

# AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

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WHOLE No. 77.

## Our Father Who art in Heaven.

Who, what and where is he whom Christians have been taught thus to address? According to the account, of which Moses is the reputed author, he is an omnipotent being, who never began to be, but always was; who lived an eternity, alone in the regions of chaos, until some six thousand years ago, when that "beginning" was, when he created this earth that we live on, with men to till the soil, and made the sun, moon and stars for their convenience. According to this account it took him six days to finish off all the work of creation, and on the seventh day he rested. And from the time when this history of God's creative labors and his resting, was given forth to the Jewish nation, men have been required to work six days, and rest the seventh day, in imitation of the Creator, their Heavenly Father. Hence it is nonsense for cavillers to pretend that the week of creation was any other than the week of labor and rest, into which our almanac-makers divide time. This is the answer to "*who is he?*" according to his reputed word, as recorded in the bible, and as he is continually represented by the Christian clergy.

To the question, "*what is he?*" the answer, coming down from "his chosen people," the Jews, through the bible and "the seven churches," to the million teachers of theology, of the present time, is that he is the individualized personality of omnipotence and omniscience: a being who, as we have said, never began to be: a being without substantiality, yet a being capable of creating, modeling, remodeling, and controlling an interminable universe of matter: a being in whom there is no atom of matter, yet having that model of shape by which he fashions the human form: a being who, though a material non-entity, thinks as men think; walked in the garden of Eden, as Adam walked; spoke to Adam and Eve and Moses, as they spoke; showed his "back parts" to Moses, as Moses would have shown his fore parts to Aaron; got angry with the human race, for doing what he determined they should do, and destroyed them all but eight, as such a wicked and foolish tyrant as Nero would have done; and determined to destroy all the Israelites in the wilderness, and was shamed out of it by Moses, as some choleric, impetuous, jealous pated, shallow-minded monarch might have done: a being who can be every where, at any time, but who generally sits in state, on a great white throne, in the centre of heaven, which has no centre, dispatching messengers on errands of vengeance, to various localities on the earth, and sternly commanding all mankind to *love him with all their hearts*, on pain of eternal damnation: a being who has form without substance—power without palpability—existence without entity—who, having no materiality, must be nothing; and, being nothing, can be nowhere; and, being nothing and nowhere, is a mere fabulous ideality. This bundle of absurdities and paradoxes, is the being addressed by Christian Orthodoxy, as "Our Father who art in heaven."

The whereabouts of heaven, where this divinity has his great white throne, is somewhere a great way off from this earth. All the straight-growing trees and all the church-steeple were supposed to point toward heaven, before it was ascertained that the earth was a revolving globe. According to John the Divine, and those who adopt his description of the place where God resides, it is a great and beautiful city, the form of which is a cube, every side of which is fifteen hundred miles square. Its wall is 144 cubits thick, and 1500 miles high. It has twelve foundations of precious stone; twelve gates, three on each side of the base, and twelve angels guarding them. These gates were

twelve pearls. The wall is made of jasper; and the streets of the city are pure gold. John saw nothing of any roof; or, if he did, he neglected to mention it.

Now this would seem to be a very capacious heaven; but even the few souls that escape damnation, through the very imperfect plan of salvation, adopted by the Jewish Deity, after the result of his blunder, which was the fall of man, revolving ages would fill it to the top, ere eternity had well begun, were it not that orthodox christianity has made human souls of the same consistency of which its deity created the universe—*nothing*. As nothing occupies no space, this cubic heaven will hold all the souls that are saved through eternity.

When Spiritualism is required to answer to the triplicate query: "Who, what and where is Our Heavenly Father?" it responds:

*First*—He is that infinite entity which is the source of all spirit, all intelligence, all life, all energy; consequently the Parent of all sentient beings—the producer and sustainer of all animated existences. Hence He is our Father; and inasmuch as we all have human progenitors, who are earthly, we use the prefix. *Heavenly*, for distinction.

*Second*—Spiritualism thus answers to the query—"What is Our Heavenly Father?" He is the highest sublimation of matter. He is not a non-entity, but a real, substantial entity. He is forever the apex of all existing perfection. As matter eternally progresses to higher and still higher degrees of refinement, He is the principle, the energy, the life of that progression, and leads the way up the eternal ascent of sublimation, which has no ultimate. He is the vitalizing principle of productive energies. It is His spirit which implants the germ of the tree in the acorn, which causes it to swell, burst the shell, shoot forth, grow, send out its branches into the surrounding atmosphere, and pierce and pervade the soil with its ramifying roots. He it is that causes the bud to swell, the leaves to unfold and the flowers to follow. The spire of grass feels His influence, comes forth from the old root, shoots upward, and calls to itself accretive particles from the atmosphere and the earth, till it attains its destined maturity. His voice it is which we hear in the reverberating thunder and the roaring cataract. It is the light of His countenance which we see streaming from the unclosed eye-lids of the morning. It is His love which glows in the fructifying beams of the summer-sun, imparting health, beauty and energy to all the tribes of the vegetable kingdom; and they are His placid smiles that light up the star-gemmed canopy of night. From Him the winds borrow the power by which they make the whole ocean boil like a vast cauldron, then shoot away in tornadoes, prostrating forests, unroofing houses and overturning the monuments of human art and industry. It is His truth which we see mirrored in the depths of limpid waters, when noon-tide stillness reigns. His purity sparkles and flashes in the mountain streamlet, as it goes prattling down the rugged declivity, and as it mutters its soft cadences in the flowery dell. The life-principle which animates the oyster, is as essentially a part of Him as is the seraph-mind, whose centre of attraction is in the highest heaven. Arcturus and Orion are component atoms of His physical body; His glory shines in their radiant beams, and His spirit is the impelling power which keeps them coursing through their immeasurable orbits. From His infinite mind emanates every spark which lights up the intellects of all the sentient beings which throng the countless billions of worlds that float and roll through the regions of immeasurable space. Truth, Wisdom and Love are His constituent elements; and Power is His executive minister. Hence, Truth is God and God is Truth—Wisdom is God and God is



Wisdom—Love is God and God is Love—Power is God and God is Power—and this God is "Our Father who art in Heaven."

To the question: "Where is our Heavenly Father?" the simple answer of spiritualism is, that He is in Heaven, and that the Heaven which He is in, may be found in every locality in the boundless universe of universes. He is essentially in the Heaven which all men and women provide for themselves in their own interiors. A portion of Him is in every thing in creation; and consequently, He is everywhere; and consequently, again, Heaven is everywhere; for Our Heavenly Father can be nowhere but in Heaven.

I'll have no more to do with it!

This is what we heard a person say, who had been trying to convince himself whether the reputed spiritual phenomena were genuine or spurious. After having witnessed many and various manifestations, which he could not account for on any but the spiritual hypothesis, he detected a medium in an attempt to cheat him; and by this one false medium, and, mayhap, by this only attempt to cheat, by that medium, he condemns all the media in the world as cheats, and refuses to have any thing more to do with spiritualism, affirming that it must all be the result of deception and trick, because one medium has made raps herself, when the spirits did not.

This man has had communications purporting to come from near relatives, who have passed to the second state of existence, telling their names, their ages, the number of years which they have been in the spirit-world, the places where they left the form, with various other circumstances, all unknown to any one present but himself. He has seen ponderous substances move without human contact, in well lighted rooms, and he has heard illiterate men and women talk in the magnetic state, giving utterance to the language of science, in the description of human diseases, of which language and which science he knows them to be totally ignorant, in their normal state. Notwithstanding all these evidences, he condemns all media as impostors, and the whole of the spiritual phenomena and philosophy as imposition and fraud, because an individual medium rapped with her shoe-sole, against the table-leg.

The same gentleman has been many years a member of an orthodox church. He was a witness against one of the pastors of the congregation of which he was a member, who was silenced and excommunicated, for lying and other immoralities. He and his brethren and sisters suffered the loss of another shepherd, who left his wife and family and ran away with a sister, who had supped with him long and regularly, at the sacramental table. Notwithstanding these circumstances, he never condemned all clergymen as liars, impostors, and libidinous thieves and runaways. Nor did he, on account of their spuriousness as mediums between God and humanity, condemn the Christian religion as fabulous and unworthy of credence or farther investigation.

There are a few things which many "unco wise" minds will have to learn, before they are really much more than half way up to the point of their own estimation. They will have to learn that Truth is none the less true because it is surrounded with falsehoods and errors. They will have to learn that mediums for spiritual communications, are not necessarily conscientious and truthful, because they are mediums, any more than clergymen are necessarily truthful and pure-minded because they are clergymen. They will have to learn that mediums are not made mediums by communicating spirits, but are such ideocratically, or by organic law. Hence they will learn that, if media cheat, true spirits are not to blame for it, and spiritualism is not to be condemned and repudiated for it. They will have to learn that those who are fitted for mediums by constitutional adaptation, but who are on a low moral plane, are not only liable to practise fraud themselves, but are ever ready to be made the channels of lying communications, and the instruments of fraud and deception, by undeveloped, untruthful and mischievous spirits. They will have to learn, that there will always be undeveloped and lying spirits, in the spirit-world, as long as they keep going thither from this world. And they will have to learn that unde-

veloped and lying spirits will never cease to migrate hence to the spirit-world, as long as children are falsely educated—as long as adults are taught false theology and lying philosophy—as long as Avarice reigns supreme in the empire of finite mind; and as long as man continues to prostitute all the energies of his soul to the accumulation and worship of dollars.

### Correspondence of the Age of Progress.

#### LETTER FROM U. CLARK.

BRO. ALBRO:—The regular reception of the *Age of Progress*, has constantly rebuked me for not reporting, now and then a line, in regard to the spiritual work going on in New York and vicinity. But those of us who are involved in labors the most arduous, have usually the least to report, and leave the seed they sow to be watered and nourished and bring forth its own harvest. The noisiest, and those who are trumpeted with the loudest tongues, are not always the most efficient and mighty in the great battle of the world. The angels of God descend in silent influences, soft and genial as the star-light, or the dew that drops unseen at night, to sparkle with brighter gems in the morning-light and amid opening flowers.

I have nothing new to report in regard to spiritualism in this vicinity. Its progress is unimpeded, though not as perceptible as materialistic movements. Our meetings present a healthy but not spasmodic growth. There is a great lack of such mediums as you have in Buffalo. I judge that friend Foster is being used for a grand purpose among you. I rejoice to learn that Miss Scott's improved services are still retained in the field, and trust that her promising powers may continue to unfold in the beauteous angel-mission marked out for her. I am most happy to hear that our favorite medium, Miss Brooks, is so nobly sustained and vindicated by our many strong and responsible friends who know her best, and I trust that she and her family may feel they are amply blest in their self-sacrificing ardor.

The New York Stuyvesant Institute meetings are still doing their wide work. Another new meeting has just been opened up town. The Bowery Public Circle, mainly under the direction of our mutual friend, JOHN F. COLES and his Lady, and H. SMITH, are kept up with usual interest.

I have just returned from a month's visit to Philadelphia and several towns in Pennsylvania, where the signs of progress are exceedingly auspicious, though out of Philadelphia there are few if any public laborers. I believe you are doing as well in Buffalo as in any other place, in spite of the unusual obstacles along your path. In a tour I contemplate soon, I hope for the pleasure of again taking some of the warm hands in Buffalo. Through this letter, allow me to express my cordial remembrance of their many tokens of fraternal love and zeal, and to bid you and yours God-speed with God's blessing.

U. CLARK.

Williamsburgh, March, 1856.

EAST EVANS, March 9th, 1856.

DEAR SIR:—The cause of truth in this vicinity, to the mere superficial observer, may seem to be waning; (this is the opinion of the clergy;) but to those who have their spiritual senses quickened, it is vastly different. When spiritualism first made its advent among us, it was looked upon—especially by the church—to be either a fraud or a delusion, which was within the range of their authority and easy dictation, and was not a matter of much concern. The Reverend gentleman then presiding here, seemed to have a careless eye upon it, without a fear of any lack of power on his part to arrest the progress of the intruder, at any point whatever; hence the time of probation was extended, and the bull of extinction deferred. Meantime an occasional sneer escaped from the more sedate and steadfast of the Rev. gentleman's flock, while others began to mingle sneers, sighs, exhortations, reprimands and falsehoods, and hurl them in one conglomerate mass at any one and all those who dared to give the subject a candid thought,



or a moment's serious entertainment. In the face of all this clamor, but few investigated, nearly all of which however, (all who had a particle in them for truth to fasten upon,) became firm believers, and are at this moment valiant sold ers.

Soon the Rev. Pastor concluded to let out no more rope to the Satanic Imp, concluding, as I suppose, the humbug had got sufficient notoriety to secure to its executioner some good degree of fame. His plan was to draw those who had become contaminated with the maldy, into a discussion on the scriptures; consequently, he gave notice of a *Bible-class* to be instituted at a certain time and place, to be conducted by himself, in person—that said class was designed especially for the young men (which included nearly all those who had shown symptoms of the disease,)—that there would be perfect liberty to ask questions and give opinions. Well, the solicitation was not disregarded, especially by the few it was more particularly intended to benefit. The terms offered were so peculiarly generous and condescending, on the part of his Reverence, that sanguine hopes were entertained that truth might be presented and receive a hearing, and at least we might bear witness to our sincerity; for, before God and men I declare I had no other wish than that truth should prevail; and I am fully convinced that all the *speckled few* had no other wish or design. The time arrived; the class met once, twice; the broad platform first laid down was contracted to the dimensions of a nut-shell. However, deliberations proceeded—the question was asked (the time being arrived for his Holiness to make one general onslaught) respecting the *serpent* in the garden, how or where he originated? Ans. A member of the class responded, he supposed that God created all things. Whereupon the man of God—the spiritual umpire of the church—the self-styled pattern of charity, meekness and mildness, and champion of righteousness, was either tempted by his serpent, or deserted by the Holy Spirit, (or both,) when a most impassioned storm of denunciations burst forth. The whole magazine exploded; fragmenting the church, and sending his Reverence, the Priest, adrift.

J. N. TOLMAN.

### The Tongue of Slander.

FROM OUR OLD ELBOW CHAIR.

TEXT.—For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison.

Cavillers who are so irrational as to suppose that the inspired writers of olden time, had not the same privilege of figure and hyperbole that writers and speakers of the present age enjoy, may ask, sneeringly: Who ever tamed a hyena, made friends with an adder, domesticated a sea gull, or drove a team of whales in harness? But for men of sense, whose minds are elevated, by nature and by cultivation, above such pitiful criticisms, it is sufficient that the language contains the spirit of truth.

Doubtless the human tongue is, in itself, just as innocent as a drumstick, a clatter-mill, or a cracked fiddle; but the apostle, in the text, makes it the scape-goat of an evil mind, whose instrument it is, and whose bitterness, envyings, revilings, slanders and continual mischievous propensities, it is compelled to give audible utterance to. A wise man hath declared that, "out of the fullness of the heart, the mouth speaketh." The tongue, therefore, must utter whatever the mind, whose seat was supposed to be in the heart, prompts it to utter. If the fullness of the mind consist of querulousness, back-bittings, envy and slander, the utterings of the tongue must necessarily be of the same character. On the contrary, if the mind be filled with love, charity and purity, the tongue will just as certainly be employed in delighting every ear that hears it with the sweet melody of their promptings. And herein every man and woman may find ready means of obeying the Divine injunction: "Know thyself." Nothing can so plainly prove the character of what constitutes the fullness of the human mind, as the utterings of the tongue. If the mind be full of uncharitableness, envy and hatred, the tongue will prove it by its utterances. If it be filled with charity and

philanthropy, the tongue will make it manifest, and the hands will corroborate its testimony. No one, then, need be ignorant of the qualities of his own mind. No other test is necessary than to review, at night, the utterances of the tongue during the past day. If they have been wise, they came from a wise fountain. If they have been foolish, they came from a fountain of folly. If they have been rationally joyous, so is their fountain, and purity must have made it so. If they have been boisterous and frivolous, there is little discretion or solidity in the fountain whence they emanated. If they have been envious, back-biting and defamatory, their source is desperately wicked. By this test all men and women may know themselves; and knowing, can make better that which is evil, if they will.

We will now consider some of the evils of an unruly tongue, and the deadly poisons which it is capable of imparting. If a man or woman have watched ever so diligently to sustain an unblemished reputation, the tongue of slander has power to blast it, and requires but a small provocation to set it in motion. The fair fame of men and women is protected, in a measure, by the civil law, against indiscreet slanderers; but the cunning calumniator, who slanders by winks, ironical commendation, faint praise, or masked innuendoes, goes unwhipped of justice, and can only be punished by public scorn and detestation, whilst the poison is exercising its deadly influence upon the fame and prosperity of the victim. An open slander is a nuisance which the law may abate; but a cautious, law-evading calumniator is a demon incarnate, whose tongue is more deadly than the fang of the slyly crawling serpent, more cruel than the knife of the midnight assassin.

A man who is in business may occasionally encounter difficulties which he can overcome, and still meet all his engagements, if the prying eye of his slanderous enemy do not discover them. But if those difficulties come to his knowledge, he can ruin the man by the manner in which he communicates the truth to his creditors. "Are you not in the habit of giving credit to Mr. A." he inquires. The wholesale merchant responds in the affirmative, and wishes to know his reason for inquiring. "O, nothing in particular," says he, "only I felt a little anxious to know." And he starts towards the door, as if he wished to evade farther interrogation. The creditor is startled by his manner, follows him to the door and insists on knowing the object of his inquiry. "I wish you would excuse me," says the sly one, "I would not for the world insinuate a syllable against the responsibility of any one who is trying to get along in the world. I know too well the importance of credit to a man who is in business, and particularly to one in his present situation." Now the creditor has become excited, and must know what has befallen his hitherto prompt customer. "O, do excuse me," says the villain; "I cannot communicate any thing. I will only say that if you were my brother, or a very intimate friend, I might advise you to go to the bank and see whose name stands as indorser on a protested note of two thousand dollars. I might inform you of the hopeless insolvency of the drawer; and I might tell you of other circumstances which would make it your evident duty to secure yourself as soon as possible. But, as it is, I cannot be prevailed upon to say another word. He is a particular friend of mine; so good morning." The creditor goes to the bank, finds the protested note, believes three times as much as is true of the hinted irresponsibility of his debtor, proceeds immediately to seize upon his effects, and an honest and really responsible man is ruined. The cunning calumniator, in this case, was prompted to the infamous cruelty which he perpetrated by refusal of credit at the store of his victim, and the gratification of a vengeful and naturally wicked spirit.

"Yes, yes, she looks well enough," says a wrinkled dame to a young gentleman who is paying his addresses to a worthy young lady. "But, Mr. Smith, you have not lived till this time without hearing the sensible old maxim: 'Handsomeness is that handsome does.'" And as she emphasizes the last word of the grating old saw, she curls her hateful lip and sneers quite significantly.

"I would fain understand you," replies the young gentleman, inquiringly.



"Well, you will understand one thing, perhaps, when it is too late to repent—As you make your bed, *so you must lie in it.*" And as she lays the emphasis on the latter end of her second old saw, she lays her hand hypocritically on the place where a heart might have been, had not native wickedness prevented it.

"I am certainly astonished at both your words and your manner," says the young gentleman, with an emotion that convinces the Jezebel that her poison begins to operate.

"Well, well," says she, "Mr. Smith, you will probably understand me when the scales drop from your eyes, and your ears are no longer insensible to any sound but the Syren voice of a — I will not say it."

"Now, Mrs. Slumpkins, answer me candidly one question: What do you know against the character of Miss L.?"

"Mr. Smith, what do you think of me? Do you think I am going to turn tattler and mischief-maker, after having sustained an unblemished reputation up to this time of life? If you do, let me assure you you deceive yourself. I have a daughter of my own, and if she were guilty of similar indiscretions and follies—which she has cause to thank heaven and a pious mother that she is not—it would grieve my heart if her faults were made public. No, no, Mr. Smith, you must look elsewhere for the information you seek. Go and ask — no, I will not name him. Pursue your own course. I am heartily sorry I have been so unguarded as to say what I have. Don't, for pity sake, name what has passed between us to Miss L. I know her disposition, and she would not hesitate to insinuate that I only wanted to break you off from her, that I might make a match between you and my own daughter. And I now declare that if she has the audacity to hint such a thing as that, I will no longer conceal her true character, not even if she becomes your wife, much as I think of you." Here she tears herself away, declaring that she will not listen to another word of importunity.

With all the cunning of this monster in human shape, she fortunately lets slip the only incentive to stab the fair fame of an innocent creature, with the poison of her tongue, which is inconceivably more cruel than to stab her to the heart with the assassin's stiletto. And if her intended dupe have sense enough to take hold of the clue which she has let fall, in attempting to make assurance doubly sure, and at the same time give him notice where purity may be found, he will unravel her character and save the devoted object of her jealousy and hate.

A profligate, who has involved himself in debt to more than the amount of all he possesses, flatters himself that he can retrieve his ruined circumstances, if he can succeed in borrowing a thousand dollars from a bank. He makes a note, procures an endorser who is about as far gone as he is himself, and hands it in for discount. The directors meet preparatory to discount day, consider the probability of the note's being paid at maturity, decide in the negative, and throw it out. The drawer calls at the desk of the discounting clerk, who hands him his note, informing him that the directors have decided unfavorably. He takes it, goes off in high dudgeon, and determines to make them feel the weight of his displeasure. He goes to the metropolis, puts on the air of a man of substance and consequence, and seeks opportunities to injure the credit of the bank.

He is chary of the law, and goes to work with the machinery of knowing winks, head shakings and innuendoes. He calls on a broker and asks him what discount he charges on the notes of the bank he intends to injure. How long will you continue to take them so? he inquires. That depends on circumstances, replies the broker. Why do you ask that? Because I expect to be here again in a day or two, and shall probably wish to exchange a few thousand dollars in notes on that bank for other money. Where do you reside, sir? O, I travel a good deal, and turn a penny by honest dealing, wherever I can. When I am at home, I reside within five minutes' walk of the bank. Is it possible? why then do you come here to sell their notes? For the reason I told you. They are just now much cheaper there. You astonish me, sir. What is the matter with the bank? O, nothing that I know of. Our merchants, you know, are too cautious to make a run

on the bank, for fear of what might happen, and they sell those notes to persons who will take them to distant locations. Tell me plainly, for you appear like an intelligent and a candid man: Is that bank in a failing condition? I ask you because I am interested; I have three thousand dollars of their money. Have you, indeed? Well I am sorry I approached you on that subject. I hope you will answer my question candidly, sir, for I feel alarmed about it. I shall, as a matter of course, answer you candidly, if I answer you at all. You know the severity of our law in relation to libels and slanders, and you know how easy it is for a bank directory to ruin a man who whispers the truth. All I dare say to you is, that if your three thousand dollars were mine, it would pass into other hands before I was much older. This is said with all the accompaniments of knowing looks and significant gestures.

The broker hurries off with his money where he can get it exchanged, and the conspirator hurries away to continue his mischievous operations. In a very short time, the failing condition of the bank spreads throughout the city. Wall street is in a ferment, and the news flies with lightning speed, from city to city. A run commences on the bank and continues till its specie is exhausted, and till no resources are left to redeem with, and the bank is closed. A whole community of business men are now compelled to sell the notes they have on hand at a discount of twenty-five or fifty per cent. The charter of the bank is forfeited by the suspension of specie payment, and a heavy blow has been struck to the prosperity of the place, by the poison of one wicked man's tongue. Had this conscienceless calumniator used the incendiary's torch instead of his poisonous tongue, and burnt the dwellings of the president and all the directors of the bank, his crime, though legally greater, would have been morally less.

Mrs. A. is the wife of a dry goods merchant in the village of B. She has several daughters for whom nature has done little, pride has done too much, and education has done as much hurt as good. Mrs. C. is a widow lady who also has several daughters. Their father was a man of excellent qualities of mind, but was unblest with wealth. The industry of Mr. C. and the prudence of his amiable wife, enabled them to live comfortably and keep up a good appearance. Mr. C. fell sick and died, leaving his widow with very little besides the duty of providing for herself and daughters. Fortunately their education had not been neglected, and they readily submitted to the necessity of learning some business by which they could aid their mother in providing for their general support. They soon attained to creditable proficiency in the use of that lightly esteemed but highly important instrument of female industry, the needle. Their superior execution soon procured them as much as they could do at their business; and the habit of economy which they acquired from necessity, and the example and precepts of a prudent mother, enabled them to live independently and appear as respectably as any of their acquaintances.

Mrs. A. and her daughters could never abide the respectful attention which the daughters of Mrs. C. were sure to receive wherever they went. Although the two families frequently met at parties, there was no intimacy between them, because there was no congeniality of feeling or sentiment between them. The daughters of Mrs. A. were coarse featured and coarser natured; whilst those of Mrs. C. not only seemed to be favorites of the external Graces, but were richly endowed by those virtues which are the adornments of the soul.

Col. D. is a young gentleman of some fortune, with a well cultivated mind and a good heart. He has become acquainted with Mr. A. by some business transactions between them, and had received pressing invitations to visit his house, and make the acquaintance of his family. He at length accepted the invitation, and became a frequent visitor at Mr. A.'s mansion, where he received the most flattering attentions for the most obvious reasons. One Sunday evening, after church, Col. D. inquired of Mrs. A. and her daughters who those beautiful young ladies were who occupied the seat across the aisle opposite theirs. The demon of jealousy and hate now took possession of their souls, rankled in their envious hearts, and flashed from their basilisk eyes. As soon



as they could gain sufficient composure, the elder sister answered with a forced smile: Those beautiful young ladies, sir, are *sewing* girls, daughters of a poor widow, who occupies the second floor of a house near by. Indeed! said the Colonel, I certainly took them for members of some genteel family, from their dress and lady-like deportment. I don't know when I have seen three young ladies in one seat at church whose equally interesting appearance rendered it so difficult to choose between them. Are you acquainted with them? To this question the second sister replied: We sometimes meet them at parties, where they have no business to obtrude their presence; but we have never cultivated any intimacy with them. Why, what can be your objections to forming an acquaintance with young ladies of their appearance? Ma can inform you more about them than we can, replied the elder Miss A., looking up at him with a scornful smirk on her countenance, and casting a side-long glance at her mother.

I'll tell you what it is, Col. D., says the responding mother, it behooves young gentlemen, who are as easily captivated as you seem to be, to beware how they are beguiled by appearances. Those three young girls and their mother ostensibly support themselves and deck their persons in the style which you have observed, by sewing for merchant tailors; but —. But what, Mrs. C.? you forgot to finish your sentence. A deep sigh heaved the serpent-bosom of the hypocritical defamer, as she answered: Perhaps it is best so. Col. D. had been so favorably struck by the apparent modesty and loveliness of the three sisters, that he could not help insisting on an explanation. Since you insist on my speaking more plainly, replies the seemingly reluctant destroyer of the innocent, I will ask you to say candidly, if you can make up your mind to believe that four women can support such extravagance, with no other means than the use of their needles? This is uttered in a voice, emphasis and air, which fully conveys the withering slander which is intended; and the young ladies take care to corroborate it with their best effort to look amiably sad. The Col. replies only with an audible groan of painful conviction, and leaves the house in sorrow.

Thus is innocence and loveliness frequently blasted by the poisonous tongue of the slanderer, whilst the abandoned wretch who deals out the deadly venom exults over her withered victim, and seems to rejoice in the delay of retribution. If there be a more detestable monster in human shape than the deliberate slanderer, its existence has never been revealed to him who most beseechingly prays that the day may soon arrive when the human tongue may no longer be an unruly evil, full of deadly poison.

#### Revision of the Bible.

We find, in the New York *Tribune* of Saturday last, the following paragraph, on the above subject:

REVISION OF THE AUTHORIZED VERSION OF THE SCRIPTURES IN ENGLAND.—In the English Lower House of Convocation, Canon Selwyn has given notice of a motion to propose a petition to the Upper House, requesting his grace and their lordships to take into their consideration the subject of an address to the Crown, praying that her most gracious Majesty may be pleased to appoint a body of learned men, well skilled in the original language of the Holy Scriptures, to consider of such amendments of the authorized version as have been already proposed, and to receive suggestions from all persons who may be willing to offer them; to communicate with foreign scholars on difficult passages when it may be deemed advisable; to examine the marginal readings which appear to have been introduced into some editions since 1611; and to point out such words and phrases as have either changed their meaning or become obsolete in the lapse of time.

What, is not the Bible the word of God, as we have been told by all the Rev. Clergy? And shall bishops and queens authorize the word of God to be amended? What kind of times have we fallen on, that men are to revise and correct the will of God, as indited and recorded by Himself, or by His appointed and inspired amanuenses? What presumption in mortal minds, to think of making codicils to the "Old Testament" or the "New Testament" of Almighty God! What presumption to think of even changing a word of the record which contains the revealed will of God to man! What is it we hear! do

men in sacerdotal robes dare to stand up and say, that the method adopted by the omniscient God, to transmit His will and His laws to future generations of the human family, is imperfect! Do they pretend to tell us that the changeable character of human language is such, that future generations can not know what God intended to say to them, without having learned men, all along down the course of time, to regulate, rectify and reconstrue the record of His edicts and the history of His doings? Then it is admitted that we have the word of men to depend upon, and not the word of God.

Well, well, since this is the acknowledged state of the case, it is most fortunate for the present generation, that they are continually in receipt of direct revelations from the Spirit realms, through the enlarged spirits of friends who have passed from this to that state of existence. May God grant that this reliable source of Spiritual knowledge may never cease, but ever continue to increase in volume, beauty and instructive intelligence, till man shall be redeemed from the condition of ignorance, superstition and error, in which he has been so long whelmed, by receiving as the truth and wisdom of God, the falsehoods and follies of dishonest, disingenuous, crafty, power-seeking and mammon-worshiping mortals.

Let us suggest to the appointed revisors, whoever they may be, that they re-write the whole book, taking care to leave out all those absurdities and misapprehensions of philosophical facts, such as the account of the creation, the fall of man, the general deluge, Noah and his ark, and the portrayed character of the Creator, which are so supremely ridiculous. Since we are to have a Bible without pretension to deific authority, let us have one which will do honor to the enlightened age in which it is produced. Let us have one which does not give the lie direct to the eternal truths of science, nor write *ignoramus* upon the unevadable and irrepeatable laws of nature. Heartily glad shall we be, should we live till the revision is completed, to have a Bible which will not set science and religion at loggerheads, nor keep up a continual warfare between the priest and the philosopher. Indeed, we should be still better pleased to have one which does not recognize such an order as that of a priesthood, in any of the tribes of humanity.

#### Lecture No. 13--By Stephen R. Smith.

MISS BROOKS, MEDIUM—REPUBLISHED.

The subject of this Lecture was suggested to the Spirit by ourself. It will be seen that the lecturer has handled it with consummate ability.

Ed.

#### THE MEDIUMSHIP OF SPIRITS BETWEEN GOD AND HUMANITY.

Man was not created to live and suffer alone; for humanity, in its deepest and broadest sense, is one complete and entire organization; and when its heart beats, the blood flows to the farthest extremities. So is the providence of God universal. His love embraces the high and low, from the undeveloped animal to the ascending angel. His laws are operating the same to-day as to-morrow, and they arrange the discordant elements of our being and bring them into a harmonious musical order with the outer world of being. The influence of God is realized by human beings. The manifestations of His wondrous power are seen within the boundaries of every universe, and may be easily perceived by the outer senses. The principles of God appeal to the unfettered energies, the higher beauties and the imperishable loveliness of the spiritual nature of man. The human mind is clothed in a physical vestment, and the visible organs of sense and understanding are endowed with, and adapted to, corresponding interior senses, which connect the spirit and form, and the inner self with the objective universe. The spirit of man holds immediate converse with external nature, while the visible organization is a kind of path in which the soul is cradled, and in which it travels from external objects into the sensorium of supreme thought. The vital principles of the external organization are



diffused through the interior departments of the soul, and impress upon the mind the finest and most delicate spiritual sentiments. These sentiments are sometimes beautiful and distinct, because the spiritual sensibilities are not diluted or confused by the impressions received from the objects of visible creation.

Spirituality is the basis of mental science; and, by the superior intelligence emanating from this faculty, it unfolds the principles of progress. There is not, it is true, a full, energetic play of all the elements of the human mind; yet the intellectual, social and spiritual departments of the mind, must have a concordant representation upon the character and temperament of the individual. Many minds have more intellectual than religious or social faculties; and, like the flower when buried beneath the frozen snows, the affectional part of such a nature is concealed by the developments of the intellect. The superior divisions of the social and intellectual qualities, should be naturally well balanced; then they will centre in the moral attributes, and you will have a fine mentality.

The positive and negative powers of the external and internal form flow into the mind, and its elements become physically elevated. The divinity of the mind is its superior understanding; and, when in its full development, it renders the capabilities of penetration larger, and mind can probe deeply into the constitution of nature. Mind receives direct influx from the spiritual world, and is capable of investigating a wide field of thought, and can harmoniously meditate upon the spiritual habitations. The living laws of intuition and understanding are supremely heavenly, and have the same effect upon the human mind as they do upon the immortal spirit.

Nature is a medium between God and humanity; for, in nature, laws are instituted. Mind is a medium between God and humanity; for, in mind, are instituted His laws. Nature embraces the entire constitution of His laws and principles, in all their varied forms and divisions. Mind embraces the entire constitution of superior intelligence, and is the medium between God and man, combined with the elements of outward nature. There are sensational emanations coming from the central Divinity, by which I mean that there are conditions of the human mind, when thought is brought in nearer proximity with God, though no direct communication is ever held with God and mortals. The direct influx from God, must first flow through minds nearer to Him, constitutionally and spiritually, than the undeveloped minds of the spiritual world, or the minds of mortals. There is a perpetual flowing out of the character of God, into less perfect organizations; and it continues to flow on until it finally reaches physical being. And the entire embodiment of mind, and the entire organizations of spirits, receive the benefit of these supreme influxes, and they are conveyed from them to man, by the laws of God. They are also infused into the outer organization of your universe, and each flower, tree, stone, mountain and valley receives equal benefits. Spirits are mediums, if you choose so to call them, between God and humanity. They give to you what they know of the spiritual world, and you can be benefitted from that source of influx or knowledge, if your minds are properly balanced.

All minds inhabiting the interior world are not well balanced; but they have to become so in order to receive more direct knowledge from God. Mediums between the spirits and humanity, seem to have particular avocations. Some receive miraculous and fanciful sketches; the reason being that they have the organ of marvellousness large. They love to roam away into the universe of romance; and such minds must have this organ blended with other faculties of mind, to produce a harmonious mental constitution. Then spirits would lead the mind to explore the fields seen in their fanciful dreams of a future life, while, to the mind, the spirit-land seems marvellous, beautiful, and full of romantic glories. Shortly such minds would begin to perceive that their marvellous future world extended beyond their comprehensions. By operating upon the largest organ of the mind, you will soon awaken relative organs, and they will develop also, under the same influence. In doing this, though the mind may be deceived, you bring the mind to

realities and facts, and it soon tires of the world of mystery and marvellousness.

Take a mind in which ideality and sublimity are in full development, and the flow of language is beautiful and full of high expressions. Such a mind has a spiritual world of complete beauty and magnanimity. No darkened thoughts exist in their heaven. You may take a mind in which the social, affectional and intellectual faculties balance, and such a mind will make a more reliable medium than the marvellous or ideal mind. Mind, in acting as a source of communication between heaven and earth, must be arranged, in its faculties, so as to adapt it to any class of developed or undeveloped spirits. If, then, undeveloped spirits use their mind, it will develop the faculties of the spirits, up to an equality of refinement with the refined faculties of the mind. If developed spirits operate on the mind, it will unfold those faculties of mind which correspond with the qualities of the undeveloped spirits. Hence you can see why it requires such a length of time to develop reliable mediums. It is because the faculties and the organs of understanding, perception, of aspiration, and inspiration, must be equally balanced with the social, affectional and religious faculties. It is not an absolute requirement that mediums should exclude themselves from the social and intellectual relations of physical being and temporal society. Yet a true medium has no desire to mingle with the lower societies of human life, but, by a spiritual influence, seeks still higher relations. There are conditions when the corporeal or animal sensibilities undergo a necessary change, while the very soul seems to use its unfettered energies and faculties independently of the material organs. This change awakes the soul from the deadly effects of infidelity, to the birth of a true spiritual religion. This change is visible in the developments of every medium.

The spirits acting as mediums between God and man, are of all developments. Some are too far advanced to hold direct correspondence with you. Some have not yet progressed far enough in truth and wisdom to throw away their earthly beliefs. Some are just merging from material religious intolerances, to the beauties of their spiritual existence. Some are free from all their earthly imbibed teachings, and desire to move on more rapidly in truth and goodness. Such ones communicate with man. From them you receive the truth as they receive it. Man cannot be too careful to keep his mind free from untruths; for his being is full of passional springs and energies, and full of impulse and impetuosity. Every thing bathes in the spirit of God. There is no obstruction between the man and the bending heavens. Man's interior organization is closely blended with the spirit world. He enjoys a communion with the principles of God; and the relations that subsist between him and the Creator of worlds, is intimate in principle and universal in spirit.

Yours fraternally,

STEPHEN R. SMITH.

#### Lecture No. 14.—By Edgar C. Dayton.

MISS BROOKS MEDIUM—REPUBLISHED.

#### WHY ARE MEDIUMS, IN THEIR PRIMARY DEVELOPMENTS, SUBJECTED TO THE INFLUENCE OF UNDEVELOPED SPIRITS?

When man becomes highly cultivated in his affections and intellect, all the elements of his being will be invested with a divine meaning in the recognition of the power of God, and of actual spiritual intercourse. Man's outer form is the cradle of the spirit, and its elements are the protectors of the inner self, and perfectly adapts the temperament and mind to the convolving circumstances of the external world. His invisible faculties and endowments are preparing to unfold, to rise above the sensuous condition of moral depravity, to purer spheres, where wisdom and passion have attained the summit of divine concord. We generally find the minds of men inharmonious in the mental structure. The soul depends for its organic harmony upon the infinite operations of the expansive and positive forces. The constitution of the mind confines



within itself the causes of the spiritual conditions. There are branches which lead from the mind and extend far out into the sciences of the outer universe, making it complete in its various divisions and developments. The principles of immortality are entombed in the surroundings of the soul, and must, when free from the material body, submit in unwavering obedience to the laws of nature. It is a high reality that man holds perpetual commerce with the high and sanctified; and it brings the human soul in close proximity with the interior life. When you hold converse with the immortal mind, it is a subjugation of the material to the spiritual. It is true that mediums, through whom angels converse, are subjected to the influence of an invisible false power. This is the case of nearly every medium; but it often occurs in the primary developments of the medium, than in advanced or mature conditions.

When spirits approach a human individual, they find the spiritual constitution of the mind confined within its outer form, which occasions the imbibing of teachings that are purely material. There seems to be a material covering to the soul, so that the spiritual faculties cannot have free exercise over the beliefs imbibed by the mind. There is a supremely spiritual condition of every mind; but if external nature confines the principles of this condition within the prison cells of erroneous beliefs, then the mind is not capable of understanding the elements of its being. In consequence of this, the spiritual sensation and thought, being the source of the energy of the mental manifestations, are rendered mysterious, because they are wrapped within the slumbers of visible creation.

There is an external nature of the spirits which hides the true light of the soul, and which must be removed before the celestial mind can control the faculties. The qualities of the human mind must be properly developed before the qualities of the spirit can be adapted to the mind of the human individual. That external surface which conceals the true beauty and virtues of the spirit, must be first removed before the light of the spiritual world can penetrate into its holy sanctuaries. The human heart must be laid bare to the understandings of infinite minds, before its merits and failings can be made known. And when a spirit approaches a human mind, it must tear away that mass of external rubbish before it can control the individual. And when this is being effected, the warring of the elements of external and interior nature, may be perceptible, even to human vision. It is absolutely necessary, that the mind should pass through this process of development, before the true sense of justice and honor can be appreciated. Spiritual commerce is subjugating the material to the spiritual, and it is hard to loosen the chains of long imbibed and early conceived opinions, and let the spirit go free, and in liberty explore the fields of religious and scientific nature, independently. When this is removed, then the spirituality of the mental constitution is found in the framework of individual harmony, in its highest and broadest sense. The mind is loaded with accretions and selfish desires; but when spirits operate upon that mind, then they must strive to expand the benevolence of the soul; and, mean time, the selfishness of the mind will gradually die away. Interrogate the human mind; read its faculties, and you will not wonder that false statements often occur. The elements of being are warring with one another. The spiritual elements are striving to harmonize the material self, or the positive and negative principles of the human constitution. This gives the mind a true insight into its condition, while it opens the perception to the true appreciation of justice and freedom. The physical, organic and moral laws of man's being, must all harmonize, that the soul may secure the happiness which it seeks, and that heavenly inspiration which the refined intellect devoutly yearns to receive.

The primary development of mediums, or the influence of what they call false spirits, opens the channels of wisdom. It softens the affections, expands and vivifies the reason, and enlarges the understanding. A kindly sympathizing influence must be created in the medium's mind to in- the aspirations and inspirations of the mind to extend beyond the limits of the external world. The mystic understandings surrounding the soul, must be rolled away before man can look in upon the divine attributes

of the intellectual mind. The conflicting influences from the upper world induce the mind to go within and contemplate the many thoughts and feelings clustering around the human heart. These influences are interludes between material rest and spiritual action. The material rest is the repose of external teachings in the mind, which conceal the principle of the divinity of the spirit. Spiritual action is the unfolding of the faculties of the mind to a true conception of freedom, justice and goodness. When the soul is awakened to a reverential meditation, then is the hour when spirits can disengage your thoughts from the outer world of objects, and you can glowingly conceive your purest thoughts and arrange them with true spiritual facility. These reverential moods tranquilize the feelings, and they become as bright and pure as the vesper star of twilight, and cannot but make the soul exalted and secure in its contemplations of God and the mighty heavens. Spirits labor yea, faithfully and earnestly, to purify the soul; and they come to you in your profoundest slumbers and gently awaken your highest attributes to the finest feelings and sereneest thoughts.

The mind is like a harp, on which, when tuned to spiritual music, spirits can call forth its sweetest melodies. They come from a fairer and serener home than yours, not to make you more miserable, but to inspire your souls with kindred thoughts and joys, and make you lovelier and happier. Why resist the flowing of high sentiments and the influx of divine principles? for no scheme of man can ever stay the mighty flow of knowledge perpetually emanating from the Central Fount. The vital energies and involuntary actions of the mind, will, eventually, if they have not already, open the soul to spiritual influx, and men will be compelled to say that there is a power beyond the intelligence of their minds, from which originated all things. There is a perpetual vibration of the inner and outer chords of the soul, which harmonize its faculties, and cause the higher influences from the spirit world to rush with infinite rapidity into its various departments.

The moral laws of man come into action upon the loftiest plane of creation. They fix the true sentiments of justice in the soul. They give the mind a perfect consciousness of right and wrong, and it is paramount in beauty and importance to all laws of man. All rewards or punishments flow not from any special interpositions of God, but they originate in obedience or disobedience to moral, organic and physical laws. If man violates either of these laws, he must expect to receive the legitimate consequences. And if individuals violate the laws of the mental constitution, particularly when influenced by minds from the upper world, they must expect to receive the legitimate consequences. In accordance with the laws of God, the universe is maintained in a condition of perfect and eternal equilization. And in accordance with the laws of Deity, the mind should maintain its equilibrium; but it does not, for the external world influences the mind more extensively than the spiritual world; hence it cannot be properly balanced. This is why conflicting influences are often realized by mediums. As I said before, it is a subjugation of the material to the spiritual. It is a warring of the elements of the exterior and interior being. Its design is to bring the mind to its proper state of spiritual development, and make it understand that there are no mysteries of God, but that his word is simple yet grand and sublime. The designs of these conflicting influences, are to diffuse into the human spirit the just sense of freedom and honor. The voice of the Almighty is within the sanctuary of every human heart, and the keenest moral faculties and the finest spiritual sensibilities insure the highest happiness of the inward spirit, only in obedience to that Great Immortal Voice.

Yours,

E. C. DAYTON.

—A bright and beautiful bird is that welcome visitor, Hope. It will come to us in our darkest hours, and will sing its sweetest songs when our spirits are saddest; and when the lone soul is weary and longs to pass away, it warbles its sunniest notes, and strengthens again the slender silk-strings of our hearts that grief has been tearing away.



# AGE OF PROGRESS.

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## Lectures for next Sabbath.

We learn, by a letter from Cleveland, addressed to the President of our organization, that Mr. FORSTER has engaged to stop at that city on his return from Cincinnati, and lecture there on Sunday next. In consequence of the receipt of this information, the Executive Committee have engaged Mr. WHITING to remain with us and lecture for us next Sabbath, afternoon and evening.

## Buffalo Harmonial Conference.

Our friend, FORSTER, having taken his departure, for Cincinnati, where he expected to meet his family; we were favored with a substitute, on Sabbath last, in the person of A. B. WHITING, a young man of great promise, as a trumpet for the angelic heralds of the Spiritual Gospel to speak through. He is generally controlled and spoken through by an Italian Poet, who speaks the English language through him with great fluency and distinctness of enunciation. This spirit gave us two lectures; one in the afternoon and the other in the evening. His lectures were instructive, eloquent, and highly poetical. Whilst they excel those which we generally receive through the organism of Mr. FORSTER, in some of these characteristics, they come short in knowledge of science, depth of philosophy and logical power. His mediumship, however, is of a character which will render him a very useful instrument in the hands of ministering Spirits. The lectures delivered through him, will please a greater number of minds, than those which we receive through our friend FORSTER; as they are not so profound as to overtax ordinary comprehension.

Mr. WHITING has what we take to be a good phrenological organization; and we have no doubt that Spirits possessing more logical powers, will be enabled to manifest their qualities through him, when the class who now use his organism, have used it long enough to bring it up to the necessary state of development.

We were not present to witness what was done in the morning. We learn, however, that Mr. BALLOU spoke in his usual eloquent style, through Miss SCOTT, and that there were other spiritual manifestations through other media.

We are sorry—very sorry—that we have to complain of very disreputable conduct, in the evening, by some men and many boys, who should know better than to disturb a religious meeting, by continually walking out and in, making the floor resound with their boots, talking, laughing and even whistling, during service. A remedy for this evil being absolutely necessary, we once more recommend that an admittance fee be charged, at the entrance door, in the evening. Let the afternoon lecture be free to all; but let us have a five cent entrance fee for the evening. And, if thought advisable, females might be exempt from that. We throw out the suggestion in time for action at our next monthly meeting.

## What is Idolatry?

It is the worship of things created, instead of worshipping the Creator. And what is worship? In its true religious acceptation, it is the homage of the soul, due and rendered to the Supreme Ruler of the Universe. He who bows in affected reverence to that great Being, but whose affections are engrossed by other objects, is an idolater and a mocker. In Pagan countries, men worship visible objects. The Sun,

which is the most glorious object that the human vision can dwell upon, and whose attributes are the most God-like of all comprehensible things, is an object of adoration and worship in those countries. This is called idolatry. It is the most rational, or the least irrational, of Pagan worship. And if the worshipper bow to the Sun as a visible representation of the Creator, feeling an unworthiness to approach Him otherwise than through an intermediate agency more acceptable than himself, the mere ceremonial of what we denounce as idolatry, is there, but not the spirit. So, if a Christian priest, decked in sacerdotal insignia of silk and gold, bow with stately mien before his ebony crucifix, and address the Majesty of Heaven in set phrase and pompous diction, whilst his heart is inflated with pride and his soul is absorbed by titular dignity and tinselled trappings of sensuality, the mere ceremonial of devotion is there, but the spirit is doing homage to the works of men's hands, which is the most degrading species of idolatry.

How feelingly we Christians commiserate the condition of those many millions outside of Christendom, whose souls are enshrouded in Heathen darkness, whose intellects have never been enlightened by the sublime truths of the Christian faith, and who persist in the idolatrous rites and customs which have been handed down to them from the earliest accounts of human existence. How we yearn over them when we reflect that their devotions have been withheld from the only true God, for thousands and thousands of years, whilst they have bowed in adoration to inferior beings and things insensate. Indeed, as Christians, we marvel that the goodness, mercy and fatherly care of Him who sees all, knows all and governs all, are continued and unweariedly extended to them, as well as to us who know Him rightly and worship Him acceptably.

We know that we should not thus bear with them, protect them and nurture them, if they sinned with such a high hand against us, and we had the power to punish them as the Christian God has. Hence we infer that He is feeding and comforting them whilst His wrath is accumulating against them; and we hasten to send messengers to warn them of the ineffable horrors that await them, and to convert them to the true faith and worship which God loves. Now, if we do know God rightly and worship Him acceptably; and if He have really been waiting these thousands of years for us to get ready to visit His children on the opposite side of the globe, to enlighten them with His truths and make known to them His will; then most assuredly it is our bounden duty to do it with all our mights.

Let us imagine, then, that we have started on our mission and got half way; that we have stopped to reflect on the importance and consistency of the character we have assumed; that the spirit of inspiration has fallen upon us; and that our eyes are open to the truth of circumstances as they exist in the country we have left and the one we are going to. Thus enabled to see clearly, we look abroad among Pagan nations, and behold the abominations of idolatry as practised under the thick veil of ignorance in which the mass of human mind is shrouded, and we look up to behold the wrathful countenance of an offended God. What do we see? There is no wrath visible on the countenance of that common Parent. That all-seeing eye is winking at the sin of ignorance which it beholds. There are no troops of hostile angels armed with flaming swords and laden with curses, ready to descend upon these erring children. They feel that there is something superior to themselves, and they worship that something blindly, in any object which presents its best likeness to their limited intellectual vision. Their Heavenly Parent "to whom a thousand years are as one day," sees the bright future which awaits them. The time when the thick cloud of intellectual darkness which hangs over them, will be swept away and give place to the broad daylight of truth, is present with Him, and He can not be angry with them. Continually, from the fountain of Parental love and mercy, myriads of winged seraphs are descending upon them, fraught with blessings innumerable. Here and there a plant of better intellect is springing up, ripening and scattering its seed abroad. Germs of true philosophy are taking root among them. The veil o



superstition and ignorance is getting thinner; and they will, in good time, with the aid of Him who holds their destinies in His hands, work out their own salvation.

Now let us turn our improved vision to the more favored portion of the human family whom we have left, and whose messengers we are and see what duties we have left there undone. Did we first make ourselves sure that we were not ourselves worshippers of idols, before we went to redeem our antipodes from the sin of idolatry? O, shame! shame! the very people who sent us abroad to do battle against idolatry in Heathen nations, are the rankest idolaters on earth! and what is the sin of the Heathens, in whose benighted minds the light of divine truth has never shone, compared to that of the Christians who practise the grossest idolatry against light and knowledge? Nothing, nothing! Whilst they profess to be worshippers of the only true God, according to the example and precepts of their acknowledged Prophet Priest and King, the whole hearts and souls of ninety-nine in every hundred of them, are devoted to Mammon, the God of riches, and his numerous representatives.

The family of Mammon, which constitutes the mythology of idolatrous Christians, is as numerous as that of the Heathens. They consist of images wrought in gold, silver and copper; pictures stamped on slips of paper; huge piles of stone, brick and mortar, built in the imitation of those temples which were dedicated to the worship of the Heathen Gods and Goddesses, in the days of ancient Greece and Rome, and ornamented with sculpture, carved wood, paintings and rich tapestry; and these are filled with an almost endless variety of little deities, made of gold and silver, and all the varieties of precious wood, the latter of which is usually dressed in silks and velvets of the finest texture and brightest luster. To these may be added garments in endless variety and ever-changing fashions, wrought of the most costly fabrics. These garments are worn by the priests and priestesses of Mammon, who worship their reflected images, standing before huge mirrors of glass and polished steel; and whilst they thus worship, pride possesses their whole souls, and shuts out every pious thought and sympathetic sentiment.

Notwithstanding that the God Mammon is a great respecter of persons, and that he takes but a selected few under his patronage, the unfavored masses worship him none the less fervently, and his favorites who have bags filled with the little images of gold and silver, who possess the household deities, and who wear the rich garments whose images are worshipped in mirrors, are continually followed, fawned around and caressed by the multitude, who seem as grateful for a nod or a smile of recognition as if it were necessary to their soul's salvation. It is a hard thing to say it, but we fear it is true, that there is not more than one in five who would not abandon his friends, turn traitor to his country, and renounce the worship of the true God, to be allowed to worship at the shrine of Mammon, possess a store of his metallic images, and be made priest in one of the temples of his minor deities.

Bacchus is another hideous deity who is continually worshipped by millions of idolatrous Christians; and on his many bloody altars, thousands of his infatuated devotees are sacrificed every day. The human sacrifices made to Moloch, and all the widows burned on the funeral piles of Hindoo husbands, dwindle into nothing when compared to the numbers sacrificed yearly to this most alluring and most terrible deity of Christian idolaters. Yet strange to tell, Christian communities are continually sending missionaries to convert Heathens from their infinitely more innocent—because ignorant—idolatrous practices! Let us weed our own foul garden; for Heathen nations are in the hands of an omnipotent and omniscient Power, whose darling attributes are love and mercy, and who will, in His own good time, raise up spirits who will reform and redeem them.

#### Ancient Hospitality.

It was once the universal custom to place ale, or some strong liquor in the chamber of an honored guest, to assuage his thirst, should he feel any, on awakening in the night,—which considering that the hospitality of that period often reached excess, was by no means unlikely. It is a

current story in Tevioldale, that in the house of an ancient family of distinction, much addicted to the Presbyterian cause, a bible was always put into the sleeping apartments of the guests, along with a bottle of strong ale. On one occasion there was a meeting of clergymen in the vicinity of the castle, all of whom were invited to dinner by the worthy baronet, and seven of the reverend guests were allotted to one large barrack room,—which was used on such occasions of extended hospitality.

The butler took care that the divines were presented according to custom, each with a Bible and bottle of ale. But after a little consultation among themselves, they are said to have recalled the domestic just as he was leaving the apartment.

"My friend," said one of the venerable guests, "you must know that when we meet together, the youngest member reads aloud a portion of the Scripture to the rest; only one Bible, therefore, is necessary,—take away the other six, and in their place bring six more bottles of ale."—*Sir Walter Scott.*

From Tiffany's Monthly.

#### Philosophy of Personal Purity.

And the eyes of them both were opened, and they knew they were naked, and they sewed fig-leaves together and made themselves aprons.—GEN. 3: 7.

Modesty has been ranked among the virtues, and has been so currently received as an indication of purity, that those not possessing the actuality, have wished to assume the appearance, of virtue. And hence not unfrequently do we see those who, in the language of the poet,

"Minceth virtue, and

Doth shake the head to hear of pleasure's name,"

and yet who are notoriously impure in their condition and actions.

There is much of this false and counterfeited modesty in the world among those who need aprons to hide their nakedness; and wherever it is put on as a garment, we may be assured that there is real nakedness to hide. The truly virtuous never find occasion to make a display of their virtues.

Self-examination and reflection will teach every one that modesty cannot be dissociated from a sense of impurity. According to the figure of our first parents, in their innocence they were not ashamed of their nakedness; that is, they knew not that they were naked. It was not until they had become transgressors—until lust had entered their minds—that they became modest.

In this respect, every man has been an Adam, and every woman has been an Eve; and so long as in their thoughts and affections, they continue in their primitive innocency, they know not the nature or the need of modesty. Our children never learn to blush until they learn to entertain impure thoughts and desires. To them all things are pure while they continue pure.

This will lead me into an examination of the nature and the uses of modesty, that we may determine when it is a virtue, and when it is a vice; and consequently, when it is to be encouraged, and when it is to be discountenanced.

It must be evident to all that modesty can not pertain to the absolutely pure in thought and affection—that it is not properly an attribute or quality of the Divine. The mind can not conceive that God is modest. Such a conception is at once repelled as being inconsistent with perfection.

The perfectly innocent in thought and feeling can not know the fever of a blush. The dawn of shame will never mantle the cheek until the soul in its perceptions or affections has been polluted. And the pollution must enter deeper than the thought, to send the blood to paint the cheek, and throw the mantle of disguise over God's fair image. It must have entered into the affections, and have become a lust. Thought can not disturb the blood except as it acts upon the affections; and where the affections are pure, impure thoughts can have no power.

A blush, therefore, is a confession, involuntary though it be, of the impure condition of the soul. Hence the disposition to drop the head, to hide away, to turn the face aside. There is an instinctive perception of a something deserving condemnation. It is the judgment of the Divine walking in the garden of the soul, calling after the transgressor, saying, "Who told thee thou wast naked?"

The mind can know nothing which has not come into its perceptions or its affections; and as impurity can exist only in the affections, the mind which has not cherished impure desires can have no perception of



impurity. Hence it becomes a condition precedent, that before a mind can become modest from a sense of impurity, it must become impure; and it can retain such modesty no longer than it retains its impurity.

This truth can not be denied: whenever persons blush from a sense of impurity, they blush at the conception existing in their own minds; and unless they can furnish the conscious elements out of which the impure image can be fashioned, no such image can be fashioned therein. While they are strangers to such impure thoughts and affections they can not furnish such elements.

But as the mind which has no perception of impurity can not in that sense become modest, so also that mind which has no perception of, or affection for, purity can not become modest. Therefore there may be two causes for the absence of modesty: first, a condition of innocence uncontaminated with impure thoughts and desires; and, second, a condition of abandonment without any perception of, or affection for, purity. The one may be defined to be above, and the other beneath, modesty.

The condition, then, of one said to be modest is not altogether pure, nor is it altogether impure. It is to be found somewhere between the absolutely innocent and the absolutely abandoned—between the shameless from a lack of impurity, and the shameless from a lack of purity. The conditions are two extremes, and modesty is the connecting mean.

Looking then at modesty in its true sphere, as partaking both of the pure and impure affections, we can determine its quality according to its proximity to the one or the other of these conditions, and it becomes a virtue or a vice according to the stand-point from which we judge. From the stand-point of purity it is a vice; from that of impurity it is a virtue; and as each judges from his own stand-point, we can very accurately judge of him by the judgment which he pronounces. Hence the rule of Jesus, "By what judgment ye judge, ye shall be judged."

By the same rule, also, we are justified in considering modesty a virtue in those who are advancing from the condition of abandonment to that of purity, for their modesty becomes an indication of returning life. It is a virtue in that it indicates a rising and improving moral condition in the once abandoned. And the more of moral life is infused into such an one, the more sensitive will such become, until all impurity subsides, and modesty is lost in innocence.

But, on the other hand, when we see the innocent child becoming modest, we are assured that it is occasioned by the influx of impure thoughts and desires into that once innocent soul. It bespeaks the coming into life of lust which may ripen into guilt and shame. It is contemplating the eating of that forbidden fruit, and it sees its moral nakedness in prospect. Its blushes are the dawning of shame, and may be prophetic of its degradation.

While one is impure enough to blush and hide the face for shame, its prayer should be, "lead me not into temptation;" for where there is modesty enough to cause a blush, there is impurity enough to lay the foundation for temptation.

Modesty is a virtue in those who are ascending from a lower to a higher plane of purity; but it is vice in those who are descending to a lower plane. That is, it is a virtue when tried by a lower standard; but when it indicates the dawning of impure thoughts and affections in the mind of the innocent, it is rather a vice than a virtue. In the ascending scale it may be denominated a virtue, because the subject is supposed to be more and more sensitive to the influence of purity; but in the descending scale it is to be deemed a vice, because the subject is supposed to be more and more susceptible to influences of impurity.

We have already seen that modesty is not a quality or attribute of the Divine; that it can not pertain to the being who, in thought and affection, is perfectly innocent and pure; that it can only be begotten by the inception of impure thoughts and desires. We have seen also that modesty is not a quality or attribute of the abandoned and reckless; and that it can be begotten in such only by the perception of, and an affection for, purity. Hence its language may be the utterance of incoming purity or incoming impurity in the soul.

Those who are descending from a higher to a lower plane of purity, blush from an influx of impure thoughts and desires; all such can be known to themselves and others by certain characteristic signs and tests, such as, first, according to the figure of Adam and Eve, a disposition to hide their lusts, and, second, a disposition to hide themselves. Previous to their transgressing, the primitive pair knew not that they were naked; but having their eyes opened by their lusts, that is, by the influx of im-

purity into their perceptions and affections, they discovered their nakedness, and immediately sought concealment.

This is the characteristic sign and test of descending modesty, or modesty as a vice. It is that condition of mind which can cherish impure thoughts and affections in its own soul, and can practice impure actions where there is no danger of discovery. It is the kind described by the poet when he made Iago say of the Venetian dames, "Their best conscience is not to leave undone but keep unknown." This kind of modesty is seen in excess in the prude, and its tendency is to make all prudish. It attends the delinquent at every step of the descending course until total abandonment is reached.

This descending modesty becomes more conspicuous just in proportion as the subject thereof is bankrupt in real purity. A consciousness of impurity, and a fear of having the real character known or suspected, causes many a one to exhibit extreme sensitiveness at the expression of that which may be construed into an immodest remark. Such are ever ready to blush and turn away their heads, even when those of an ordinary degree of purity suspect nothing, and when it would be impossible to make the innocent understand that anything improper had been alluded to.

This descending modesty makes a great exhibition of itself in its pretended blushes, offenses and mortifications. It is exceedingly shocked in public at the mention of that which it practices with great complacency and delight in private. It has its things proper to be practiced, but unfit to be spoken of; proper to be indulged in for purposes of gratifications by some, but grievous, unpardonable offenses in others.

This kind of modesty takes great care to parade itself in public. It is manifested in the angry tones, the indignant gestures, contemptuous looks, and haughty bearing of the wounded prude. It is seen in the conduct of those who bolt from the room and slam the door behind them, when subjects of a delicate character are brought up for discussion.

This kind of modesty is merely external, and goes no deeper than appearance. Purity to it is a thing of form—a mere creature of fashion, born of legal license. Whatever the law allows, and public sentiment justifies, is never known to shock it. Such is the character of descending modesty as a vice. It is the child of impurity begotten by the influx of impure thoughts into the mind, under the influence of impure desires; it bespeaks decaying virtue, and is naturally allied to hypocrisy and deceit. Like every other vice, it is vicious in its associations and tendencies.

Individuals possessing this kind of modesty can not endure the presence of those who have violated its forms. They can not enter upon the work of elevating and redeeming the fallen, because they fear contamination by their society. They can not go to the abodes of pollution and take the poor victims by the hand and raise them up, speaking words of encouragement and cheer to them, bidding them go and sin no more, for that would be setting bad examples and encouraging others in vice.—Their descending modesty keeps them from all such places lest they should be polluted. Possessing weakly moral constitutions, there is great danger of their taking the infection should they come within the reach of such influences.

They can not discuss in public, questions of moral reformation, especially where chastity is concerned, because it awakens such immodest thoughts and feelings in their bosoms. Such is the impurity of their minds that they are certain to associate impure thoughts and feelings with any subject capable of such association.

They can not consent to have the unfortunate become the objects of sympathy and affection, because the influence would be pernicious in society. It would tend to remove the restraints to vice, and thus would open the door to its practice, thereby confessing their own sense of the weakness of virtue. They can not consent to remain, or permit their daughters to remain, where females of doubtful character are admitted, lest detriment be done to public morals.

Different indeed is the character of that modesty which is a virtue.—Begotten by the influx of purity into the mind of its possessor, it savors more of that "charity which suffereth long and is kind," which "is not puffed up," and "thinketh no evil."

The individual who is the subject of this kind of modesty, makes no show or parade of his virtues. Such are disturbed by the forms of impurity no farther than they betoken the spirit thereof. Knowing that impurity pertains to the condition of the affections, that which does not enter them can not pollute them; and being themselves pure in their af-



sections, the mere forms of impurity have but little power to disturb them. To them impurity is a thing of substance. Every thought and act is pure or impure according to the spirit and intent thereof. When that spirit and intent is to elevate, redeem and save, nothing is impure; no subject is beneath their notice or care. They can enter the abodes of vice and pollution, and converse with their inmates for the purpose of infusing into them moral life, and leading them forth to walk in the paths of virtue. Like their Divine model, they can eat and drink with publicans and sinners, without being contaminated by them.

This virtuous modesty can take the unfortunate by the hand, and whisper words of comfort and holy cheer to the despairing soul—bid it look up and live, and in the strength of its purity can look unblushingly into the face of the lurking libertine and the sneering prude. It says to the weeping Magdalene, "Neither do I condemn thee; go and sin no more." It can discuss before the public any and all evils to which man and society are subject—knowing that everything is proper to be discussed if it be treated with a becoming spirit; and it can discuss all needful remedies with the same spirit. It is not choked with the falsehood and deceit of the prude, when it speaks the earnest convictions of the soul.

Virtuous modesty utterly ignores that base and counterfeited kind which the false and impure put on as a cloak to hide their nakedness, and teach their children to wear, for the same purpose. It does not parade itself before the public that it may attract its attention and win for itself a reputation. Possessing the condition of purity, it does not feel its need, and consequently it does not suspect that it will be suspected. It is not apologetic. It feels no need of apologizing for its conduct. It is self-sustaining.

There is too little of this kind of modesty in the world. Public modesty is merely external and hypocritical, because of the character of those who beget it. The character and practices of those who make public pretensions to modesty, demonstrate its false and counterfeited character. Their blushes belong to the face and not to the soul. They are put on before the world—not behind its back.

What is that which distinguishes purity from impurity? What makes the one commendable and the other reprehensible? What is the character or quality of that act which determines it to be pure or impure? Is it a mere thing of form, or does it pertain to the quality, the affection producing it? Said the man of Nazareth, "that which defileth a man proceeds from the heart—the affections." What, then, is that affection of the soul which is, in its nature, impure?

Examine the question as you will, there can be but one answer given. That act is pure which is free from lust; and it is impure according to the lust producing it. That mind is pure which is free from lust, and it is impure according to its indwelling lusts. So that lust is the distinguishing characteristic of impurity; and it is that condition of mind inducing lustful action which becomes reprehensible.

But the question arises again, What is lust, and how is it distinguishable from the true impulse to action? Unless we can find a fundamental difference between the true and false impulse, then, indeed, we can not distinguish between purity and impurity, and the whole thing exists in a mere name. It becomes a thing of fashion.

It is not sufficient to trace it in its effects. That philosophy which can trace evil only in its effects, is not very profound, and can never be a certain guide to that which is good and true; while good and evil have respect to ends or uses, and not to the power producing them. Yet they become good or evil according to the mode of applying that power. The life and energy in man working in his lusts, are essential to his well-being and destiny. The evil is in the false direction thereof, and the result is bad because the direction is false. Now, to get at the root of the evil, we must ascertain what this false direction is, and what causes it.

If we attempt to cure an evil by correcting its results, we shall fail of accomplishing our object; for while the cause remains untouched, new evils will be constantly resulting. If the stream, coming from the fountain, is impure, the way to cleanse the stream is to purge the fountain.—Until that is done, the stream can never become pure. The philosophy of Jesus excelled in this: it laid the ax at the root of the trees—it cured the evil by removing the cause.

In another place I have defined lust to be the desire for self-gratification. It is the soul of selfishness stimulated into undue activity by neglecting the needs of the higher nature. Lust is begotten by the misdirected action of the spirit. This will become most apparent from every

point of observation. Man's lusts are prophetic of the undying energies of the soul.

When every need is abundantly supplied, man can feel no desire; and so long as they continue supplied he can not be otherwise than contented and happy. A desire for happiness necessarily implies a lack of it; and nothing can be more certain than that when every need is supplied man can feel the lack of nothing.

It is a well established fact that the fulfillment of every need is attended with an appropriate gratification; and the gratification will be proportionate to the dignity or elevation of the need.

Herein is to be found the philosophy of the negative morality of the animal. The animal is true to nature in supplying the demands of his being. He eats and drinks to supply the demands of his physical being, and not to gratify a desire; consequently, when the physical need is abundantly supplied the desire ceases, and the animal ceases to eat and drink. His physical nature being the highest and only nature which makes these demands, when they are supplied the animal is contented and happy. Consequently he is not running into excesses and vices like man, because there are no neglected needs stimulating him to action.

If man had no other nature with its needs than the physical, he would be content with simply supplying them, and consequently would not become the subject of lustful impulses; but, possessing other and higher natures, with their attendant needs, the supplying of his physical wants is not sufficient. Unless the demand of his intellectual, moral and religious being are properly attended to, he will feel their disquieting influence calling him to further action; there will be ungratified desires stimulating him to activity. He will then mistake his actual needs for a need of happiness; and in seeking gratification he will unduly exercise some other faculty, and thereby increase rather than remove the difficulty.

The great mistake into which the lustful man falls, is in supposing that happiness is one of the needs. Happiness can never be wanting where true harmony prevails. True harmony is the need, happiness the result; consequently the needs of his being have respect to the harmonic development of every department; and that can only take place when every department is properly supplied with that which is essential to its development.

With this view the man can not be happy while either his physical, moral, intellectual or religious nature is famishing. Therefore, if he does not attend to each and all of their wants, he must suffer; and that very suffering is the voice of God telling him of his perishing condition.—Were it not for this admonition, he would necessarily fail of his true destiny. Were it not for the pain when our bodies are diseased, we should not know our danger until death had placed us beyond remedy.

The pursuit after pleasure or happiness is as unphilosophical as would be that practice which, to destroy the pain, would deaden or destroy the nerve, or would so intensify some other sense as to cause it to absorb the mind, and thus make it insensible to other things; not only leaving the first diseased action to finish its work, but creating disease in another department, thus rushing on with increased rapidity to destruction. Such is the practice and such the result of all pleasure-seeking action. Here then, you may see the reason why "lust when it conceiveth bringeth, forth sin, and sin when it is finished bringeth forth death."

It can not be denied, then, that the condition of the mind known as lustful, is that of desire after self-gratification; and it is more or less gross according to the plane in which it seeks that gratification—according as it is allied with sensualism or Spiritualism. But whatever may be the plane of its action, its character is essentially the same, and hence sensual and spiritual lust may exist harmoniously together.

This truth is exemplified in many ways. There are abundant examples where men have run into sensualism under the stimulating influences of spiritual and religious excitement. The cause of this is most obvious. They engaged in these spiritual and religious pursuits for purposes of gratification; that is, from lustful impulses; and all their exercises are peculiarly of that character. Hence the more they partook of that excitement, the more lustful they became; and the stronger their lusts, the more likely are they to take a sensual direction.

This tendency has been observable among many sects of professing Christians, and especially among the clergy. The same has also been observable among a certain class of Spiritualists. The cause of it has been mistaken in each case. The infidel to religion has charged it upon religion, and the infidel to Spiritualism has charged it upon Spiritualism.



whereas neither are the cause. The real cause is in the lustful condition of the mind, carrying its selfish action into the spiritual and religious plane, and in proportion to the strength of such spiritual and religious action will be the tendency to develop and strengthen lustful desires in their minds. It will be like any other exercise of their lustful natures seeking self-gain or self-gratification.

Lust, then, being the desire for self-gratification, we have the means of testing the purity and influence of public modesty, by determining the character of those who beget it; and if it shall be found that they are pure only in form, and not in spirit, it will not be expected that public modesty will become very efficient in promoting purity.

As there are a great variety of ways in which man may seek self-gratification, there are many ways in which this lustful condition may be manifested; but they all tend to produce the same character, and consequently to ultimate the same result. I shall not have time to dwell upon each of the several methods of lustful gratification; therefore I shall select one which is the most universal and pernicious, and make it the representation of the others. In doing this I must remind the reader "that to the pure all things are pure;" and if you feel any shock, it will be demonstrable evidence to you of indwelling impurity; for I shall be very careful to say nothing which can offend the pure in heart. Permit me again to remind you that every thought and act of the mind is pure or impure according to the spirit and intent thereof.

There is no character of lust more universal and damnable than that which pertains to the intercourse of the sexes. I call it most damnable because of its fatal consequences to the physical, moral and religious well-being of society. He who made us from the beginning made us male and female, and, implanted within us affinities for the companionship and society of each other. But these desires have a higher and holier mission to accomplish in us than that understood and practiced by man.

There can be no holier and purer finite or objective love than that which weds the male and female souls together. In nothing finite can man become so self-oblivious as in bestowing his manhood upon the true partner of his bosom; and in nothing finite can woman become so absorbed as in him who responds perfectly to every demand of her womanly nature. When thus two souls meet and wed, the highest, holiest, purest love of humanity is experienced. In forgetfulness of separate self, they live for each other. In two such souls lust can not arise, for they twain are one flesh; but when they unite upon a lower plane their relations will partake more or less of lust. Each living in the selfish nature seeks to make the union a means of gratification.

Based upon this desire for selfish pleasure, the intercourse resulting from this union of the sexes is a lustful one. The institution of marriage, like all other human institutions, is an external one, and only proposes to regulate the external relations of the parties. It does not, as it can not, touch the soul. It does not impart love where it is wanting. It does not regulate the affections; it only determines legal rights and responsibilities. Like all other legal institutions, its government is one of force, not calculated or designed to make the comers thereunto perfect.

It is regulated by the law and public sentiment of the community, and its influence is to sanction whatever practice it regulates. This kind of influence is among the evils of all external legal institutions, when looked upon as a source of right. Institutions do not of themselves change the moral quality of actions. That has its basis in the act itself, and must be determined by that which produces it. That act or motive which is in itself impure, can never be made pure by legal sanction. The external institution of marriage does not aim at the suppression of lustful intercourse between the parties, either by its laws or by public sentiment. It only requires that certain forms and conditions, looking to legal responsibility and security, be attended to, and then it turns them together and makes legal and respectable their practices.

Think not that I am calling for the abolition of the institution of marriage, for I am not. In another place I will demonstrate its necessity and its use. It is as indispensable for the protection of society as any other legal institution, and will continue to be until a very important change takes place in the moral and religious character of individuals and society. I am now considering the evils and abuses of the institution, or rather the evils which take place under cover of the institution.

That intercourse of the sexes which, under the direction of this lustful desire for self-gratification, is prostituted to the lowest and basest of pur-

poses, is destined as the purest and holiest act of humanity. Its true mission is the highest—that of begetting immortality of character and constitution. It is, so to speak, the fundamental act, launching an immortal upon the ocean of eternity.

The law of procreation is such that the parent communicates not only physical constitution, but spiritual proclivities to the offspring. That act, then, which begets offspring, should be free from all impurities and imperfections, lest it communicate the fatal taint; and if that act which should be the purest and holiest of life, be the most lustful and polluted, vicious indeed must the consequence be.

It will not be denied that a vast majority of offspring are the fruit of lust, begotten by accident. Few, indeed, in their intercourse desire offspring, and are sadly disappointed by such a result. What else could be expected under such circumstances than that children, begotten in lust, born in lust, educated in lust, and licensed to be lustful by the law and public sentiment of community, should occasionally become monsters of deformity and impurity? It is not surprising that our towns and cities teem with lewdness and debauchery. It is not surprising that even the forms of law, and the prohibitions of public sentiment, are at times discarded under the consuming desires of lusts thus early and constitutionally implanted and fostered.

But the evils of this lustful intercourse are not confined to the children thus begotten; they extend in every direction, and cast a mildew and a blight upon everything within their influence. It tends to exclude from our bosoms that higher and holier love which ought to rule in its stead; it begets selfishness, distrust and jealousy; it tends to destroy that true dignity and self-respect which alone can lay the foundation of true union of soul; and it not only destroys that purity of soul, but it tends to injure and destroy physical health and constitution.

Go into the churchyards, and read upon the tombstones the records of this destroying angel—young mothers with their babes lying side by side, victims of a husband's and a parent's lusts. Visit our cities and towns, and you will find young men without stint, who have consigned to an early grave the partners of love and victims of lust. You cannot visit a promiscuous congregation in any section of the country, without reading in the palid and sickly faces that meet the eye, the warrant of death which lust has signed, and appointed the husband the executioner; and well and faithfully is he executing the trust.

These things are known to the proud and fashionable world, and are made legal and respectable by the law and public sentiment of these fashionably modest people. It is a mortal offense to refer to such things, but it is highly moral and respectable to practise them. It requires no argument to demonstrate that the modesty of all such, when tried by the true standard, is a complete sham; it is a mere thing of form, and purity is a creature of statute, begotten of legal license.

Said the man of Nazareth, who laid the ax at the root of the tree, "The lustful desire constitutes the individual an adulterer at heart." But, what say the world? what say the Church? what say the ministry? Let their character and position answer. Let their silence upon this all-destroying evil within the forms of law, proclaim their variancy to purity, truth and God.

It can not be denied that under the religious and moral teachings of our spiritual guides, as well as human legislators, we have been led to understand that legal marriage sanctions such polluted intercourse between the parties, and takes away its impurity; that a minister's certificate would be a good plea in bar of lust at the court of heaven. Such false notions have been fatal to the elevation and redemption of the race, and man has prostituted the institution of marriage, as he does all others, to the lowest and basest of purposes.

### An Indian Philosopher.

His name was Tomah, and in 1817 he was chief of the small tribe of the Menomonees, at Green Bay. He was held in great awe by the surrounding Indian nations, and in high respect by the whites. He was not the hereditary chieftain, but ruled as the acknowledged strongest man of the nation. As an illustration of the remarkable character of this man, the writer gives an account of an interview between Tomah and the famous Tecumseh, who endeavored to persuade him to join in the combination for driving the Americans back. Tecumseh, by picturing the glory and certainty of success, made a sensible impression upon the Menomonees



and Tomah feared its consequences, for he was opposed to leading them into war.

His reply was in a tone to allay this feeling, and he closed with the remark to them, that they had heard the words of Tecumseh—heard of the battles he had fought; the number he had slain, and the scalps he had taken. While the deepest silence reigned through out the audience, he slowly raised his hands, with his eyes fixed on them, and in a lower, but not less proud tone, continued, "But it is my boast that these hands are unstained with human blood!" The effect is described as tremendous—nature obeyed her own impulse, and admiration was forced even from those who could not, or did not approve of the moral to be applied, and the gravity of the council was disturbed for an instant, by a murmur of approbation—a tribute to genius, overpowering at the moment, the force of education and of habit. He concluded with remarking, that he had ever supported the policy of peace, as his nation was small and comparatively weak; that he was fully aware of the injustice of the Americans in their encroachments upon the lands of the Indians, and for them feared its consequences, but that he saw no relief for it in going to war, and therefore as a national thing, he would not do so, but, that if any of his young men were desirous of leaving their hunting grounds, and following Tecumseh, they had his permission to do so. His prudent counsels prevailed.

Such a speech, coming from a savage by birth and education, was certainly a very remarkable one.

From the Syracuse Standard.

### An Evening with the Spirits in Syracuse.

We presume it is well understood that there are in this city, a number of believers in Spiritualism, who have formed circles and hold frequent meetings at the residence of one of their number, for the purpose of witnessing spiritual phenomena, and receiving communications through the means of mediums. The number of mediums in the city, is supposed to be at least one hundred, and the number of avowed believers is not probably less than five hundred. Some of the believers in this new doctrine are persons of superior intellectual powers and acquirements, but the mediums with whom we have conversed are (in the moral state) not above mediocrity. For some time past, but little has been said in public about the doctrine, and the disciples of the new faith have exhibited but little desire to make proselytes. The number of believers has constantly increased however, and we are told Spiritualism now numbers more followers and more influence than at any time since its first promulgation.

We have occasionally noticed in the New York and Buffalo papers, accounts of physical developments in those cities, which were really astonishing, and apparently substantiated in such a manner as to entitle them to credence.—In contradiction we have been told that one of the mediums was detected in the act of thrumming on the strings of a guitar, with his nose, and other cheats of a similar nature have been detected. But notwithstanding this exposure it is undeniable that the new doctrine is gaining converts, and not a few of them are from among the most intelligent circles of society.

We believe that Physical developments have been somewhat rare in Syracuse, although writing and speaking mediums abound, and we were therefore greatly obliged to a friend for his invitation to meet with a circle on Monday evening last, at the residence of Mr. Harris, on Madison street, and witness some physical phenomena, which were expected to take place.

We found about twenty persons in the room, the majority of whom were females and were introduced to the medium, a young gentleman named Van Vleck. The medium was about twenty years of age of prepossessing appearance, ordinary intelligence, and apparent candor. We learned afterwards, he has formerly been a clairvoyant and prescribed for diseases in company with a gentleman, who magnetized him, and made the prescription as directed by the clairvoyant. The persons assembled appeared to be all intelligent people, with a strong religious tendency, and not the class among whom we would look for deception.

A table covered with a cloth stood in the middle of the room, and on it were placed a guitar, banjo violin, and stage horn. The medium was seated at the table and the company formed a circle around the room which was a small one, and left but little space between the feet of the company and the table. The medium then requested some one present to tie his arms, and fasten him to the chair with cords. This was done by a gentleman present, who took some pains to make the knots as complicat-

ed as possible. The company were then seated, and the medium apparently thrown into a partial trance, and in a strange tone of voice directed the lights to be extinguished. The medium then made some remarks, purporting to be dictated by the spirits, informing the company that the spirit which was to conduct the exercises, was named Charles Ames, and that the developments must be taken for what they were worth. The spirits promised nothing, and as they asked nothing for their labor, the company ought not to find fault with their developments.

After a few moments silence the spirits, (through the medium) requested the company to sing, for the purpose of harmonizing the circle. This request was complied with, by singing several well known camp-meeting hymns, in which most of the persons joined.

While the company were singing, the guitar, banjo and violin, were all distinctly thrummed, but no tune was played, and the instruments were evidently floated rapidly about the room, and thrown violently down upon the table.—This was repeated a great number of times, both the instruments being distinctly heard, and at times in different parts of the room, sometimes over the heads of the company, and again on a level with their knees. Several members of the company were struck on various parts of their bodies by the flying instruments, and the violence with which they were thrown upon the table seemed sufficient to shatter them into a thousand pieces.

This performance was continued for some time, and occasionally a faint phosphorescent light would be seen in various parts of the room occasionally, streaming out like chain lightning, and at other times remaining in one position for several seconds and even minutes. The light was plainly visible to all present, but yet not sufficiently distinct to illuminate other objects in the room.

This performance continued for some time, the company holding each others hands. At length it was intimated that the cords would be untied, and in an incredible short space of time the cord was thrown into the face of a gentleman, who was seated farthest from the medium. A light was then called for, and the instruments were examined by some persons who were astonished to find that they bore few marks of the severe usage they had undergone.

The medium came out of his trance and conversed intelligently with those present for a few minutes. In answer to an enquiry, he replied that he was entirely unconscious during his trance, and appeared surprised on being told what had been said and done. He also remarked that he had no skill in musical instruments. Several persons present made remarks upon the wonderful nature of the performance, and all agreed that it was scarcely possible for the medium or even for any of the company to have carried the instruments about the room as had been done, and perform on them all at once in various parts of the room. After a few minutes conversation the medium was again tied, the light extinguished, and a very similar performance gone through with.

One gentleman requested to be permitted to sit with the medium at the table, but the request was denied, for the reason that (as the spirits said) the medium was not sufficiently developed to permit it; but a promise was made that such a request would eventually be complied with. A request was also made by one of the company that the spirits give some explanation why they require a darkened room in which to conduct their performances. This request was also denied, but an explanation promised at some future time. The spirit that influenced the medium seemed to be rather waggishly inclined, and was evidently of a lower order of intelligence. Some of the remarks, although not vulgar, denoted a lack of refinement, and, as the spirit himself at one time intimated, were rather of the Patagonian order of intellect and education.

The performance above described were gone through with three times, and although they were of a nature to excite great interest, we saw nothing to produce any fear or excitement, except to the owners of the instruments. At the close of the last performance the cord was found tied up in a bunch, with one end tied in a peculiar knot, round the centre of the bunch, and then fastened to the leg of the table. A lady present declared that she had "willed" the cord to be disposed of in that manner, and remarked it was to her a convincing proof of the genuineness of the manifestations and the absence of any collusion or deception on the part of the medium.

We have endeavored to give a faithful account of the developments, as we saw a d heard them, and have no explanations to offer. If there was deception, we failed to detect it, although we made the attempt. Skepticism is a part of our nature, and we shall not believe until we have received more convincing proof of the intelligence of the manifestations.



### Tiffany's Monthly.

We acknowledge the receipt of No. 1, Vol. 1., of this new periodical, of which JOEL TIFFANY is editor and proprietor. Mr. T., is well known as a lecturer of much ability, on the philosophy and phenomena of Spiritualism, and as possessing a mind well stored with knowledge, physical and metaphysical. From such a mind, much may be expected; and, through his magazine, we doubt not, much will be realized. This initiatory number contains several articles which manifest much ability, as well as knowledge.

On the outside of the Cover we find Mr. T.'s, prospectus, which we transfer to our columns, for the benefit of him, the cause and our readers:

The Subscriber will publish a monthly, devoted to the investigation of the Philosophy of Mind in its being, action and manifestation, in every plane of development, including the Philosophy of Spiritual Manifestations.

He will demonstrate the principles by which all the phenomena, connected with Spiritualism, can be understood, and by which all the apparent antagonism may be harmonized.

He will trace the DIVINE METHOD in all things natural and spiritual, showing the true relation of the FINITE to the INFINITE; and will investigate the laws of Divine manifestations in the light of the axiomatic truth.

He will demonstrate the existence of a religious nature in man, point out its needs, and the Divine method of supplying them.

He will give the Philosophy of Christianity in its adaptedness to the redemption and salvation of man.

He will teach the method of truly translating the ACTUAL and REAL into the PERCEPTIVE and IDEAL, by means of which the mind is truly unfolded in LOVE and wisdom, thereby begetting in man action in respect to himself, his NEIGHBOR and his GOD.

To be published at the office of the SPIRITUAL TELEGRAPH, New York. Each number to contain ninety-six octavo pages, small pica type. To commence on the first of March, 1856, and be issued monthly, at \$3 per annum, in advance. Subscriptions and remittances received by PARTRIDGE & BRITTAN, Telegraph Office, 342 Broadway New York.

JOEL TIFFANY.

### A New Spiritual Publication.

Just published, by GRAHAM & ELLENWOOD, New York.—"SPIRITUALISM EXPLAINED."

Being a series of twelve Lectures, delivered before the New York conference of Spiritualists, by JOEL TIFFANY.

To those who are investigating the Spiritual philosophy, as well as to Spiritualists, who are laboring to build themselves up in the knowledge of angelic teachings, we say, conscientiously, that this is a profitable book to read, and the outlay of the price will be a good investment.

We learn from Mr. HAWS, at the Post Office, that he has ordered an invoice of them, which will soon arrive.

### For the Age of Progress.

HARBOR CREEK, March 16th, 1856.

Married, by I. SHIRWIN, Esq., H. J. THAYER, of Stockton, Chautauque County, and Miss ELLEN OWENS, of Harbor Creek.

Miss OWENS has been a member of the Circle in Harmony Hall, two years and upwards. Her development as a medium has been interesting. The spirit of the Indian maiden, ESTENO, has controlled her vocal organs, to execute, in a masterly manner, the most beautiful music. Our compliments to this young lady: may she live in harmony with all, and wait with patience for her transit into sublimer spheres.

Z. E. PECK.

### "SURELY THIS IS MARCH!"

This is Tuesday evening; and we dare hazard the assertion, that, had BIP VAN WINKLE's nap been extended to the present week, and had

he waked any hour within the last three days, his first utterance would have been the above exclamation. It never snows and rains, freezes and thaws, shines and lowers, all at once or within the same half-day, in any other month than this Judas of the twelve. The first almanac we make, March shall be minus. Let it go and hang itself, like its treacherous prototype, and we'll see if we cannot get along better with eleven.

—A company of three hundred and fifty Morimons recently reached Alton, Ill., as we learn from the Courier of that city. They were Danes—some of them in easy circumstances. About fifty of them sought employment in Illinois, and the residue pushed on to Salt Lake.

—When I gaze into the stars, they look down upon me with pity from their serene and silent spaces, like eyes glistening with tears, over the lot of man. Thousands of generations, all as noisy as our own, have been swallowed up by time, and there remains no record of them any more; yet Arcturus and Orion, Sirius and the Pleiades are still shining in their courses, clear and young as when the shepherd first noticed them in the plains of Shinar.—*Carlyle.*

### Thomas Gales Forster.

This extraordinary speaking medium, having settled himself permanently, as a citizen of Buffalo, holds himself ready, under the guidance of his controlling spirits, to respond to the calls of those who require his services in other localities. Letters for him may be addressed to be care of S. ALBRO, *Age of Progress* Office.

### To the Benevolent.

The Ladies of the Association for the Industrial School now held for the third year at No. 10 School House, Delaware Street, wish to inform the public that their labors for the present season are drawing to a close; and in expressing their heart-felt thanks for the liberal support they have met, beg, at the same time to express a hope that those families and store-keepers who have not yet contributed to this work of charity, will kindly do so at this juncture, by sending either to Mrs. LOVE, at Dr. Cary's, corner of Delaware and Huron streets, Mrs. ATHEARN'S, East Eagle street, or Mrs. COUPLAND'S, No. 231 Franklin street, small donations, in new goods or worn clothing, for either Girls or Boys; and the Ladies will meet together to repair, or make them up, being most anxious to have each poor child comfortably clothed previous to dispersing them for the summer.

Several Ladies requiring the services of young Girls, have hired them from this School, with much satisfaction to themselves and the Ladies of the Association, who have always endeavored to select them from the best disposed and most industrious, at the same time giving them a little outfit in clothing.

The School will close for the summer with a Festival for the poor children, on Saturday the 5th of April; and the public are most earnestly solicited to render it a plentiful treat, by their bountiful and generous contributions. The baskets of provisions to be sent to No. 10 School House, Delaware street, at 10 o'clock on Saturday morning, the 5th of April, 1856.

### CONCERT.

MR. & MRS. DENTON respectfully announce that their Third Annual CONCERT will be given at American Hall, on Wednesday Evening, April 2. They will be assisted by Mr. ANDREWS, formerly of the Seguin Troupe, and by a select number of their pupils.

March 28.

1t25

### JUST PUBLISHED.

SPIRITUALISM EXPLAINED; by JOEL TIFFANY. Elegantly bound in cloth. Sent by mail free of postage. Price \$1.00.

The general contents of the work are: On the Determination of Truth; The Sphere of Lust; The Second or Rational Sphere; Communication; Philosophy of Progression; Mediumship; Spiritual Healing; Condition of the Spirit in the spirit-world; Organization; Individualization; What constitutes the Spirit; Lust; Marriage; Free Love.

GRAHAM & ELLINWOOD, Publishers,  
143 Fulton street, New York.

March 29. 2t

### TAKE NOTICE.

THAT WILLIAM BLANCHARD, of Lockport, N. Y., is our authorized AGENT, to receive subscribers for the *Age of Progress*, and to receive and receipt advance payments.

Buffalo, March 26th, 1855.