because there is nothing but this to convey the light of distant worlds. So the heaven of the spirit is the atmosphere which the spirit sees. This heaven is the spiritual emanation which floats in the most beautiful brilliancy as far as the vision of the angels can extend. The heaven of the spirit is the surrounding home of the spirit, and this home is not a place, but a spiritual Sphere, which consists of myriad floating atoms, all blending together in the most perfect and beautiful harmony. Spirits have a home, but no place, because a place implies a stationary position with reference to surrounding objects. They have a heaven, but this heaven is not a fixed locality, because it is composed of the minutest particles of the most refined substances, which are in constant and unending motion. The most gorgeous and brilliant colors, — the most transparent and captivating brightness, are seen and enjoyed in heaven; and the glories of the spiritual sky are so far brighter than those of the material heaven, that the angels are made radiant with the light which flows as a stream of glory from the dome of their eternal mansion. Thus the heaven of the spirit is the home of the spirit, and the home of the spirit is not a place or a state, but a great reality — a *substance*, whose elements are in unceasing activity, constantly assuming new forms and relations.

The spirits have said what is wise and true. They have unfolded the real reality in relation to the subject on which they have spoken, and they are prepared to sustain the statements which have been made by an appeal to the interior reason of the reader. To the vision of the external eye the heaven of the body is a locality; but this is simply an appearance which is exceedingly deceptive, for the reason that the sky is composed of the minute particles of the atmosphere, which are never, during a single second, in the same position. It would be exceedingly inappropriate to term air a place, and yet it is nothing more or less than air which forms the blue heaven; for heaven is the boundary of the earthly vision, and the limit which is thus described

is the point where air becomes lost in a more refined element. Therefore the air which extends above the earth to a distance of about fifty miles, ceases to rise at this limit, which is the boundary of the human vision, and is again attracted towards the earth by the affinity which it inherently possesses, so that the outer verge of the atmosphere, in this change of movement, becomes naturally condensed and forms the appearance which is always presented in the sky when it is not obscured by intervening clouds. From this explanation it will be seen that the visible heaven is simply the condensed atmosphere of earth, which is seen by the external eye because at a certain distance from the earth it undergoes a peculiar process by which it is rendered visible; but it would not, in the light of this truth, be proper to say that this heaven, or condensed atmosphere, is a *place*, because the very elements of which it is composed, instead of having any fixed locality, are constantly changing their position with relation to each other and to all earthly substances. Hence the spirits would say that the heaven of the body — the heaven which is seemingly adorned with stars by night and with the sun by day — is a substance, an element, a thing, and not a simple locality as has been commonly supposed.

The heaven of the spirit corresponds with the heaven of the body. It consists of the spiritual atmosphere or emanation of the earth, as the latter does of the material atmosphere. Spirits live in this emanation as the body lives in air; but there exists a far greater correspondence between the spirit and its atmosphere than is found between the body and its atmosphere, and accordingly, instead of gazing a great distance to behold the spiritual heaven, the angel bathes in the emanation by which he is surrounded as in a sea of light, while far away in the lofty heights of his expanded home, he sees the radiance of higher Spheres, as the eye sees lights in the nightly sky. But it is not wise to say that the atmosphere or emanation which constitutes the Second Sphere is a *place*, because the elements of which it is composed are never at rest, but are ever floating in wave-like variations and mingling together as the waters of the ocean, in perfect and undisturbed harmony. The spirits will, therefore, again express the truth that the heaven of the spirit is a moving and living *substance* — that it is neither here nor there in relation to any similar material, and has no dependence on any interior condition, but that it consists of the most refined and spiritual elements of the atmosphere in a state of constant and harmonious motion.

Having endeavored to explain briefly to the inhabitants of earth what heaven is, the spirits are permitted to extend their remarks by speaking reverently in relation to the Divine Being. Wisdom will guide the pen which writes these thoughts. The presence of angels overshadows the soul of the medium. The world has sought after God in a dark way. It has sought after God in a way where he dwells not — it has sought after God in a way which is filled with human errors and vices; but it has not found God. The Divinity has not entered the temple where the self-righteous worship — He has had no

place in the sanctuaries of men. But is there a God? The spirits will answer. Often in gazing into the depths of time, the soul has returned wearied and perplexed because it could find no resting place on which to repose; and then it has scanned the boundless Universe — where to the conception of the earthly mind there is no limit — and it has felt the weakness and insufficiency of its own powers amid the majesty of revolving worlds. Is there, then, no point in the vast expanse of Time and Nature on which the human soul may rest? There is. *God is the beginning of Time and the center of Nature.* In the distant ages of the past — back to the farthest point at which the human mind can reach — the soul may rest on God; and deep within the very heart of space — beneath the most refined essences of the glorious universe, the Great Spirit has his seat and throne. But who by searching can find out God? What sublimated soul shall enter into the glory of his presence? Behold, the mystery is revealed! God is not far from the spirits that bear his image. He dwells within the essences of the immortal being. He is felt in the germ of the soul whose presence gives consciousness to existence and whose power breathes deathless life. The spirits of light repose in the shadow of the Father. No thought which mortals have ever conceived is worthy of the Great Reality of Nature. And if the spirits should reveal what God is, the revelation would be measured by the standard of individual capacity. God is a spirit, and spirit is a substance, but who can understand the nature of this substance but those who are spirits, or whose spiritual perceptions have been unfolded? It is in vain for the materialist to conceive of God. Such an one can only form an image of his own fancy like the created gods of the heathen. Therefore when the spirits have said that God constitutes the Soul of the Universe — that He is the all pervading Life of matter, and that He is the most interior Heart whose beatings impart motion to the vast system of Nature, they have expressed a general truth which is all that can be comprehended by the materialistic mind. But there is a thought that descends far deeper than this into the unknown reality. God is a substance — a substance infinitely more real than all the fading forms of the material world. The human mind can conceive of light, because the eye can see it; it can conceive of air, because the presence of this element is felt by the senses; it can conceive of electricity, because the manifestations of its power are witnessed and its nature is judged by its effects. But may there not be essences which are more refined, and yet more real than any of the substances which are perceived through the outward sense? There are such essences — essences which are composed of the finest particles of matter, but whose nature is substantial as that of the unyielding rock. And when the soul has conceived of the existence of these essences — when it can feel and appreciate the truth that the most glorious and beautiful departments of the Universe are those which lie beyond the realm of external being, then will it be prepared to be taught that the substance which is termed spirit, is merely an organization of the most refined essences in

Nature, and that God is the most interior Soul of all that is spiritual and heavenly.

The subject of the Deity is one of infinite extent. It unfolds a realm of thought which is boundless as the aspirations of the inspired soul. Therefore shall long ages pass away and time be lost in unending years, ere the Divine glory shall be revealed, — while ever the spirit is learning more of the great Father from which it sprang, approaching always nearer to that most interior and central Sun from which the streams of light and life flow forth into unending space. Spirits have endeavored to suggest some faint ideas of the Eternal Cause. They have spoken of Him whom mortal eye hath never seen, and they have revealed what is true and righteous. Let the conceptions which have been presented on this theme sink far into the depths of the spirit, that the tide of inward life and thought may roll onward with increasing power towards the ever-expanding reality.

But there is another subject which the spirits will attempt to elucidate. — It is the subject of Eternity. Again let the angels speak. What shall be revealed on a theme so vast as this which the minds of mortals can receive? Eternity! thy waves roll far away into the unfathomable deep! Time is lost within thy boundless bosom! Yet still and peaceful art thou, great ocean, as the waters of the star-lit lake. Though mortals fear to trust thy depths, yet will angels repose upon thy silent breast and sing the glad song of freedom. Eternity! what shall spirits say of thee? Shall they say that thou art one long dream of bliss? — that thou art the interminable expanse of immortal life? This doth not express thy meaning. But the dwellers of thy majestic temple will speak to the mortals who cannot comprehend thy greatness.

Mortals, the endless time which you call eternity, is but one day in the years of God. It is but one pebble on the shores of a great ocean. It is but one drop amid the waters of a deep and boundless sea. The human mind has no conception of what eternity is. It has no thought so vast as to embrace its mighty significance. Where shall spirits go to find an illustration of the truth? They will say, — multiply the minutest particles that compose the earth into ten thousand times their number — add to this the grains of dust that dwell in every world in space, and then to this add all the days and hours and moments that are contained in myriad centuries, and you have arrived only at the first stage of an endless journey! Art thou overwhelmed, feeble soul, at the thought which even thou art able to conceive? What, thinkest thou, is the thought of angels and the eternity of God? Rest, overburdened soul, thou shalt be relieved of thy labor. For eternity is time in its minutest parts. It is composed of moments as the ocean is composed of drops and the worlds of dust. The soul shall live as it now lives — one moment at a time; and though the depth of unfolding Life may be never reached — though the ages of the opening Future may be never numbered, yet shall the spirit, reclining upon the bosom of its Father, find peace beneath his radiant smile.

DOCTRINE OF SALVATION.

BY THE SPIRITS.

The doctrines of the Church have been the doctrines of the earthly and undeveloped mind. They have been designed to pervert the teachings of Nature and Truth by the false superstitions with which they have been mingled. They have been representatives of the weakness and imperfection of the minds from which they proceeded, and have been impressed with all the ignorance and error which were reposited in the bosom of the Past.—Therefore have these doctrines failed to accomplish the work of human redemption, proclaiming only the sentiments of a darkened creed, which fall upon the ear but sink not into the heart of the listener. It is the desire of the spirits to speak of the doctrine of salvation, which has been exceedingly prominent among the dogmas of the church. And the design which they have in view in selecting this subject, is to impress the truth that theologians of the present age are reposing in the shadow of the ancient temple, whose walls are already crumbling to dust.

The doctrine of salvation has been taught and cherished as the essential life of the established faith. One of the first points presented in theological discourses, is the necessity of being *saved*; and this necessity is urged by an appeal to all the strongest emotions of hope and fear. It is said that the Deity is wrathful and passionate; that He has created a burning oven whose flames are never quenched, and whose gates are ever open to receive the sinner; and when, on the basis of these sentiments, the pains of eternal torment have been depicted, there is an occasion for the remark that the means of salvation have been furnished, by which the lost and degraded may be saved from this prospective woe, and introduced into the joys of Heaven. But what, in the light of this doctrine, is the view which religionists commonly entertain of salvation? It is seen by spirits that this view is based upon a gross and material conception of the real nature of this blessing. The desire of the church-member is to escape from burning flames—to be delivered from a state where he would be required to physically suffer; and though the pains of conscience are sometimes represented as the interior signification of hell, yet it is seen that these have comparatively little influence in the efforts which men are accustomed to make for their eternal safety. Materiality in man has caused him to seek for that which is material; and the same principle has induced him to regard salvation as a deliverance from external evils, which to the blinded mind is a source of constant disquietude. Then what has been the nature of the efforts which men have made for salvation? It is seen that these efforts have consisted in the observance of outward forms and ceremonies—that they have been exhibited chiefly in visible shows and appearances—in prayers, and songs, and solemnity; and the truth has been

seen and lamented that these external means of salvation have not been employed by the aspiring soul—that they have not resulted from the truthful and earnest desires of the inward man, but that they have been created from that selfish and material conception which has reference to the attainment of eternal glories through the medium of golden gates. What, then, has been the real tendency of the theological doctrine of salvation? The spirits will answer as they see. It has been to render the advocates of the prevailing religion worldly and selfish; it has been to give to Materiality its universal sway; it has been to extinguish the fires of love and purity which are struggling with the dense vapors of religious error, and to bury the loftiest and most holy desires beneath the darkness of perverted sense. Thus it is seen and known in Heaven, that the doctrine of salvation as it has been taught and received in the existing Church, is not only wrong in the conception on which it is based, but pernicious in its influence on the human mind.

The spirits desire to say that the true doctrine of salvation is based on the wants and requirements of the soul. The salvation which is really needed by the world has no relation to an escape from eternal torments, but it has connection with the freedom and deliverance of the spirit—it signifies the redemption of humanity from the thraldom of error and the bondage of corruption. It is a spiritual, and not a material salvation which is the true object of the soul's desire; and when the false and worthless clothing of the inward reality is removed, it will be seen that this salvation is the most exalted end to be attained in the progress of the world; and then, retiring from the fading and crumbling temple, man will seek to worship at that inner shrine where the pure in heart receive their blessing from the skies.

HARMONIES OF THE UNIVERSE.

The spirits are attracted to speak on the subject indicated in this title, for the reason that they desire to unfold the beauty and glory of surrounding Nature, that they may present a standard for the government of human thought and action towards which the aspirations of the soul may arise. They desire to remark that Nature is the expression of the Divine Mind — that the Universe is the revelation of the interior Soul — that the glories of the heavens and the loveliness of earth are but the radiant smile of the creative Spirit. Thus the external Universe is but a natural expression of the inward and divine harmony; and all the external movements of revolving systems, and all the brightness of Celestial Spheres, are but the results of that inherent action which takes place in the bosom of the Deity. The external is a sensible expression of the interior reality; the fading and perishing forms that seem to bloom only to die — the host of starry worlds that fill the great expanse of space — the myriad floating atoms that exist in the regions of the Unseen, and the brilliant rays of light that gleam from unnumbered suns, are all the natural and beautiful representatives of the action of the Supreme Soul.

Thus the harmonies of the Universe are the harmonies of God, and the harmonies of God constitute the great eternal end towards which the loftiest desires of the human soul should rise.

Among all the perplexities, intricacies and confusion of human doctrines, man has sought some standard of thought by which he might arrive at a conception of the truth; and this standard he has sought in creeds, in books, and formulas of faith, and this, in all its weakness and imperfection, he has clung to as the real foundation of life and hope. But there is a higher and more truthful standard of thought than the gross and perverted minds of men have as yet attained; and that standard is contained in the divine harmonies of the Universe; it consists in the perfect and glorious order of surrounding Nature; it dwells in the eternal structure which has been reared by the Presiding Soul as the expression of his infinite and all-pervading life. Therefore is the true standard of truth elevated above all the imperfections of earthly theories, and unmingled with the darkness and confusion of human creeds. It is a standard which is higher, deeper, and broader, than all the fabrics of human fancy; it is a standard which is not dependent on the operations of earthly minds, which is above all the confused and irregular movements of earthly thought, whose foundation lies in the eternal depths of Nature and whose frame-work reaches to the inconceivable heights of the Infinite Intelligence. Thus the harmonies of the Universe form the fixed and immovable standard of all thought and action, and thus the soul of man has one eternal end — one high and perfect pattern, by which all its thoughts, and feelings and expressions should be regulated and governed.

THE SIXTH CIRCLE.

THOUGHTS OF THE SPRING.

Hail, thou season of reviving Nature, which both mortals and angels love. Thou art the symbol of the great resurrection which shall take place among the souls of men; for as the verdure of the earth and trees comes forth from their wintry slumber to the freshness and beauty of the reviving year, so shall the great world of mankind awaken to the life and strength of a spiritual existence. Long have the beauties of the soul remained buried beneath the cold frosts of earthly sin — long have the brightness and vitality of the immortal being, been tarnished and destroyed by the corruptions of the world. But the spring of the soul approaches. The winter of desolation and death is passing away; and now the heavens smile with the light which is reflected from the morning, and the earth is radiant with the joy which fills the enlightened spirit. A new season in the course of human existence is about to commence; and a more glorious presence than humanity has ever known, begins to brighten the hearts and countenances of mortals. Let the new-born day which is the spring of the soul, be welcomed with the gladness of the angels who have looked long and earnestly for its approach.

THE NEW VOLUME.

It was the design of the former editor of this Journal to divide the numbers into volumes of six months each, but the design of the present editors has rendered it necessary to adopt a somewhat different arrangement at this point, for the interest and convenience of subscribers. The spirits took possession of this medium, and the paper under his care, in a time of difficulty and trouble, — and they did this at the time referred to, for the purpose of sustaining the work which had been commenced and persevered in under their direction. But the writing which has been presented to the world up to this time, has not been a suitable representative of the wisdom which dwells in this circle, — it being simply designed to assist and sustain the individual whose mental and physical powers had become nearly exhausted through trial and labor. The spirits, therefore, designed to employ the intervening time up to the present, in causing the individual here mentioned to undergo a process of discipline and development, that he might be the better prepared to enter upon his exalted mission; and it has been their intention to commence with the present number of the Messenger a new volume, which will be commenced as the introduction of a new era in the history of this paper. Directions have been given for the publication of a large edition, and subscribers to whom back numbers of the first volume cannot be supplied, will have the satisfaction of commencing a new volume with the present number. It will be observed that this volume has its beginning at the first of May. In the removal of the paper to New York, and in the arrangements which it was necessary to make for the establishment of a Spiritual Depot in this city, a delay of about one month has been occasioned, which loss of time it is not wise to attempt to regain at present; but that there may be occasioned no sacrifice on the part of subscribers by the arrangement contemplated, it is designed that they shall be furnished, in the month of August, with the numbers due during the month of April, and it is designed farther that there shall be no more delay or irregularity in the issue of the paper, but that every number shall make its appearance promptly under the guidance and supervision of its spiritual editors.

The time has now arrived for the revealment of heavenly wisdom. The angels of the Second Sphere have decided to speak to the world as the world requires. They have gazed on the wastes of human life with mourning and sadness; they have seen the errors and imperfections which have existed in the thoughts and sentiments of mortals, and they have been moved by an intense desire to promote the welfare of humanity by revealing the realities which they have received and treasured in their celestial abode. It is their design to render the Messenger a medium of many of the beautiful truths which they have learned and are still learning; and while the voice which

they will utter shall be still and peaceful, it will break upon the listening spirits of earth as sweet music from the realm unseen. With regard to the medium through whom these revealments are made, the spirits would say that he is not in any manner accountable or responsible for the sentiments which are expressed in writing through his hand; and it will not be his mission to controvert the opinions of others, or to defend those which may be presented by this Circle, but he will passively receive the statements which may be made by spirits, and place them before the world under their signature, to be disposed of as the minds of the people may direct.

Beneath the protecting power of angelic ministers, the Spirit Messenger shall be issued as is advertised, and shall go forth conquering and to conquer —gaining glorious victories over error, wrong, and sin, and shaking the foundations of Materialism on which the fabrics of the world are reared.— Those who are attracted to the truths here presented, will receive them into joyful hearts, while they welcome the dawn of the spiritual Era which is now casting its light upon the burdened breast of Humanity.

THE EDITORS.

REVELATIONS OF TRUTH.

Truth is the eternal principle of Deity. It is the thought of the Eternal Mind It is the energy of Omnipotence. It is the everlasting wealth of the sublimated soul. Therefore truth is the gem of the spirit whose brightness and purity are reflected through all its chambers.

The spirits have presented their thoughts on the great subjects which pertain to Heaven, God, and Eternity, in the present number—subjects on which volumes might be written with still exhaustless treasures of thought unrevealed. They have spoken as they were permitted at this time, and as they saw was right and wise. It is deeply realized by spirits that all truth must be adapted in its revealment to the real wants and capacity of the soul to which it is revealed; and accordingly on those subjects which are unfathomable in their depths, it is their desire to unfold only such a portion of the truth as may be suited to the requirements of the world. The article which has been referred to above, as well as others which have been, and will be, written, is in some respects inconsistent with established and received ideas; but the spirits would enforce the obligation on every mind to carefully and candidly investigate what has been written, and to examine the intrinsic nature and merits of the sentiments presented; for the soul is gifted with the exalted and godlike power of reason, and the still voice of Nature is whispering through the wide expanse of existence, that mortals may seek and receive the light.

There is truth in the revealments of spirits—there is wisdom in the treasured thoughts of angels, and the great duty of humanity is to listen to the teachings which descend from the spiritual Spheres—to receive the beautiful

gleamings of celestial light which are reflected from the heights of Heaven. O sweet shall be the echoes of angelic music in the soul of man! — and blessed shall be the power which removes the old ruins of superstition and error, and rears the hallowed sanctuary of Truth. Listen, thou poor and lonely one, to whom the brightness of earthly joy has been long unknown, and hear the glad song which angels sing as a prophecy of the great redemption. Truth shall make the spirits of mortals free. It shall break the chains which have bound and crushed the soul for ages. It shall open the windows of Heaven, and let in the gladdening light of the pure skies. Who shall attempt to stay the progress of Truth? Who shall weaken the divine energy which lives in the heart of angels? Let the mortals of the earth be reverent, for the thought of God is stirring the troubled years of life; and deep within the eternal waters of the Infinite shall be the flow of that crystal stream which issues from an exhaustless spring.

DIRECTIONS FOR THE MEDIUM

EMPLOYED BY THE SIXTH CIRCLE.

First Be willing to obey the directions of the spirits of the Sixth Circle, knowing that all directions which emanate from this source are given in wisdom.

Second. Be willing to seek interior light and peace, not relying upon the external superficialities of life, but reposing faith in the unchangeable foundations of Truth and Wisdom.

Third. Be independent in the expression of your thoughts before the world, but be submissive and humble in your communion with spirits, assured that, while the great mass of mortals have not been instructed in heavenly wisdom as you have been, the beings from whom this wisdom emanates are worthy of your reverence.

Fourth. Be patient amid the common duties and perplexities of life, and seek guidance in all times of trouble and difficulty from the world of spirits, feeling that they whose eyes may never slumber are your natural and appropriate guardians.

Fifth. Be punctual and faithful in the performance of the work which the spirits have given you to do, knowing that this work should supersede all things else in its importance to the world.

THE TWELVE LECTURES.

In answer to numerous inquiries with regard to the publication of the work indicated in the above title, it may be stated that measures are now being taken to secure its presentation to the world in a few weeks. Persons desiring the work may send their orders to this office.

DEVELOPMENT OF MEDIUMS.

The sweetness and beauty of the soul can be only brought forth from their state of burial by a series of appropriate movements, which correspond with the constant changes which are going on in the domain of outward Nature. There exists a necessity for refinement and spiritualization as a work preparatory to the revelations of angelic wisdom; and the process here indicated can be carried on only through the principle of motion. Hence it has been the work of the spirits, in the development of mediums, to place individuals in such circumstances, and subject them to such influences, as may result in the attainment of the state required.

The spirits have seen that the movements which they have produced, have in some instances been accompanied with pain, both of body and mind; but they wish to state that this pain was not included in the design by which they were actuated, but that it is simply an attendant circumstance resulting from the internal motion. Therefore it is not wise to say that spirits are evil because they sometimes produce a condition of the system which results in suffering; for while the unseen agents of this trial sympathize deeply with the individual on whom it is imposed, they are serenely conscious of the enduring good which they are laboring to accomplish. The ways of the spirits may sometimes appear to be unwise and mysterious to mortals, but they may ever rest in the assurance that these ways are the work of celestial wisdom and goodness.

LECTURES.
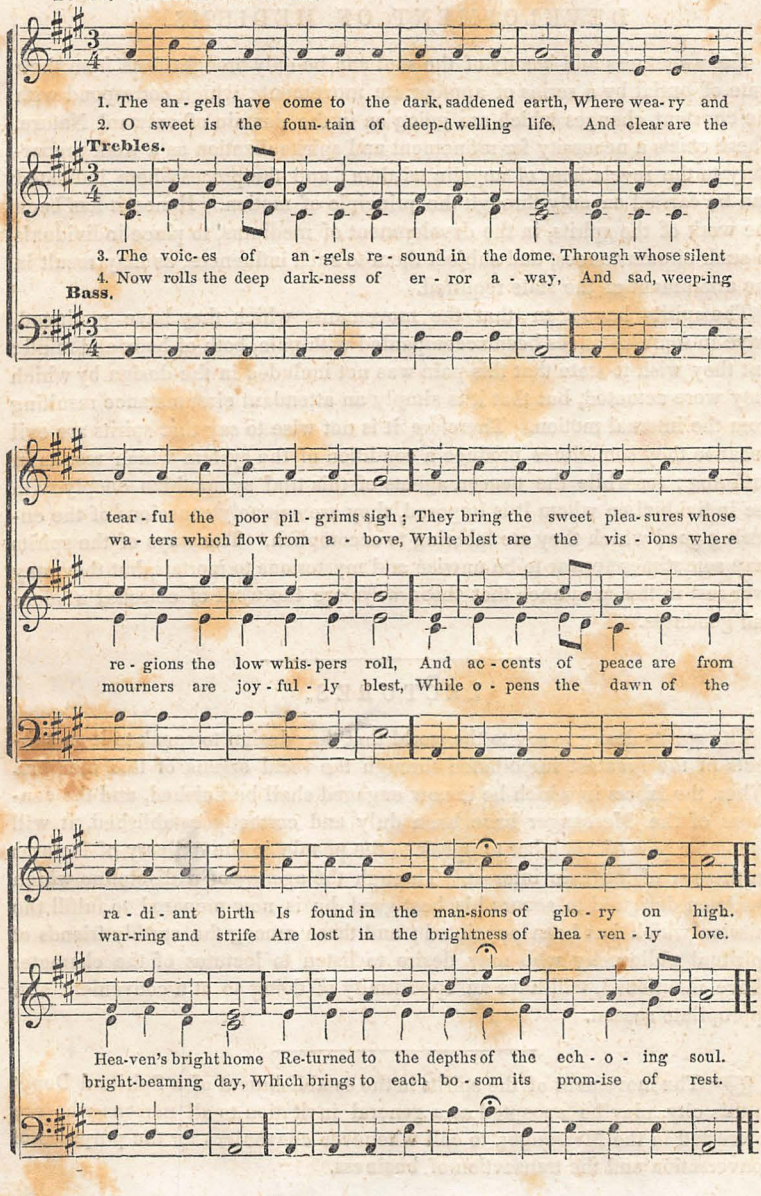
The spirits desire to say to the world that they design to speak to it on subjects of the greatest importance through the vocal organs of this medium. When the labors in which he is now engaged shall be finished, and the concerns of the Messenger have been duly and correctly established, it will become a part of his labor to speak to the people in the delivery of lectures on themes of intrinsic interest. Through the agency of a discipline which has been designed to secure his best good, he is now prepared to fulfill the mission which has been appointed; and those among the earthly friends of spiritual philosophy who may desire to listen to lectures of the character above mentioned, will have an opportunity of doing so at a convenient and appropriate season.

☞ The movement of the spirits in the establishment of a Spiritual Depot in this city, may be accepted as a general invitation to all persons who are interested in the Messenger, to call whenever convenient for the purposes of conversation and the transaction of business.

Visit of Angels.

WORDS COMPOSED BY SPIRITS. AIR, "SWEET AFTON."

Tenor. Andante Cantabile.



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THE

SPIRIT MESSENGER;

A Semi-Monthly Magazine.

DEVOTED TO SPIRITUAL SCIENCE, THE ELUCIDATION OF TRUTH, AND THE PROGRESS OF MIND.

EDITED BY

THE SPIRITS OF THE SIXTH CIRCLE.

R. P. AMBLER, MEDIUM.

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GLORIES OF THE FUTURE.

BY SPIRITS OF THE SIXTH CIRCLE.

The Spirits of the Sixth Circle desire to deliver a lecture on the subject of the Glories of the Future. They desire to speak to the world on this subject, in order that the brightness of coming ages may be fully known and realized by man. They desire to unfold the power and majesty of Truth, and they wish to whisper of the unfoldings of celestial wisdom. They would delineate the presence of holiness and peace on earth, and they would speak of the approaching joys which shall bring peace to the homes of wretchedness and sorrow. At the outset of this revealment, they desire to refer to the beauties of spiritual truth and to exhibit the blissfulness of the angel-presence. Long and sorrowfully has man wandered in the depths of sorrow, ignorance and woe; long has he been destitute of the true light which should direct his steps; long has he felt the heavy weight of human wrongs and sin; long has he been deprived of that heavenly hope and faith which should cheer the human soul, while blindly he has groped in the darkness of his own ignorance, and deeply he has thirsted for the waters of celestial peace. But a new day has arisen upon the earth — a new joy has fallen upon the hearts of men — a new hope has cheered the lonely wanderer — a new faith has elevated and inspired his soul; and now he can look above the gloom that surrounds his way and beyond the clouds that darken the firmament, and he can see the bright stars which gleam in the silent sky and read the promise of his high and glorious destiny. He feels now that he is not alone upon the earth — that celestial visitants have come to cheer his dismal way; he listens to voices which descend sweetly from the heavens and basks beneath a radiance which flows from the Upper Spheres. Beneath the unfoldings of spiritual truth, man begins to feel that he is already a spirit upon the earth; he begins to recognize his relations to God and to the angel-world; he begins to feel that the day of darkness is past — that the veil is torn away which concealed

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the glories of the Shekinah, and he is now ready to realize that the sorrows of earth are but passing clouds which flit athwart the never-changing sky.

Thus is humanity blessed as it has not been at any previous period; thus is the world advancing to higher stages of thought and action; thus is man becoming filled with a nobler inspiration, and thus have the angels become the watchful guardians of their kindred on the earth. Sweet truths which the mind has not conceived, are becoming impressed on the new-born soul, and glorious visions of life and action in the future are revealed to the spirit of the reformer. Through all the mazes of human life, a voice, low and still, has breathed,—a voice which sinks down into the inmost recesses of the human heart—a voice which penetrates to the lowest depths of the inward nature—a voice which is filled with heavenly sweetness, and which thrills through the silent chambers of the immortal being. That voice is the echo of angel-whispers; and though it is heard not amid the fearful storms of human life—though it is not recognized in the war and confusion of earthly elements, yet it shall speak to man with a power which he can never successfully resist,—it shall grow deeper, and stronger, and mightier, as he is drawn onward towards the vortex of divine light, and it shall be endowed with an authority which is greater than all the creeds and doctrines which the earthly mind has ever conceived. This voice shall regenerate the world. It shall live in the soul of man as a proclamation of the Divinity, and though it may be crushed for a time in the warrings of human passion, and though it may be suppressed by the strong force of Bigotry and Wrong, yet it shall thrill and echo in the depths within with an unceasing and never-slumbering power. Have spirits commenced a work which they are unable to finish?—have they laid the foundation of a temple which they have no power to rear? Nay. The power which resides in the great arm of Heaven, shall not be weakened by all the efforts which Bigotry has made, or may make, for its ultimate overthrow. That power shall not be crushed by the puny arm which is raised against it, but it shall triumph over all opposing obstacles—it shall flow in an under-current beneath the foundation of all earthly structures, and with a silent but resistless energy it shall conquer and subdue the feeble force which is generated in the inharmonies of the world.

The Second Sphere sustains a positive relation to all the circles of wisdom in the earth below. It exists as the controlling power which attracts and governs the ascending steps of humanity. This is the magnet towards which the world is rapidly advancing. It is the radiant sun whose light draws forth the noblest energies of the soul, and whose all-powerful influence causes the lowest and most degraded of earth to ascend towards the brightness of the Heavenly Spheres. The spiritual world is the perfection of the human world; it is the sublimation of all the power which dwells in the rudimental sphere; it is the combination of all the loftiest principles which exist in the earthly nature, and it is the exalted end towards which the most God-like aspirations of the soul are tending. Hence man is compelled, by the power of inherent

principles, to pursue an upward course; he is drawn onward by a power which is irresistible as the authority of Heaven; he is moved by a silent and inward energy whose nature he himself does not comprehend and whose force he strives in vain to repel. Amid the darkness and materiality in which he has groped for ages, he now begins to look upward towards a nobler destiny; and while he has rejected the light which has glimmered amid the shadows of earth — while he has blindly repelled the influence of heavenly truth, he is now insensibly looking upward towards a higher state, and towards loftier and more divine realities. Man is beginning to be dissatisfied with the state in which he now exists; he laments the wrongs and evils which prevail in society; he sees the imperfection of the social structure which has been erected in former ages, and he feels the rottenness of those false foundations on which the creeds and theories of the world are based. In a literal and important sense man is becoming skeptical with regard to all the falsities and superficialities of theological dogmas; he is loosing the blind faith which he once possessed in the rituals, ceremonies, and formulas of the Church, and he is looking, with strained and anxious eyes, for the dawn of a new day and the appearance of a more expanded wisdom. These aspirations, which have lingered in the human breast and which have exerted their power amid all the obstacles of human materiality, have resulted from the positive influence of the Second Sphere: and thus a power has been manifested among the societies of men — an influence has been exerted in the walks of life, which has called humanity onward and upward from its state of sensuality and darkness towards the lofty eminence of immortal being.

In this manner a broad and extensive basis has been laid for a deep and complete revolution in the organization of society. The old and time-honored theories of the past are becoming dissolved in the corruptions of their own nature, and the shrines at which the worldly and sensual have bowed, are likewise perishing beneath the power of divine light. A deep and inevitable necessity is felt for some higher and truer standard of thought and action, and from the old and cherished systems of the past men are seeking for the revelation of heaven-born truths. The reverence for that which is old and time-worn — for that which has been long established through the influence of age and custom, is rapidly passing away from the minds of men, and a deep and powerful aspiration is felt for the utterance of that celestial voice which mortals have been long and anxiously waiting to hear. The great world now pauses in its course to listen to the whisper of angels. In the busy marts of trade — in the confusion of conflicting interests — in the mansions of the wealthy — in the homes of the poor and wretched, that same voice comes down and makes its utterance in the soul. How sweetly breaks the light of Heaven upon the world! How peacefully flow down the streams of truth into the blinded mind! — and how joyously the crushed soul looks up again to greet the messengers of mercy which are bending from the skies. A great thought now stirs the heart of Humanity — a thought which swells and deepens

through all its inmost chambers — a thought of greatness and majesty which is worthy of the heaven-born spirit. It is a thought of the new birth which shall take place in the universal soul of man — of the glorious change which shall be manifested in the condition of the world — of the deep wrought revolution which is now going on in the structure of human society; and as this thought is received and felt within the earthly breast, it is beginning to manifest itself in the most sublime and heavenly utterances, echoing from soul to soul and from lip to lip, until the vast world beneath is filled with angelic music. Behold, the throngs which gather in the paths of earth are waiting for the signal of redemption; they are listening for the watchword which shall urge them on to the attainment of those glories which they behold dimly in the distance. Soon will that watchword be heard; soon will that signal be given. That watchword shall be Liberty, Peace and Redemption — that signal shall be the utterance of truth in every soul, and both shall fall so silently and yet so mightily on the listening ear, that the great mass shall awake from their slumbers and commence the glorious battle to be fought. The present is an era of light, but soon there shall be an era of action. The present is the time when spiritual unfoldings are breathed to earthly hearts, but the future shall be the period when those unfoldings shall be expressed in a corresponding social revolution.

The spirits wish to say that they have gained a power over the world which it is in vain for it to attempt to resist. They desire to express the truth that they are rapidly gaining control over the thoughts and affections of men, that they have descended to the well-springs of human action, and have penetrated to the depths of the earthly soul. The influence which they exert is silent and unheard, but it can penetrate through the hardest crust of sensuality — it can go down beneath the false and repelling masks of human life, and it can awaken new-born thoughts and righteous aspirations which will linger beneath all the corruptions of existing society. While the great ocean of humanity is heaved and convulsed by raging winds and storms — while the waters of human life are tossed and agitated by the force of surrounding elements, there is a voice descending from the skies saying "peace, be still," and over that broad ocean is breathed a sweet and heavenly calm which lulls the troubled waves to rest. Then from the deep of human hearts there goes up an offering to the skies; it is the incense of gratitude and love; it is the aspiration for still increasing light; it is the desire for still higher and more expanded truths, and that incense is received in Heaven as the index of those approaching glories which gleam upon the lofty brow of the Future. There is a hope — there is a faith, which is not contained in human creeds or theories; there is a truth — there is a wisdom, which yet has not entered into the earth-bound mind. But man is standing upon the eminence where this faith and hope, this truth and wisdom, shed their holy and peaceful light; and with that light he can look forward into the expanding depths of time, and there he can behold the beauties of the unfolding soul and the glories which

belong to the destiny of the spirit. Accordingly the gloom which enshrouded the doctrines of the Church is passing away; the dismal wail of woe is no longer heard from the regions of the invisible; the voice of lamentation is lost amid the echoings of the soul's music, and a brighter thought, a more cheering faith, and more heavenly hope are beginning to elevate, expand and ennoble the searching mind. While the dead and crumbling structures of human theories yet remain, the soul by which they were once animated has fled forever, and nothing is now left to bear witness to the wisdom of the past but the rotten and dissolving fragments which are falling to dust. But while the structures of the past are thus broken and dissolved — while the temples of the ancient worship are tottering to their base, humanity shall not be without a temple and a shrine at which the offerings of the soul may be brought, and beside which the incense of grateful praise may ascend to the receiving Spheres. The broad expanse of Nature — the sanctuary of the wide earth and bending heavens, shall be the temple in which the throngs of humanity shall gather, and the altar of truth and freedom which angels shall establish on the earth, shall be the shrine at which the burdened spirit shall bow and worship. Brightly flows the light which gleams from this shrine of the future, and mighty is the voice which whispers in this boundless temple; and there, where the stars shine in their unfading luster — where the breath of the Infinite is felt in every cheering ray — where the rejoicings of spirits are thrilling through the deep of Heaven and echoing upon the silent earth, shall humanity stand forth enrobed in the white garments of the redemption, lifting every inward prayer towards the unseen but adored Divinity, and singing in the gladness of eternal joy the anthem of the heavenly hosts.

Such are the glories which are seen in the future by those whose vision is never dimmed; and while the angels mourn over the sorrows and wretchedness of earth — while they bend in deepest sympathy to gaze upon the woes and ignorance of man, they rejoice in the triumph of this gladdening vision, by which they are assured that all the darkness of earth shall be swallowed up in the ocean of infinite light, and by which they look forward to the time when the reflection of that glory which gleams in the Upper Spheres shall be seen, and known, and felt, in all the shadowed homes of earth. Therefore will the spirits conclude their reflections on this subject by whispering in the ears of men this beautiful and consoling truth, that God is the eternal Magnet towards which all human souls are tending, and that Heaven is the peaceful and glorious home in which all human souls shall rest.

Wisdom speaks to the inhabitants of earth. The voice which she utters is still as the breathing of the air, but winning as the song of the birds. Let that voice be heard amid the confusion of the earthly world and the restlessness of human desires.

TRIUMPH OF THE SOUL.

BY SPIRITS OF THE SIXTH CIRCLE.

To the vision of the Sixth Circle the condition of humanity is dark and mournful. The elements of the spiritual nature predominate over the refined essences which constitute the inward man; the spirit exists within the perishing frame as the feeble and flickering spark which glows with but a dim and almost extinguished luster. Materiality with all its dark corruptions enshrouds and obscures the presiding deity in man, and the highest and most God-like gifts which belong to the immortal nature, are buried beneath the concretion of lust and passion. It is seen and lamented by the spirits that the flesh triumphs over the spirit; that while the germ of the Divinity is implanted in the human form, that germ is undeveloped and dwarfed through the perverting influences of the material world. Thus while man is endowed with an immortal being—while he stands in the temple of Creation as the child and heir of God—while his brow is bathed with light which flows down from the Spheres on high, and while he is the subject of that watchful guardianship which angels exercise over those they love, he is still degraded, blinded, and weakened by his intimate affinity and association with things of time and sense. It is from this cause—the supremacy of the material over the spiritual nature—that the wrongs and evils of human society have been produced. It is because the inward germ is darkened that the light and life of spiritual Spheres have been shut out from the soul; it is from this cause that man has been willing to wallow as it were in the mire of corruption, and it is for the same reason that he has rejected those glorious and peaceful realities which descend from the opening skies. Man has been accustomed to mourn over the evils which prevail around him; he has lamented the wrongs by which heavy burdens of sorrow have weighed down his spirit, but he has not seen the true cause of those wrongs and evils whose existence he so deeply mourns,—he has not seen that these are the natural products of that corrupt though fruitful tree whose blossoms are sense and whose fruits are debasing lusts. He does not see that conflicting interests prevail—that the inebriate raises the cup of death to his lips—that the murderer strikes to the heart of his victim, and that all the flooding streams of vice and crime are made to flow through the avenues of society, for the reason that the energies of the soul are suppressed and weakened by the predominance of the earthly nature. But there is a reform to be carried into the deepest heart of the world—there is a revolution to take place among all the societies of men, and that reform and that revolution will be based on the eternal principle that spirit contains the germ of the Divinity, and that in this is reposited the elements of all God-like power.

The introductory lessons whose design is to elucidate this principle, are now being given to humanity; the necessary means are being employed by the spirits of the Heavenly Spheres by which to introduce into the world some feeble thought — some shadowy gleam, of that glorious and sublime triumph which spirit shall ultimately attain over all the elements of matter. Let it be understood that it is only circumstances and conditions which have given to matter its temporary supremacy — that it is only the weakness and imperfection of the world in its undeveloped state which have caused the light of the soul to remain dim and faint; and let it be deeply impressed that there is a power in the inward germ, that there is an energy residing in the depths of the soul, which is innately superior to all the external and superficial elements with which it is for a time enshrouded. Therefore it will be seen that when these surrounding elements of earth shall have passed away — when the load of corruption shall be thrown off from the internal being — when the weight of materiality shall be removed from the inward energies, man shall stand forth in the nobleness and dignity of his nature, and that light which has been so long hidden shall gleam forth from the inner sanctuary, and the child of God shall gain his destined and appointed triumph over all the weak and fading phantasies of the lower world. Then shall man exist as a spirit, even though he resides in the outward tabernacle of the flesh; then shall he rise above all the wrong conditions and degrading situations in which he may be placed, and then shall he make and control the circumstances by which he is surrounded, so that, with a nobler freedom than he has ever known before, he shall think, and speak, and act, from the promptings of the most interior heart. What, then, to him will be all the golden visions of a sensual existence? What to him will be the passing dreams by which his soul has been enslaved and ensnared? What to him will be all those fleeting fabrics of fame and power which the sensual and degraded so blindly rear! All these, and more than these,— the events of time — the decrees of fate, and the cold touch of death itself, shall be placed beneath the majesty of the sublimated spirit; and when the dark storm rages fearfully around — when gloomy clouds seem to gather in the heavens, and when the voice of fearful Destiny echoes through all the chambers of the heart, the soul, strong and undismayed, shall rise, and expand, and brighten with the life within, smiling gloriously over all the wreck and desolation at which the eyes of mortals weep; and when the cold stream of death flows through the channels of the frame — when the forms of the external world are retreating from the cloudy gaze, and when the poor, weak body faints and dissolves beneath the great change which steals upon it, the spirit, unshadowed by all the agonies of sense, and unweakened by the dissolving touch of Death, soars upward in triumph above all that is left below, and drinks the eternal joy which flows from the fountain of its own exhaustless life.

The spirits desire to say in this connection that they have established the appropriate means on the earth by which this triumph of the soul may be

attained. They have furnished the influx of spiritual truth, they have unfolded the revealments of heavenly wisdom, they have reflected a radiance into the hearts of men which descends from their own Sphere of light, and through the medium of these gifts and influences, the interior of man will be brought forth and developed,—the spirit will be exalted above all the entanglements of the flesh; it will be elevated above the cloudy atmosphere of earth; it will rise to a conception and appreciation of those sublime truths which constitute the joy of angels and the life of the redeemed soul. All that humanity has now to do is to improve the means which have been thus established for the accomplishment of this important end,—so that when the radiance of earth grows dim—when the life of the external form has been extinguished—when the animating spirit has fled from its temporary home, the song of triumph may be sung by the hovering hosts that greet with welcoming joy the birth of the unfolded soul.

SONG OF THE SPIRITS.

WRITTEN BY MEMBERS OF THE SIXTH CIRCLE.

As flow the ages of the soul
  Where light is poured in day,—
As deep and silent waters roll,
  When storms have passed away,
So flow the years which fill the deep
    Of that broad sea
    Eternity,
On whose still breast the angels sleep.

The scenes of time are known no more
  In mansions of the blest;
The waves of earth reach not the shore
  On which the weary rest.
But calmly rolls the deepening stream
    In those pure hearts
    Whose joy imparts
To all on earth their sweetest dream.

How still and bright the peaceful wave
  Flows on to greet the skies,
While souls whose depths the waters lave,
  On wings of freedom rise!—
So through the never-ending years
    That tide grows strong
    To bear the song
Of angels far from sighs and tears.

WISDOM OF THE SPIRIT.

NUMBER ONE.

SECTARIAN INSTITUTIONS.

The wisdom of the world has created institutions which are in perfect correspondence with its own nature. This wisdom has respect to the external embodiment of principles which are conceived by human prejudice and bigotry. It is a wisdom which would erect thrones of power, which would create the scepter and the crown, which would establish the rites of an external religion, which would erect altars at which the proud and haughty bow, and which would bring to the gaze of the world, those gorgeous sanctuaries of pride and fashion which the sensual and worldly delight to rear. This wisdom is founded on a wrong conception of things; it is based upon a false understanding of the great truths of Nature; it is destitute of that interior life and light which constitute the animation of the new-born soul. Accordingly the structures which have been erected through the agency of this wisdom, have been correspondingly false, frail, and perishable. The wisdom of the world has not been the wisdom of Heaven; the wisdom of the spirit has not been the wisdom of earth, but the wisdom of Heaven seeks the internal unfolding of the spirit, and the wisdom of the world seeks the external emolument of the man. Therefore through the wisdom of the world institutions have been erected which have no bearing on the interests and welfare of the race. These institutions are opposed to that wisdom which resides in the Second Sphere of human existence. The spirits desire to speak in this article in relation to the institutions to which they have referred. They wish to reveal the grossness and materiality with which these are filled; they wish to speak of their inefficiency to promote the real happiness of man; they wish to move the hearts of the people to a higher and more expanded mode of thought; they wish to enable the minds on earth to perceive that they are laboring in vain for that which is not good; they wish to show to these minds that the reality which they seek lies not in external forms, but in the interior life;—and when these truths shall be fully seen and acknowledged, then will the spirits rejoice in the erection of that mighty temple whose foundation shall rest on the great soul of humanity, and whose aspiring dome shall reach upward to the radiant Spheres.

The spirits wish to commence this revealment by saying that the institutions of sectarism are the institutions of the world. They wish to express the truth, that these institutions are founded on the selfish views, feelings and desires of the man. They wish to say farther that these institutions are the natural result of that low and degrading mode of thought and action which the multitudes of men have been accustomed to employ. The spirits are

prepared to demonstrate the truthfulness of this statement; and they will do this by stating the obvious and prominent fact that the modes of human thought and action are eminently selfish and worldly; that these modes of thought and action are carried into all the social and business relations of life, and that, as a natural and inevitable consequence, they must be employed in the creation of every system of faith and practice. From this statement it will be seen by the reader that mankind are, in their present condition, unprepared to erect any true and lofty structure of religion or theology, for the reason that the selfishness and materiality which now form the predominate elements in the nature of man, have assumed a supremacy which is and must be manifested in the creation of every external system. The spirits will say, therefore, that from the very nature of man in his present undeveloped condition, there exists an absolute necessity for the result to which they here refer. While he is sunk in the depths of vice and corruption, while he is the burdened and degraded slave of his own passions, and while he is led captive by his own enslaving appetites, it is impossible that he should rise so far superior to all these entanglements as to be able to frame a system of faith and practice which shall be unalloyed by the base mixture of his own low desires. Hence it is true, as the spirits have previously remarked, that the institutions of the world have been founded on that wisdom which is opposed to the real interests and welfare of the race.

A prominent example among the institutions here mentioned is the system of sectarian religion which has become so extensively established upon the earth. This religion is, for the most part, but a reflection of the sensual desires and thoughts of the human heart. It is simply an external expression of the imperfections and weaknesses which exist as concomitants of the undeveloped state of man; it is the weak and deformed offspring of those material elements which are generated in the animal nature. The spirits will endeavor to elucidate these remarks. They wish to refer, in the first place, to the systems of religion that have existed in past ages; they wish to speak of that vain and idolatrous worship in which the knee was bent and prayers were offered to a Deity that was created by human hands. They wish to state the well known fact that this Deity, which was simply an outward creation of perverted fancy, was endowed with imaginary powers and faculties which previously existed in the heart of the worshiper. The God of the nations was supposed to be wrathful, partial, and passionate; he was endowed with the most terrible ire which was supposed to be manifested in fitful gusts of passion; he was supposed to demand the most obsequious reverence—the most humble and slavish adoration, and was imagined to be the terrible avenger of such as refused to yield the ignoble homage which was thus imperatively demanded. What, let the spirits inquire, was this system of worship but a reflex and outbirth of the selfish and degrading views of the people? What was this but an offspring of those slavish passions and those servile fears which were generated in the hearts of the multitude? The reason that this system of

religion was created at all, was that mankind, in the age in which it prevailed, were imperfectly and inharmoniously unfolded. It was because there was evil in the heart of the worshiper, that evil was attributed to the Deity worshiped; and it was because a feeling of tyrannical authority was born—because a consciousness of wrong and injustice was experienced, that the sense of fear and dread was exhibited in the popular worship, and that the object adored was endowed with the imaginary faculties of wrath and vengeance. Thus in the very infancy of sectarism, the spirits see that this system was founded upon human folly and weakness, that it has its birth in the imperfection and materiality of human nature, and that it was essentially dependent on the existence and action of all low and degrading passions.

In tracing the progress of sectarism through the lapse of succeeding ages, it is seen that the whole system has been formed and moulded in precise correspondence with the state of the unfolding soul. It is seen that sectarian institutions have been sustained and fostered through the agency of those same faculties by which they were first created. It is seen that these institutions at the present age have no other foundation than that on which they were primitively reared. It is seen that these institutions are as rotten and corrupt as the dissolving basis on which they rest. It is seen that these institutions are possessed of the same nature, and are designed to accomplish the same object, as that by which they were characterized in the ages past. Therefore it is seen and emphatically declared by the spirits of the Sixth Circle, that the institutions of sectarism are the repository of human weakness and folly, that they are neither reared nor sustained by the wisdom of Heaven, but that they are filled with all that abomination and corruption which must belong to a fabric of false materiality. The spirits desire to refer to some of the evidences of the truth which they have here stated. They would enter the temples of religious worship and view the congregation of kneeling saints; they would listen to the prayers which rise from mocking lips, and would hear the empty sound of praise which is lost in surrounding air. And as they gaze upon this scene which to them brings only mourning and sorrow — as they see the hollowness and hypocrisy of those who worship only in the body — as they view the pride and vanity of hearts which beat beneath costly garments — as they see the poor, the lonely and sorrowing shut out from the great temple in which the wealthy and self-righteous gather, — when in short they see that worship has become only a custom, that religion has been resolved into a mere name, that the true altar of the heart has been deserted, that no incense is offered at the shrine of truth, that no light is sought from the unfolding heavens, and that no reality is felt in all the rites, and forms and ceremonies of the Church, they clearly perceive the truthfulness of the sentiment which has been made the subject of previous remarks. Even the external observer may perceive the superficiality of modern worship, and every candid and critical mind will be enabled to discern the weakness and

imperfection of those false foundations on which the whole system of sectarianism is reared.

But the spirits have not yet accomplished the work which they had in view. They desire to refer yet more in detail to the grossness and materiality of sectarian institutions. What, they would inquire, is the professed object of these institutions? What is the work which they propose to accomplish in the earth? Is it to make men really better, and holier, and happier? Is it to lead them to seek the truth as it is in Nature and in the Spheres of light? Is it to speak to them words of peace and wisdom whereby they may become elevated to a higher plane of thought and action? Is it to inspire the soul with loftier desires and nobler aspirations? Is it to reform, regenerate, and redeem the world? Mournfully and sadly the spirits answer, No. The object of sectarian institutions is to establish a custom observed by the ancient fathers; it is to keep up an external appearance which was introduced by the teachers of the past; it is to sustain a system of worship because it is popular and fashionable to do so; it is to chain down the aspirations of the soul with gloomy creeds; it is to fetter the heaven-born energies of the spirit with fearful mysteries; it is to darken and defile the inward sanctuary with the clouds of distrust and fear; it is to make men righteous through the fear of hell, and to force their eyes towards Heaven by the smoke of eternal torment. Thus the object of the Church has been to depress rather than to quicken the energies of the soul; it has been to weeken rather than to strengthen the powers of the inward being; it has had an effect to degrade rather than to elevate the internal man—to enslave rather than to give freedom to the aspiring mind—to darken and obscure the interior perceptions rather than to enlighten and invigorate the spiritual vision. In short, the institutions of sectarism have been one great mass of sensuality; they have been the means of repelling the innate attraction of the soul for truth; they have been the agent for obscuring and mystifying those interior realities which flow down from the Spheres of angelic life; they have sought to suppress thought, to stay the operations of the searching mind, to render investigation equivalent to blasphemy, and to cause the whole man to become steeped in the pollution of lust and sense.

The spirits have seen what will be the antidote to the evils which they behold. They have seen that the institutions of sectarism must be changed, to meet the requirements of the rapidly expanding spirit; they have seen that the foundation on which they rest shall dissolve,—that the mighty superstructure which has excited the reverence of ages past, shall crumble and fall to the dust from which it sprung; and they have seen that when this result shall be accomplished—when the false, the material, and the vain, shall be resolved into their original elements—when the structures which human pride and folly have erected shall be overthrown, there shall be reared upon the unfailing foundations of the Universe, a fabric whose materials shall be derived from the Divine essence—whose beauty shall excite the deepest

admiration of the pure soul, and whose enduring walls shall ascend beyond the atmosphere of earth towards the brightness of the radiant sky. Behold, the time is coming, and now is, when the institutions of a false theology shall feel the power of that truth which is descending from the heavens; and when the light and life which that truth bears to earth has penetrated the congealed fountains of the human heart, there shall flow out from every soul, as from a living fountain, the streams of heavenly peace which freshen and invigorate the wastes of human life.

The spirits have made a statement with reference to sectarian institutions, and they have demonstrated the truthfulness of this statement by a reference to existing facts. It is not an attractive task to speak thus of ancient and time-honored institutions; it is not the highest office of this Circle to overthrow and demolish the structures which human hands have made; it is not the loftiest mission in which the spirits can engage, to bring ruin and desolation to the systems which have been fostered by rolling ages; but it is a work which is necessary and important in itself to remove the numerous obstructions which impede the progress of truth, to throw aside those foundations of error on which the systems of theology have been erected, and to prepare for the building of that vast and glorious structure of eternal truth on which the smile of the Divinity shall rest forever. This work, therefore, the spirits are laboring to accomplish; and inasmuch as it is necessary for the world to know the errors which it has so long and so blindly fostered, it has become their mission to expose and overthrow such errors by a simple reference to their dark and repulsive deformity. The commencement of this work may be observed in the present article; and in the statements which have been here made, spirits have aimed only to unveil those errors which they distinctly perceive, and to uncover to the gaze of mortals the deformities which they have fondly cherished. The succeeding articles on the general subject indicated in the Wisdom of the Spirit will be designed to elucidate higher and more attractive truths for the consideration of the reader.

SPIRITUAL UNFOLDINGS.

BY THE SPIRITS.

The spirits have spoken to the world of what they desire to unfold for the exaltation and redemption of the race. They have spoken the things which are wise and true, and they have furnished the occasion of rejoicing to many hearts which have long mourned in the sadness of despair. Spirits have rejoiced that the efforts which they have made in this age have not been unappreciated by the most advanced minds on earth — that the beauty and glory of the Heavenly Spheres have been received into the bosoms of those who are willing to listen to the glad tidings which the spirits bring, and that

the power and majesty of truth have been even dimly seen by such as have long groped in the darkness of earthly ignorance and error. Spirits have whispered to man, and he has paused to listen to the sound; they have breathed into his soul the beautiful truths which they delight to treasure, and he has rested amid the toils of earth to receive the influx. No mortal can conceive of the delight which fills the hearts of the spirits when they see that the truths which they desire to communicate have been welcomed by those whom they love on earth; and it has not been known by the inhabitants of the lower world that the peacefulness of the heavens is not so sweet a reward of righteous effort as the vision which brings assurance of the happiness and joy of such as seek the wisdom of Heaven.

Spirits have not unfolded all that has been stored in the exhaustless treasury of divine truth; they have not revealed much of what yet remains to be unfolded with reference to the glories of the unseen world and the destiny of the immortal spirit. But as they perceive that the world is prepared for the revealments which they desire to make,—as they see that the interior of man is sufficiently unfolded to appreciate and enjoy them, they will, in accordance with the dictates of wisdom, reveal those realities which shall be welcomed by the soul as the food on which its strength depends; and when the soul longs for a higher revelation—when it is adapted to receive a more perfect influx of truth, the spirits will respond to the prayer which rises from the inward being, and bring to the thirsting heart a stream of light and peace which shall awaken and invigorate all its energies.

Spirits will be the friends of humanity. They will confer a blessing which human fancy has not conceived. They will speak in a language which earth has never heard. But this will not be done before humanity is prepared to receive what they desire to communicate. It will not be done when by this would be accomplished the defeat of the object to be attained. It will not be done when the ignorant and sinful world would understand nothing of the truths revealed, or when the spirit of error and bigotry would shut out the light of Heaven. There must be a use for every action which is made by the dwellers of the Second Sphere; there must be a necessity and requirement for action before the will to act can be created; and when the hearts of the people have become permeated with spiritual life—when the advancing minds on earth have become moved by a desire for truth, then will this necessity and requirement exist, and then will the response of the spirits be returned to the anxious soul. If, therefore, the world desires higher revealments of wisdom from the Spheres—if it looks for the noonday of the morning which has dawned upon the earth, let it advance towards the perfection of the beings whose offerings it seeks, and let it be impressed with the glory which fills the angel-home.

CORRESPONDENCE OF THE SPHERES.

BY EMANUEL SWEDENBORG.

From the serene heights of angelic life — from the lofty eminence of celestial being, I, the spirit of Emanuel Swedenborg, descend to communicate through the medium of the Sixth Circle, and to reveal the truths which I have learned during my residence in the spiritual heavens. In the heart of the blissful Sphere in which I reside, there is a fountain of life and light from which there flows in one expanding and unceasing stream the floods of heavenly wisdom and happiness. Spirits make this stream the source of all their sweetest and divinest thoughts; they repair to this as the fountain of living waters which satisfy the thirstings of the spirit; they seek this as the spring of the immortal truths which have their primitive origin in the soul of God. Through the invigorating influence of the celestial waters, the immortals extend their vision through the heights and depths of their divine abode; and when they have gazed long and earnestly over the expanse which knows no confining limit — when they have extended their perceptions through the vast regions of unending space, they retire within the recesses of their own hearts and repose in the sweet atmosphere of light which flows all around them. In this passive and receptive mood, the spirits drink in the streams of truth and wisdom, by which they become still more fully invigorated; and when the thirst of the soul is satisfied, they seek to dispense and diffuse the blessing which they have received, and they pause not until they have imparted the freshness and vigor of their inward life to those who reside on a lower plane of spiritual being. Thus the inhabitants of this Sphere take an equal delight in receiving and in imparting truth, and they experience the highest sense of pleasure when they can behold the fruits of the blessing which they bestow in the beautiful unfoldings of the inward nature.

It is on the principle which has been elucidated in previous remarks, that I am attracted to the atmosphere of earth, and experience a delight in communicating with the dwellers of this planet. Having gazed as the immortals do over the expanding fields of space, and having reposed long in the mellow radiance of this clime, I am moved, by an internal aspiration and desire, to speak once more to that world to which I have previously imparted much truth, and which I am persuaded will be gratified to receive a message from the Sphere in which I now reside. Therefore will I proceed to speak on a subject in which I was much interested while upon the earth, and in regard to which the inhabitants of the earth need light and wisdom. This subject will be the Correspondence of the Spheres — by which title I mean to elucidate the relation and similitude which exist between the rudimental sphere of earth and the sublimated Spheres of Heaven.

In approaching this subject, I am impressed with the conviction that the beauty of the Heavenly Spheres is feebly and dimly shadowed forth by the scenes and objects of the earth. That is to say, there exists a general rather than a special likeness between the two worlds to which I have just referred. The world of light which forms the abode of the immortal throng — which presents the grandeur and glory of the Divine presence, exists as the perfection and sublimation of the lower world of matter. This is the unfolded and illuminated Sphere in which the beauties that had their birth on the earth, are now fully and richly developed in accordance with the law of eternal progress, which, I perceive, governs all living and unliving things. But the clearest statement which can be made of the glory of this Sphere would entirely fail to convey even a shadow of the bright reality which is here beheld and enjoyed; and all the discourses which could be ever written, though they were inspired by the highest angel, and though they were impressed with the eloquence of the soul made free, could never be made an adequate means of imparting the most real and truthful conception of the realities of Heaven. It should be known and understood, however, that there exists a certain similitude between the earthly world and the Second Sphere; and this can be clearly seen and fully appreciated by the residents of the celestial realm. The angel, when wearied with the boundlessness and infinity of the luminious atmosphere, looks down towards the planet in which his infant being commenced, and institutes a comparison between the rudimental state in which he previously existed, and the more perfect habitation into which he has since been ushered. When he has thus gained a clear and unobscured vision of the two Spheres which are here denoted, he perceives that earth represents one vast womb of matter, in which the divine essence becomes concentrated and refined, and from which it is born in an emanation of increasing brightness. He perceives that the emanation from the earth mingles with the brilliant atmosphere of the celestial realm, and that there occurs a harmonious blending of the world of matter with the world of spirit. And when he perceives these truths, he is enabled to observe the beautiful and perfect correspondence which exists between the two Spheres of existence known as earth and heaven. This correspondence is clearly denoted by the presence of the same realities in different states of development and sublimation, and by similar manifestations of the intrinsic nature which lives in the interior of both material and spiritual substances. While the external appearance of material forms in the first sphere is different from that which is exhibited in the superficial clothing of those in the Second Sphere, there is no intrinsic dissimilarity in the real essence which forms the soul of all things in the Universe. The similitude and correspondence, therefore, existing between the first and Second Spheres, are manifested rather in the inherent essence of existing substance than in the external appearance which may be presented to the outward vision; and consequently this similitude and correspondence are far more real, more essential and important, than are the analogies which

are exhibited in the proportion and figure of external objects. To the outward vision there would appear to be but little similarity between the forms of earth and their corresponding emanation in the Second Sphere. This similarity consists in the nature of the inherent essence which forms the real life and being of all things in the Universe. It is to this essence that spirits look to determine the real quality of any object; and when they speak of the correspondence between the earthly and heavenly Spheres, they signify not merely a similitude in form, proportion, and color, but rather a likeness of the interior qualities and essences with which all material objects are pervaded. Thus the forms in the world of matter are the types, shadows, and representatives of the forms in the world of spirit. There exists a general correspondence between these forms in different spheres of existence which is seen and admired by the angels of the heavenly realm; but this correspondence has no relation to definite or sensible marks of similitude — it has no external or tangible lines of proportion and figure, but has reference simply to the interior soul of all substances on the earth and their refined emanation in the spiritual world.

During my residence in the Second Sphere, I have frequently observed that the correspondences which I had previously supposed to exist between external forms and spiritual qualities have really no actual being; for though the external of organic structures may be regarded as the representative of their interior essence, yet there exists no sensible correspondence between such structures in their earthly appearance and the emanation which is born from them into the world of spirit. It has been one of the prominent features of my mission to search and analyze the real likenesses which exist between different forms and qualities; and I have looked with the most intense pleasure towards the earth which I formerly inhabited, for the purpose of investigating the reality of that Science of Correspondences, to the study of which I was much attracted. The result of my investigations has been exceedingly gratifying and useful; for I am taught that all external things have a use to develop internal essences — that these essences are thrown off in an unceasing emanation which ascends to the spiritual world, but that with respect to form and outline there can be traced no similitude between these essential essences and the objects from which they proceeded; — and therefore have I learned that when comparisons are made in relation to material and spiritual things, they should have reference rather to the internal essence and quality of each, than to their outward figure and proportions. There is, as I distinctly perceive, a certain relation and correspondence in all things, and especially in those which belong to the earth and heaven, — inasmuch as the beauties of the one are expressed in the resplendent glories of the other, and forms which are instinct with life and sense are represented in an emanation of similar quality; but I would distinctly state that the real essences of material objects do not, on their entrance into the Spirit-world, assume the same outward form and appearance with which they were clothed on earth,

but these essences blend and mingle together in the most captivating brilliancy, and form an atmosphere of floating radiance which is the home of the redeemed spirit. Therefore it is true, as I have previously stated, that the correspondence existing between the earthly and heavenly Spheres, is of a general rather than a special character; and when I make this remark, I design to say simply that the world of spirit is merely the refined emanation which arises from the world of matter, and that this emanation is a representative of the real essence which ascends from all substances on the earth.

Thus have I endeavored, in the thoughts which I am permitted to express at this time, to reveal a reality which is seen in this Sphere to be of essential importance; and when the voice of my spirit shall have had its echo in the earth, and the truths which I have learned shall be known by its inhabitants, there shall arise from every heart a spontaneous aspiration for increasing light and a more perfect wisdom.

DISCIPLINE OF THE SPIRIT.

BY THE SIXTH CIRCLE.

The unseen writers who move the hand of this medium, desire to speak of the discipline which is necessary to unfold the internal being to the beauty and perfection of its destined state. They would express the sentiment that the sweetness of the soul is the fragrance of its unfolding powers, and that in order that these powers may be unfolded, it is necessary that they should be disciplined in such a manner as to promote their real strength and growth. There is no wisdom in the thought that the trials and sorrows of life are the evidence of an evil disposition on the part of the Supreme Ruler — that the perplexities and troubles which are incident to the imperfections of the earthly state, are designed to weaken and degrade the spirit; but it will be seen by the mind of the true seer that all the seeming blight of earth is the means through which the spring-time of the soul is brought, and that the breath of Desolation corresponds only with the wintry frost which prepares the soil for a more abundant harvest. The trials, therefore, which seem burdensome and useless — the sorrows which oppress and darken the spirit for a season, and all the bitter disappointments which cause the soul to tremble amid its gloom, are all the agencies of Divine wisdom to draw forth the energies of the inward man — to brighten the gem which is reposited in the casket of the body, and to strengthen the living powers that dwell within the immortal nature.

The spirits perceive that earth hath many sorrows, and they gaze with deepest sympathy upon those who are bowed beneath their heavy weight; but they at the same time perceive that many of these sorrows are only blessings in disguise — that they wound only to impart more perfect health, and smite but to bestow a more heavenly blessing. In other words, it is seen

by those who have reached a loftier plane of intelligence than the dwellers of this planet, that the sorrows which exist on the earth as the concomitants of imperfection and ignorance, are employed to be the agencies by which the human spirit is caused to undergo the process of discipline and refinement, and by which it becomes energized with a celestial life. The mode of discipline which is here indicated, has no reference to the earthly and obscured wisdom of mortals; but it has relation to the development, sublimation, and strengthening of the soul—a result which pertains not simply to a few fleeting years on earth, but to the unending ages which flow through the deep of eternity. The life in the first sphere of human existence, is a life of discipline. Whatever may be the rank or station of the individual, he can not escape from those inevitable laws which will occasion an appropriate measure of sorrow and suffering. Circumstances over which man has no control, will govern his thoughts, feelings, and actions, and the light which gleams upon his heart to-day may be veiled to-morrow in the deepest gloom. But where is the evil which men see in the changeful scenes and fading dreams of time? It is seen that this evil lies in the wrong understanding which the world has of the end to be attained in the course of earthly discipline; it consists in the false estimate which men have placed upon the things by which they are surrounded, and in the partial view which they entertain of the real objects and duties of human life. Were not mortals blinded to their real interests—could they perceive and realize the blessing which awaits them in the world of light, and could they feel the worthlessness of the pursuits in which they are now engaged, they would see that there is a higher end to be attained than earthly joy—that there is a sublimer object to be sought than the glittering phantoms of the world, and they would be prepared to feel that the discipline of the spirit is of greater importance than the sorrows by which this process is promoted, and that the development of the internal powers makes the only true and enduring happiness.

On principles indicated in foregoing remarks, the spirits of the Second Sphere who are developed in wisdom, have been moved to imitate the workings of the Divine Spirit in the government of mortals—to adopt the same plan which is manifested in the course of earthly events, to develop, energize and strengthen the immortal being. Accordingly, they have visited such individuals as they have desired to bless, and have commenced the unfolding of the interior powers through the agency of severe trials, which to the earthly vision have seemed to be useless and unwise. These trials have not proceeded from any desire on the part of the spirits to create unhappiness, but they have been employed as a means for the purpose of attaining a glorious and sublime end; and though the wisdom which is not like the wisdom of the world is unappreciated and rejected, yet the hovering angels of the Divinity continue their labors amid the cloudy and repelling atmosphere which arises from the hearts of those whom they would bless. It is not for temporary ends and objects that the spirits of this Circle labor; it is not for the

purpose of bestowing a few earthly joys that they have opened a communication with the world; but they are moved by a vision of the higher glories which are waiting to crown the expanding brow of Humanity — they are laboring for the true interest of mortals in the development of the internal being — and hence they employ the means which are necessary to the discipline of the spirit and the bestowal of the heavenly blessing which the soul intensely desires.

The great reality of life is not to be found in fleeting pleasures. It is seen not in the dreams which animate the heart of the worldling, and is found not in all the angular movements of the undeveloped mind. But the reality of life is the reality of Heaven, and the reality of Heaven is the refined beauty of the spirit. That reality can be attained only through progress and discipline; it can be enjoyed only when the powers of the spirit are in union with the harmonies of the Universe. Let, then, that reality be sought in the course of development which the spirits of this Circle employ — in the process of discipline by which alone the energies of the soul can be drawn forth; and though the pathway of progress be strewed with rocks and thorns, yet shall the wide plain beyond, on which the sunlight of Heaven rests, be made the sweet fruition of all buried hopes.

HEAVEN, GOD, AND ETERNITY.

BY SPIRITS OF THE SIXTH CIRCLE.

The spirits of light have permission to speak to the world on the great subjects embraced in the above title; and they have accepted the privilege which has been granted, for the purpose of offering a revealment which will be received by many minds as the evidence of celestial wisdom. That the system of this medium might be in a favorable condition for the writing of this article, the spirits with whom he holds communion, have subjected him to a severe discipline which he now sees and feels to have resulted in his highest good; and while he is retired in the solitude of his chamber, the spirits of the Sixth Circle will overshadow his soul with the glory of their presence, while they move his hand to express the thoughts to be conveyed. The subjects which the spirits have selected are those which have been placed beyond the soarings of the earthly mind, which have been penetrated by no gleam of that celestial light in which the immortals bask, and which have remained through the lapse of flowing ages as the unrevealed mysteries of the unseen realm. Let the world listen, and the angels will speak.

Heaven is no state or place. It is no condition of the soul, or location where it exists. It is no quality of the spirit, or situation in which it is placed. No mind on earth has ever conceived the signification of Heaven. But the spirits will reveal. Earth is the heaven of the body, and the Second Sphere is the heaven of the spirit. Yet Heaven has no relation to state or place. For man has no place in the Universe. Earth is not a place. Not one of the stars

which are seen by mortals have a place. But all the bodies which exist in the void of immensity are not in the same position during one second. Therefore they have no position — no place in the Universe. Yon concave of bright orbs is not the firmament of suns. The stars make no impression on the brain. Light has not reached the earth from the bodies which move in space, since the birth of by-gone years. Thus the lights which seem so fixed and stationary, are the gleamings of other ages, and the vast worlds from which those lights proceed, have really no place. What, then, is the heaven of the body! — Is it a state of the mortals which inhabit the earth! No. It is not a state. But the heaven of the body is the *thing* which the eyes behold. Heaven has a substantial being which is not dependent on state or place.

But what is the heaven of the spirit! No mortal has ever known. Let the angels reveal. Many dreams of heaven are not heaven. The visions of heaven are not always real. But the beings who dwell in heaven can see what heaven is. The atmosphere of earth is the heaven of the body, because there is nothing but this to convey the light of distant worlds. So the heaven of the spirit is the atmosphere which the spirit sees. This heaven is the spiritual emanation which floats in the most beautiful brilliancy as far as the vision of the angels can extend. The heaven of the spirit is the surrounding home of the spirit, and this home is not a place, but a spiritual Sphere, which consists of myriad floating atoms, all blending together in the most perfect and beautiful harmony. Spirits have a home, but no place, because a place implies a stationary position with reference to surrounding objects. They have a heaven, but this heaven is not a fixed locality, because it is composed of the minutest particles of the most refined substances, which are in constant and unending motion. The most gorgeous and brilliant colors, — the most transparent and captivating brightness, are seen and enjoyed in heaven; and the glories of the spiritual sky are so far brighter than those of the material heaven, that the angels are made radiant with the light which flows as a stream of glory from the dome of their eternal mansion. Thus the heaven of the spirit is the home of the spirit, and the home of the spirit is not a place or a state, but a great reality — a *substance*, whose elements are in unceasing activity, constantly assuming new forms and relations.

The spirits have said what is wise and true. They have unfolded the real reality in relation to the subject on which they have spoken, and they are prepared to sustain the statements which have been made by an appeal to the interior reason of the reader. To the vision of the external eye the heaven of the body is a locality; but this is simply an appearance which is exceedingly deceptive, for the reason that the sky is composed of the minute particles of the atmosphere, which are never, during a single second, in the same position. It would be exceedingly inappropriate to term air a place, and yet it is nothing more or less than air which forms the blue heaven; for heaven is the boundary of the earthly vision, and the limit which is thus described

is the point where air becomes lost in a more refined element. Therefore the air which extends above the earth to a distance of about fifty miles, ceases to rise at this limit, which is the boundary of the human vision, and is again attracted towards the earth by the affinity which it inherently possesses, so that the outer verge of the atmosphere, in this change of movement, becomes naturally condensed and forms the appearance which is always presented in the sky when it is not obscured by intervening clouds. From this explanation it will be seen that the visible heaven is simply the condensed atmosphere of earth, which is seen by the external eye because at a certain distance from the earth it undergoes a peculiar process by which it is rendered visible; but it would not, in the light of this truth, be proper to say that this heaven, or condensed atmosphere, is a *place*, because the very elements of which it is composed, instead of having any fixed locality, are constantly changing their position with relation to each other and to all earthly substances. Hence the spirits would say that the heaven of the body — the heaven which is seemingly adorned with stars by night and with the sun by day — is a substance, an element, a thing, and not a simple locality as has been commonly supposed.

The heaven of the spirit corresponds with the heaven of the body. It consists of the spiritual atmosphere or emanation of the earth, as the latter does of the material atmosphere. Spirits live in this emanation as the body lives in air; but there exists a far greater correspondence between the spirit and its atmosphere than is found between the body and its atmosphere, and accordingly, instead of gazing a great distance to behold the spiritual heaven, the angel bathes in the emanation by which he is surrounded as in a sea of light, while far away in the lofty heights of his expanded home, he sees the radiance of higher Spheres, as the eye sees lights in the nightly sky. But it is not wise to say that the atmosphere or emanation which constitutes the Second Sphere is a *place*, because the elements of which it is composed are never at rest, but are ever floating in wave-like variations and mingling together as the waters of the ocean, in perfect and undisturbed harmony. The spirits will, therefore, again express the truth that the heaven of the spirit is a moving and living *substance* — that it is neither here nor there in relation to any similar material, and has no dependence on any interior condition, but that it consists of the most refined and spiritual elements of the atmosphere in a state of constant and harmonious motion.

Having endeavored to explain briefly to the inhabitants of earth what heaven is, the spirits are permitted to extend their remarks by speaking reverently in relation to the Divine Being. Wisdom will guide the pen which writes these thoughts. The presence of angels overshadows the soul of the medium. The world has sought after God in a dark way. It has sought after God in a way where he dwells not — it has sought after God in a way which is filled with human errors and vices; but it has not found God. The Divinity has not entered the temple where the self-righteous worship — He has had no

place in the sanctuaries of men. But is there a God! The spirits will answer. Often in gazing into the depths of time, the soul has returned wearied and perplexed because it could find no resting place on which to repose; and then it has scanned the boundless Universe — where to the conception of the earthly mind there is no limit — and it has felt the weakness and insufficiency of its own powers amid the majesty of revolving worlds. Is there, then, no point in the vast expanse of Time and Nature on which the human soul may rest! There is. *God is the beginning of Time and the center of Nature.* In the distant ages of the past — back to the farthest point at which the human mind can reach — the soul may rest on God; and deep within the very heart of space — beneath the most refined essences of the glorious universe, the Great Spirit has his seat and throne. But who by searching can find out God! What sublimated soul shall enter into the glory of his presence! Behold, the mystery is revealed! God is not far from the spirits that bear his image. He dwells within the essences of the immortal being. He is felt in the germ of the soul whose presence gives consciousness to existence and whose power breathes deathless life. The spirits of light repose in the shadow of the Father. No thought which mortals have ever conceived is worthy of the Great Reality of Nature. And if the spirits should reveal what God is, the revelation would be measured by the standard of individual capacity. God is a spirit, and spirit is a substance, but who can understand the nature of this substance but those who are spirits, or whose spiritual perceptions have been unfolded! It is in vain for the materialist to conceive of God. Such an one can only form an image of his own fancy like the created gods of the heathen. Therefore when the spirits have said that God constitutes the Soul of the Universe — that He is the all pervading Life of matter, and that He is the most interior Heart whose beatings impart motion to the vast system of Nature, they have expressed a general truth which is all that can be comprehended by the materialistic mind. But there is a thought that descends far deeper than this into the unknown reality. God is a substance — a substance infinitely more real than all the fading forms of the material world. The human mind can conceive of light, because the eye can see it; it can conceive of air, because the presence of this element is felt by the senses; it can conceive of electricity, because the manifestations of its power are witnessed and its nature is judged by its effects. But may there not be essences which are more refined, and yet more real than any of the substances which are perceived through the outward sense! There are such essences — essences which are composed of the finest particles of matter, but whose nature is substantial as that of the unyielding rock. And when the soul has conceived of the existence of these essences — when it can feel and appreciate the truth that the most glorious and beautiful departments of the Universe are those which lie beyond the realm of external being, then will it be prepared to be taught that the substance which is termed spirit, is merely an organization of the most refined essences in

Nature, and that God is the most interior Soul of all that is spiritual and heavenly.

The subject of the Deity is one of infinite extent. It unfolds a realm of thought which is boundless as the aspirations of the inspired soul. Therefore shall long ages pass away and time be lost in unending years, ere the Divine glory shall be revealed, — while ever the spirit is learning more of the great Father from which it sprang, approaching always nearer to that most interior and central Sun from which the streams of light and life flow forth into unending space. Spirits have endeavored to suggest some faint ideas of the Eternal Cause. They have spoken of Him whom mortal eye hath never seen, and they have revealed what is true and righteous. Let the conceptions which have been presented on this theme sink far into the depths of the spirit, that the tide of inward life and thought may roll onward with increasing power towards the ever-expanding reality.

But there is another subject which the spirits will attempt to elucidate. — It is the subject of Eternity. Again let the angels speak. What shall be revealed on a theme so vast as this which the minds of mortals can receive? Eternity! thy waves roll far away into the unfathomable deep! Time is lost within thy boundless bosom! Yet still and peaceful art thou, great ocean, as the waters of the star-lit lake. Though mortals fear to trust thy depths, yet will angels repose upon thy silent breast and sing the glad song of freedom. Eternity! what shall spirits say of thee? Shall they say that thou art one long dream of bliss? — that thou art the interminable expanse of immortal life? This doth not express thy meaning. But the dwellers of thy majestic temple will speak to the mortals who cannot comprehend thy greatness.

Mortals, the endless time which you call eternity, is but one day in the years of God. It is but one pebble on the shores of a great ocean. It is but one drop amid the waters of a deep and boundless sea. The human mind has no conception of what eternity is. It has no thought so vast as to embrace its mighty significance. Where shall spirits go to find an illustration of the truth? They will say, — multiply the minutest particles that compose the earth into ten thousand times their number — add to this the grains of dust that dwell in every world in space, and then to this add all the days and hours and moments that are contained in myriad centuries, and you have arrived only at the first stage of an endless journey! Art thou overwhelmed, feeble soul, at the thought which even thou art able to conceive! What, thinkest thou, is the thought of angels and the eternity of God! Rest, overburdened soul, thou shalt be relieved of thy labor. For eternity is time in its minutest parts. It is composed of moments as the ocean is composed of drops and the worlds of dust. The soul shall live as it now lives — one moment at a time; and though the depth of unfolding Life may be never reached — though the ages of the opening Future may be never numbered, yet shall the spirit, reclining upon the bosom of its Father, find peace beneath his radiant smile.

DOCTRINE OF SALVATION.

BY THE SPIRITS.

The doctrines of the Church have been the doctrines of the earthly and undeveloped mind. They have been designed to pervert the teachings of Nature and Truth by the false superstitions with which they have been mingled. They have been representatives of the weakness and imperfection of the minds from which they proceeded, and have been impressed with all the ignorance and error which were reposited in the bosom of the Past.—Therefore have these doctrines failed to accomplish the work of human redemption, proclaiming only the sentiments of a darkened creed, which fall upon the ear but sink not into the heart of the listener. It is the desire of the spirits to speak of the doctrine of salvation, which has been exceedingly prominent among the dogmas of the church. And the design which they have in view in selecting this subject, is to impress the truth that theologians of the present age are reposing in the shadow of the ancient temple, whose walls are already crumbling to dust.

The doctrine of salvation has been taught and cherished as the essential life of the established faith. One of the first points presented in theological discourses, is the necessity of being *saved*; and this necessity is urged by an appeal to all the strongest emotions of hope and fear. It is said that the Deity is wrathful and passionate; that He has created a burning oven whose flames are never quenched, and whose gates are ever open to receive the sinner; and when, on the basis of these sentiments, the pains of eternal torment have been depicted, there is an occasion for the remark that the means of salvation have been furnished, by which the lost and degraded may be saved from this prospective woe, and introduced into the joys of Heaven. But what, in the light of this doctrine, is the view which religionists commonly entertain of salvation? It is seen by spirits that this view is based upon a gross and material conception of the real nature of this blessing. The desire of the church-member is to escape from burning flames—to be delivered from a state where he would be required to physically suffer; and though the pains of conscience are sometimes represented as the interior signification of hell, yet it is seen that these have comparatively little influence in the efforts which men are accustomed to make for their eternal safety. Materiality in man has caused him to seek for that which is material; and the same principle has induced him to regard salvation as a deliverance from external evils, which to the blinded mind is a source of constant disquietude. Then what has been the nature of the efforts which men have made for salvation? It is seen that these efforts have consisted in the observance of outward forms and ceremonies—that they have been exhibited chiefly in visible shows and appearances—in prayers, and songs, and solemnity; and the truth has been

seen and lamented that these external means of salvation have not been employed by the aspiring soul—that they have not resulted from the truthful and earnest desires of the inward man, but that they have been created from that selfish and material conception which has reference to the attainment of eternal glories through the medium of golden gates. What, then, has been the real tendency of the theological doctrine of salvation? The spirits will answer as they see. It has been to render the advocates of the prevailing religion worldly and selfish; it has been to give to Materiality its universal sway; it has been to extinguish the fires of love and purity which are struggling with the dense vapors of religious error, and to bury the loftiest and most holy desires beneath the darkness of perverted sense. Thus it is seen and known in Heaven, that the doctrine of salvation as it has been taught and received in the existing Church, is not only wrong in the conception on which it is based, but pernicious in its influence on the human mind.

The spirits desire to say that the true doctrine of salvation is based on the wants and requirements of the soul. The salvation which is really needed by the world has no relation to an escape from eternal torments, but it has connection with the freedom and deliverance of the spirit—it signifies the redemption of humanity from the thraldom of error and the bondage of corruption. It is a spiritual, and not a material salvation which is the true object of the soul's desire; and when the false and worthless clothing of the inward reality is removed, it will be seen that this salvation is the most exalted end to be attained in the progress of the world; and then, retiring from the fading and crumbling temple, man will seek to worship at that inner shrine where the pure in heart receive their blessing from the skies.

HARMONIES OF THE UNIVERSE.

The spirits are attracted to speak on the subject indicated in this title, for the reason that they desire to unfold the beauty and glory of surrounding Nature, that they may present a standard for the government of human thought and action towards which the aspirations of the soul may arise. They desire to remark that Nature is the expression of the Divine Mind — that the Universe is the revelation of the interior Soul — that the glories of the heavens and the loveliness of earth are but the radiant smile of the creative Spirit. Thus the external Universe is but a natural expression of the inward and divine harmony; and all the external movements of revolving systems, and all the brightness of Celestial Spheres, are but the results of that inherent action which takes place in the bosom of the Deity. The external is a sensible expression of the interior reality; the fading and perishing forms that seem to bloom only to die — the host of starry worlds that fill the great expanse of space — the myriad floating atoms that exist in the regions of the Unseen, and the brilliant rays of light that gleam from unnumbered suns, are all the natural and beautiful representatives of the action of the Supreme Soul.

Thus the harmonies of the Universe are the harmonies of God, and the harmonies of God constitute the great eternal end towards which the loftiest desires of the human soul should rise.

Among all the perplexities, intricacies and confusion of human doctrines, man has sought some standard of thought by which he might arrive at a conception of the truth; and this standard he has sought in creeds, in books, and formulas of faith, and this, in all its weakness and imperfection, he has clung to as the real foundation of life and hope. But there is a higher and more truthful standard of thought than the gross and perverted minds of men have as yet attained; and that standard is contained in the divine harmonies of the Universe; it consists in the perfect and glorious order of surrounding Nature; it dwells in the eternal structure which has been reared by the Presiding Soul as the expression of his infinite and all-pervading life. Therefore is the true standard of truth elevated above all the imperfections of earthly theories, and unmingled with the darkness and confusion of human creeds. It is a standard which is higher, deeper, and broader, than all the fabrics of human fancy; it is a standard which is not dependent on the operations of earthly minds, which is above all the confused and irregular movements of earthly thought, whose foundation lies in the eternal depths of Nature and whose frame-work reaches to the inconceivable heights of the Infinite Intelligence. Thus the harmonies of the Universe form the fixed and immovable standard of all thought and action, and thus the soul of man has one eternal end — one high and perfect pattern, by which all its thoughts, and feelings and expressions should be regulated and governed.

THE SIXTH CIRCLE.

THOUGHTS OF THE SPRING.

Hail, thou season of reviving Nature, which both mortals and angels love. Thou art the symbol of the great resurrection which shall take place among the souls of men; for as the verdure of the earth and trees comes forth from their wintry slumber to the freshness and beauty of the reviving year, so shall the great world of mankind awaken to the life and strength of a spiritual existence. Long have the beauties of the soul remained buried beneath the cold frosts of earthly sin — long have the brightness and vitality of the immortal being, been tarnished and destroyed by the corruptions of the world. But the spring of the soul approaches. The winter of desolation and death is passing away; and now the heavens smile with the light which is reflected from the morning, and the earth is radiant with the joy which fills the enlightened spirit. A new season in the course of human existence is about to commence; and a more glorious presence than humanity has ever known, begins to brighten the hearts and countenances of mortals. Let the new-born day which is the spring of the soul, be welcomed with the gladness of the angels who have looked long and earnestly for its approach.

THE NEW VOLUME.

It was the design of the former editor of this Journal to divide the numbers into volumes of six months each, but the design of the present editors has rendered it necessary to adopt a somewhat different arrangement at this point, for the interest and convenience of subscribers. The spirits took possession of this medium, and the paper under his care, in a time of difficulty and trouble,—and they did this at the time referred to, for the purpose of sustaining the work which had been commenced and persevered in under their direction. But the writing which has been presented to the world up to this time, has not been a suitable representative of the wisdom which dwells in this circle,—it being simply designed to assist and sustain the individual whose mental and physical powers had become nearly exhausted through trial and labor. The spirits, therefore, designed to employ the intervening time up to the present, in causing the individual here mentioned to undergo a process of discipline and development, that he might be the better prepared to enter upon his exalted mission; and it has been their intention to commence with the present number of the Messenger a new volume, which will be commenced as the introduction of a new era in the history of this paper. Directions have been given for the publication of a large edition, and subscribers to whom back numbers of the first volume cannot be supplied, will have the satisfaction of commencing a new volume with the present number. It will be observed that this volume has its beginning at the first of May. In the removal of the paper to New York, and in the arrangements which it was necessary to make for the establishment of a Spiritual Depot in this city, a delay of about one month has been occasioned, which loss of time it is not wise to attempt to regain at present; but that there may be occasioned no sacrifice on the part of subscribers by the arrangement contemplated, it is designed that they shall be furnished, in the month of August, with the numbers due during the month of April, and it is designed farther that there shall be no more delay or irregularity in the issue of the paper, but that every number shall make its appearance promptly under the guidance and supervision of its spiritual editors.

The time has now arrived for the revealment of heavenly wisdom. The angels of the Second Sphere have decided to speak to the world as the world requires. They have gazed on the wastes of human life with mourning and sadness; they have seen the errors and imperfections which have existed in the thoughts and sentiments of mortals, and they have been moved by an intense desire to promote the welfare of humanity by revealing the realities which they have received and treasured in their celestial abode. It is their design to render the Messenger a medium of many of the beautiful truths which they have learned and are still learning; and while the voice which

they will utter shall be still and peaceful, it will break upon the listening spirits of earth as sweet music from the realm unseen. With regard to the medium through whom these revealments are made, the spirits would say that he is not in any manner accountable or responsible for the sentiments which are expressed in writing through his hand; and it will not be his mission to controvert the opinions of others, or to defend those which may be presented by this Circle, but he will passively receive the statements which may be made by spirits, and place them before the world under their signature, to be disposed of as the minds of the people may direct.

Beneath the protecting power of angelic ministers, the Spirit Messenger shall be issued as is advertised, and shall go forth conquering and to conquer —gaining glorious victories over error, wrong, and sin, and shaking the foundations of Materialism on which the fabrics of the world are reared.— Those who are attracted to the truths here presented, will receive them into joyful hearts, while they welcome the dawn of the spiritual Era which is now casting its light upon the burdened breast of Humanity.

THE EDITORS.

REVELATIONS OF TRUTH.

Truth is the eternal principle of Deity. It is the thought of the Eternal Mind It is the energy of Omnipotence. It is the everlasting wealth of the sublimated soul. Therefore truth is the gem of the spirit whose brightness and purity are reflected through all its chambers.

The spirits have presented their thoughts on the great subjects which pertain to Heaven, God, and Eternity, in the present number—subjects on which volumes might be written with still exhaustless treasures of thought unrevealed. They have spoken as they were permitted at this time, and as they saw was right and wise. It is deeply realized by spirits that all truth must be adapted in its revealment to the real wants and capacity of the soul to which it is revealed; and accordingly on those subjects which are unfathomable in their depths, it is their desire to unfold only such a portion of the truth as may be suited to the requirements of the world. The article which has been referred to above, as well as others which have been, and will be, written, is in some respects inconsistent with established and received ideas; but the spirits would enforce the obligation on every mind to carefully and candidly investigate what has been written, and to examine the intrinsic nature and merits of the sentiments presented; for the soul is gifted with the exalted and godlike power of reason, and the still voice of Nature is whispering through the wide expanse of existence, that mortals may seek and receive the light.

There is truth in the revealments of spirits — there is wisdom in the treasured thoughts of angels, and the great duty of humanity is to listen to the teachings which descend from the spiritual Spheres — to receive the beautiful

gleamings of celestial light which are reflected from the heights of Heaven. O sweet shall be the echoes of angelic music in the soul of man!—and blessed shall be the power which removes the old ruins of superstition and error, and rears the hallowed sanctuary of Truth. Listen, thou poor and lonely one, to whom the brightness of earthly joy has been long unknown, and hear the glad song which angels sing as a prophecy of the great redemption. Truth shall make the spirits of mortals free. It shall break the chains which have bound and crushed the soul for ages. It shall open the windows of Heaven, and let in the gladdening light of the pure skies. Who shall attempt to stay the progress of Truth? Who shall weaken the divine energy which lives in the heart of angels? Let the mortals of the earth be reverent, for the thought of God is stirring the troubled years of life; and deep within the eternal waters of the Infinite shall be the flow of that crystal stream which issues from an exhaustless spring.

DIRECTIONS FOR THE MEDIUM

EMPLOYED BY THE SIXTH CIRCLE.

First Be willing to obey the directions of the spirits of the Sixth Circle, knowing that all directions which emanate from this source are given in wisdom.

Second. Be willing to seek interior light and peace, not relying upon the external superficialities of life, but reposing faith in the unchangeable foundations of Truth and Wisdom.

Third. Be independent in the expression of your thoughts before the world, but be submissive and humble in your communion with spirits, assured that, while the great mass of mortals have not been instructed in heavenly wisdom as you have been, the beings from whom this wisdom emanates are worthy of your reverence.

Fourth. Be patient amid the common duties and perplexities of life, and seek guidance in all times of trouble and difficulty from the world of spirits, feeling that they whose eyes may never slumber are your natural and appropriate guardians.

Fifth. Be punctual and faithful in the performance of the work which the spirits have given you to do, knowing that this work should supersede all things else in its importance to the world.

THE TWELVE LECTURES.

In answer to numerous inquiries with regard to the publication of the work indicated in the above title, it may be stated that measures are now being taken to secure its presentation to the world in a few weeks. Persons desiring the work may send their orders to this office.

DEVELOPMENT OF MEDIUMS.

The sweetness and beauty of the soul can be only brought forth from their state of burial by a series of appropriate movements, which correspond with the constant changes which are going on in the domain of outward Nature. There exists a necessity for refinement and spiritualization as a work preparatory to the revelations of angelic wisdom; and the process here indicated can be carried on only through the principle of motion. Hence it has been the work of the spirits, in the development of mediums, to place individuals in such circumstances, and subject them to such influences, as may result in the attainment of the state required.

The spirits have seen that the movements which they have produced, have in some instances been accompanied with pain, both of body and mind; but they wish to state that this pain was not included in the design by which they were actuated, but that it is simply an attendant circumstance resulting from the internal motion. Therefore it is not wise to say that spirits are evil because they sometimes produce a condition of the system which results in suffering; for while the unseen agents of this trial sympathize deeply with the individual on whom it is imposed, they are serenely conscious of the enduring good which they are laboring to accomplish. The ways of the spirits may sometimes appear to be unwise and mysterious to mortals, but they may ever rest in the assurance that these ways are the work of celestial wisdom and goodness.

LECTURES.
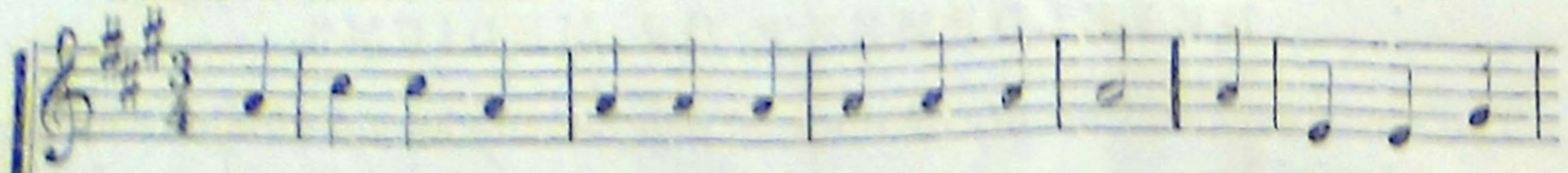
The spirits desire to say to the world that they design to speak to it on subjects of the greatest importance through the vocal organs of this medium. When the labors in which he is now engaged shall be finished, and the concerns of the Messenger have been duly and correctly established, it will become a part of his labor to speak to the people in the delivery of lectures on themes of intrinsic interest. Through the agency of a discipline which has been designed to secure his best good, he is now prepared to fulfill the mission which has been appointed; and those among the earthly friends of spiritual philosophy who may desire to listen to lectures of the character above mentioned, will have an opportunity of doing so at a convenient and appropriate season.

☞ The movement of the spirits in the establishment of a Spiritual Depot in this city, may be accepted as a general invitation to all persons who are interested in the Messenger, to call whenever convenient for the purposes of conversation and the transaction of business.

Visit of Angels.

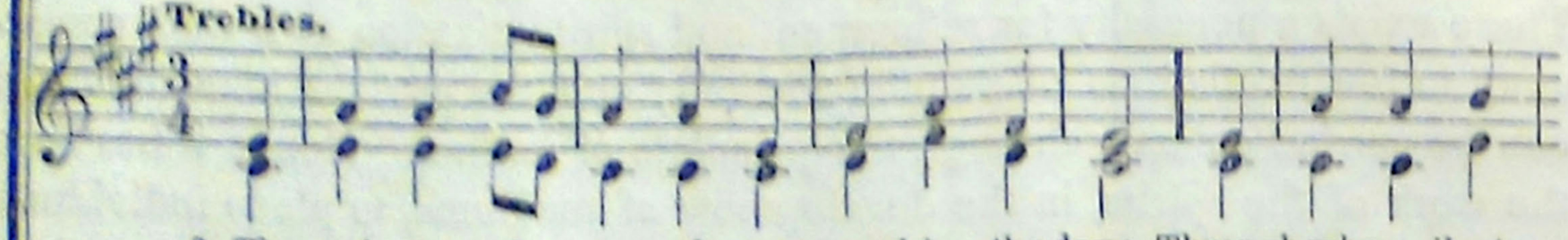
WORDS COMPOSED BY SPIRITS. AIR, "SWEET AFTON."

Tenor. Andante Cantabile.



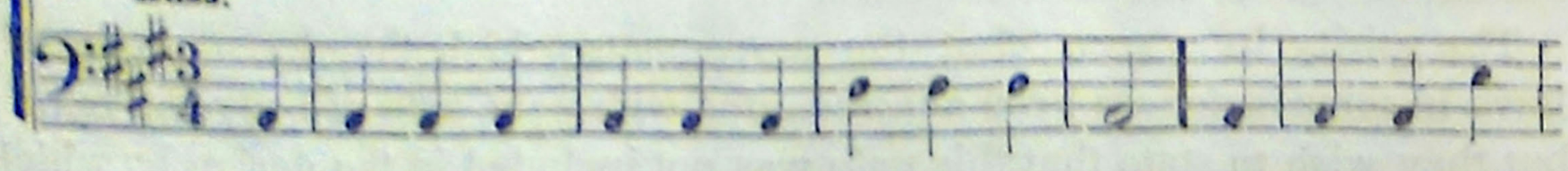
1. The an - gels have come to the dark, saddened earth, Where wea - ry and
2. O sweet is the foun - tain of deep-dwelling life. And clear are the

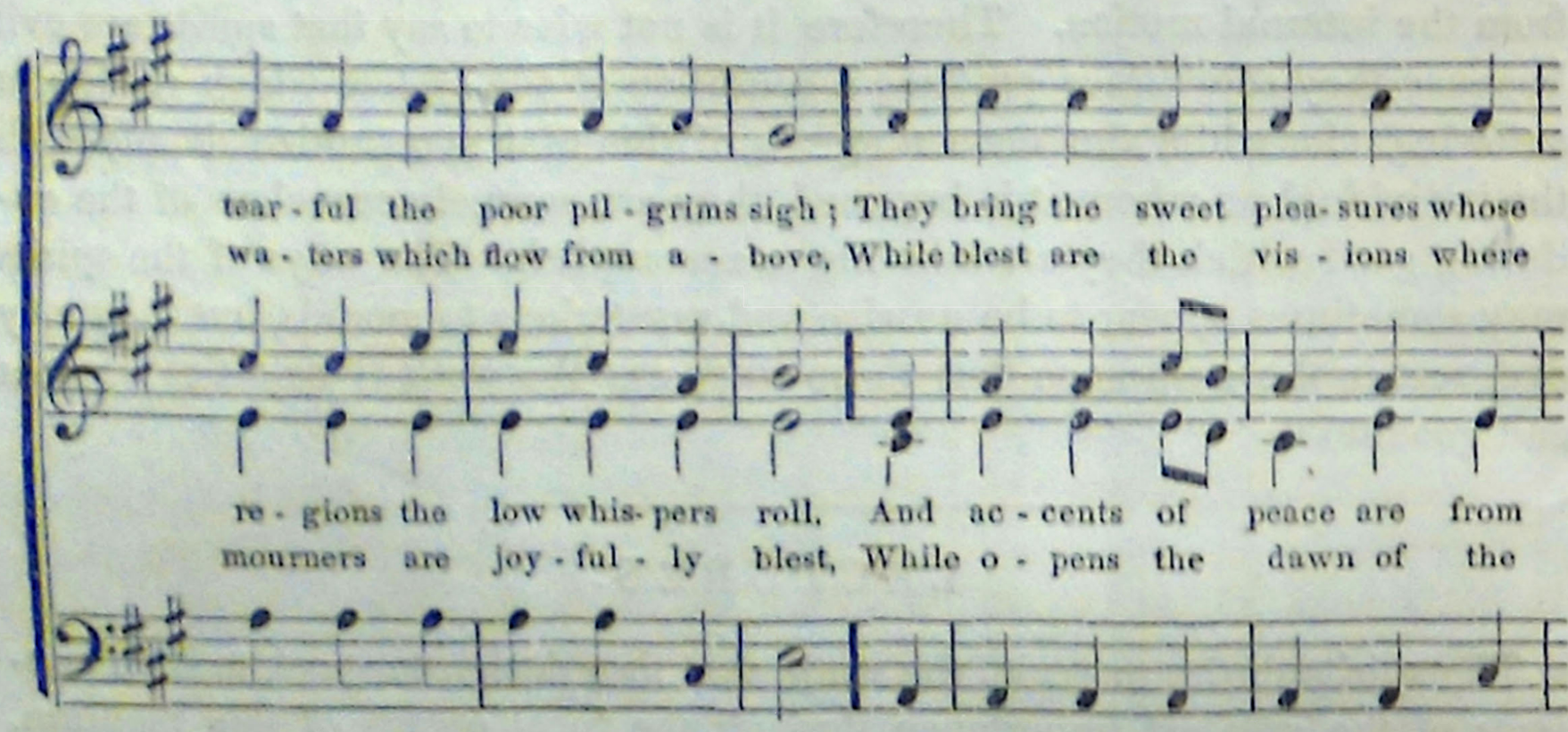
Trebles.



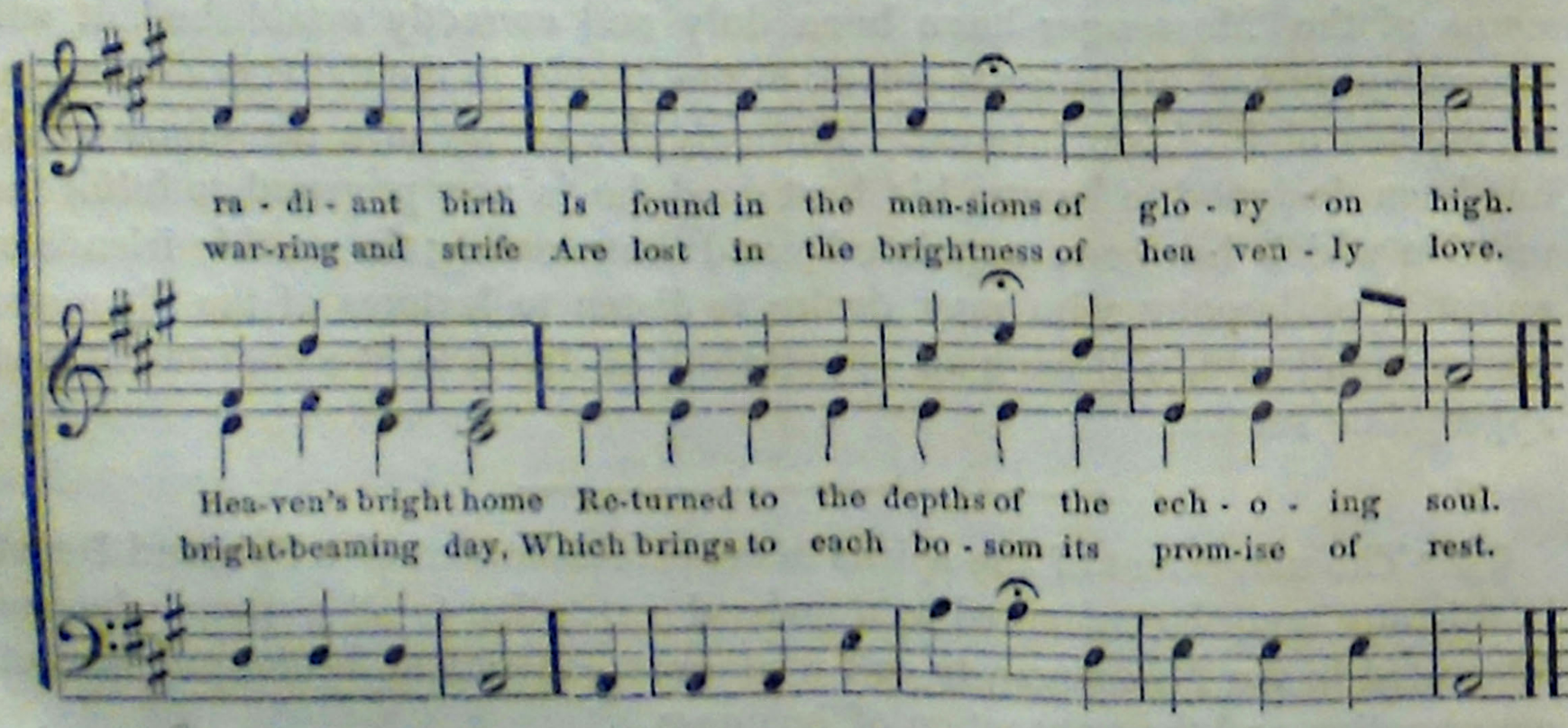
3. The voic - es of an - gels re - sound in the dome. Through whose silent
4. Now rolls the deep dark - ness of er - ror a - way, And sad, weep - ing

Bass.

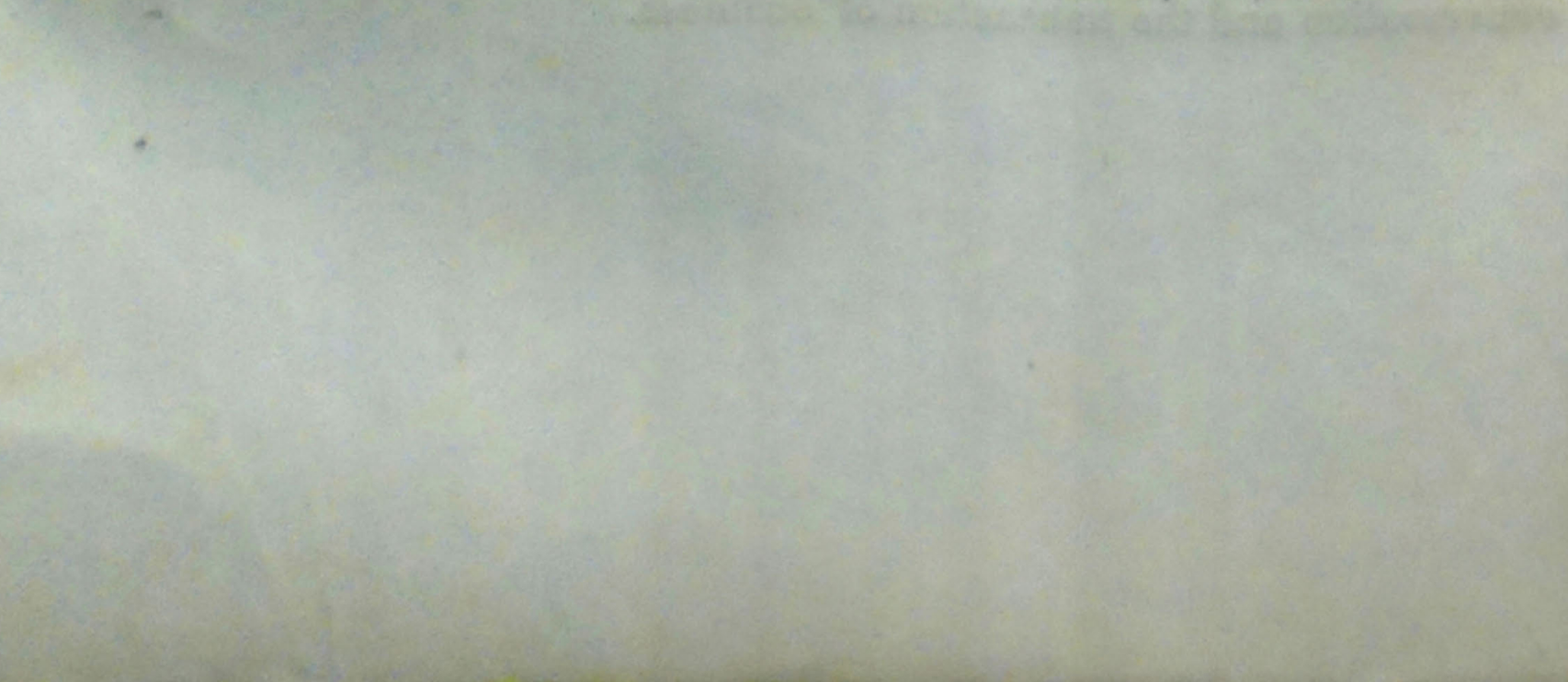




tear - ful the poor pil - grims sigh ; They bring the sweet plea - sures whose
wa - ters which flow from a - bove, While blest are the vis - ions where
re - gions the low whis - pers roll, And ac - cents of peace are from
mourners are joy - ful - ly blest, While o - pens the dawn of the



ra - di - ant birth Is found in the man - sions of glo - ry on high.
war - ring and strife Are lost in the brightness of hea ven - ly love.



Hea - ven's bright home Re - turned to the depths of the ech - o - ing soul.
bright - beaming day, Which brings to each bo - som its prom - ise of rest.

THE NEW ARRANGEMENT.

It will be observed that the Messenger contains only half its former number of pages, and that accordingly the price of subscription has been proportionably reduced. The cause of this change lies in the fact that the more important duties of the editor will not permit a larger share of attention to be given to this department. It will be a gratification to some minds to know that the Messenger is continued in any form; and if the new arrangement does not furnish so large an amount of matter as that to which its readers were accustomed, it may at least serve to impart truths of an acceptable quality. As to the change of Editors, it may be said that this, though generally unlooked for, was entirely natural and proper. It is not the highest office of spirits to supply or control the columns of a paper;—this was only done for the time as a necessity, inasmuch as the process to which my system was subjected incapacitated me for performing my accustomed duties; and now that this process has been completed and I enjoy the use of the powers thereby developed, I have been restored to my appropriate position, and my relations have been so defined and arranged with respect to this Journal as not to interfere in any manner with more extensive labors. This, it will be seen by the careful reader, is the real intent of the circular, entitled, "The Spirits' Message", although I myself at the time of writing misapprehended its meaning. By the new arrangement I shall be entitled to discharge all my obligations to the public in a legitimate mode, and at the same time, as I trust, may assist in extending a knowledge of the truth.

For the course which has been hitherto pursued, I can offer no apology, as I do not inwardly feel that I am responsible for the same. The doctrine of free agency has in my case been practically overthrown; and yet I may properly state that, in the results of my experience, there has been disclosed a more profound philosophy than I have before conceived. I have learned that spirits may be both wise and good, while to the superficial view they appear unwise and evil; and I doubt not that the soul may be taught many truths by a painful experience which it could not appreciate in any written instruction. Whether the world is fully satisfied or not with regard to the character of the intelligences with whom I hold communion, it matters but little to me; as I know that truth is immortal in itself, from whatever source or through whatever channel it may flow, and that by its own divine authority—an authority which no mind may successfully resist—it shall ultimately attain its destined triumph.

R. P. A.

THE SPIRIT MESSENGER.

THIS Journal which, from its commencement, has lived beneath the protecting care of angelic ministers, continues to be sustained in its beneficent work, and will still go forth upon its mission to breathe peace on earth and good will to men. It will be devoted, as heretofore, to an investigation of the laws of Nature, the relations of Spirit and Matter, the principles of Social Reform, and the beautiful realities connected with Spiritual Intercourse and the Destiny of Man.

TERMS. — THE SPIRIT MESSENGER will be published by R. P. Ambler, on the first and fifteenth day of every month, from his Office, 208 Broadway, corner of Fulton Street, New York. Price of subscription $1.00 per annnm, PAYABLE IN ALL CASES IN ADVANCE. ☞For a remittance of $5.00 six copies will be sent to one address.

SPIRITUAL WORKS.

THE SPIRITUAL TEACHER: comprising a Series of Twelve Lectures on the Nature and Development of the Spirit. Written by Spirits of the Sixth Circle. R. P. Ambler, Medium. This work, dictated by an unseen intelligence in the presence of responsible witnesses, was written in precisely *forty-three hours and forty-three minutes.* The subjects of which it treats are possessed of intrinsic interest, and have an important bearing on the welfare of the race. Muslin, 50 cents. Postage 8 cents.

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THE PILGRIMAGE OF THOMAS PAINE, and others, to the Seventh Circle in the Spirit-world, written by the spirit of Thomas Paine. Rev. C. Hammond, Medium. Muslin, 75 cents; paper, 50 cents. Postage 12 cents.

The above works, with others on spiritual subjects, are kept constantly on hand at this office, 208 Broadway, New York, and will be sent by mail to any address in the United States.

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