

TIFFANY'S MONTHLY.

DEVOTED TO THE

INVESTIGATION OF THE SCIENCE OF MIND,

IN THE

PHYSICAL, INTELLECTUAL, MORAL AND RELIGIOUS PLANES THEREOF.

JOEL TIFFANY,

EDITOR AND PROPRIETOR.

VOLUME III.

NEW YORK:

JOEL TIFFANY, No. 6 FOURTH AVENUE.

1857.

THE MONTHLY

REVISED BY THE

ASSOCIATION OF THE SCIENCE OF MINDS

EDITED BY THE ASSOCIATION OF THE SCIENCE OF MINDS

NEW YORK

FOR THE PUBLISHERS

FOR THE YEAR

NEW YORK

THE ASSOCIATION OF THE SCIENCE OF MINDS

1927

BXS
 775
 1
 185
 v. 3

TABLE OF CONTENTS

TO

VOL. III.

PAGE.		PAGE.
1	Mission of Spiritual Manifestations	142
20,60	Philosophy of Christianity	145
33	A Convincing Circumstance	151
33	Communication from the Spirit World	151
37	Is there a God?	152
38	Art of Beauty	158
46	Our purpose for the year to come	159
48	Condensed Time Table of the C. P. and Eric Lake Shore E. R. Companies	160
49	Prayer	165
71	The Changeling Poetry	166
72	Common Error	185
73	Verbal Language and Inspiration	186
80	Isomeric Compounds	185
88	Beauty	186
89	Art of Beauty	185
97	Where is Heaven?	186
106	The Tongue	186
107	Idolatry	186
121	Lines by B. F. Taylor. (Poetry.)	186
122	Errors of Modern Christendom	186
130	Individualization	186
131	Progression and Prophecy	186
133	Watchfulness. By C. Wesley	186
134	Art of Beauty	186
142	Telegraphic Meeting	186
145	Religious Exercises Philosophical	186
151	Spirits and Birds	186
151	Snow-White Dove	186
152	Angels as Mediums of Inspiration	186
158	Fidelity	186
159	Dull Watchers	186
160	Dr. Gordon's Argument	186
165	Infidelity	186
185	Resignation. By Longfellow	186
186	Redemption	186
187	Art	186
190	To our Subscribers	186
193	Holy Times and Holy Places	186
199	Alletropeism, Isomerism, etc.	186
202	Spring Flakes of Snow. (Poetry.)	186
203	The Idea of God in the Past and Present	186
206	Verbal Prayer, in Public	186
212	Pandemonium	186
219	Presentiments and Visions	186
231	Discrete Degrees of Development	186
236	Letter from Genoa	186
239	God's Gifts. (Poetry.)	186
241	Mediation of Angels	186
248	The Spirit, its Growth, etc.	186
252	Natural Law	186

	PAGE.		PAGE.
Where shall the Soul find Rest? ..	253	Internal Spiritual	386
Wait on the Lord and be Still	259	The Two Records	401
Why thus Longing?	260	The Partial and Entire	403
Answer to Prayer	264	Extracts from the Diary and Letters of J. S.—No. III	406
The Willow Tree in the May Wind. (Poetry.)	266	The Soul's Venture	412
Nervous Sympathy	268	Man a Spiritual Being.—No II... ..	413
The Infinite and the Divine	278	Prayer	417
What must I do to be Saved?	278	Rest	418
A Statement of Facts	282	The Shepherd's Sunday Song	420
Life of Charlotte Bronte	286	Special Providence	421
Direct Clairvoyance	289	Scriptural Scenes.—No. III	424
Gift of Healing	303	Universal Destiny	425
Praise. (Poetry.)	305	"Whatever is, is Right."	433
Aspiration. (Prayer.)	307	Experience; or, A Word to the Young Seeking Marriage	445
Christ the Shepherd	308	Thoughts on Free Love	449
High, Elevated Hills, Mountains, etc.	312	Give me this Water. (Poetry.)	463
Dream. (Poetry.)	314	Man a Spiritual Being.—No. III... ..	464
Insanity	316	Scriptural Scenes.—No. IV	467
Errors of the Authenticated Version of the Bible	320	Review of Cousin's Lectures	469
Extracts from the Diary and Letters of J. S.	321	Reasons for our Unpopularity, etc. ..	474
Apocalypse	328	Morning Prayer	480
What is the Difference?	329	Philosophy and Religion	481
Progress of Matter Expressive of Spiritual Progress	338	Whatever is, is Not Right	493
The Dying Child	336	Development	496
Scriptural Scenes.—No. 1	336	Extracts from the Diary and Letters of J. S.	499
Book Notice	336	Our Idol. (Poetry.)	506
Review of Dr. Rice	237	Infidelity and Consequent Distrust ..	507
The Idea of God in the Present... ..	355	True Religion	511
Prayer	359	Tests of Spirit Presence	514
Man a Spiritual Being.—No. 1	360	Spiritual Centres	516
Praying for the Dead	365	The Peace of God that Passes all Understanding	518
Extracts from the Diary and Letters of J. S.—No. II	367	Faith and Knowledge	521
Scriptural Scenes	373	All things Wait for Thee	522
Scripture Illustrations	375	Magnetism and its Connection with Spiritualism	524
Persian Philosophy	376	Spiritualism	529
Forms of Aspiration of Prayer	377	The Relation of the Divine to the Human	560
Prayer	378	The Will of God	563
Agape	379	Prayer	549
Where is Heaven?	380	Evil Spirits	556
Evil Spirits	382	The Peace of God. (Poetry.)	570
The Unit	383	The Past	572

TIFFANY'S MONTHLY.

MISSION OF SPIRITUAL MANIFESTATIONS.

THE principle of demand and supply is as applicable to the Spirit-world as to the material. As the stomach does not demand food which it can not digest, so the mind does not demand truth which it can not appreciate, and thus spiritually digest. The stomach, owing to some derangement, may have a false demand, or a craving for that which will be injurious to the body; so also the mind may have a false demand for truths not within the sphere of its comprehension. But if wisdom be entrusted with making the supplies, these false demands will be disregarded.

As might very naturally have been expected, there has been much of this false demand for truth under these first and lowest forms of manifestation. There has been a curiosity looking for gratification beyond the sphere of these developments—a curiosity which will never be gratified until it ceases to be curiosity. We have supposed that communications being established between the two worlds, all the secrets of Spirits in their modes of action and manifestation could be revealed to us; and we have been curious to understand them, not knowing that in our present sphere and state of spiritual development, there is no natural demand or necessity for such an understanding; but, on the contrary, there is a natural impossibility in the way, until our minds shall be developed to the sphere of these higher truths.

In our ignorance we have been demanding and expecting too

much. We have been like children crying for candies and sweetmeats, not because there is in us any natural necessity or demand for them, but because they are palatable, that is, because they taste good. And it has been for the taste, and not for any nourishment they would give us, that we have demanded many things, and have felt dissatisfied because we could not get them. But when we get older and cease to be children in these matters, we shall be under the influence of a more healthy appetite; and we shall eat, not for the sake of its gratification, but for the purposes of acquiring strength and development.

These higher forms of spiritual manifestation for which the mind is fast becoming prepared, and which are beginning to be developed, will be less gross and palpable, and will be confined more to the individual medium, and will be seen and felt by the world in the divine truths which will flow through the individual, as the instrument or agent of these spiritual intelligences. They will assume more the form of divine influx or inspiration; they will utter truths in such a form, in such relations, and in such a manner, as to address them to the understandings of men, and to cause them to feel and know that they are divine truths.

And all this will be done in such a way as not to become authoritative. No man or instrumentality of communication is to be considered authoritative; no declaration or position is to be considered as true, because a medium or a Spirit even has affirmed it. That only is to be received as true which the mind can perceive to be true, or consistent with truth; for nothing is true to a mind, the truth of which can not be perceived; and as every mind is drinking in truth for itself, and not for another, it should receive no principle as true until it can perceive its truth. If the spiritual stomach can not digest the more hearty forms of truth, it must not take them into it to impair its digestion.

Thus it must become obvious to every mind that authority for faith is utterly worthless, and not suited to supply the demand of the age for more palpable evidence of the existence, presence and power of Spirits. It is not suited to supply the demand, because it alone is always false in its relations to the mind.

This position must be attentively examined. Authority is al-

ways false to the mind which can only perceive the authority, and not the truth attempted to be conveyed by it. A distinction should be made between a fact and a principle. Thus I may believe in a fact upon the authority of a credible witness; I may believe that there is such a city as London or Paris, upon the authority of men who have visited them; I may believe that certain phenomena have taken place, upon the same testimony; I may believe that certain effects have followed certain causes, and the like; but when we depart from the field of sensible demonstration or physical observation, and begin to discourse of principles and truths, of spiritual relations and qualities, of modes of existence, etc.; in short, of any truths involving our relations to the future and to God, naked authority, unaccompanied with a true conception of the principle or truth attempted to be conveyed, is always false.

The greatest obstacle in the way of progress in every age of the world, has been authority. Truth has ever been converted into falsehood by it, and the mind has been enslaved and crushed. If the same policy had been pursued toward the body as has been toward the mind in its training and development, the race would long since have become extinct. Had we commenced feeding the body as we have the mind, disease and death would most surely have followed. In our government of children we begin by authority; and many enforce that authority by the rod. A parent, fit to be such, will not often have occasion to make a requisition upon a child, where he can not make the propriety of it appear. If he early commence treating his child as a rational being, and is careful to continue that training, he will seldom have occasion to treat him as a brute. The whow-haw-gee-buck-style of governing which is used in controlling brutes, is illy adapted to rational beings.

The parent often commences by playing the despot in family government. He then commences to teach the child by authority. In all the departments of domestic training, authority is constantly kept in view. The child is taught to say mechanically that God made him, that Christ redeemed him, that Adam was the first man, that Enoch was translated to heaven, and a thousand other similar things, respecting which it has not one

rational or truthful idea. All the language of their religious teachers on the subject of creeds, catechisms, and the like, only tends to awaken false notions in their undeveloped minds, and has the effect, so far as development is concerned, of teaching them falsehoods, and disqualifying them for receiving truth.

When the little immortal feels the native demand within for true knowledge, of that which will nourish the mind, and begins to put forth that first indication of its yearnings in its inquiries after the *why*, the *how*, and the *wherefore*, it is at once put to silence by authority, and is forbidden to prosecute its inquiries further to satisfy that interior demand. The unskillful teachings of parents and teachers have created false impressions in its budding mind, and Nature and God are striving to eradicate them by creating a demand for explanations; and then comes in authority to silence all explanation and stereotype the falsehood.

Thus the child is instructed, if instruction it can be called. In the family circle it is under authority; its first lessons in school are sanctioned and evidenced only by authority; it goes to church, and hears strange and unintelligible doctrines preached, and proved by authority; it goes thence into the world, and comes under the influence of human governments, and there everything goes by authority. "Thus saith the law," and "thus saith the Lord" is the end of the whole matter.

Now what must necessarily be the effect of such false, authoritative training from childhood to old age? Truths can not be appreciated by the mind, until by its development, it is made receptive of them; and when, by its development, it is made receptive of them, then when the truth is presented, it will be appreciated, and will not need the sanction of authority to cause it to be received; but force it upon the mind before its truthfulness can be interiorly perceived, and it must necessarily become false and poisonous. You might with as much wisdom and propriety teach cunning and ingenious falsehoods, as to attempt teaching truths by authority.

Suppose a child is to be taught that God is the great arbiter and disposer of battles; and he is to be appealed to to take part upon this or the other side of an appeal to arms, why not reinstate old Mars upon the throne, and teach the child the divi-

ty of Mara. So far as the child can obtain any just or truthful ideas of God under such teachings, you might as well revamp the old heathen mythology, and teach it to the child for truth.

So far as any beneficial result is concerned, you might as well teach the truthfulness of the Arabian Nights, and take texts and preach from them, as to attempt teaching truths the mind can not perceive or appreciate to be true. It will drink in falsehoods no faster by pursuing the former than by pursuing the latter course; and the falsehoods, when drank in, will be no more pernicious. This position can not be controverted; for it can not be denied that a misconception of the truth is necessarily false; and that if the mind can perceive the truth of that which is taught, if it have any conception at all, it must be a misconception, and hence must be false.

Now, if a mind is to be educated in falsehood, it is better to use falsehoods for that purpose, and not abuse and prejudice the truth by making it an instrument of falsehood. The effect of this kind of teaching is apparent on every hand. You may go into our Sabbath-schools and Bible classes, and listen to the curious teachings there given. First, the subjects there taught are not understood by those who teach. This you can demonstrate by the different views entertained by those who teach. If you examine each separately, you will find that their views of God, his mode of existence, action, etc., differ very much, so far as they have any views on the subject. Their views of spiritual existence, action and manifestation, are as wide apart as the poles.

Again, their pupils have no capacity to understand or appreciate nine-tenths of that which is taught, and so far as they form any conception at all, it must be a false one; so that I hazard not the truth when I say that four-fifths of all that is taught in our churches, and Bible classes and Sabbath-schools, is false. And I can say this without impeaching the truthfulness of the Bible or the honesty of those who teach it.

There is more reasonableness in the position occupied by the Catholic Church on the subject of committing the Bible to the masses to be read and understood by them, than Protestantism is willing to admit. The effect of circulating the Bible among the masses, is seen in the endless variety of sects which have sprung up

out of the Catholic Church, each resorting to the Bible for the authority it exercises in building up its particular sect. Now if the Bible be true, every word of it, it is not successful in teaching these truths; and so far as misconceptions of the truth are concerned in the minds of those who study it, it might as well be false. The Koran would not awaken more falsehoods in the mind.

But the Catholic Church is in the same position with Protestants in respect to authority; and so far as falsehoods are concerned, the effect of authority is the same upon the one as the other. The main difference between them is, there is more uniformity and servility among Catholics, and an equal amount of falsehood. Authority and falsehood are inseparable. Where authority is used as evidence, falsehood will be the result. To the extent authority is used, to the same extent the mind will be dwarfed and deformed. The pernicious effects of authority are two-fold. First, its teachings are false; and second, it excludes the truth because it conflicts with authoritative falsehoods; hence the dwarfed and deformed state of the mind under its teachings.

Take the whole Jewish nation under the authoritative teachings of Moses and their prophets, as an example of the influence of authority. They had scarcely a truthful idea concerning the whole subject they taught. The entire history of that nation is a history of falsehood. So far as their idea of God was concerned, it was as false as the ideas of the heathen whom they despised. Their God was only the God of their nation, not of the nations about them. Their idea of the unity of God was only the unity of the god of their nation. They recognized the existence of the gods of other nations; but they claimed that their god was superior to them all, and was able to overcome and conquer all others.

No one reading their history can mistake their views on these subjects. The Jew never supposed his god had any respect or sympathy for the heathen. Their women and children might be butchered, might be enslaved, might be deprived of every right incident to humanity, and their god had no fault to find with them. It was all right and proper to commit offenses against their persons and property. They might overreach, defraud, oppress and steal from them, without offending their god.

Their leading idea was that God had chosen them as a nation,

and was exclusively devoted to their interests; that he had revealed to them what was pleasing to himself, and so long as they complied with his requirements, he would prosper and defend them, and would aid them in subduing all their enemies; but if they neglected his requirements or showed any respect to the gods of other nations, he would be angry with them, and leave them to be overcome by their enemies. They were taught to think that God was jealous of his own fame and honor, as one man is jealous of another.

It was no particular sin for the heathen to worship their gods. They were unfortunate in not having more powerful gods to defend them; but it was only a misfortune, not a crime. The position in which the various gods stood to their respective nations, was very similar to that which the king occupied. It was proper for every subject to pay allegiance to the king under whom he belonged; and if his king was good and powerful enough to defend him, it was his good fortune; but if not, it was his misfortune. He must abide the fate of his king. So with their gods. The Jews were more fortunate than other nations in that they had a stronger god.

All the religious notions of the Jews had reference to a temporal policy. They understood all the promises and threatenings of their God to have reference to their temporal prosperity. They habitually traced all their calamities to a violation of some of the expressed requirements of their God. The Sabbath had been violated; they had been paying respect to some of the heathen gods; they had been marrying strange wives, or had neglected some of their religious ordinances, etc.

Their nation was divided, was carried into captivity, was involved in domestic and foreign wars, in consequence of some disobedience to the expressed requirements of Jehovah. The promise of a future Prince or Messiah, who should unite the scattered tribes, and make the united nation universally victorious, had strict reference to a temporal Prince as they understood it. Of a future heaven and hell they knew nothing. There were sects of philosophers among them who taught as a matter of philosophy a future existence; but they claimed no such thing from their theological teachings. Their prophets and teachers

foresaw the future greatness of what they supposed to be their favored nation, under the reign of this Prince. They predicted that his administration would be a prosperous and happy one, and that it would continue forever. But they supposed it would be a temporal administration. Hence when Jesus came, and was proclaimed by his followers to be the Messiah, they supposed him to be the temporal Prince so long predicted and expected by their nation.

The kingdom of heaven was understood by them to be a temporal kingdom, and not a spiritual one; and during the whole time Jesus remained with his disciples, teaching them the nature and principles of the kingdom he came to establish, they understood him to have strict reference to a temporal kingdom. When he told Peter and the rest of the twelve that their reward for forsaking all for him, should be to each a throne whereon they should sit to judge the twelve tribes of Israel, they understood the promise literally, that they were to become judges under his administration. And this was a matter they discussed privately among themselves; and their discussions rose so high as to engender unkind and jealous feelings for which Jesus more than once reproved them.

Up to the hour of his arrest, condemnation and crucifixion, they expected no other than a temporal kingdom, and a temporal prince. And when he was slain they gave up all as lost. They saw they had been deceived. Their expected Prince and Messiah was no more; and they mourned over their disappointment as though for them no comfort remained. So false were their views respecting him, his character and mission, that they could not understand the plainest and simplest language.

But when they heard and believed that he had arisen from the dead, then their old opinions of him revived, and they began to understand that it was necessary that he should thus have been slain and raised again from the dead, that he might become immortal, so that his kingdom should be an everlasting kingdom. Hence they began to argue, that according to Scripture he was to have been slain and raised again from the dead. And these apostles continued in this belief up to the time of his ascension, verily supposing that the restoration of the Jews and the establishment

of the kingdom of heaven was at hand. During the forty days Jesus was seen of them after his crucifixion they daily looked for the establishment of that temporal kingdom, and they were utterly astonished when he gave them his last charge to go into all the world and to preach the Gospel to every creature, and they exclaimed, "Lord, wilt thou now restore the kingdom to Israel?"

They had supposed their labors were near an end, and Peter was impatient to become judge. But before any explanation was given, Jesus was separated from them and they saw him no more. But they were informed that he was to return again. They then began to understand that the Jews were not prepared for the establishment of this kingdom, and that Jesus had gone back into heaven to remain until, by their preaching, they should become prepared; and their mission as preachers was to go into all parts of the earth, and prove by their testimony and arguments from the Scriptures that Jesus was the promised Messiah, and that as soon as the Jews could be convinced of that fact, and thus be prepared for his reception, he would return and establish the long expected kingdom. Hence they commenced arguing from the Jewish Scriptures that Jesus was the Messiah, and that all that had taken place was in accordance with the prophecies; and they bore witness that he had arisen from the dead and gone into heaven to await the time when the Jews, by their arguments and testimony, should be induced to give in their adhesion to him.

But they still adhered to the idea that the kingdom of heaven was to be a temporal one, and was to be established on the earth; and that those who died in the true faith would be raised when Christ came. But for a long time they did not understand that the Gentiles were to become members of that government; and out of that very question much discussion and difficulty arose, and the matter was brought before the elders or apostles for their consideration; and Peter and Paul gave in their testimony respecting what they had seen among the Gentiles, and how they had received the gifts of the Spirit as well as the Jews, and it was upon such evidence, and not upon any authority found in their sacred books, that they were finally induced to believe that the Gentiles were to become objects of divine favor

Thus it will be perceived that the faith of the Jews, based upon

the authoritative teachings of their ancient prophets was false. Their ideas of God and of Spirit, and of the real nature and character of true religion, was little if any in advance of the heathen nations they affected to despise. It matters not upon this point, whether the teachings of their prophets were true or false in themselves; all Christendom will agree that the understanding or conception of the Jewish nation, based upon those teachings, were false, and could not have been more so had the writings upon which they founded their faith been false.

If we assume the Old and New Testaments to be the inspired word of God, and every word of it to be true, that does not relieve us from the difficulty under which the Jewish nation labored in the days of Jesus, nor from that under which Christians have labored since that time. If the Bible be altogether true, it only demonstrates the truthfulness of my position; that truth, when presented and enforced by authority, is as fruitful in begetting error as falsehood itself. To all who believe in the plenary inspiration of the Bible, the history of the Jews and of Christianity should be to them such a lecture on the philosophy of receiving truths upon authority merely, as to cause them to abandon the practice.

The false impressions of the Jews, stereotyped in their minds by the authority with which they were made, although that authority in itself be true, are such, that they can not be eradicated until they shall be taught to reject the authority and examine the subject like rational men; and the endless variety of sects in the Christian world will never be harmonious or united, will never be less numerous than at present, until they abandon authority, and study like free and rational beings to know the truth.

And what is true of the Jews and Christians is true of all the other religions of the world. Everything is based upon authority. The Mohammedan has only to go to the Koran to find the authority for his faith as he understands it. The "thus saith Allah" is the end of all further question as to the propriety, utility, rationality or justice, of any form of faith, or quality of act, whether it be to make a pilgrimage to Mecca, or put an infidel Christian to death. The Hindoo widow will burn upon the funeral pile of her husband, the mother will throw her infant to the crocodile, the

devotee will be crushed beneath the juggernaut, if their religious authority say the word.

The authority of the Book of Mormon, and the teachings of Joseph Smith and other recognized prophets, are the end of the law with the "LATTER-DAY SAINTS." The teachings of Martin Luther, John Wesley, Emanuel Swedenborg and Alexander Campbell, are but little behind in point of authority; and thus the religious and civil world is enslaved, and truth can not make them free, because their blind deference to authority prevents them from receiving it.

Does the Christian attempt to argue with the Mohammedan, he is met by authority, and the argument can not proceed unless he will admit the Koran to be the inspired word of God; or in other words, he must admit there is but one God, and Mahomet is his prophet. Does the Mohammedan attempt to argue with the Christian, he must receive the Christian Scriptures as of inspired authority; no question must be raised upon that point. And thus is it with the various religions—each have their books of authority, and they must not be questioned.

Now what progress can truth make in the midst of such a mass of authority? and who shall be compelled to yield and give up their authority to the teachings of plain and simple truth? Shall the Christian demand it of the Mohammedan, or shall the Mohammedan demand it of the Christian? Neither. The one has as just a claim to stultify reason as the other. One is as much entitled to sacrifice judgment, and the teachings of truth to authority, as the other.

What would the Christian world think of a believer in the Koran, or in the Sacred Vedas, if he should come as a missionary among them, and demand of them that they give up their Bibles as books of fables and falsehoods; that they consider their prophets as liars, and Christ as an impostor; that they test their book by the light of science, philosophy and sound reason, and especially that they try it by their sacred books? Would they submit to any such tests? would they not put science to the rack? would they not denounce philosophy and stultify reason? If they would not submit to such, upon what principle have they a

right to apply such tests. Is not the Mohammedan justified in judging the Christian books by the same standard they apply to his? And is he not justified in requiring them to submit to the same tests they apply to him?

The truth is, the world is in bondage to authority. The mind is chained down in slavish servility to the dead past, going backward toward the future. All the light of divine truth it is willing to receive must be reflected from something in the past. Now the light which is to enlighten the world, the truth which is to make us free, is not in the past. It lies ahead in the path of progression; and the past is only useful to enlighten so far as its feeble light can shine in the brightness of the present. The past can only enlighten as its truths are perceived and appreciated by a rational mind.

Authority enslaves and crushes; it does not enlighten and develop. Its victims are seen upon beds of spikes, on the funeral pile, and beneath the juggernaut. Their bones are bleaching around the temple at Mecca, and her devotees are wading in blood at the holy sepulchre. Authority speaks only the language of despotism, and coerces truth into falsehood. The world can never be enlightened and free until authority is banished, and man becomes as free to investigate as God was to give him the powers of investigation.

The present mission of Spirits is to set man free from the blighting and crushing influence of authority; to make him independent of the "thus saith the law," and "thus saith the Lord;" to destroy this fountain of falsehood and oppression which is found in the thousand books of authority with which the world has so long been cursed. Its mission is to restore man to the proper exercise of his rational faculties, in order that his mind may become receptive of those higher truths which will flow in as soon as it is thus liberated.

Their mission is to reveal to man his true relations to the present and the future life, in order that he may understand his duty and his destiny; to show to him that he can only pursue his own highest good when he is pursuing the highest good of the race; to demonstrate to the world that true religion is inseparable from humanity; that we can neither worship or serve God except as

we are just and true to our fellow-men. Their mission is to do away with all forms and ceremonies, as constituting any part of divine service, and substituting the reality in its place.

Their mission is to do away with the heathenish idea that religion consists in propitiating the favor of God, by obeying or complying with certain mechanical or arbitrary requisitions which God, by virtue of his sovereignty, has imposed upon them; that he can be flattered by their adulation or incensed by their indifference or neglect; to do away with the idea that God punishes because he is angry, or blesses because he is pleased; or that he is subject to the influence of external motive; to place the supreme wisdom and power of the universe beyond the control of men.

The idea inculcated in all *forms* of religious worship whether Pagan, Jewish, Christian, Mohammedan or Mormon, is, that God is pleased or propitiated by their formal mummery; that is, that the state of his mind is affected toward his worshipers, and that he dispenses blessings or not, according to whether they please or displease him. Hence their whole worship is based upon the hypothesis that God is changeable in the state or condition of his mind, and is subject to hate as well as love, to displeasure as well as pleasure. Hence they make the Almighty subject to external influence; and his pleasure or displeasure does not depend upon himself, but upon beings out of himself. In this respect they make him subject to man, who sometimes pleases him and sometimes makes him angry; sometimes so exhausts his patience that he reproaches himself for having made man, or in the language of authority, "repents that he has made him."

Such ideas of God in the minds of these worshipers, are false and heathenish, and the mind can never progress in spiritual truth until they are eradicated from it. To conceive of God as not sufficient unto himself to control his own condition or state of mind, independent of exterior motive or influence, is finitizing his existence and power. If God has created man, and endowed him with faculties and powers which originate desires and actions in antagonism to his own will and pleasure, and has thus given to man power to affect pleasantly or unpleasantly his own deific being, he has committed an error for which there is no remedy short of annihilation; and he had just occasion to reproach himself with an oversight in making such a being.

Such a position assumes that man is at least equal to God, so far as power to annoy or punish is concerned. If God is so imperfect or finite in his being, as to be subject to be influenced by man, and if man has within himself the power to please or displease him, he has a power over God which God can not escape, unless he annihilate or enslave him. So long as man is free to act, and so long as that act can affect God, he is subject to the action of men, and can not escape.

Now when these formal worshipers affirm that God is thus affected by their worship, and at the same time affirm that he is unchangeable, they affirm a contradiction in terms; one they can neither explain to themselves or others. To affirm that God is affected and not affected at the same time is as false as to affirm that a thing is and is not at the same time, and the one can no more be reconciled than the other.

If God is thus subject to external influences he is what those influences make him to be, and hence is as much the creature of circumstances as man; and what he will be to-morrow or at any future time depends upon circumstances, and hence we can no more say of him that he is the same yesterday, to-day and forever, than we can say the same thing of man. For upon the hypothesis that he is subject to external influences, he is uniformly the same in no other sense than man is. He is the same in the elements of his being, he is the same in his subjection to external influences, and so is man.

The mind can not avoid the conclusion, that if God is thus subject to external influences, he is finited in his existence and power, and if he is thus finited, he is not infinite. He is not sufficient unto himself. Thus every formal religious worship is usually based upon the hypothesis that God is a finite being; and when received authoratively can beget no other conception. Hence all *forms* of religious worship, as such merely, are false, and tend to beget false ideas, and are neither beneficial to God or man; and it is the true mission of these spiritual manifestations to do away with these false ideas of God, expressed in mere formal religious worship, and to re-affirm what Jesus said to the Samaritan woman, that the time has come when men need not go to Jerusalem, or to Mount Ebal, or Gerrizim, to worship the Fathers; that temples, synagogues or churches, were not the places for true worship.

And that remark of Jesus also indicated the true mission of these manifestations, to teach men that God is a Spirit, and they that worship him must worship him in Spirit and in truth. That the only way God can be worshiped is to reverence the principles of purity, justice, mercy and truth, regarding them as supreme over all authority. And as man can only be pure in his thoughts, desires and relations to men, as he can be just only in his social relations, as he can only be truthful in reference to his interior conceptions of the truth, man can only worship God by being just, truthful and pure; and God will bless him in such worship only as such a character develops and becomes receptive of wisdom, love and power, from the divine fountain.

The blessings of obedience are not gratuities, arbitrarily conferred by any power; they are the necessary consequences flowing from being in harmony with divine love and wisdom. The enjoyment or happiness flowing from obedience is the interior delight of the soul, attuned to celestial harmony, which causes it vibrate in unison with every principle or law of the universe, and thus becomes a part of the great anthem of God. The penalties of disobedience are not inflicted by an arbitrary or angry being; but they flow from the antagonistic and discordant relation into which disobedience has placed the delinquent. By being thrown into this antagonistic or discordant relation, instead of receiving light and life, and love and joy, which is the result of spiritual harmony, he experiences darkness, discord, antagonism and misery, as the fruit of his disobedience.

Hence men can not worship God by any external or formal parade or show. Reading, preaching, singing or praying, have little to do with true spiritual worship; and if they are expected or intended to have any effect upon God they are false, and awaken false conceptions in the mind, and had better be dispensed with. God is not to be instructed by our preaching, moved by our prayers, or pleased with our singing. So far as these exercises tend to make us more wise, just and true, in all our relations, so far are they useful; but further than that they had better be omitted.

The idea that men can be false and unjust in their relations, can lie, overreach and oppress, and then by complying with cer-

tain religious forms, by professing a belief in certain creeds, become true worshipers of God, is false and pernicious. The idea that man can escape the penalty of disobedience, through the provisions of any sacrifice, or through the merits of any being, is false to man and God. Nothing short of repentance and restitution can wash away that which is past. It has done its work and can not be undone. It is recorded in the soul and can not be erased. Therefore it is the mission of these manifestations to teach men that they must bear in themselves the responsibilities of being, and must forever enjoy or suffer the fruits of their own activity; to teach them that this life is preparatory for the next, and that whatsoever a man soweth here, he must reap hereafter, and that eternal consequences hang upon every temporal moment.

It is therefore the mission of these spiritual manifestations to teach men their responsibilities, and to bring them into true relations to the divine government; to teach them that their well or ill-being, here or hereafter, depends not upon God's pleasure or displeasure, but upon themselves, upon their fidelity to truth, justice and virtue; to teach them that their happiness or suffering is woven into the framework of the universe, and will be wrought out according to the harmonious or discordant relation they sustain to the pure, the just and the true. That it is not in the power of Omnipotence to shield them from the fruits of their own activity or from the penal effects of false relationship, without remodeling the universe, and reversing the order and harmony of the divine government.

It is the mission of these manifestations to teach men the true value and use of this compound life, and thus to do away with, or rather bring into subjection, the animal nature of man to his higher or spiritual nature, confining his passions and appetites to their true and legitimate sphere of action, thereby putting an end to the real vices and crimes which now prevail in society; silencing the din and clamor of war, breaking the bands of slavery and oppression, and letting the oppressed go free; and redeeming man from the dominion of intemperance and lust, and bringing him under the milder sway of truth and justice, purity and virtue; and when this end is accomplished the kingdom of heaven will be established upon the earth.

It is the mission of these spiritual manifestations to conquer the last and most dreaded enemy of man, Death. Let me be understood. Death is not an enemy, although he has ever been mistaken for one. He is a friend. He is the messenger of love, and light, and life. But his friendship has been mistaken for unfeeling hate. He has existed in the mind as an enemy, to be shunned and dreaded; as such he has been an enemy in the false conception of the mind; but it is the mission of these manifestations to remove that false conception, and thus overcome the last enemy of man. When it is understood that death is but a birth into a higher and better life, and that those who have obeyed the final summons, have but enlarged their sphere, not lost it; then will the pang of separation cease, and we shall feel rather to rejoice with the enfranchised Spirit than to mourn over our loss.

And these manifestations are properly suited to fulfill this mission. The mind has been in a state of vassalage to authority and fear during the period of its minority, and in this age of mental manhood, it is proper that these restraints should be put away; and nothing but evidence amounting to a demonstration of the immortality of the soul, could have enabled the mind to throw off this vassalage, and stand forth redeemed from the restraints of authority and fear; and there is the most consummate wisdom exhibited in these manifestations, exactly adapting the supply to the demand of the age. Had the evidence been of a high and intellectual kind, it would have only been suited to enlightened and developed minds. The mass among whom the demand for evidence of immortality is very great, would not have been supplied by it.

But the nature of the manifestations has been such that they were addressed to the humblest capacity, and were as well adapted to demonstrate the existence, presence and power of Spirits as the highest form of manifestation which could have been assumed; and no mind, however low or high in development, could fail of being interiorly convicted of such truth, if it would give the subject a calm, earnest and impartial investigation. The power of these manifestations to produce conviction, is seen in the effect it has wrought upon the most caviling and skeptical minds. Those who have withstood all the evidence of authority,

all the arguments of the clergy and laity for years on the subject of immortality, who have looked upon the existence of spirit as an absurd and childish conception, have been among the first to become convinced, and to rejoice in their new faith in God and immortality. Old men who have grown gray in their Atheism, are among the most devoted and zealous believers in the immortality of the soul. A new fountain of light, and life and joy is opened up within them, and their eyes sparkle with the fire, and their tongues throb with the accents of immortality.

The character of these first manifestations is such as to demonstrate many important facts respecting our future existence, which could not be so well taught in any other way. No person attentively examining the subject can be left in doubt as to the different degrees of development to be found in the next sphere of existence. The difference between a virtuous and vicious life is most clearly reflected back from that sphere; and man is taught, in language not to be misunderstood, that this life is the seed-time for eternity; and whatsoever a man soweth, that shall he also reap. No question remains to be discussed between the advocates of a future hell, and those who maintain universal salvation. They meet on the common ground, that "in their Father's house there are many mansions."

And while these manifestations reveal incidentally many important truths, they teach us to discard all authority, even themselves, and to rely upon nothing as true, the truth of which we can not perceive. They tell us, theoretically and practically, that we must guard against deception even from the Spirit-world; that we must constantly exercise our reasoning faculties, and not surrender them to any authority on earth or in heaven. Man is thrown upon his own responsibility, there to remain through time and eternity.

The fact that any sect can get their doctrines confirmed, is one of the most interesting and useful phenomena connected with these manifestations. Let the Methodists form their circles, and come together under strong methodistical sympathies, and they will find, under the law of spiritual affinity, a ready response to their desires, though every word be false. Let the Baptists form their circle, and they will find that their sect is possessed of the

only true faith. So with the Presbyterian, the Episcopalian, the Disciple, the Mormon and Catholic. One would find a hell the other no hell, and the third a purgatory.

Now this fact should be sufficient to stop sectarianism on this side the line of the Spirit-world. Nothing can be gained by running it beyond. It is false enough here, and will not be less false there. These contradictions demonstrate many important truths it would be well for us to give heed to, one of which is, that we have no natural demand for doctrines. It will be time enough for us to be Methodists, Baptists, Presbyterians, etc., when, in the order of intellectual development, we can interiorly perceive them to be true, without relying upon the say-so of others or the authority of any book. Doctrines upon which sectarianism is based, will neither make us wiser, happier or better men, and therefore we have no need to be instructed in them.

We have no natural demand for knowledge of circles, spheres or degrees in the Spirit-world, because our situation and circumstances in this sphere depend not upon such things. It will be time enough for us to learn respecting them, when our relation to them becomes such as to demand knowledge on those subjects. Before that time our minds will not be receptive of such truths, and every effort to obtain knowledge respecting them will be likely to be attended by false conceptions of the truth.

The great anxiety manifested by believers to know with whom they are communicating, and whether the communications are true, is entirely out of place. It is a matter of no consequence to know whether you are communicating with Herod, Pilate or Paul, or neither. It is the greater question whether you are communicating with Spirits at all; that being settled in the affirmative, the question as to who makes the communication is a matter of no consequence. If it came from Paul, you might have a wrong conception of it, and believe a falsehood on his credit; or if it came from Herod, you might reject the truth, through prejudice against the man.

PHILOSOPHY OF CHRISTIANITY.

JESUS CHRIST, in his life and character, was an exemplification of the practical workings of his system upon the life and character of man. He was what his system of discipline made him to be. He differed from other men only so far as the practice of such discipline would cause him to differ. He was the model of a man, living the true life, by holding the animal in perfect subjection to the spiritual nature. He was a revelation of the perfectability of humanity; of the attainable in man. He possessed all the animal appetites, passions and affections of man, and "was in all points tempted like as we are." And herein is the great beauty of the Christian system. Had Jesus in his person, been a being other than man, he would not have been a proper personifier of the true life of man; and those who affirm him to be "VERY GOD," do so not only without authority from him, without authority from God and without reason, to be deduced from anything he ever said or did; but they do so, against his own declaration of himself, and against the teachings of all the incidents and practices of his life; and by doing so, they involve the whole system of salvation in mystery and absurdity. It becomes false to the end to be accomplished by it, ascribes to God motives derogatory to his character and attributes, and the whole plan of salvation becomes a system of useless formality and nonsensical absurdity.

Jesus, in his teachings, never claimed to be "VERY GOD." He claimed to be like God in his moral character, in his interior impulses and delights. It was in this sense he said, "I and my Father are one;" and in the same sense he required his disciples to become one in him, as he was one with the Father. Hence in his prayer for his disciples, he says, "I pray for them which shall believe on me through their word, that they may all become one, as

thou Father, art in me, and I in thee, that they also may be one in us." This oneness with the Father had strict reference to character for love and purity and truth. Hence, when the Jews took up stones to stone him because they said, he, being a man, had made himself God, Jesus answered them by saying, "Is it not written in your law, I said ye are gods." "If he called them gods unto whom the word of God came, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?" In this reply it is clearly affirmed that he claimed not to be God in the same sense in which the Jews had accused him; and it will be found that he never claimed more than to be like the Father in the purity of his love and interior delights, in the truthfulness of his teachings, and the end of his labors. He was one with the Father in his love for man. He was one with the Father in his fidelity to truth and justice; he was one with the Father in his impulses or interior delights; he was one with the Father in the great end he sought to accomplish; and he was one, or in harmony with the Father, in his labors to accomplish that end, and he required all who should believe on him, and hope to obtain the benefits of the system he taught, to become one with the Father in the same sense.

But he never claimed to be God, or one with God in his wisdom or his power; on the contrary, he affirmed that he derived his wisdom and power from the Father; that he could do nothing of himself. Said he, "The works that I do, I do not of myself, but the Father that dwelleth in me, he doeth the work." Again, "Of that day and hour knoweth no man, no not even the Son, but the Father." Always when speaking of himself in connection with the Father, he observed this distinction. The fact that Jesus was in the habit of retiring by himself, into the mountain and the desert, and spending whole nights in prayer to God, is conclusive evidence that he was not "VERY GOD." The fact that during the three years he was with his disciples, teaching them in public and private, that he was the Christ, the expected Messiah, and they considered him only as the Messiah, is conclusive evidence that he set up no claim to be God. That they considered him only as the "man sent of God" and not as God himself, is evidenced from

the fact, that they believed him to be the Messiah until he was taken and slain; after which they believed him to be "a prophet, mighty before God and the people," until they became satisfied of his resurrection, when their hope of him as the Messiah again revived

To suppose Jesus to be very God as some do, involves the greatest possible absurdity. There is not a single practice of his life which can be reconciled with that idea. When in the garden just before his arrest, praying in the agony of his soul, "Father, if it be possible, let this cup pass from me," who was offering that prayer? and to whom was it offered? Was God praying to God that he would, if possible, excuse himself from drinking that cup? "Nevertheless," said he, "Not MY will, but THINE be done." Does it mean, "not my," (God's) "will" but thy (God's) will "be done?" It must mean that, if Jesus was "VERY GOD." Again, when on the cross, he exclaimed, "My God, my God, why hast thou forsaken me?" Had God forsaken God? And was he inquiring of himself why he had done it? And when Jesus prayed for the forgiveness of his murderers, was God asking God to forgive? Were all these prayers and exclamations, farces which God was playing off upon the people? If Jesus was "VERY GOD," they could be nothing less.

Is it claimed that these were expressions of his humanity? that he had a soul or immortal spirit separate from his divine soul? or that it was God united with a physical body, which body constituted his humanity? If it mean the former, then Jesus must have possessed two separate spiritual existences, first the divine spirit or God himself, and second, the soul of a human being. If he possessed the soul of a human being, that, being immortal, must still exist; and the human Christ must still be separate, in its individuality, from God. But if it mean the latter, that his humanity only included his human or physical form, then, permit me to inquire, how his body, independent of its animating spirit, could pray? Thus to suppose Jesus to be "VERY GOD," involves the greatest folly and absurdity. There is not only no evidence of his being "VERY GOD," but there is no occasion for his being so.

The theory which makes it necessary that Jesus should be God,

in order to become an infinite sacrifice for an infinite offense, is absurd from beginning to end. For on the hypothesis that finite man can commit an infinite offense, by violating an infinite law, or a law whose obligations are infinitely binding upon man, the necessary sacrifice was not made by the sufferings and death of Jesus, he being spiritually God. For it was not the infinite that suffered; it was not the infinite that died. It was only the finite and human that suffered and died. Hence no infinite sacrifice was made. But the folly, absurdity and blasphemy of this theory will be more fully demonstrated when I speak of Idolatry.

But the plan of salvation, as revealed by Jesus, is too beautiful in its simplicity, and too truthful in its adaptation to the condition of man, to be marred by such a system of jargon and folly. It proposes to redeem man from the dominion of his animal impulses, appetites and passions, by enforcing a system of discipline which will develop and unfold his spiritual being, and thus substitute the interior delight of the spirit, love, as the impelling power of all his actions, in the place of selfishness; thereby bringing him into harmony with himself, his fellow-man, and with God. It presents God as a kind and provident Father, ready to give good gifts to his children; and not as a sullen, morose, selfish, jealous, malignant and revengeful being. It presents man with a type of what man may become, by complying perfectly with the laws of his being, as indicated by the interior delights of the pure spirit. It presents the true dignity of humanity, as it would stand revealed, if man would be true to his higher nature and destiny, by living a true life. It presents a model man, living a model life, in the person of Jesus of Nazareth.

Viewed in this light, the plan of salvation revealed by Jesus, is exactly suited to the wants of man. He is ignorant of his true nature and destiny, and needs to be instructed by practical exemplification. Jesus gave him that instruction, by incarnating the laws or word of God respecting that nature and destiny. Man is ignorant of the way to develop and unfold his spiritual nature, and give it dominion over the animal. Jesus taught how it could be done. Man is ignorant of the true character of God; Jesus revealed that character in such a way, that he could say, "He that hath seen me, hath seen the Father. Man is in a state of antagon-

ism with the interests and well-being of his fellow-man, and know not how that antagonism can be destroyed and a reconciliation be effected; Jesus taught how an atonement could be made, and peace and good will be established on earth, and God be glorified thereby.

He was a representation of the attainable in man. What he was, man could become by living the true life. The wisdom and power he exhibited, he derived through the unfolding and development of his spiritual nature. Man could obtain that wisdom and power in the same way. This he most emphatically taught. Said he, "He that believeth on me and keepeth my sayings, the works that I do shall he do;" and again, "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall lay their hands upon the sick, and they shall recover." He taught that the power he exercised came through faith, and that faith was obtained by prayer and fasting; two exercises calculated to develop the spiritual, and depress the animal nature. By prayer, which is the sincere desire of the soul, uttered or unexpressed, the mind is drawn away from all that is false, and Spirits of the upper spheres are attracted to it, to breathe into it light and love by inspiration, and to assist in any true and just undertaking where their assistance is needed. By fasting, or a life of true abstemiousness, the animal nature is not unduly developed, and thereby antagonism between the two natures is avoided; and the house is not divided against itself.

Such faith, as Jesus exercised, was based upon the interior evidence he had of the truth of his teachings. It was a faith which amounted to knowledge; and he could truly say he had seen the Father. But he could not have had this interior evidence, unless his spirit had been sufficiently developed to make it receptive of it by divine inspiration. But by the course of discipline which he pursued, and which he taught, as constituting his system, his spirit was so developed that he lived in both spheres of existence at the same time. He was in almost constant intercourse with the Spirits of the higher spheres, could perceive their presence, and converse with them, and could invoke their assistance when he needed their aid. Owing to this state of interior development he could perceive the thoughts of men, "And needed not that any

man should testify to him of man, for he knew what was in him." And by this state of interior development he was enabled to draw direct from the fountains of wisdom and power. And he taught his disciples, that they might attain to the same condition, by pursuing constantly the same course of discipline. Hence the remark, "He that believeth on me and keepeth my sayings, the works that I do, shall he do," etc.

The power which He exercised was spiritual, and illustrates the power of the spirit over all the lower forms of existence. I have demonstrated in previous chapters, that spirit is positive and active to all existence; and, within the sphere of its capacity and activity, can control all existence. I also demonstrated that nearly all the operations in nature were, directly or indirectly, carried on through the agency of electricity, magnetism, vitality and the nervous medium; and that spirit controlling each of these media, could, through, them, control all natural operations. This spirit-power is exercised by the operation of the will; and the potency of faith consists in giving intensity to the will or action of the mind. Hence it was that Jesus ascribed all the power he exercised to faith; and said it was "The faith of God;" that is, it was such an exercise of the will as God exercises, when he puts forth his power.

It was through the power which the spirit possesses over the media of vitality and sensation, that Jesus was enabled to cure diseases, to feed the multitude, or to convert water into wine; and he taught his disciples that they could exercise the same power, through the same instrumentality; and whenever they attempted it, and failed, he rebuked them for their lack of faith. Thus while he was in the Mount of Transfiguration with Peter, James and John, and the multitude were below with the remaining disciples, a man brought his little son to be healed of an infirmity; and the disciples tried to cure him, but could not. When Jesus came down, he healed him; the disciples wished to know why they did not succeed in their effort? He told them their failure was in consequence of their lack of faith. They tried more as an experiment to see what they could do, than from any conviction that they should be able to succeed.

When he sent them out to preach the coming of the kingdom of heaven, and empowered them to heal the sick, cure the lame,

etc., he empowered them to do these things, by authorizing them to do them in his name. His name was the great charm they were to use. The effect of using his name was to give them confidence in their success, when they undertook to perform a cure. He inspired them with the belief that, by using his name, they could command his power. Under that conviction they went forth, clothed with the power of faith, and when they said to the sick, "be well," they confidently expected the result to follow their command. Could he have given them confidence in any other charm, it would have answered the purpose equally as well. To exercise this power, the end to be obtained is to give the requisite intensity to the spirit-will; that intensity can only be given, by awakening in the operator a conviction that he *can* command the power necessary to success. That conviction might be awakened by the use of the name of Jesus, or by the use of anything else in which they had equal confidence.

The reason Jesus possessed such remarkable power over diseases of various kinds, was owing to his high state of spiritual development. Diseases are usually occasioned by a disturbance in the vital action of the patient. Vitality is not able to perform its functions, and needs to be sustained or assisted. Jesus being highly developed in all his spiritual faculties, his interior senses being brought to the surface, he could perceive the nature and cause of that disturbance, and could direct all his spiritual power to bear upon the cause and remove it. He could perceive how his spiritual power would act upon the cause of the disease, and therefore knew that the particular result would follow the mandate of his will. Hence when he commanded a disease to leave a patient, he accompanied that command with a sort of divine energy of mind, which, aided by the faith of the patient, and such spiritual assistance as always attended upon him, could not fail of accomplishing the proper result. And Jesus recognized this as the way he performed his wonderful works.

In cases which called for the exercise of greater power than he individually possessed, he always called to his aid the assistance of surrounding minds, by requiring faith on the part of the patient, or those interested in the work to be performed. Hence he frequently inquired of those who asked his aid, "Believe ye that I

am able to do this?" He could not always succeed without such assistance. When he returned to Nazareth, where he had been known only as a poor carpenter boy, and went into the synagogue to teach the people, they felt themselves insulted, and began sneeringly to inquire, "Is not this the carpenter, the son of Mary, the brother of James and Joses, and Juda, and Simon? And his sisters, are they not here with us? Whence then hath this man these mighty things? And they were offended at him." Even his own brothers and sisters, at this time, did not believe on him. Thus in Nazareth, he was unsustained by the faith of those about him. And the result was, "He could do no mighty works there because of their unbelief;" and left them saying, "A prophet is not without honor, save in his own country, and among his own kinsfolks."

Who then can doubt that Jesus recognized the principles to which I have referred, as the true nature and source of the power he exercised. Whenever called upon to explain, he always gave that solution. Said he to his disciples, in answer to their inquiry, how he caused the fig tree to wither, "That power cometh by the faith of God." Verily I say unto you, whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea, and shall not doubt in his mind, but shall believe that those things which he saith shall come to pass, he shall have whatever he saith." We have already quoted his remark that this faith was to be obtained as the result of prayer and fasting. Hence he commenced his public ministry, by spending forty days and nights in fasting and communing with the Spirit-world; and after entering upon his ministry he frequently retired, and spent whole nights in prayer, and thus drew his wisdom and power from the Spirit spheres.

Only on one occasion did he admit any of his disciples into his private sanctuary. Peter, James and John, were admitted on the Mount of Transfiguration, and their spiritual senses were so unfolded, that they could perceive the presence of spiritual beings. It was the first vision of the kind they had ever witnessed, and the ardent and zealous Peter, supposing that such visions pertained to that spot alone, exclaimed, "Lord, it is good for us to be here." But this scene was by no means new to Jesus. His spiritual senses were so unfolded, that at all times he could perceive the

presence of these high, holy and purified beings. Whenever he retired from the world to the desert or the mountain, he was with the assembling of the disembodied Spirits; and never but once, did they seem to forsake him, when he exclaimed, "My God! my God! why hast thou forsaken me!"

I will next consider how his spiritual nature was so fully developed, that we may learn how to develop our spiritual natures. It is a well settled principle of action, that if we would develop and strengthen any faculty of the body or mind, we must exercise that faculty. If we would develop and strengthen the faculty of LOVE, we must exercise it. True spiritual love is not a motive to action in the sense in which the term motive is commonly used. It is an interior impulse acting spontaneously, whenever a proper object is presented, demanding its exercise. That which is necessary to call it into action, is to present the proper object for it to act upon, and as every particle of matter which enters into our bodies to nourish, develop, and strengthen them, finds its appropriate place therein, by virtue of the specific affinities impressed upon it during the process of vitalization, so also every principle of love finds its appropriate place in the spiritual system, by virtue of the constitutional affinities existing between it and the system. Hence the proper way to develop our spiritual natures, is by presenting such principles and truths to the mind, as the constitutional elements of the spirit demand, for food and nourishment. The way to develop love is by the constant exercise of it, in all we think and feel, and say and do.

In this view, for the purpose of developing in us the element love, the presence of objects to excite our sympathy, and call forth our benevolent feelings, is to us a great blessing, if we improve the opportunities. The fact that, owing to misfortune, or other causes, there are constantly thrown in our way, objects of charity which call loudly for the exercise of this faculty, is one of the most propitious circumstances by which we can be surrounded; and instead of endeavoring to find some excuse for not affording relief, as we regard our own happiness and well-being, we should earnestly endeavor to relieve them. If we can give but the widow's mite, it will be attended with the same blessing as though we could give our thousands. Hence said Jesus of that poor widow,

"She had cast in more than they all, who had been casting of their abundance into the treasury." If we would have the benefit of our charitable exercises, to strengthen and develop our spiritual natures, they must be such as to tax our strength and ability. Our charities must be such as to call forth effort and sacrifice on our part. They must be not so much of our abundance as of our ability, if we would reap the blessing and lay up treasures in heaven.

A proper exercise of this faculty of love would lead us to devote a large portion of our time to works of charity. It will not permit us to sit down quietly and wait for the suffering to come and ask for relief. Many a poor child is consumed by hunger, because of the delicacy and pride of the widowed mother. Long and painfully has she struggled with that conflict of feeling, a mother's love and a woman's pride, and tears of anguish have furrowed her cheek as she has heard the moan of her hungry babes, while she has put them supperless to bed; yet you with your abundance have been waiting for her to come and ask a charity. A proper exercise of this faculty of the spirit would have sent you forth in search of the poor and destitute, and as you found them out, and relieved them, you would have felt a holy, purifying influence stealing over your souls. It would have expanded and warmed your spirit; a thrill of joy and heavenly satisfaction would have pulsed through your entire being, as you had witnessed the kindling glow of gratitude suffuse that mother's cheek, as you had perceived the prayer of blessing trembling in the moisture of her eye, and heard the voice of heartfelt thankfulness throbbing on her tongue. The prayer of the parting pressure of her hand would have called angels to attend you on your way, and in the calm and quiet of your soul, you would have heard the whispered plaudit of "Well done good and faithful servant." That act of charity would have been a lending to the Lord. That expenditure of money, would have been laying up treasures in heaven.

It was in this way Jesus developed his spiritual faculties, until he could perceive spiritual existences, and hold direct communion with them. In this way can we develop and unfold our spiritual faculties, until we can perceive spiritual existences, and hold direct communion with them. By thus developing our souls, our spirit-

ual senses will put forth, and we shall be enabled to perceive the interior of existence, and thus draw our knowledge and power from the true source of all wisdom and power. But to thus develop our souls, we must be in the constant exercise of love, pure, unselfish and holy. It must be our constant study to find out how we can do the most to make ourselves a blessing to all we meet. It must be our earnest desire and prayer to so regulate our lives and conduct as to cause a light to shine in our pathway, which shall cause joy and rejoicing to spring up wherever we go. To the hungry we must give food; to the naked clothing; to the sick and distressed, kindness. We must strive to instruct the ignorant, reform the vicious, and redeem the fallen. True love is a fountain of wealth, from which will flow blessings inexhaustible. A cup of cold water, a kind word, an encouraging or sympathizing look to those in need of them, are charities which have power to bless both him that gives and him that takes.

The resources for developing and expanding the soul are open to all; they are to be obtained without money and without price; all can be freely instructed by complying with the invitation, "Come and learn of me." The poor are especially blessed with the means. They best know how to sympathize with the needy and distressed. Their souls are not blighted and crushed with pride and fashion, and folly and dissipation; and although they have but little to give, that little is able to bless. That little will cost them effort, and thus tax their ability; and that very effort will strengthen and develop their souls. None are so poor they can not desire and pray for the happiness and well-being of their fellow-men; none are so poor they can not speak a kind word, and give a kind and sympathizing look; none are so poor they can not shed around them a benign and purifying influence, which shall tend to make all better and happier. Their very lack of earthly treasures is favorable for laying up treasures in heaven. The rich also have the means of developing their souls. They are relieved from the necessity of providing for the wants of the body by incessant toil, and have abundant time to search out the poor and the destitute, and abundant means to relieve them. If they would transfer their treasures to heaven, where they may enjoy them forever, the poor and the needy are

the messengers of the Lord to transport them thither. Any amount *they* need, entrusted to their care, God himself will repay at the time when it will be the most needed.

By thus living in the constant exercise of pure, unselfish and universal love, man can acquire the wisdom and power exhibited by Jesus. His spirit will be unfolded and developed; he will be brought into direct communication with disembodied spirits of the higher spheres; he will be able to perceive and understand the principles which prevail and govern in the kingdom of heaven. With this knowledge of the interior of all things, his faith will be increased, by means of which a sort of divine energy will be given to his WILL, which, acting in harmony with the laws of God and the principles of universal existence, will enable him to exercise the power, and perform those things which Jesus performed, and thus he will verify the truth of that saying, "He that believeth on me, and keepeth my sayings, the works that I do shall he do also," etc. Then will those promised signs follow a true practical faith in the teachings of Jesus.

Is it doubted that such would be the result of such a life and such a faith? Upon what principle is it doubted? Is not such the nature and power of true faith, as taught by Jesus? And is not the philosophy of the power of faith the same in all ages of the world? Upon what principle, or by what authority, can any one who believes that such power ever accompanied true faith, deny that such power is incident to such faith? Did Jesus give any intimation that such power was to cease with him or his immediate followers? Are not the relations existing between faith and power the same now as they were in the days of Jesus and the Apostles? Is it answered, We see no such exhibitions of power now as then? I reply, we see no such exhibitions of faith and practice to beget that power. If Christians do not possess the power of Jesus and the Apostles, it is not because God has changed; it is not because the laws of spirit have changed; it is not because the relations between true faith and power have changed; but it is because they have not the faith of Jesus and the Apostles. The reason they can not perform those wonderful works is, they do not comply with the necessary conditions. Steam power, the magnetic telegraph, the art of print-

ing, etc., existed in principle in the days of Jesus, as much as they exist now; and the only reason they were not then brought into use is, the necessary conditions were not complied with; and if they shall ever cease to be in use, the reason will be because the necessary conditions for their use will have been abandoned. Their principles will continue, until the "frame of things disjoint."

So is it in regard to the power which Jesus and his immediate followers exercised. So long as the same conditions are complied with, so long can the same power be exercised; and when those conditions are abandoned, that manifestation of power will cease: and all the conditions are involved in what is denominated, "Faith in Christ:" that is, such a faith as will cause the believer to live the life he lived, to imitate him in his examples of holiness, purity and love, to earnestly desire and labor for that which he desired, and for which he labored, and in all respects, to become one in desire, character and labor in Jesus, as he was one with the Father. This is the faith he required, and this only is a saving faith.

TO BE CONTINUED.

A CONVINCING CIRCUMSTANCE.—A Universalist clergyman, who is a gentleman of much erudition, and a professor in a western college, was visiting a friend in this city, on Sunday last. The wife of this friend is a medium for spiritual communications. The clergyman requested his friend and wife to accompany him to the Universalist church, which they did. After supper, and before retiring for the night, the hostess, who is the medium spoken of, intimated to the clergyman that he was at liberty to read and pray, as she knew was his devotional custom, if he chose to do so. He availed himself of the privilege, read a chapter in the Bible, and prayed.

At the conclusion of the prayer, the lady was entranced, and the controlling Spirit made a prayer in the Spanish language, and then pronounced a benediction in French, and another in Italian. The clergyman, being a professor of languages, understood them all; and his surprise—knowing, as he did, that the medium did not know a word of either of those languages—may be better imagined than expressed.—*Age of Progress.*

COMMUNICATION FROM THE SPIRIT WORLD.

THE following communication is full of interest, as tending to demonstrate the actuality of communication between this and the Spirit-world. Mrs. Clara Smith, daughter of Oliver Lovell, Esq., of Cincinnati, on the first of May, 1853, being in a condition physically, by which it became certain that she must soon enter the world of Spirits, wrote a letter, sealed it and endorsed the following directions thereon.

Oliver Lovell, Esq.,

Cincinnati, Ohio.

Three weeks after my decease, and after communications approved of by my father, this is to be opened.

Let everything communicated be faithfully written down word for word before opening this, and then perhaps skeptics will be satisfied that there is some thing in spiritual manifestations.

Mrs. Smith continued to live in the form until about April, 1855. A short time previous to her decease, she put the letter, sealed and directed as above, into the hands of her daughter, to be delivered according to the endorsed direction.

Sometime in the month of September, 1856, Mr. Redman, a medium from Boston, was visiting Cincinnati, when Mr. Lovell called on him for the purpose of getting a communication from his daughter, Mrs. Smith, respecting the contents of the sealed letter. Mr. Redman immediately took his pencil, and the following was written by his hand :

Communications received through Mr. Redman in Explanation of Mrs. C. Smith's letter.

My Dear and Beloved Father :—Blessed are the pure in heart, for they shall see God. I shall go to that happy mansion, where angels shall love and help me.

Best and Dearest Mother :—I shall send messages to you from Lucy and grandmother.

My Dear and Beloved Sister Sarah :—I shall be permitted by my Heavenly Father to come and be with you, and send you messages from beloved Reuben I will aid thee to be pure and holy. Tell my darling children I shall be near them and often send messages unto them.

Their dear Mother, CLARA.

84 COMMUNICATION FROM THE SPIRIT WORLD.

Dear Father:—These are what I can recollect of what I wrote. You know it is hard to remember every word; but my address to you is more vivid than all. O I hope the skeptic will learn a lesson from this, and know that we truly come to teach them, and rejoice the hearts of loved ones at home.

Thy Spirit daughter,

CLARA. ALICE.

Dearlly Beloved and Honored Father :

MAY 1, 1853.

"Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God." Such words as the above contains, my blessed Father, in all sincerity, in every sense of the word, does your devoted daughter believe belong to you; and if permitted, will develop the same words, when this earthly incumbrance hath left me, and I go to that happy mansion prepared for me in the spiritual world.

My Best and Dearest Mother:—I shall, if permitted, send messages to you from grandma, Aunt Lucy, and all others near and dear to you. Little Alice, I will ask many questions of her concerning our former communications.

Unto Dear and Bereaved Sister Sarah:—I will, if permitted by my Heavenly Father, try and assuage her grief by delightful and soothing communications from her beloved Reuben. I will also convey to him the love still borne unto him, as she wished me to do when I met him. I will ask him if he is not always near her; I will send her messages from her children—everything that I can to make her happy.

Dear Sister Eliza:—I will, if permitted to communicate with you, convince you, if possible, that it is myself and no false Spirit that has made its appearance. I will ask those good men, that is, if I am pure enough to approach them, such as Father Hurdus, Mr. Watson, and a great many others, if these loving communications unto father through yourself, were truly from themselves or false Spirits. I will try and send you a message from Mrs. Tuite, some questions I will ask her about Alice.

Tell my darling children I shall often send messages to them, if such things are as have been developed unto me while residing among you all. I will tell them of their angel sister, and many other things that will convince them that it is their sincere and devoted mother that is watching over them; and her last prayer will be unto her Heavenly Father, to guard and shield them from temptation in their earthly pilgrimage. And O, may we all meet in Heaven, a joyful company!

Your fond and affectionate Mother,

CLARA.

For the purpose of exhibiting the points of resemblance and difference at one view, we will place them side and side:

SEALED LETTER BY MRS. SMITH.

WRITTEN THROUGH MR. REDMAN.

Dearlly Beloved and Honored Father :

My Dear and Beloved Father :

"Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God." Such words as the above contains, my Blessed Father, in all sincerity, in every sense, does your devoted daughter, believe belong to you;

"Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers for they shall be called the children of God." I shall go to that happy mansion where angels shall love and bless me.

SEALED LETTER BY MRS. SMITH.

WRITTEN THROUGH MR. REDMAN.

and if permitted will develop the same words, when this earthly incumbrance hath left me and I go to that happy mansion prepared for me in the spiritual world.

My Best and Dearest Mother:—I shall if permitted, send messages to you from grandma, Aunt Lucy, and all others near and dear to you. Little Alice, I will ask many questions of her concerning our former communications.

Unto Dear and Bereaved Sister Sarah: I will, if permitted by my Heavenly Father, try and assuage her grief by delightful and soothing communications from her beloved Reuben. I will also convey to him the love still borne unto him, as she wished me to do. When I meet him, I will ask him if he is not always near her. I will send her messages from her children—everything that I can to make her happy.

Dear Sister Eliza:—I will, if permitted to communicate with you, convince you, if possible, that it is myself and no false Spirit that has made its appearance. I will ask those good men, that is, if I am pure enough to approach them, such as Father Hurdus, Mr. Watson, and a great many others, if their loving communications unto father through yourself, were truly from themselves or false Spirits. I will try and send you a message from Mrs. Tuite; some questions I will ask her about Alice. Tell my darling children I shall often send messages to them, if such things are as have been developed unto me while residing with you all. I will tell them of their angel sister, and many other things that will convince them that it is their sincere and devoted mother that is watching over them; and her last prayer will be unto her Heavenly Father to guard and shield them from temptation in their earthly pilgrimage. And O,

Best and Dearest Mother:—I shall send messages to you from Lucy and grandmother.

My Dear and Bereaved Sister Sarah: I shall be permitted by my Heavenly Father to come and be with you, and send you messages from beloved Reuben, and aid thee to be pure and holy

Tell my darling children I shall be near them and often send messages unto them. Their dear mother,

CLARA.

Dear Father:—These are what I can recollect of what I wrote. You know it is hard to remember every word; but my address to you is more vivid than all. I hope skeptics will learn a lesson from this, and know that we truly come

SEALED LETTER BY MRS. SMITH.

WRITTEN THROUGH MR. REDMAN.

may we all meet in Heaven a joyful company! to teach them and rejoice the hearts of loved ones at home.

Your fond and affectionate Mother,

Thy Spirit daughter,

CLARA.

CLARA. ALICE.*

There are several points in the foregoing to which attention is especially invited.

1st. It is most manifest, that by some means there was communication between the mind controlling the hand of Mr. Redman, and the letter written by Mrs. Smith more than two years previous to that time; and if that communication was not through the clairvoyance of some mind in the form, it must have been through the mind of some spiritual being; and that, probably through the one it purported to be, Mrs. Clara Smith.

It will be remembered that the letter was written by Mrs. Smith in May, 1853, and sealed up by her for the purpose of testing the faith of spiritual communications; that the contents of the letter were known to no person living in the form, unless clairvoyantly read by them. A comparison of the letter with that written through Mr. Redman will show that it was not clairvoyantly read. The differences and omissions are such as to forbid that solution of the problem. Had Mr. Redman, or the mind dictating the communication, have read from the sealed letter, the many omissions would not have occurred. The mind that could have clairvoyantly read, "Blessed are the pure in heart," etc., could have read what followed. The mind that could clairvoyantly have noted from the letter the order of addressing father, mother, sister and children, would not have omitted to notice the address to sister Eliza. These numerous and striking differences and omissions demonstrate that the communication was not obtained through clairvoyance. There remains then but one other hypothesis that seems rational, and that is, that the Spirit of the veritable Mrs. Clara Smith dictated that communication from memory; that she herself could not at that time read the contents of the letter written by her two years before.

These things being true, two other points are suggested by these phenomena: one, that the memory of the Spirit is liable to be de-

* Alice is a little niece of Mrs. Smith in the Spirit-world.

fective, as in this life; and the other, that Spirits are not either universally or uniformly clairvoyant, respecting things pertaining to sense. That the disembodied as well as embodied Spirit, must depend upon certain conditions for its perceptions, and when those conditions are not present, it can not perceive, and when but imperfectly present, its perceptions must be imperfect. If skeptics and believers would remember this, it might do a good work for both, by modifying the skepticism of the one and the credulity of the other.

IS THERE A GOD?

THIS is one of the questions which has been discussed at the Wednesday evening circles held at the house of Charles Partridge. We have not been present at any of these meetings, but we have heard of the arguments made use of on the occasion. We think the divine being, in the infinitude of his *esse*, is not the subject matter of discussion; that is, God, as a being, can not come into the thoughts, ideas, images, and conceptions of the finite mind; and to think of discussing the *being* of a God by the exercise of the intellectual faculties, where we are obliged to represent our ideas and conceptions, by verbal signs, when, by the very definition of the infinite we ignore all such representations, reminds us very much of the juggler who proposed to enter into a junk bottle, put the cork in behind him, and then swallow the bottle. This striving to bring the Infinite within the comprehension of the finite, belongs to the same class of self-evident absurdities. The *divine manifestation*, which is constantly outworking in the material and spiritual universes, is the proper theme for intellectual investigation and discussion. But the *Divine Being* can only be made known to the inmost, by its conscious living presence therein. It can be represented by nothing but itself, and therefore lies beyond the sphere of intellectual discussion.

ART OF BEAUTY.

BY MISS H. R. CUTLER.

CHAPTER I.

ALICE CARSON, a young girl of seventeen, sat alone in a musing attitude, in a dimly lighted, plainly furnished room. An inventory of her personal charms would run something in this wise:

Lack luster eyes, a sallow complexion, narrow chest, and head carried at an ungraceful angle with her shoulders. Her motions were devoid of grace; she had a listless discontented air, and her voice was weak and thin.

Thus she mused: How I wish I were beautiful! Why have I this love of beauty, if I must be constantly pained by the lack of it in my own person?

I often wonder that such persons as Mrs. Allen, whose face is so coarse and rough it would almost serve for a grater, should seem just as well suited with themselves, as though they were beautiful as Hebe.

The consciousness that I am plain is ever present with me, and when I am referred to as *plain*, the word sounds in my ear like a knell. "How she has changed," people say who knew me in childhood, and I feel what they mean. I sometimes seem to see myself beautiful, and fancy I hear a dream-voice whisper that my mission will one day be realized. Perhaps it may be in another sphere.

"I woke up one morning and found myself famous," said Byron. O what happiness to wake and find myself beautiful. I don't expect much happiness here. They say it constantly mocks the grasp. What a heaviness of Spirit I feel! I wish I could shake it off. Youth is said to be a season of enjoyment,

but the gladness that belongs to it does not come to me. The hours instead of dancing by, have leaden feet. But here comes cousin Celia.

"Ah, cousin, I am glad you are come," she exclaimed, as a middle-aged lady of a benevolent intellectual expression entered the room. "I felt a little inclined to the blues this evening."

The blues, child. You should never suffer such spirits to come near you. Banish them all, 'blue spirits and grey.'"

"I believe I could, cousin, if you were always near me to exercise them. They come unbidden; I do not invite them."

"But you should give no quarter to these somber-hued thoughts, that come like birds of ill omen. Unlike the muse of Burns, these spirits are in our power, and may come, not when *they will*, but when *we choose*. Life, if you would use it rightly, would be too full to leave room for dark thoughts. The habit of harboring melancholy fancies, is a very injurious one. It not only clouds present enjoyment, but has an enervating influence upon the mind; and, if much indulged, may destroy its elasticity. Our spirits take their hue from what we contemplate, and in their turn give coloring to outward objects. I have observed in you this tendency to melancholy. I am skilled to detect the symptoms of morbid feelings, for I used sometimes to indulge them."

"You *used* to indulge them cousin? And are there never now clouds in your sky?"

"No unreal ones, I trust, or exceedingly transient if they appear. Once, when my sky was dark, it was all dark, and I fancied it would never brighten again; that the clouds would never let the sun shine through, nor yet descend in rain and end. Now, though all heaven be overcast, by the eye of hope I see beyond the storm, and know there is sunshine there, that will beam upon my path again."

"I wish I could feel so," said Alice. "I know I am too apt to indulge in melancholy."

"This is very much a matter of habit. We can accustom ourselves to see things in their bright as well as their dark aspect. We can cultivate the 'art of hoping.' And this is not only great gain, as it promotes present tranquility; but to those that hope in good, good is more likely to come, and the fear of evil attracts it.

We often suffer our dread of some calamity, so to paralyze our powers as to bring upon us the very evil we fear, by preventing those exertions that might be used to ward it off. The best remedy for morbid states of mind, is some worthy pursuit that will call forth all its energies. Thus occupied, we shall not vainly grieve for what is lost beyond recall—be a prey to false fears, or suffer from those sickly cravings for some fancied good that often disturbs us. How much uneasiness have those evils cost us that never happened?"

"I know it," said Alice. "I have often had a great deal of trouble about things that didn't happen after all."

Much of our uneasiness arises in this way. As Burns says :

"But human bodies are such fools,
For all their colleges and schools,
That when nae real ills perplex them,
They find enow themselves to vex them."

"But," said Alice, "I have often suffered more from something of which I could not speak, than it would be possible for me to endure from any physical pain, or, it seems to me, from loss of friends or fortune. But these things are real after all, though people call them imaginary sometimes, because they can not see them."

"That is true," said Celia; "there are griefs that wring the heart, the sources of which are unseen, fetters that gall our spirits, hidden from common view, or which show perhaps like wreaths of smiling flowers. Many, unable to discriminate between evils of a nature so subtle and delicate as to escape their blunt perceptions, and those arising from a morbid fancy, a moral mistiness perhaps, that distorts shapes in themselves symmetrical, and magnifies notes into mountains, class them together as imaginary troubles. There are sorrows that press far more heavily upon persons of refined sensibilities, than physical pain, or those losses and crosses that usually elicit the largest share of commiseration, and their burden is increased when not understood or shared. Does one fracture a limb, all crowd around to offer consolation, and assist in alleviating his pain; but how few are skilled to bind up shattered hopes, or to apply the balm of sympathy to wounded feeling, which causes pangs more keen. The loss of houses and lands calls forth many an exclamation of pity, but the affection

upon which our hope of happiness rested, a treasure far more precious may be swept away, scarcely calling forth a passing consideration."

"It seems to me," said Alice, "that almost anything would be easy to bear, if those about us—our friends, always could understand just how much we suffer, and sympathize with us."

"Sympathy," said Celia, "has wonderful power to soothe wounded feeling, and raise the head of the desponding;" but even our cravings for sympathy may be morbid in their nature, arising from an unhealthy state of mind."

"If I should tell you, cousin," said Alice, "what I have wished more than anything else, and what has caused me more trouble, you would say, I suppose, it was a sickly craving, an unreal want."

"Well, tell it me, Alice. Possibly I may be able to suggest a remedy for your uneasiness, or point out some way for you to gain what you desire, if it is attainable, and a real good; and if so, there is no harm in desiring it."

"I will tell you, cousin. What I have wished so much is beauty, and my lack of it has caused me constant regret."

"You need not have hesitated to avow this, Alice. The desire to possess beauty is not wrong in itself. It may arise from the highest, holiest wants of our nature, and be based upon the noblest motives. 'There is good in beauty.' As some writer has said, 'it is almost a virtue.' No one need be ashamed of a desire to be beautiful. A love of beauty was implanted in our natures by Him who has made everything beautiful in its time, and it may be rendered subservient to our improvement, by inciting us to attain, not only beauty of person, but a higher beauty—a beautiful life. And this will increase outward loveliness, for every degree of intelligence beautifies; all moral purity adds brightness to beauty. Every wrong thought detracts from it; every impure one sullies. The true mission of beauty is to refine, elevate and ennoble. It has a power over others, beyond the mere pleasurable emotions it excites, and may enlarge the sphere of its possessor's influence for good. It may therefore be laudably desired by those of the highest aims, the purest motives, and most benevolent designs. But why do you wish beauty, Alice? Some other desire underlies this, and I am disposed to accredit you with something

higher than the wish to gain a mere passing tribute of admiration."

"Yes, it is something more than that," said Alice. "I love beauty for itself. I love to look upon beautiful objects. And then, if one is beautiful, it is easier to be agreeable, and witty, and good, and to be loved. Ugly people are never appreciated."

"You are at least candid in your avowal of motives," said Celia, smiling; "but some of the advantages that you have set down to beauty, will admit of modifications, and are not exclusively its own. Love is not the meed of beauty alone. It can be gained by the possession of those inner qualities, without which lasting affection can not be secured, and these can win it unassisted by outward attractions, except such as their reflection bestows, 'the physiognomy of the heart.' One can be witty, and agreeable and good, on a smaller capital with personal beauty, you think. But do not those who are more than ordinarily attractive, often incur censure that plainer features would escape? Are they not subjected to envyings, jealousies, and all uncharitableness? A much greater share of wisdom and goodness than really belongs to them, is often accredited to very homely persons, possibly on the principle of compensation. We fancy they must be endowed with some superior qualities as an offset to their ugliness, and are no less inclined to be liberal in awarding them, perhaps, that our envy interposes no objection. Indeed our generosity in this respect, may be partly referable to an unconscious compassion."

"I see," said Alice, "you want to reconcile me to myself, by holding up the favorable side of the picture, so I may not be vainly wishing for what I can not attain, as you say unwise and ill-regulated people do. Still I can't help thinking, that the Scripture, 'to him that hath shall be given, and to him that hath not, shall be taken away even that he hath,' applies to handsome and homely people."

"'To whom much is given, of him will much be required,' is certainly applicable to those more highly endowed than their fellows, either by gifts of person, mind or fortune. Beauty or genius is therefore often a fatal dower. You say I seek to reconcile you to yourself by holding up the favorable side of the picture. I suppose you would be startled, should I tell you that the beauty you covet may be yours."

"Perhaps," said Alice, laughing, "you have the power of the fairy in the tale, who conferred beauty by a stroke of her wand; or you are going to recommend to me the old proverb, 'handsome is, that handsome does.'"

"I would subject you to a less summary process than that of the fairy. But there is philosophy in the proverb. If you would be *truly beautiful*, as that suggests, you must *do handsomely*, live *beautifully*."

"I know," said Alice, "if I was very good and amiable, I should look better to those who were acquainted with me, but my features would scarcely alter much, I fancy."

"But the constant operation of the mind on them does change the features, and they become gross or refined, as we are occupied with low and grovelling, or high and noble objects of thought and pursuit. I have known countenances so change in a few years, by a different set of faculties being brought into action, as scarcely to be recognizable for the same. And this was not to be attributed to the change of expression alone, though this has great power to transform a countenance, as you may observe by noting the effect of even a passing emotion. Every passion and emotion is expressed by its appropriate muscles, and whatever feeling reigns a the time, gives its peculiar expression to the countenance. It can be easily seen that the thoughts or feelings *habitually* predominant, will leave permanent lines upon the face, more or less vivid according to the degree of intensity in which they exist in the mind. This should be borne in mind by beauty seekers. Beautiful thoughts and feelings are beautiful in their expression, and the features, in time, really become modified by inner states. Plato says, 'the mind fashions its outward covering in its own likeness.' Those following the same trade or profession, from similar faculties being brought into exercise, acquire certain peculiarities of air, manner and expression, modified of course by outward circumstances, and original tendencies of mind, which mark them to those skilled in signs of character, as belonging to a particular class. It has been observed that husbands and wives who live happily together, grow to look like each other. This is because they assimilate in mind. 'The like in form and feature, have much alike in spirit,' and the converse of this is also true."

"After this," said Alice, "I shall be observing people, and calculating how they would look if the beauty that is in them was brought out, and the most was made of them, that could be made."

"All," said Celia, "can not attain like excellence, because we are variously endowed, but I often look on those who are not beautiful, yet possess the *elements* of beauty, and as an artist might view a picture unfinished, or which had been touched by unskillful hands, imagine how by bringing out here, and softening there, they might be made to look. And this fancy portrait has as little resemblance to the original, as a polished diamond bears to rough unsightly charcoal.

"I have imagined how cultivation of the intellectual powers would elevate and refine the expression of the features. Benevolence, an amiable temper, diffuse over them a winning softness. Right physical habits clear the complexion, touch the lips with a vermilion hue, give a rose tinge to the cheek, add brilliancy to the eyes, impart buoyancy to the spirits, while from self-respect and harmony between all the powers, would flow the highest grace and dignity." A miniature of Alice taken in childhood, lay on the table beside Celia. She took it up, and after examining it a moment, turned it toward her. "Do you see," she asked, "the peculiar beauty of expression of this face, particularly the sweetness about the mouth?"

"I would give the world to possess its beauty now," said Alice, after gazing at the picture a moment, "but how little I cared for it when it was mine."

"Though a mouth were graceful in shape as Cupid's bow," said Celia, kindly, "and rival the ruby in coloring, if it denote ill temper, its charm is destroyed, while an expression of purity and sweetness hovering about them like a perfume, will make even unchiselled lips lovable. The chief charm of this countenance," she added, looking at the miniature, "lies in the purity and sweetness that breathe from it."

"And it has died out of the original," exclaimed Alice. "I believe it, and I almost feel that it has died out of my soul."

"But would you not like to win it back?" asked Celia, gently, "this angel charm that you have banished by cherishing spirits less pure."

"Win it back, cousin! I would submit to almost anything to gain it again. I should consider a pilgrimage round the earth barefoot, no sacrifice at all."

"Happily, no sacrifice of any substantial good is required. In seeking beauty, you are pursuing at the same time your highest happiness and improvement. Every step of advancement in goodness and purity, in refinement and intelligence, will lighten outward loveliness, while without these inward qualities, beauty is rapid and lusterless. Banish belittling feelings. Cherish noble thoughts and sentiments, and let them shape and color your life. They will confer a charm beyond any ever bestowed by magic wand in fairy tale."

"I see," said Alice, "I can make no half-way work of it. If I desire true beauty I must begin at the foundation. But I wish other excellences as well, and I am glad they lie along the same path, or I might be puzzled which to choose. My life, since this picture was taken,' she added," looking at it again, "seems like a dream. I hardly know how the time has passed, and I don't care much to look back to see."

'But it is counted wise, you know, to talk with our past hours."

"I shouldn't like to ask *mine* what report they've borne. I fear it would be rather a blank one."

"Well then, your only way to retrieve the past, is by causing your future moments to take flight more profitably laden. I must go to my room now, and write some letters. Do not suffer the good resolves that have dawned in your mind to die away. Cherish and strengthen them by putting them in immediate practice. I shall have an opportunity of conversing with you farther upon the subject of which we have been speaking."

REASON has been given us to judge of truth, and it is not worth while to decry its powers. To its bar all systems and opinions must be brought, while it sits in judgment to approve or condemn. To this arbiter must be brought the opinions of philosophers and all who profess to guide the human intellect. It is not enough that belief be demanded on the authority of some great name; we must have evidence that shall convince us.

OUR PURPOSE FOR THE YEAR TO COME.

WE intend investigating thoroughly man's religious nature and needs, with a view of establishing in the minds of those who read our MONTHLY, a philosophical religion. We feel the need of such a system of truths as shall tend to unite the UNDERSTANDING and the AFFECTIONS, each in their highest and best degree of activity. So that the one shall not be found in antagonism with the other. Hitherto in all theological systems it has been found necessary to affix limits to the energies of the mind, lest some of their dogmas should be overthrown. Theologians have hitherto lived in perpetual dread of what they call "FREE THINKING." They have ever believed that full freedom of thought must necessarily ultimate in the overthrow of their religious dogmas. Hence they have always striven to maintain authority, and to control the mind by the *ipse dixit* of themselves or of their religious chieftains. This has always made them *despotic* and *arbitrary* in their feelings and actions. Their systems have always been pregnant with mysteries, which must be received with blind faith and reverential awe; not knowing that *mystery* is but another name for *ignorance*; so that believing in a mysterious dogma, really meant, believing in something, they knew not what, and consequently believing in nothing at all.

These false systems of theology were obliged to denounce reason and the human understanding, upon the principle of self-defense; because if reason were left free to propound her inquiries and answer them, theology would be banished from the field; therefore theology was necessarily the foe of reason. But theology could not proceed one step to establish herself in the minds of her disciples, without making some sort of appeal to the understanding; thus all theologies of the past were obliged to incorporate into themselves the elements of their own destruction. For while denouncing the understanding as being unfit to be trusted in mat-

ters of religion, theologically, they could teach nothing without addressing the understanding, and appealing to its judgment. In this way they have been obliged to play a sort of hide-and-go-seek game, in respect to the human understanding—affirming that man was responsible because he was a rational being; and yet in the very next breath, affirming that he would surely be led to perdition if he trusted to the exercise of his rational powers.

For the foregoing reasons there has ever been a conflict between the theologian and the philosopher; the theologian demanding that the mind should be restricted in its investigations, and the philosopher demanding that the mind should be as free to investigate as God was free to give it powers of investigation; the theologian demanding that authority should be placed above reason and the human understanding, and the philosopher demanding that it should yield thereto.

The philosopher has complained of the theologian for neglecting the exercise of his philosophical and intellectual powers, and thus running into bigotry and superstition, with nothing to guide him in the way of truth; and the theologian has complained of the irreligion and cold-heartedness of the philosopher. In short, the philosopher complained that the theologian lacked head, and the theologian complained that the philosopher lacked heart; and to a certain extent, both were justified in their complaints.

We therefore propose, during the publication of the present volume of the MONTHLY, to develop a system of PHILOSOPHY that shall be truly religious in its character, and a system of RELIGION that shall be truly philosophical—so that the head and the heart may co-operate in the great work of individual and universal redemption.

We call the attention of our readers to the condensed "Time Table" of the C. P. and Erie and Lake Shore Railroad companies, published in our present Number. We would add that passengers over this line go through from Buffalo to Cleveland without change of cars, where they connect with trains going to Pittsburgh, Columbus, Cincinnati, Toledo, etc., from the same depot at Cleveland. The character of the officers of these roads for prudence and fidelity is seen in the fact, that accidents seldom occur thereon.

LAKE SHORE RAILROAD LINE—Composed of B. & E., C. P. & A. & C. & T. R. Roads.

CONDENSED TIME TABLE—FARE PER SECT DECEMBER 7, 1924.

WESTWARD TRAINS.				EASTWARD TRAINS.						
EXPRESS MAIL.	LIGHTNING EXPRESS.	CHICAGO EXPRESS.	NIGHT EXPRESS.	DIS. FROM BUFFALO.	STATIONS.	DIS. FROM TOLEDO.	NIGHT EXPRESS.	MORNING EXPRESS.	EXPRESS MAIL.	LIGHTNING EXPRESS.
7:00 A.M.	10:40 A.M.	7:45 P.M.	11:40 P.M.	21	Dep. Buffalo, A.R.	295	4:20 P.M.	10:10 P.M.	Dep. Toledo, A.R.	5:30 A.M.
7:45 "	11:20 "	8:38 "	12:37 "	31	" Bryan Centre, "	274	3:28 "	9:27 "	" "	4:35 "
8:12 "	11:45 "	9:05 "	1:05 "	41	" Silver Creek, "	264	3:02 "	9:05 "	" "	4:10 "
8:45 "	12:25 "	9:45 "	1:40 "	57	" Dunkirk, "	254	2:40 "	8:46 "	" "	3:52 "
9:25 "	1:05 "	10:35 "	2:30 "	68	" Westfield, "	238	1:54 "	8:06 "	" "	3:14 "
9:52 "	1:30 "	11:08 "	2:47 "	88	" State Line, "	227	1:30 "	7:45 "	" "	2:47 "
10:40 "	2:05 "	12:05 A.M.	3:35 "	103	" Erie, Dep. "	207	12:30 "	7:05 "	" "	1:55 "
10:40 "	2:05 "	12:05 A.M.	3:35 "	115	" Dep. "	192	11:14 "	6:05 "	" "	1:01 "
11:14 "	2:49 "	1:09 "	4:09 "	128	" Girard, A.R. "	180	10:44 "	5:38 "	" "	12:39 "
12:17 P.M.	3:18 "	1:48 "	5:14 "	138	" Conneaut, "	167	10:11 "	5:13 "	" "	12:03 "
12:37 "	3:37 "	2:07 "	5:37 "	143	" Ashtabula, "	167	9:48 "	4:51 "	" "	11:29 "
12:50 "	3:49 "	2:20 "	5:50 "	154	" Geneva, "	152	9:34 "	4:41 "	" "	11:28 "
1:19 "	4:19 "	2:50 "	6:20 "	183	" Madison, "	141	9:08 "	4:19 "	" "	11:03 "
2:25 "	5:20 "	4:00 "	7:30 "	183	" Palmsville, Dep. "	112	8:00 "	3:20 "	" "	10:00 "
3:05 "	6:00 "	4:35 "	8:00 "	208	" Cleveland, Dep. "	87	7:25 "	2:25 "	" "	9:30 "
Via Sandusky.	7:05 "	5:35 "	8:00 "	216	" Grafton, A.R. "	79	6:13 "	1:18 "	" "	8:36 "
Via Sandusky.	7:23 "	5:53 "	8:18 "	238	" Oberlin, "	67	5:35 "	1:25 "	" "	8:13 "
Via Sandusky.	8:18 "	6:45 "	9:05 "	242	" Norwalk, "	53	4:33 "	11:43 "	" "	7:15 "
Via Sandusky.	8:30 "	7:08 "	9:18 "	257	" Monroeville, "	38	3:55 "	11:02 "	" "	7:00 "
Via Sandusky.	9:05 "	7:42 "	9:30 "	298	" Clyde, "	87	3:35 "	11:02 "	" "	6:21 "
Via Sandusky.	9:05 "	7:42 "	9:30 "	222	" Elyria, "	87	3:35 "	11:02 "	" "	6:21 "
Via Sandusky.	9:32 "	8:02 "	10:22 "	244	" Vermillion, "	61	3:35 "	11:02 "	" "	6:21 "
Via Sandusky.	10:22 "	9:05 "	12:15 "	287	" Sandusky, "	38	3:35 "	11:02 "	" "	6:21 "
Via Sandusky.	11:03 "	9:30 "	12:15 "	295	" Port Clinton, Dep. "	38	3:35 "	11:02 "	" "	6:21 "
Via Sandusky.	10:35 P.M.	9:20 A.M.	12:15 "	295	" Toledo, Dep. "	38	3:35 "	11:02 "	" "	6:21 "
Via Sandusky.	8:45 P.M.	7:55 P.M.	9:30 "	295	" Chicago, Dep. "	38	3:35 "	11:02 "	" "	6:21 "

PRINCIPAL CONNECTORS

At Buffalo, with New York Central and N. Y. and Erie E. R. R. At Dunkirk, with N. Y. & E. R. R. At Cleveland, with Cleveland, Columbus and Cincinnati, and Toledo and Pittsburgh Railroads. At Monroeville, with Sandusky, Mansfield and Newark Railroads. At Clyde, with Mad River & Lake Erie Railroad.

At Toledo, with Michigan Southern and Northern Indiana, and Toledo, Washab and Western Railroads.

Baggage checked through between BUFFALO, DUNKIRK, CLEVELAND, CINCINNATI, TOLEDO, CHICAGO, INDIANAPOLIS and St. LOUIS.

The only route between the East and West, without the intervention of omnibuses or ferries.

THROUGH TICKETS

By this line can be obtained at all the principal ticket offices in the United States and Canada.

E. N. BROWN, Sup't.

W. H. PHILLIPS, Sup't.

C. P. & A. R. E. CARR, Gen'l Agent, Cleveland.

W. H. BARR, General Agent, Lake Shore R. R. Line, Buff'd.

PRAYER.

"But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."—JESUS.

THERE are two kinds of prayer which may be denominated the external, or that which, as the *expression* of our desires, is addressed to some finite and ministerial being, asking for the fulfillment of our wishes; and the *internal* or *inmost*, which, as the spontaneous and religious aspiration of the soul, is too deep for utterance or external expression; but goeth forth from the closet of our being to that "Father which seeth in secret." The first kind of praying consists in the *expression* of our desires, and finds an appropriate utterance in external language, addressed to the perceptions and understandings of those we supplicate, and hence is not religious praying or worship; the second kind of praying consists in coming into the *inmost conditions of our being*, whence all true desires and aspirations arise as a divine spontaneity, and thus becoming absorbed, as it were, in the divine will, we become harmonized in our entire being with the divine condition, and thus become receptive of that happiness and wisdom which is from above. This is religious praying, and is the kind of prayer to which Jesus referred in the sentence above quoted.

The first kind of praying is not of itself religious, although it may be highly useful as a preparatory exercise for entering into the closet of the soul to offer up its true spiritual worship. It is that which one being offers to another, to the end that the other may be informed of its desires, and may be moved to act accordingly. This kind of prayer is designed to invoke specialities, that is, to induce special action in respect to the subject matter of its supplication.

We will first consider the nature and use of this kind of pray-

ing. And (1) to whom shall these prayers be offered? We answer, to the being whose business it is to respond to their petitions. When the little child asks for food or drink, it utters this kind of prayer; and no one would doubt the propriety of its thus praying to the one whose business it was to supply it with food and drink. When we ask for the passages of certain enactments, to the end that we may be authorized to do certain things by the general law prohibited, we are said to pray the legislature to grant our requests; and no one doubts the propriety of preferring our petition to that body, when we ask for favors which that body alone has the power to grant. If a fellow-being has been convicted of a crime, which according to the laws of the State, call for his life, and he is under sentence of death, we pray to the chief executive of the State for his pardon, or for commutation to imprisonment for life, simply because under the constitution and laws of the State, he is intrusted with the power to pardon or commute in such instances; and it would be foolish and absurd for us to pray the legislature to do that which belongs to the judicial and executive departments; and *vice versa*. So that the principle is a universal one; pray to the one who has the power, and whose business it is to grant your request.

The practice of praying to the saints, or to the Spirits of departed human beings, guardian angels, etc., is not unphilosophical or improper under certain circumstances, looking to the fulfillment of certain conditions. If these Spirits or guardian angels have any mission to accomplish in respect to us, so that it becomes their business according to their powers to administer to our needs, then in respect to such needs, coming within the province of their ministrations, it is perfectly proper and wise to pray to them. That kind of logic is defective which admits the propriety of praying to our fellow-beings in the body to obtain that service which is within their power, and which it is a part of their business, to render to us, and then deny the rightfulness or propriety of praying to spiritual and angelic beings for the favors which it is their peculiar province to grant.

We have no difficulty in determining the object and subject of our prayer in respect to our fellow-beings; and upon the same principle, we need have no difficulty in determining the same thing

in respect to angelic beings. We should not know how, or to whom to pray, in respect to our fellow beings, did we not understand their respective powers and prerogatives, as well as our needs: the same is true of angelic beings. That our prayer for angelic aid may be wisely and judiciously offered, it becomes necessary that we understand their powers and prerogatives in respect to those things we desire, as well also, as the conditions by means of which we can make our desires known unto them, and they can respond thereto. But when these things are known, it is as proper and wise to pray to spiritual and angelic beings for that which comes within their province, as it is to pray to human beings for that which belongs to their province, or to the Divine Being for that which can only come from that source.

In the investigation of the use of prayer in this external sense, it becomes necessary to understand the principles of manifestation and action in the various spheres and relations where this kind of praying is properly used. And the reader will bear in mind that we are not now speaking of religious praying.

Prayer, as the *expression* of desire, has reference to the making known of our needs or requests; and implies that the *expression* is necessary to that end. Thus the little child, feeling the need or desire for food, by its prayer makes that need or desire known to the servant or parent, etc.; and its prayer was for that purpose alone. The man, asking of the legislature a favor, prays that his desires may be made known, and offers reasons, that that body may be persuaded to grant his requests. All this prayer and argument has respect to informing the understanding and persuading the affections. So, also, if we pray to angelic beings, our prayer will aim at the accomplishment of the same result. Therefore our first inquiry is, what are the conditions necessary to be attended to, in order that we may inform the understanding and persuade the affections of any class of angelic beings?

This brings us at once to the consideration of the laws of communication as between us and spiritual beings. Experience has taught us that certain relative conditions must exist between those who seek intercourse spiritually; because we have found that all can not perceive the thoughts and sentiments of differently conditioned individuals. Thus we have often witnessed in clairvoyant

experiments, facts like these: The clairvoyant could perceive accurately the thoughts and feelings of one individual, but could not perceive the thoughts and feelings of others. But by going through a certain process, called, "*being put into rapport*," the clairvoyant could then perceive the thoughts and sentiments of such other individuals; now the condition called "*rapport*," is one of responsiveness, where those coming into communication have each that state or condition that responds to the same thought, feeling or sentiment; or which is the same thing, they are each in the same general condition.

But there is another kind of "*rapport*" which may be called "*special rapport*," where certain special conditions are alike, although general conditions differ, so that for specific purposes, and in specific directions there may be communication, but not in the general. And this "*special rapport*" is the one usually existing between us and our guardian angels, so that it is only under peculiar circumstances that there is or can be intercourse between us. There are certain spiritual states to which we are subject, which, for the time we are in them, exclude our good angels not only from aiding us, but also from perceiving our thoughts, feelings, sentiments, etc., and leave us for a time as though we had no good angels.

We have seen this exemplified very often in spiritual circles. We refer to those cases where certain members of the circle can obtain truthful answers to all their *mental* questions, when the answers are known to themselves; but when they are not known, they get doubtful and uncertain ones. Also, in the same circle and at the same time, others can not get answers to their *mental* questions, or to those questions where the answers are unknown to themselves. The reason is, the responding Spirit can perceive the thoughts of the former, and can not perceive the thoughts of the latter. In such instances, if the latter individual will put his questions into the conscious possession of the former, together with their answers, he will be able to get them answered.

The reason why certain mediums are good test mediums, is owing to the flexibility, so to speak, of their spiritual condition. They are subject to the influence or control of a variety of conditioned spiritual agencies, which can adapt themselves to almost

every variety of character and thus can come into the condition necessary for reading the thought, and perceiving the feelings and sentiments of those who interrogate them.

These things show that certain special conditions are necessary to enable our spiritual friends to perceive our thoughts, feelings and desires, and consequently they can not at all times know our condition and needs, unless we come into the true condition indicated by prayer. By coming into this condition, according to the degree of spiritual elevation to which we attain, do we speak to the perceptions of a greater or less number of angelic beings. Hence said Jesus, speaking from the elevated plain to which he had attained, "Know ye not that I can pray the Father, and he would send me twelve legions of angels?"

Every individual, according to the degree of his spiritual attainment in prayer, commands the audience of a large number of angels, whose power and resources are according to their development; and hence, according to the degree of elevation to which the suppliant attains, will be the potency of his supplication; because upon that will depend the number and power of angelic agencies, which he, by his prayers, calls to his aid. Hence it is that "the prayer of the righteous man availeth much."

To illustrate the uses of prayer in respect to the Spirit-world or angelic agencies, suppose the widowed mother, whose little ones are famishing for lack of bread, and having none to give, comes into that condition of affection known as *maternal love*, and from that condition prays, "Father, give us this day our daily bread." Thus concentrating all the life and energy of her being in that expression of *maternal love*, she makes herself heard to all who, spiritually, are in that condition, and thus summons them to her aid. By this elevation of condition she communicates to the Spirit-world a knowledge of her needs, and through that communication persuades them to act in her behalf. These angelic beings each apply themselves to persuade some one to go to her relief. They strive to gain access to some mind in the body, that they may impress it to relieve the poor woman. Directly an individual sitting quietly at his ease is made to think of the poor sufferer, and impressed to go to her aid. He is not aware of the source of his im-

pressions ; but thinks they were the sole promptings of his better nature. But on careful examinations it would be found to be connected with that morning prayer.

When that poor mother prayed with all the earnestness of her soul for her dying babes, there was such a degree of intensity in the voicing forth of her desires, that her prayer rang out like the matin bell upon the spiritual atmosphere, and attracted the attention of many angels who each applied themselves to the work of impressing some soul to act in her behalf. One or more were successful and he who came to her relief was an angelic messenger, sent as the result of that prayer.

In this way thousands and tens of thousands of prayers have been answered. It is one of the appointed means under the divine government for making known our needs, and persuading human and spiritual beings to supply them. By coming into this condition of prayer, our affections are raised to a higher and purer plane of desire, and for the time being our life and energy are withdrawn from the lower, and placed on higher and purer objects ; and by this exercise, we speak from a higher condition, to a higher and better race of beings, and call some of the many legions of angels to our aid.

Beside being elevated to a higher plane of affection by this condition of prayer, we also extend a knowledge of our real needs. It is as though we were lost in the dark, and could not, of ourselves, find out the way. By prayer we call aloud, so that should any be within the sound of our voice, they might be notified of our needs, and thus come to our aid. Had we held our peace, thousands might have passed by, and being unadvised of our condition, would not have come to our assistance. When it is known that by prayer we not only elevate the condition of our affections, but also make that condition manifest, the mind will perceive many ways in which this condition of prayer may be beneficial to the suppliant.

But there is also benefit in the true and earnest prayer we offer for others. If I had a near and dear friend in a distant land, who might be in a state of destitution or need, and if I had another friend who was about visiting that distant country and might be able to minister to the needs of my other friend provided, he was

informed thereof, I might do my absent friend a great favor by commending him to the favorable consideration of the one about visiting his neighborhood. In the same way I have friends scattered over the earth; they are beyond the reach of my personal assistance. But I have angel companions who can visit them, who can labor for their welfare. I, in my prayer for their safety and happiness, call the attention of my angel friends to their situation. They may instantly become co-laborers with their guardian angels to supply their needs, and thus in many ways which this short article will not permit us to notice, may our prayers for absent ones be heard and answered.

Man has an instinctive perception that there is use in prayer for others as well as for himself. The love that goes forth from our bosoms on the wings of prayer, seeking blessings for others, comes back, like the dove to the ark, with the symbol of peace in its mouth, because the floods have abated and it found a resting-place for its foot. When we pray in fervency and faith for blessings on the absent, there is a voice in the soul, still as the voice of God, saying, "thy prayer is heard."

In these and in many other ways are these external prayers or *expressions* of desire available for good, when they proceed from the love-principle of the soul. As preparatory, they are excellent exercises, calling the soul in the direction of the divine; and although not religious in their character, yet when sincere, they lead directly to the condition of true religious devotion. They are, so to speak, the dawnings of the Divine, which naturally and necessarily precede the rising of the sun. And the leadings and brightenings of the former, so gradually unfold by the approach of the latter, that we can scarcely tell where the former ends and the latter begins; and it is not, until by the direct ray, all previous light is cast into a shadow, that we realize that the "HOLY OF HOLIES" is entered, and our aspiration becomes truly religious.

Interior praying or religious prayer consists, not in the *expression* of desire, but rather in the birth of the desire itself. *Expression* implies a necessity in order to be made known. We do not express our desires to ourselves, because that adds nothing to our knowledge. We feel no need of saying to ourselves, "I desire

this thing and that," "I need help," "I am weak," etc. Having the consciousness of these desires and needs, our words to ourselves would add nothing.

Thus it is in respect to the Divine Being. When we come into that condition that we are consciously in communion, worshipping in Spirit and in truth, we perceive the Divine presence, and feel no occasion to give form or expression to our desires. We perceive that he is nearer to us than ourselves; that he knows more perfectly than we can, our every need and desire. External language then fails. The soul meekly and confidently bows its head, trembles into silence, and adores. In this condition of interior exaltation and exterior abasement, the outer life yields its antagonism, mediation is ended, and God becomes all in all.

But this condition, as the ultimate to which all immortal beings are yet destined to attain, is approached by a class of means, which must not be neglected. And those means are what are denominated worship, both social and private. Those exercises called religious, dwell in the twilight of heaven; and, if truly and honestly engaged in, lead in the straight and narrow path. He who dwells in his highest condition of understanding and affection, dwells with what to him, is God; that is, he lives in that department of his being nearest the divine.

"Man calls that God, which he places on the pinnacle of his aspirations;" that is, man's highest and holiest aspiration is to become, in understanding, strength and affection, like the being he calls God; because it is the law of the religious nature, to make the object or subject of its adorations the highest conceivable embodiment of all that is great and good. And the natural impulse of that nature is to bring everything into subjection to that highest embodiment; that is, to convert everything into that image. Thus it is that the being man calls God, is to him the highest and best. It is the utmost capability of the individual in his then condition. And earnest, heartfelt love and reverence for that being, or highest conceivable good, is the true worship of the plane in which the worshiper is found. In that plane he can know no higher God; he can worship no other. Below the plane of Divine illumination, it is what is called "feeling after God." It is the Divine instinct according to the law of its nature, calling

after the individual, saying, "O, come, let us sing unto the Lord; let us make a joyful noise unto the rock of our salvation. O, come, let us worship and bow down; let us kneel before the Lord our Maker."

Below the plane of Divine illumination, man, dwelling in the sphere of manifestation, must have some external or interior representative of the Divine Being. In the lowest external plane, that representative is in the form of some image, graven in wood, stone, or by some means represented to the eye or the physical sense. In higher planes the image is dispensed with, and an ideal being in form and locality takes its place. The image or representative form continues, although the graven one is broken. The stern old Iconoclast only breaks the wood and stone; he does not dissipate the spirit; his image is only one degree more interior.

The great error of all Iconoclasts is, in supposing that idolatry consists in worshipping *before* a form or an image. They seem not to understand that the poor Pagan may infuse as true a spirit into the graven image before which he bows, as the Christian does into that ideal being he calls God. The character of the worship will be according to the highest conception of the worshiper, whether the object of his adorations be called "Jehovah, Jove or Lord;" and whether that object be represented by a graven image, picture, or an ideal embodiment in the heavens.

The image is but the type or representation of the being, not the being himself; and the true worshiper prays to the being according to his conception thereof, and not to the image or representation; that is, the worshiper prays to that embodiment of his highest conceivable good, and the tendency of that earnest prayer is to bring his whole being, for the time, into a condition responsive to that highest good.

The individual who worships in his spirit, who humbly and submissively bows before his highest conception, and yields to that embodiment which he calls God, is engaging in an exercise which will tend to elevate him above the plane of his ordinary pursuits, will bring him into that department of his being which points toward heaven, will bring him under the influence of that power which gravitates toward God.

"According to his high in goodness man portrays the infinite;" that is, man fashions the being of his worship upon a high or low plane, according to his own unfoldment. The weak uncultivated mind can not conceive of such wisdom and understanding as can the strong and cultivated one. Hence his embodiment of God will not be intellectually as elevated as will the embodiment of the stronger and more cultivated mind. For the same reason the sensualist and impure of heart can not conceive of such purity and elevation of character as can the elevated and pure; therefore the God of the former conception will, in such respect, be very inferior to the latter. And thus in respect to every attribute of character; for man can conceive of God and his character and attributes only from that which is within himself; and according to his own intellectual, moral and religious elevation, will be the elevation of his divine embodiment.

Under this law, every man seeking after God and striving to find out the way, must be guided in his progress by that which is made known within him. He can worship no higher or more perfect God than he, within himself, is capable of conceiving; and when, according to his best understanding and purest affection, he is worshipping his God, he is doing the same for himself that the highest angel is doing for himself; and he is obeying the same law which all holy beings observe and keep; and that is, he is acting up to his highest conception—he is doing all that man in his condition can do, and he will receive all the blessings which can come to him in such plane.

The idea that man ought not to love, serve and obey his God, until, in his perception and understanding, he has found out the infinite and perfect, is a false idea, and one that is altogether unphilosophical and unprogressive. The mode of worship, as well as the real or ideal image of the God of the worshiper, is but the *form* of expression by means of which he represents to his own mind the *highest* and *best* of his plane, and by his earnest and sincere endeavor yields himself to the law of that *highest* and *best*.

It is a truth of the deepest significance and of universal application, that when man truly comes under the monitions of his religious or inmost affectional nature, and from the aspirations of

that nature seeks out the place where he, in worship, may meet his God, he comes into a purer frame of mind, he treads upon holier ground; he is, during the time of his worship, further removed from the untruthful, impure and unrighteous impulses of his nature, and, in condition, in closer proximity to that of the good angels. The language of his soul then is, "The Lord is in his holy temple; let all the earth keep silence before him." During the season of his soul's worship, he is striving to harmonize all his thoughts and desires with the highest truth and purest affection of which he is capable of conceiving. And it is a noble God-directed effort; one without which no man will ever find out the only living and true God.

The great law of progress is that man shall listen to the voice of God within the soul, which is ever saying "Come up higher." And when man obeys that voice and lives up to his highest light, he progresses rapidly. For this reason it is that man, following the leadings of his religious aspirations, dwells in the summit of his being, *even in the Mount of Transfiguration*; and every time he bows meekly, and in spirit and in truth prays to his God, he ascends that Mount, and holy angels meet him there, and he feels the sacredness of the place; and if he abide long enough, he will become transfigured into a form divinely fair.

Religious prayer thus brings us into the summit of our natures, opens wide the door of our purest affections, suspends the strife and tumult of the passional world, and brings about that stillness in which we can lest the voice of God within. True philosophy, in its highest conception and holiest aspiration, says to all mankind, "O COME, LET US WORSHIP AND BOW DOWN; LET US KNEEL BEFORE THE LORD OUR MAKER." Then let us pray in spirit and in truth. Let that soul who would ascend to the highest heaven remember that the WAY can only be found and followed by continued earnest prayer.

"Prayer is the Christian's vital breath,
The Christian's natal air;
His watchword at the gate of death,
He enters Heaven with prayer."

PHILOSOPHY OF CHRISTIANITY.

THAT the mind has power, such as Jesus exercised, can not be denied. Almost innumerable examples can be cited, illustrating such power. The power of faith in the patient to remove disease, can be attested by almost every physician. I have sometimes thought there were few if any diseases which might not be removed by the power of mind acting under the influence of strong faith. If by any means the confidence of the patient can be obtained so as to make him feel that a particular remedy will certainly effect a cure, whether there is any virtue in the medicine or not, a cure will very probably be effected. Much of the power of celebrated medicines can be traced to this source. The reputed skill of celebrated physicians awakens in the patient faith in their power, which often does more to cure than the medicine they administer. The same medicines, administered by a physician of world-wide fame, will often be followed by a cure, when the patient would have died, taking it from an obscure or uncelebrated hand. "Believe ye that I am able to do this," is as important a requisition to be made now, as in the days of Jesus. Doubt, uncertainty and distrust, are fatal when entertained by physician and patient.

The power of imagination is often witnessed, and its influence upon health and life, have been frequently demonstrated to be very great. We must remember that imagination is a reality to the mind. Its power is purely mental or spiritual; and it matters not whether its images are true or false, the action awakened in the mind is the same, and consequently its effect upon the system will be the same. All are familiar with the anecdote of the poor culprit who was bled to death without losing a drop of blood. Being under sentence of death, he was placed in the hands of surgeons to be executed, as he supposed. He was blindfolded and a

slight scratch made, which he supposed to be an incision, and at the same time a small stream of tepid water was caused to fall from the wound into the vessel, which he supposed to be his own blood. Under the influence of this condition, the poor culprit passed through all the intermediate stages, and died in the operation. But why did he die? He lost not one drop of blood. His entire physical system, so far as physical or external injury was concerned, was as sound and healthy as when life was in full power and vigor. He bled only in his imagination. The mind or spirit of the culprit, by virtue of its own interior power, seized the wheels of life and stopped their motion.

There are many cases on record where individuals, by dreams, trances, visions, etc., have been fully persuaded they were to die at a particular time; and in every instance they have been faithful to the appointment, unless made unconsciously to pass the time, or unless by some means the conviction has been eradicated from the mind. And in every instance where the conviction has been eradicated, or by opiates, they have been made unconsciously to pass the time, and thus having broken the mental spell, they have continued to live on in their usual health. I am fully persuaded from facts, as well as from the philosophy of our subject, that were an individual to become firmly convinced that he was to die at a particular time, unless that conviction could be eradicated, or he be cheated of the hour, he would as certainly die as the hour arrived. Such is the power the mind holds over the vital system.

The power of the mind to affect organic changes has not unfrequently been witnessed. This is most apparent under strong mental excitation. Dr. Carpenter, in his *Human Physiology*, mentions the following as illustrative of this point: "A carpenter fell into a quarrel with a soldier billeted in his house, and was set upon by the latter with his drawn sword. The wife of the carpenter, at first trembling, at length threw herself furiously between them, wrested the sword from the soldier, broke it in pieces and threw it away. During the tumult some of the neighbors came in and separated them. While in this state of strong excitement, the mother took up her child from the cradle, where it lay playing, and in most perfect health, never having had a moment's illness. She gave it the breast, and in so doing sealed its fate. In a few

moments the infant ceased nursing, became restless, panted, and sank dead upon its mother's bosom. The physician was immediately called, found it lying in the cradle as if asleep, and with its features undisturbed. But all his resources were fruitless. It was irrecoverably gone." The cause of its death was owing to a poisonous secretion, occasioned by the strong mental excitation of the mother.

In Sweetser's *Mental Hygiene*, is an extract taken from Dr. Millingen, in his *Curiosities of Medical Experience*: "A widow lady, forty-five years of age, had lost her only son. She one day fancied she beheld his apparition beseeching her to relieve him from purgatory by her prayers and by her fastings every Friday. The following Friday, in the month of August, a perspiration tinged with blood broke out. For five successive Fridays, the same phenomena took place, when a confirmed transudation of blood appeared. The blood escaped from the upper part of the body, the back of the head, the temples, eyes, nose, breast and the tips of the fingers, and was periodical on the appearance of the vision; and ceased of its own accord, on the eighth of March the year following." This transudation of blood was occasioned by the high mental excitation of the mother, and demonstrates the power of the mind over the physical system.

I take the following from Sweetser's *Mental Hygiene*: "Van Swieten records the case of a man who under the influence of sudden terror, recovered from palsy of one-half of the body, that had afflicted him for years." "A woman who had been paralytic from the age of six to forty-four years, suddenly recovered the perfect use of her limbs, when she was very much terrified during a severe thunder-storm, and was making violent efforts to escape from a chamber where she had been left alone. A man who had been paralytic many years, recovered in the same manner when his house was on fire." Gout has also immediately disappeared through the operation of unexpected fright. An old author relates of one of his patients suffering under this disease, that having his feet and legs wrapped in cataplasms of turnips, a hog entering his room, and beginning to feed on the turnips, so alarmed him that he began to run and jump, and all his gouty pains straightway vanished."

"George Groatryki, a Polish soldier, deserted from his regi-

ment in the harvest of the year 1677. He was discovered a few days afterward, drinking and making merry in a common ale-house. The moment he was apprehended, he was so much terrified that he gave a loud shriek, and immediately was deprived of the power of speech. When brought to a court martial, it was impossible to make him articulate a word. He then became as immovable as a statue, and appeared not to be conscious of any thing which was going forward. In the prison to which he was conducted, he neither ate or drank. The officers and the priests at first threatened him, and afterward endeavored to soothe and calm him, but all their efforts were in vain. He remained senseless and immovable. His irons were struck off and he was taken out of prison, but he did not move. Twenty days and nights were passed in this way, during which he took no kind of nourishment, nor had any natural evacuation; he then gradually sunk and died."

Says Sweetser, "Grief often lessens the secretion of bile, or by exciting a spasmodic contraction of its ducts, impedes its passage, whence the jaundiced hue of the skin, which has been known to follow it. Sometimes it increases the amount, and vitiates the quality of this secretion, and even bilious vomitings, have been produced by sharp affliction. Other secretions are in like manner affected by this emotion, being increased, lessened and vitiated. Misfortune will often greatly diminish, or almost suppress the secretion of milk; or so vitiate its qualities, as to render it highly noxious to the infant. Children have been attacked with convulsions and palsy, on sucking immediately after the mother had experienced some painful calamity. Dr. Carpenter, states that "the *halitus* from the lungs, is sometimes almost instantaneously affected by bad news, so as to produce foetid breath."

"In the war which King Ferdinand made upon the Dowager of King John, of Hungary, a man in armor was particularly taken notice of by every one, for his extraordinary gallantry, in a certain encounter near Buda; and being unknown, was highly commended, and as much lamented, when left dead upon the spot; but by none so much as by Raicias, a German nobleman, who was charmed with such unparalleled valor. The body being brought off the field of battle, and the Count, with the common curiosity, going to view it; the armor of the deceased was no sooner taken

off, than he knew him to be his own son. This increased the compassion of the spectators; only the Count, without uttering one word, or changing his countenance, stood like a stock with his eyes fixed on the corpse, till the vehemency of his sorrow, overwhelmed his vital spirits; he sunk stone dead to the ground."

Thus I might continue until I should fill a large volume, citing cases demonstrating the power of the mind, in cases of intense excitation, to affect the vital and organic condition of the physical system. Who has not seen the effect of the passions and emotions of the mind, as exhibited either in throwing the blood to the surface, and causing the vessels to expand and throb, as in cases of violent anger or rage, or to cause the blood to retire from the surface, and rush in upon the heart, as in certain cases of fear or sudden grief, leaving the vessels shrunken and collapsed, from which we say to shrink with fear, pine away with grief? These everyday phenomena demonstrate the power of the spirit to lay its hand upon the vital system, and hold it in its grasp; and all the vital energy of the body can not summon strength enough to cause the secret springs of life to move, while the spirit is holding them back. Instances are on record where the strong muscle of the heart has been torn and broken by the action of the mind, and many a person has literally died of a broken heart.

The condition necessary to enable the mind thus to act upon, and control the condition of the body, is to bring the mind into a state of intense action, no matter whether that action be excited by imagination or reality, by hope or fear, by anger or despair, so far as giving it power over the body is concerned. This degree of action may be excited in numerous ways; it may be voluntary or involuntary; and in its action it may harmonize or antagonize with the vital functions of the body. If it harmonize with the vital functions, it will be as potent to remove disease and restore health, as it is to induce disease and destroy life, when it antagonizes with the vital functions of the system. And this mental power is not confined to the physical body in which it resides. Tens of thousands of experiments have been made, which demonstrate conclusively, that this power can be exercised over the persons of others.

Developments made by experiments in animal magnetism, must

have satisfied the mind of every experimenter of the power of the mind to affect the physical conditions of his subject; and it is no matter whether the effect has been produced by operating directly upon the system, or indirectly through the mind of the subject. The power of the operator to influence the vital action, and to take away or restore the sensations of his subject, is as well established as any fact can be. Psychological experiments can be had at any time, and in almost any place, demonstrating the power of mind to suspend and even cure nervous diseases in the persons of others. I have often performed such experiments, and seen them performed by others.

Such power then exists, and has existed from the earliest ages of the human family, and will continue to exist until the physical and spiritual constitution of man shall be changed; and as man shall become more enlightened, he will understand more of its real nature and mode of action. He will learn how to call forth, and direct it; and that which in the earlier ages of antiquity was considered miraculous, as proceeding directly from the interposition of God, or magical as coming through the agency of the devil, will be found to be rational, and as truly subject to certain physical conditions, as any other phenomena in nature.

I have very little doubt that almost every form of disease might be cured through the power of spirit operating upon the organism of the patient, did we understand how to apply that power. Could we perceive the true cause and nature of disease, as we could if our spiritual senses were fully developed, and could we perceive the true nature of the remedy demanded, as we could under such circumstance, and could we perceive the manner in which the remedy proceeds to restore harmony, I have no doubt we should find that the power requisite to remove disease, is very small indeed. The conditions would be found to be very few and simple, and such as a very few appropriate passes, accompanied with the proper state of mind, would readily command. As it is, ignorant as we are of the cause and nature of disease, of the kind of remedy required, and the manner in which it acts, we often witness most remarkable cures, effected, as it were, by accident.

The following positions may be taken without fear of successful contradiction. First, the mind of the individual possesses the

power, when called into action, to suspend any or all the functions of the physical organism, and consequently possesses the power to aid any or all of those functions. Second, the amount of power depends upon the intensity of that mental action, regardless of what provokes that intensity. Third, that action may be excited by the action of other minds, in sympathy with the mind to be acted upon. Fourth, the joint action of two minds, tending to produce the same result, will be more powerful than either taken separately. There is another position which I believe to be true, and which, I have no doubt, future developments will fully demonstrate: that highly developed minds will be able to call to their assistance the aid of disembodied Spirits, or "legions of angels;" that minds as highly developed as was the mind of Jesus, can command all these agencies at the same time, and consequently produce proportionate results.

I have already referred to the power of faith in the individual, as a means of removing disease. I have stated that often the confidence of the patient in the skill of the physician and the efficiency of his medicine, had more to do with the cure of disease than the medicines themselves. This position can be sustained by the testimony of all eminent physicians. It is in principle sustained by the declaration of Jesus himself. On several occasions he told those who came to him to be cured of their diseases, that **THEIR FAITH** was the cause of the cure, not their faith in him as the Messiah, not their faith in him as God, not their faith in the doctrines he taught, but their faith in his power to cure their diseases.

The effect of faith is to give intensity to the action of the mind. Hence, any method of awakening that faith will answer the purpose of calling forth the power of the mind. It is in this way religious enthusiasts can and often do perform wonders, in the way of healing the sick. And this power is not confined to any particular class of believers. It can be exercised by Pagans, Mohammedans, Mormons, or any other class of religious devotees. Intensity of spiritual volition or mental action is what is required, and that intensity can be induced by error as well as by truth. The converted Mormon can as sincerely believe Joseph Smith to be the true prophet of God, and that what he says is

the word and what he directs is the will of God, as the Moham-
medan can believe in the Koran, or the Jew in the writings of
Moses, or the Christian in the teachings of Jesus. Under the
instructions of Joseph Smith, the Mormon can call the Elders of
the Church, go to his sick brother and pray, and anoint him with
oil, and lay on his hands and command the fever to depart, and
that brother, having full faith in the efficacy of those means, will
very probably be healed by the action of his own mind, or he
may be by the action of those minds engaged in the ceremony,
or by the joint action of both his own and theirs.

It is not necessary, nor does it follow, that those who exercise
this power to a certain extent, understand its true nature. The
result follows in obedience to the fixed and immutable laws of
nature, as much so as that fire will burn, or a heavy body, un-
supported, will fall to the earth, although no one may understand
the principles involved in either fact.

It is upon this same principle that certain diseases are cured
by the use of amulets or charms. They are used as a means of
calling the mind into action, awakening faith that the disease is
to be cured, and thereby directing the mental action to the re-
moving of it. It will make no difference what is used for the
amulet or charm, or what kind of words are used, provided they
are such as to call into action a lively faith. The history of
curing warts, removing tumors, taking pain out of burns, and
things of that kind, would present many curious facts illustrative
of the foregoing positions. These facts are interesting, because
they demonstrate the power the mind holds over all lower forms
of existence. As illustrative of this point, we will relate an inci-
dent mentioned in Pettigrew's Medical Superstitions, respecting
Sir John Holt, Lord Chief Justice of the Court of Kings Bench,
England :

Being once engaged with some of his rakish friends in a trip
into the country, in which they had spent all their money, it was
agreed they should try their fortune separately. Holt arrived
at an inn at the end of a straggling village, ordered his horse to
be taken care of, bespoke a supper and a bed. He then strolled
into the kitchen, where he observed a little girl of thirteen shiv-
ering with the ague. Upon making inquiry respecting her, the

landlady told him that she was her only child, and had been ill nearly a year, notwithstanding all the assistance she could procure for her from physic. He gravely shook his head at the doctors, bade her be under no further concern, for that her daughter should never have another fit. He then wrote a few unintelligible words in a court hand, on a scrap of parchment which had been the direction attached to a hamper, and rolling it up, directed that it should be bound upon the girl's wrist, and there allowed to remain until she was well. The ague returned no more, and Holt, having remained in the house a week, called for his bill. "God bless you, sir," said the old woman, "you're nothing in my debt, I'm sure. I wish, on the contrary, that I was able to pay you for the cure which you have made of my daughter. O, if I had had the happiness to see you ten months ago, it would have saved me forty pounds." With pretended reluctance, he accepted his accommodations as a recompense, and rode away.

Many years elapsed; Holt advanced in his profession of the law, and went a circuit, as one of the Judges of the Court of Kings Bench, into the same county, where, among other criminals brought before him, was an old woman under a charge of witchcraft. To support this accusation, several witnesses swore that the prisoner had a spell with which she could either cure such cattle as were sick or destroy those that were well, and that in the use of this spell she had been lately detected, and that it was now ready to be produced in Court. Upon this statement the Judge desired it might be handed up to him. It was a dirty ball, wrapped round with several rags, and bound with pack-thread. These coverings he carefully removed, and beneath them found a piece of parchment, which he immediately recognized as his own youthful fabrication. For a few moments he remained silent; at length, recollecting himself, he addressed the jury to the following effect: "Gentlemen, I must now relate a particular of my life which very ill suits my present character and the station in which I sit; but to conceal it would be to aggravate the folly for which I ought to atone, to endanger innocence, and to countenance superstition. This bundle, which you suppose to have the power of life and death, is a senseless scroll

which I wrote with my own hand and gave to this woman, whom, for no other reason, you accuse as a witch." He then related the particulars of the transaction with such an effect upon the minds of the people, that this old landlady was the last person tried for witchcraft in that country.

This power has been manifested in divers ways, in all ages of the world. Mankind have been divided in opinion whether it was from the devil or from God. In the days of Jesus, those who opposed him attributed all the power he exercised to the agency of the devil. They said, "He casteth out devils through Belzebul, the prince of the devils." While those who believed on him supposed his power came directly from God, as an evidence of the truthfulness of his doctrine and the divinity of his mission. The founders of all the various religions in the world have claimed the exercise of this power, and set it up as an evidence that they were assisted, and consequently approved, by God. And the people, witnessing such manifestations, and being ignorant of the true nature and source of the power exercised, have very foolishly ascribed to them superhuman divinity. The success of Mormonism in this country has arisen out of misapprehension. Mormonism is not without its miracles, and they are as true and genuine miracles as were ever performed. Being ignorant of the philosophy of these phenomena, when they have seen the fever leave the patient in answer to the prayer of faith and the imposition of hands, they have felt that God was present and by his own immediate Deific power had performed the wondrous cure.

But the world will eventually become too much enlightened to attribute these and the like phenomena to any special interposition of God. But this enlightenment will not banish God from the world; on the contrary, it will reveal him in everything we behold. We shall then recognize his presence in the thunder and tempest, in the still small voice of the evening zephyr and the noontide calm. We shall hear him in the roaring of the lion and the chirping of the grasshopper, in the thundering of the cataract and the purling of the rill, in the warbling of the linnet's note and the music of the celestial spheres. We shall perceive him fashioning worlds, suns and systems, by the same

presence and law with which he fashions the dew-drop upon the flower, or the tear-drop that moistens the mourner's eye. We shall feel him in our own souls, drawing us to himself by the cords of infinite love, wisdom and power; and then, and not till then, shall we understand that we are children and heirs of God, and joint heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away.

Think not that the age of reason will be an age of infidelity. Reason is the first begotten of God and truth; it is the first-born child of immortality. The age of reason will be an age of faith in God, not altogether derived from books of ancient or modern date, but derived from the revelation which he has made of himself in his works, and the divine intuition of an enlightened and purified soul. It will be an age of hope and redemption. Redemption from sin, redemption from ignorance, and redemption from all the ills that flesh is heir to, through the ignorance, passion and lust of this age of superstitious darkness and gloom. It will be an age of hope for immortality to all, to be spent in unfolding and developing toward perfect love, wisdom and power, throughout the never-ending future. It will be an age of charity, pure and unselfish as God.

When the age of reason comes, and come it will, then will men beat their swords into plowshares and their spears into pruning-hooks, and nations will learn war no more forever. When the age of reason shall come, less money will be expended in building and adorning churches with all that the pride, folly and fashion of a licentious age can invent, and more will be devoted to feeding the hungry, clothing the naked, educating the ignorant and redeeming the fallen. And a religious life will consist more in *doing* our heavenly Father's will than in *believing* in it; and for the sake of the poor, to whom Jesus preached his Gospel, may that age of reason soon come, that the "poor may again have the Gospel preached to them."

THE CHANGELING.

BY JAMES RUSSEL LOWELL.

I HAD a little daughter,
And she was given to me
To lead me gently backward
To the heavenly Father's knee,
That I, by the force of nature,
Might in some dim wise divine
The depth of his infinite patience
To this wayward soul of mine.

I know not how others saw her,
But to me she was wholly fair,
And the light of the heaven she came from
Still lingered and gleamed in her hair ;
For it was as wavy and golden,
And as many changes took,
As the shadow of sun-gilt ripples
On the yellow bed of a brook.

To what can I liken her smiling
Upon me, her kneeling lover—
How it leaped from her lips to her eyes,
And I smiled them wholly over,
Till her outstretched hands smiled also
And I almost seemed to see
The very heart of her mother
Sending sun through her veins to me.

She had been with us scarce a twelvemonth,
And it scarcely seemed a day,
When a troop of wandering angels
Stole my little daughter away ;
Or perhaps those heavenly Zineoli
But loosed the hampering strings,
And when they had opened her cage-door,
My little bird used her wings.

But they have left in her stead a changeling—
A little angel child,
That seems like her bud in full blossom,
And smiles as she never smiled.

THE CHANGELING.

When I wake in the morning, I see it
 Where she always used to lie,
 And I feel as weak as a violet,
 Alone 'neath the awful sky.

As weak, yet as trustful also ;
 For the whole year long I see
 All the wonders of faithful nature
 Still worked for the love of me.
 Winds wander, and dews drip earthward,
 Rain falls, suns rise and set,
 Earth whirls, and all to prosper
 A poor little violet.

This child is not mine as the first was,
 I can not sing it to rest ;
 I can not lift it up fatherly
 And bliss it upon my breast.
 Yet it lies in my little one's cradle
 And sits in my little one's chair ;
 And the light of the heaven she's gone to
 Transfigures its golden hair.

COMMON ERROR.—The reason there has been so little progress in the work of human redemption, is found in the following: Men have striven to be saved *in* their sins rather than to be saved *from* their sins; and they have had a theologic faith in the efficacy of *imputed* righteousness, and hence have excused themselves from being *actually* righteous. The foundation of their redemption, they have been taught to believe, was laid in Jesus, and hence need not be laid in themselves; that they were to avail themselves of *his* salvation by a mere *faith* in *him*, and not by *actualizing* his faith and works in themselves. It is easier to assent to mysterious dogmas than to deny one's self the pleasures of selfish gratification; and for this reason, the selfishness of the world is ready to subscribe to any creed and adopt any form which will become, in any considerable degree, a substitute for living the true life. All efforts at attaining salvation without *living or actualizing the true life*, are misdirected; and we shall all learn at last, that, under the divine government, there is one uniform law: that every man must *eat, drink, sleep, BE TRUE, PURE, HOLY AND RIGHTEOUS FOR HIMSELF.*

VERBAL LANGUAGE AND INSPIRATION.

THERE are two methods of communication, one by means of external signs called language, which becomes significant according to the perception and understanding of the mind addressed; the other by influx or inspiration, which depends upon the state or condition of responsiveness of the mind being addressed, to that which addresses it. The first method of communication may be defined to be human or man's language; and the second method may be called God's language, or the language of inspiration.

The first method of communication is, at best, very imperfect, and never can be relied upon as a means of teaching or communicating truth beyond the sphere of the common experience of those using it. In short, it is only a system of *signs* of ideas, and not of ideas themselves. Hence words, being only representatives of thought, feeling, sentiment, etc., they can never take the place of them where they are lacking. Words and sentences are but *forms* of expression, which have no natural or inevitable significance, but like all other forms, depend for their worth upon those who hear, as well as those who use them.

Hence, before words can become truly significant between two or more beings, it is indispensable that such beings, in respect to the use of such words, be in the same degree of perception and understanding. Not but that they may be in very different degrees in respect to other words, language, etc., but in respect to the subject matter of communication they must be in the same degree.

Thus, if you would communicate with me in respect to light and color, so as to transmit to my mind your thought, perception, affection, etc., we must each be in the same degree of perception and appreciation of the real significance of the words and sentences used and constructed, or true communication can not take place

upon that subject between us. If I have no conscious knowledge of the nature of light and color, words as signs of ideas, perceptions, etc., can not supply the lack, and hence communications, by means of verbal language, can not take place upon such subject.

The same is true in respect to every sense; words and sentences can not supply the lack of conscious experience. They can not teach the deaf man the nature of sound. The man who has never had the sense of taste, can never learn to distinguish flavors; without the sense of smell odoriferous would be a meaningless word. Reflection will teach any mind that these signs of ideas can never be a substitute for ideas themselves; at best, they can only represent that which, by some other means than mere words, has come into the consciousness.

Language, as a means of describing existence, can never be a truthful substitute for conscious observation. All ideas in their elemental or complex character, must have their basis in that which depends not upon human language for its existence. The elements out of which all complex ideas are fashioned, must come into the consciousness, independent of any verbal sign or representation.

The imperfections of verbal language as a substitute for conscious observation, may be realized in a thousand ways. Take any individual who is in the full possession of every sense, by means of which he is consciously familiar with every attribute and quality necessary to be employed in the full description of any individual, and let any one be ever so accurate in giving such description, the image of the individual thus formed from such description will not be a true likeness of such individual. All the descriptive language of the world would fail of portraying truly such form. One glance of the eye would reveal, in one moment, more perfectly such form and feature, than the labor of an age in the use of descriptive language.

The same, also, is true in every department of observation. I perceive more accurately the form of a tree, a flower, a landscape, etc., in one moment, through the instrumentality of the natural eye, impressed according to the natural law of optics, than I could possibly do from a verbal description of the same, given by all the angels during all time; and the simple reason is, that verbal language is incompetent to supply the place of conscious experience.

It therefore follows that verbal language can not be relied upon as a means of communication, beyond the sphere of a common conscious experience. Its utmost power is to construct thoughts, ideas, sentiments, etc., out of those elements which already have a conscious existence in the mind. But if an idea, thought or sentiment, be to be communicated, involving an element of consciousness not already existing in the mind, verbal language can not truthfully be used for such purpose.

Words and sentences are but forms of expression which depend for their significance upon those who hear or read them. They may be ever so capable of becoming representative of the deepest significance, but they will become so only to those who have such significance to infuse into them. This is true in respect to all verbal language, no matter by whom used. The forms of expression appropriate to suggest inspired truths of the deepest significance, will fail utterly to suggest such truths to other than inspired minds. In other words, no form of expression will contain any other truth than that which the hearer or reader infuses into it.

It therefore follows as a truth, that no forms of expression can be adopted, which shall be infallible to convey truth to all conditions of mind. Those only will translate or understand alike the same forms of expression, who are in the same general condition, and have had the same or a similar conscious experience. The word of God can flow into verbal language only from those, and for those, who have that word in themselves to impart to the form. There is no way of arriving at any truth except by the inspiration of the plane in which that truth is to be found, and there are as many planes of inspiration as there are planes of truth to be perceived and made known.

Man can know nothing of the truths of the natural plane unless he have the inspirations of that plane; man never learned the significance of anything but by inspiration. The man born blind can never know the meaning of the expressions *light*, *color*, *twinkling*, *sparkling*, etc., until he come into a condition to receive the inspiration of the natural plane through the eye. The deaf man must come into the condition of receiving inspiration through the ear before he can understand the significance of sound, etc.

Inspiration must precede verbal language to make it significant.

We can never talk understandingly about color, until it has been breathed into the consciousness, so that a conscious perception thereof exists therein; and then our discourse will be of that which exists in our consciousness.

The same is true of the intellectual and moral plane. Inspiration alone can lay the foundation for perceiving the truths of those planes. A perception of number and quantity must come into the mind in some other way than through the instrumentality of verbal language, before the mind can discourse of them intelligibly. Words alone can not convey the ideas of length, breadth, thickness, etc., to a mind which has not had a perception thereof independent of any verbal sign or representation. Relations, and influences flowing from relations, together with their laws of action and manifestation, must come into the consciousness by some other means than verbal representations; that is, they must come in primarily by inspiration.

The same is true of the moral and affectional nature. The various affections or loves, pertaining to the various relations, can not come into the consciousness through the instrumentality of verbal language alone. A mother's love can only be known through the inspirations of the maternal relation. Words are of no worth if there be not the "spirit of truth" to interpret them. The inspirations of the parental relations alone can make known parental love. The same is true of every other relation. Verbal language can become significant to express those loves only to those who have the inspiration to interpret it. All others "having ears, hear not, having eyes, see not, and having hearts, do not understand" such language.

Reflection will teach all those who look interiorly into themselves, that no language representing the affections or loves, can be understood except by those who have had a conscious experience of that which is represented. Said McDuff of him who attempted to comfort him for the loss of his wife and babes, "He has no children;" recognizing the principle, that none but the parent, knowing parental love, knew what kind of consolation the bereaved parent needed.

Upon the same principle, language can not become significant to convey spiritual and divine truth to those who have not had

the necessary spiritual or divine inspiration. This doctrine was recognized by Jesus. He could not teach his disciples the truths pertaining to the Divine kingdom through the medium of verbal language. The words that he spake were spiritual words, and could not be understood by them until the "Spirit of truth," or the inspiration of the plane of those spiritual truths, should convey them to their understanding.

Nothing can be more obvious to the reflecting mind than that verbal language can not convey the significance of spiritual truths to the uninspired mind. If verbal language can not teach to the blind man the significance of light and color, or to the deaf man the significance of harmony of sound, by the same law will it be incompetent to teach the spiritually blind and deaf the significance of spiritual truth.

The inspired man may give utterance to the highest and holiest spiritual truths, and he may adopt such forms of expression as will be appropriate to convey those truths; yet those forms of expression will be significant to those only who can drink in the same inspirations.

It is a principle that the mind can not appreciate a truth lying beyond the sphere of its own unfoldment. The simple reason is, that it must depend upon the inspirations of each sphere for the truths of the same; and if the mind be not in a condition to receive the inspiration of any given plane, it can not perceive the truths of such plane.

The truly inspired alone can judge of inspiration. The inspired of a lower plane can not judge of the inspiration of a higher one, because he has no conscious standard by which to determine. No man can determine what is divine truth or divine inspiration unless he have that truth or inspiration by which to try or measure it. Before a man's judgment can be relied upon to determine the divinity of truth or inspiration, he must be able to show that he has the means of knowing what divinity is; that is, that he is divinely inspired to determine it.

INSPIRATION OF THE BIBLE.

There is a theoretical faith in the Orthodox world that the Bible is an inspired book—that its truths are inspired truths;

and it is deemed very wicked to doubt upon that point. But we notice some very singular results among those who reverence the verbal forms of the Bible. While they declare the *forms* of expression to be divine truth, they can not agree as to the real significance of those forms, as though the truth was in the *form* and not in the *significance*. And herein is to be found one of the great errors of Orthodoxy, in mistaking the *form* of expression for the *truth* itself. We believe the Bible to contain forms of expression suited to the reception of every degree of truth, because we find therein such forms, according to our highest conception; and hence we judge, according to the highest standard in ourselves, that the writers of those forms had the same or similar conceptions of truth which gave birth to those forms of expression.

I believe that many of the writers of the Bible were highly inspired men, and that they wrote and spoke under the influence of inspiration. But I can judge of that no further than I am inspired to perceive their inspiration; all beyond that is conjecture. I believe that there was higher and deeper inspiration in the writers of the Bible than I have yet perceived, because I am conscious of having made great progress in the perception of spiritual truth, and the more progress I make, the deeper significance do I perceive in much of the language of the Bible. And I have hitherto had no conception of a spiritual truth that seemed to be elevated and ennobling, which is not somewhere appropriately expressed in the Bible. Hence I very properly conclude that I shall have the same or a similar experience in respect to Bible language in the future, for I expect to progress in perception and understanding of spiritual truths, and I believe that as fast as I do I shall find forms of expression in the Bible suited to giving utterance to them.

But while these forms are suited to convey to the receptive mind those spiritual truths, they of themselves can not do it. They may act as aids, they may become suggestive, they may tend to methodize the mind, but the real truth must come from the spirit, must enter the mind by inspiration, and thence it will flow out into the form, and the form will then become transfigured, a bright and shining vestment of truth. We have often experi-

enced this. We have read over forms of expression many times without perceiving the truths they were capable of containing; but in some favored moment, when the mind was in a condition to be impressed with high and truthful influences, a light, spiritually above the brightness of the sun, has shone about us, and such forms of expression suddenly become pregnant with glorious truths, and we wonder that we could have been so long deaf to such utterances.

From the foregoing certain important truths are deduced :

First. That verbal language can never be more significant than the understanding to which it is addressed; that it will never be more infallible to convey truth than is the understanding to perceive it; that, at best, it is but a form capable of receiving such truth as the mind can infuse into it; that it can not supply the lack of conscious experience or inspiration, and hence it can not teach spiritual or religious truths.

And Second. It follows that we can perceive spiritual and religious truths only by coming into a condition to be inspired by the spirit thereof; and hence the business of the true teacher is, not to attempt to teach that which can only be taught by the spirit, but to point out the *way* or *means* by which we may attain to the condition of that degree of inspiration which alone can teach such truths. Jesus could not teach his disciples the truths of the kingdom of heaven, he could only demonstrate the *way* to that divine condition where they could be taught of God; and hence those alone could be taught of God who walked in the right way—kept the whole law without offending in any point.

Hence Third. True Christianity consists in walking in the way that leadeth unto eternal life, by coming into that condition of spirit that shall make us the subjects of the inspiration of all truth, both of the understanding and of the affections, which can only be done by keeping the whole law of God, in the physical, intellectual, moral and religious departments of our being.

Therefore all the doctrines, ordinances, forms and ceremonies of true Christianity, are of nothing worth any further than they tend to induce in us conditions favorable to spiritual and divine inspiration; and we can determine the value of our Christianity to ourselves by the degree of inspiration to which we have attained.

PROFESSOR J. J. MAPES.

WE have no hesitation in saying that Prof. J. J. Mapes, one of the Editors of *THE WORKING FARMER*, published in New York, is one of the most truly philosophical and scientific men we have ever met with. His remarks made before the American Institute, December 6, 1856, and published in the *FARMER* of January, 1857, upon the subject of "ISOMERIC COMPOUNDS," are worthy of the profoundest consideration of every philosophical mind. Its bearing upon the great law of Progress, makes it an article suited to the pages of our *MONTHLY*. We give it publicity in the present No. and commend it to the careful perusal of all our readers.

ISOMERIC COMPOUNDS.

BY PROF. J. J. MAPES.

It is well known that there are sixty-four substances known as Primaries, and that of these all things in nature are composed. These primaries are all found in the original rocks, which by their debridation formed the soils. Hence they are all to be found in the soils. They are also probably all to be found in plants and animals, but not all in any one plant or animal. These primaries are sometimes found in progressed conditions and combined with each other. Thus the substances known as carbonic acid and lime are found in the marble and chalk. Chemists say that these are Isomeric Compounds, and that they are alike in composition. Thus the analysis of a piece of Parian marble, or of the chalk-cliffs of England, will give alike, as results, carbonic acid and lime, and in the same relative proportions. Notwithstanding the ap-

parent similarity, as shown by analysis, their weight is different, nor will any amount of grinding render the powdered marble as light as that of the chalk. There is no treatment which can be given in common to both of these substances, which will render them equally valuable as food for plants.

Nature's laboratory seems able to create differences which escaped the chemist. In many of our lime-stone districts, such as Dutchess and Westchester counties, New York, the farmers find it necessary to burn the lime-stone and then expose it to the atmosphere before its use in the soil, until it becomes carbonate of lime, by absorbing carbonic acid; and, notwithstanding the fact that their soil is a *debris* of lime-stone, (at least in part) still they can not obtain full and remunerative crops until a new portion thus treated has been added. If, however, they should add a thousand bushels per acre of lime so prepared, the soil would cease to be fertile. Notwithstanding this truth, we know that the soil of the plains of Athens contains forty-two per cent. of carbonate of lime, and that many of the chalk-soils of England contain a much larger quantity. Still they are fertile. The chemist will tell us that marble dust, the lime used by the Westchester farmer, and the chalk-cliffs of England, are all of the same composition, and are Isomeric Compounds; and many have supposed that their effects would be alike. The fact is that the English soil, and the soil of the plains of Athens, with ten times the quantity of lime which would render another soil barren, if the lime were made from our lime-stone rock, are still fertile and capable of raising full crops. Thus it is clear that a difference exists, which chemistry alone can not point out. Still, when the true cause is understood, there is no difficulty in comprehending its action. The plain truth is, that every time one of the primary substances, originally from the rock, and then from the soil, enters a growing plant and becomes part of it, it has progressed, and in a manner which analysis alone can not recognize; and when, from the decay of the plant, the primary has again returned to the soil, it is rendered capable of being absorbed by a higher class of plant, which in its turn, by its decay, renders up its primaries fitted for a higher assimilation. It is fair to suppose, and indeed is generally admitted, that the first plants grown upon our soil were mere lichens and mosses

They took carbonic acid from the atmosphere, retained the carbon to increase their bulk, and received from the soil the inorganic primaries, which, upon their decay, were returned to the soil, thus fitting it for the growth of higher organisms, which, in their turn, performed similar offices. This is, as we shall show, equally true of animal life.

The fresh *debris* of the rock at the mountain-side is incapable of producing the higher class of vegetable growth. The double rose can not be sustained in such a soil, while the single rose taken from a primitive soil and carried to the older soil of the garden may be gradually improved to the double rose; and simply because the inorganic constituents of the garden soil have been in organic life many times, and have thus been rendered fit pabulum for the new-comer.

Every practical farmer, who has a sufficient knowledge of chemistry to observe truths as they occur, knows that the sulphate of lime made from bones by treating them with sulphuric acid to render them super-phosphate of lime, is worth many times its weight of native sulphate of lime known as Plaster of Paris; and that while the one is suited for the use of a higher class of garden crops, the other is comparatively inefficient.

Now it is evident that the lime in the bones of the animal was received from its food, which being a higher class of vegetable growth could assimilate only such lime as had been before many times in organic form, and therefore rendered capable of entering the higher class of plants, and of being appropriated instead of being parted with as *excretia*; for plants do throw off any material held in solution by water, which is not sufficiently progressed to form part of their structure. The same truth will apply to the phosphate of lime separated from the bone, as compared with that resulting from the *chlor apatite* rock which has not before found a place in organic life. Thus the phosphate rocks of Estremadura, that of Dover in New Jersey, and elsewhere, notwithstanding the fact that they are composed of phosphoric acid and lime, and in the same relative proportions as in the phosphate from the bone, will *not* fertilize plants of the higher class; nor will they even after treatment with sulphuric acid. Thus, notwithstanding the fact that all the phosphate of lime found in the bones of animals

and elsewhere, came originally from the rock, still, before it obtained its greatest value for agricultural purposes, it must have passed through that chain of progression through which all the primaries have passed before reaching the higher forms of organic life.

Suppose an acre of soil to be fertilized by a thousand pounds of bullock's blood dissolved in ten thousand gallons of water, and another acre to be fertilized with a synthetical representation of this blood taken from more original sources. Thus, let the potash be taken from the feldspar rock, the phosphate of lime from the *apatite* rock, and each primary from an original source, and in the precise quantities in which analysis proves they exist in blood. Divide these through an equal amount of water, and the acre thus treated will *not* grow as progressed a class of plants as would be furnished by the blood, and simply because the primaries themselves are not progressed.

Every farmer knows, or may know, that if his soil is deficient of phosphate of lime in some available form, so that the crops can not furnish it to the cow, she will have the propensity to gnaw bones wherever she can find them; and that if the milk is deficient in phosphates, the bones of the calf will not have sufficient strength to sustain it; that by feeding the cow with small quantities of bone-dust, the difficulty may be remedied. But does he believe that the powdered phosphatic rocks fed to the cow would produce any such result? Or would it pass off with the *feces* without being assimilated? Does any practical agriculturist believe that ground granite or feldspar (the latter containing fifteen per cent. of potash) will benefit the growing crop as much as wood ashes? So great is the difference that even the ashes from a higher class of plant will furnish potash superior to that from a lower class. Thus a burnt haystack renders the soil beneath it capable of bearing larger crops of potash plants, than would the same area of soil treated with a greater quantity of potash from forest production. Green manures of a high class, decomposing in the soil, furnish progressed inorganic materials, and although very minute in their quantity, still, from their progressed condition, they will produce larger crops than greater quantities of similar primaries from lower sources. The manure of the stable owes

its value to this truth. Much of the inorganic matter contained in the manure is in so progressed a condition, that the results are greater than would arise from the same primaries obtained elsewhere. The whole system of nature has been progressing, and our forefathers could not have had many of the luxuries we now enjoy, simply because the primaries of the soil in their time had not been so progressed as to produce them. Soils that formerly would produce but a kale and lower class of cabbage, will now grow the cauliflower. All animals, if not overfed in quantity, appropriate such primaries from their food as are sufficiently progressed by frequent use in organic life, and discard as *feces* such portions as have not reached the point for assimilation; and we have yet to see any other cause why an animal should yield *excreta* at all, other than from excess of quantity, want of progression, presence of inappropriate or unrequired primaries or undue relative quantities. Why is it that night-soil will produce effects such as are not warranted by its analysis, and such as can not be imitated by any synthetical arrangement of similar constituents? Is it not because the food of man contains the primaries in a more progressed condition than that of other animals? Animals are part of the machinery used by nature for the progression of the primaries, and bear the same relation in their decay to the supplying of pabulum for a higher class of plants to feed a superior class of animals, as did the rocks to the soil, the soil to the lower class of plants, those to the higher, and so on to Nature's ultimum, man.

Now, let us see if we can comprehend why the chalk-soils of England and of the plains of Athens are not barren, as would be our soil, if one-tenth the quantity of lime they contain should be added to it.

Where did the chalks of England come from? We suppose them all to be either coralline or fossiliferous; and hence to have occupied organic life perhaps millions of times before they found their place in those soils. Perhaps we may trace them thus: The decay of organic life caused the primaries to be yielded up in a state more readily soluble than before. Large proportions of these primaries are carried by the streams into the ocean. There the lime may have been appropriated to forming the bones of fishes,

shells, etc., and perhaps this process was repeated millions of times before the coral insect used the lime for the construction of its habitation. Finally an upheaval exposed it to atmospheric and other influences, and thus formed the chalk-soils of England, which, although isomeric with the soil containing a disintegrated marble, is far different from it for all practical purposes; and this difference arises mainly from the progression of the primaries it contains. We find these views confirmed by the *Materia Medica*.

The magnesian rock at Hoboken contains veins of carbonate of magnesia. Treat this with sulphuric acid, and crystalize it, and the result will be sulphate of magnesia, (Epsom salts). Take this to the chemist, let him analyze it; he will pronounce it sulphate of magnesia, and if carefully made, will find it pure. Use this as a medicine, and if it does not take life, it will cause griping, so as to give great pain, in addition to its action as a cathartic. Dissolve these crystals in water and re-crystalize them. Do this one hundred times, and take them again to the chemist for analysis, and he will again inform you that it is sulphate of magnesia (Epsom salts), and does not at all differ from the first crystals he analyzed; but use it as a medicine, and nature will inform you that the continued re-crystallization has progressed the primaries it contains; that it will now act as a cathartic without griping at all.

For more than a century a medicine has been manufactured in London, known as *Pulvis Jacobi* (James' Powders). For a long time its composition was a secret. The medicine, however, was in general use, and large quantities were annually sent to the East Indies by the East India Company, for the use of its medical department. It was very effective in the treatment of fever, and its action always found to be uniform. The Messrs. James, the original discoverers of this medicine died, and their successors of the same name, from philanthropic motives, made known the composition, and the recipe for its manufacture found its way into the *Pharmacopia*. It was said to be composed of phosphate of lime and oxyd of antimony in certain relative proportions, which were stated. James' Powders were soon manufactured by every apothecary as well as by the immediate successors of the original discoverers. The East India Company advertised for proposals to furnish them with medicines, among which was a large quantity

of James' Powders, and a large and respectable chemical manufacturer of London named a lower price for this article than that named by the Messrs. James themselves. It was furnished and sent out. The medical department reported that it failed entirely to produce the usual results. The Company refused to pay the bill, and a suit ensued. Many of the first chemists of England, including one of the Messrs. James, made analysis of this article, and gave evidence that it was the same composition as that made by the Messrs. James.

It appeared in evidence that the new manufacturers had calcined the phosphate of lime-rock from Estramadura, and then combined it with the antimony as directed; that the Messrs. James made their medicine by calcining the bones of oxen, and mixing the phosphate so obtained with oxyd of antimony. Every chemist, Mr. James included, believed and stated that there could be no difference in the effect of these two medicines; that after the Estramadura rock was calcined, and the bone was calcined, the results were alike, and the verdict was given in favor of the manufacturers. The Company, however, sent out a new quantity manufactured by the Messrs. James, and unlike that made from the Estramadura rock, it was found to be efficient. Notwithstanding these facts, even at the present time, it continues to be manufactured by both of these methods.

Thus it is clear that men, like plants, can only assimilate, during the process of digestion, such primaries as are sufficiently progressed for their use. And this gives us a clear insight for the formation of proper rules in the selection of manures. They should always be chosen, when practicable, from the higher, and not from the lower sources.

A soil may be full of feldspar (the original source of all potash), and still need potash produced from higher organisms for the use of the current crops. Farms in the immediate vicinity of the Dover locality of *chlor apatite* rock (phosphate of lime), and with soils fairly charged with the *debris* of this rock, are still improved by minute doses of calcined bones treated with sulphuric acid, and for the same reasons that the soils of Westchester and Dutchess counties, made of the *debris* of lime-stone, are improved by new quantities of artificially prepared carbonate of

lime. It is true of every primary, and is traceable throughout nature. While plants have been thus progressing by having their pabulum progressed, animals, at least those useful to man and necessary to remain in existence, have progressed, while those which Nature's laws seem to have formed as mere machines for the progression of primaries, by the mastication and digestion of the food, its assimilation and their decay, have gradually become extinct.

We find the tooth of the largest living shark but one inch high, while the sharks' teeth found in the green sand marls of New Jersey are many times that size. The mastadon (whose bones are found at Great Bone Lick, in Kentucky, and in Liberia), are many times the size of the modern elephant. The skeletons found in the hyena caves of England, are three times as large as those of the hyena of the present day. Our largest saurians represent in inches what fossil geologists have found represented in feet. Indeed, this is true of many extinct species of animals which, even at this time, from their fossil remains, are furnishing the phosphates and other primaries which were received from the rock, and progressed by them for the use of man. But it is far otherwise with the useful animals. Look at the returns of the Smithfield Market of two hundred years ago, and the returns at the present time, and we shall find that the modern ox slaughters one-third heavier than his predecessors. Even the horses represented in the Elgin Marbles, although beautiful as works of art, will not fill the eye of a horse-breeder of this day. They are inferior in form and size. And this is true not only of the inferior animals alone, but also of man.

At the Eglinton Tournament which occurred a few years ago in England, many of the young nobility appeared in the armor used by their great-grandfathers, and in almost every case these suits of armor required to be enlarged before they could be worn. It is true we hear of giants in the olden time, but we have them also in our day. They were then and are now exceptions. Mankind as a race are larger, and enabled to perform a greater amount of labor, physically and mentally, than at any prior date. The exceptions do not disturb the rule, nor will the overfed and pampered inhabitants of large cities compare (beyond a mere

percentage in number) with the agricultural portions of mankind. This hypothesis of the progression of the primaries (if it must be so called) has at least much to support it. It shows truths in nature which both the laboratory and the microscope have failed to perceive, and it enables the practical agriculturist who really understands so much of the sciences as entitles him to the appellation of a farmer, to select and prepare his fertilizers with greater economy and greater certainty of success, and not to mistake, as those do who rail out against the use of analyses of soils, the analyses of pebbles for that of *progressed primates* mixed among them.

BEAUTY.

BY ANNETTE BISHOP.

O HAD I but a voice and words to tell
 The lovely dreams that haunt me evermore,
 The many thoughts that in my spirit dwell—
 Which are like harp-strings rung in days of yore,
 That can not yet forget their silvery swell,
 Whene'er a breeze of gladness sweeps them o'er ;
 Then might these broken thoughts, these lost dreams be
 Poured forth in one deep strain of harmony.

O Beauty ! how my heart doth worship thee,
 Where'er thou dwellest in Nature's airy hall,
 Thou most resemblest what my dreams would be,
 Could they rise real at my fancy's call.
 When glittering on the forest's leafy sea,
 Or hovering where the sunlit waters fall,
 I love thee, Beauty, in thine earthly shrine,
 How wilt thou trance me in thy home divine !

Oft I have dreamed that when this soul unbound,
 Flies from its earthly tenement away,
 Words for its dazzling visions shall be found,
 And heavenly fires that now uncertain play
 About my spirit, then shall clasp it round,
 And burn the darkness from its depths away.
 Then like a land uprising from the night,
 How shall it waken to all joy and light !

ART OF BEAUTY.

CHAPTER II.

COUSIN JAMES CARSON has, you know, a second wife. She was a widow, with one daughter, Julia, who is now about twenty years of age.

The children of the present marriage are Bertha, about fifteen, who is now absent at school, and Henry, a boy of thirteen. I am much interested in Alice, who, you remember, was an infant at the time of her mother's death, though to a casual observer she would appear a very ordinary girl. Her exterior is certainly not pleasing at the first glance.

She is thin, sallow, listless, ungraceful. Her chest is flat; her shoulders stoop forward, and her mind is as untrained as her body; yet she possesses the elements of a beautiful character, and an attractive person. She is sensible of her deficiencies, and deploras them, but had looked on them as irremediable.

When I told her that it was in her power to become beautiful, and good, and happy, she listened to me with incredulous astonishment. She has powers of thought, that with proper development and direction, might gather truth and assimilate it, but they are undisciplined. She has read considerable in a desultory manner, and has been *passed through* a school that bears a high reputation as an educational establishment for young ladies; but from neither of these processes has she eliminated much that serves to guide her in her every-day life, to strengthen and develop her faculties, or to form her character upon the right basis.

Her love of beauty and excellence will stimulate her efforts to attain it, if she can become convinced that she has within herself the power to transmute her defects of person and mind to beauties.

It is a great misfortune that she is little understood by others,

for the moral atmosphere about her represses, weakens and perverts the nobler impulses of her soul. Has not many a superior nature suffered thus, and *died*, and "made no sign?"

The only remedy for this state of things is, that she *understands herself*, and has strength to put forth the good that is in her.

Mrs. Carson pronounces her *odd* and *queer*, and avers there is no use trying to make anything of her. *There is none for her*. Her ideas of duty are extremely limited and misty, and the puerilities that occupy *her own* mind, render her peculiarly unfitted to form or direct that of another.

The very germs of excellence in the mind of Alice she looks on as faults, and like an unskillful gardener who mistakes undeveloped plants for troublesome weeds, rudely seeks to uproot and exterminate them, not knowing that if rightly cultured, they would unfold in beauty, and bless by their fragrance.

Cousin James scarcely seems the same man he did, during the life of his first wife. He has suffered the cares of business and the love of gain to overrun the finer part of his nature. His present wife is wanting in those womanly qualities that serve to render home happy. The empty applause of strangers has a higher place in her heart than the comfort and well-being of her own household. Sad, when such a woman has in her hands the happiness of others!

I am sorry I can not give you a very flattering portrait of Julia Attlebury, Mrs. Carson's daughter, whom you desired me to describe to you.

She has a severe sarcastic temper, and a kind of moral hardness, which render her inaccessible, I think, to any soft emotion. In person she is tall, and her form is not destitute of symmetry, but her angularity deprives it of grace. She has an oval face, and high cheek bones. Her eyes are black as night, and brilliant, but their light is not an amiable one. A bright color burns on her cheek, contrasting with the olive of her complexion. Her hair is dark and abundant, worn far away from her brow, leaving no shade to soften the somewhat sharp outline of her countenance. She is wont to boast her freedom from all *weakness*, and expresses great contempt for anything which, in her category, comes under that denomination in others. Upon day dreaming, to which Alice

is addicted, she is especially severe, though the bustling habits for which she claims superiority, are no more effectual for her own happiness or that of others than the dreaming she contemns.

She seems afflicted with a sort of restlessness that has no particular purpose in it, but which is a perpetual reproach to any repose.

CHAPTER III.

ALONE with her own thoughts, after Celia left the room, Alice mused again.

"I can be beautiful, she says," she repeated to herself. "It is true, I have no natural deformity of form or feature, and this saltness may, perhaps, be remedied, and my form improved by right habits; yet I can not believe that I can ever become positively beautiful."

She looked again at the miniature. The expression of purity and sweetness that invested it, had fled from the countenance that met her in the mirror. And had the shadow of her thoughts so robbed it of its heavenly light? She looked back at her past life. All its scenes seemed to pass in vivid review before her. She peered into the future. She saw indefinite shadowy forms, some dark, some bright, continually changing hue and shape. As she sat thus, with hope and fear, and confidence and distrust—regrets for opportunities wasted, and half formed resolves for improvement, commingled in her mind—she was startled by the entrance of Julia.

"Dreaming, as usual!" she exclaimed, darting a glance of contempt at Alice.

"I hope your reveries are agreeable," she continued, in a sarcastic tone, going to a closet for something of which she was in search. "Indulging them is no doubt very pleasant pastime for those who have nothing better to do. Have you forgotten Mrs. Lee's party to-night, in your adventures in dreamland?"

"I was not thinking of it just now," answered Alice; "but I did not intend going."

"Not going!—and everybody will be there! And a party, too, is about as much of a novelty as an earthquake here; we have one

so seldom, in this little out-of-the-way place. What a strange girl you are! There's no accounting for the whims you take, for you never were a bit like other people. You're not in the likeness of anything 'in the heavens above or the earth beneath' in your actions, unless it's Celia. She's just about such another. Perhaps you take her for a pattern? I'd as soon undertake to keep track of a comet, as to follow *her* motions. For my part, I should think you'd want to go to shake off the mopes, if for no other reason. Really one might fancy you were in love. Pray who may the happy person be that is so fortunate as to have obtained your regard, if one may be permitted to inquire," she added, with mock interest of tone and manner.

"Not myself, certainly," answered Alice. "There is no one with whom I am not disposed to be on better terms at present."

"I advise you then to *come to terms* as soon as possible, or you will force every one else to become of your opinion," said Julia, sharply. "Acton was in this afternoon, and he will call and go with us to the party—or *me*, if you persist in staying at home."

"Cousin Celia will not go," said Alice, "and I thought I would like to spend the evening with *her*."

"*Cousin Celia!*" repeated Julia, with sneering emphasis, an expression of contempt curdling her features.

"I should consider it anything but desirable to stay at home to listen to *her* prosing. I might submit to it, perhaps, as a penance for my sins, if I could not avoid it; but I should be glad to escape from it as soon as possible, with her *moral homilies* and her quotations, and her lectures leveled at one. She's always talking on stilts. But every one to their taste, I suppose. So now you may go back into your fog, if it suit you. I've been gabbling here, when I ought to have been seeing about the dress I am going to wear this evening—wasting my breath, too, which I ought to have been wise enough to know. You might as well undertake to move the mountains from their foundations as to move *some people* when they've once taken a notion into their heads."

"She does not appreciate Cousin Celia," said Alice to herself, after Julia had left the room, "and no wonder, their minds are so unlike. But I'm glad I didn't say anything when she was

talking; that's one victory gained to begin with, and I feel a great deal more comfortable for it.

'Celia is always so staid and uniform about everything! I think I like people better that have some starts and impulses. I don't want people always to be in full dress of body or mind. A little *dishabille* now and then is refreshing. It is tiresome to be always laced up in stays. She is playful too, sometimes, but still there seems a *method* about *that*. Perhaps she was different before she had so much sorrow. She never speaks of the death of her husband and children. Well, perhaps it is better. I dislike to hear people always dwelling on what is painful, and that can't be helped. It must have been very distressing for her to lose them all so suddenly. I wonder if it was not her firmness and calmness that preserved her from the epidemic that took them off? I have heard that the philosophers in olden times used to escape in that way.

"They say Mr. Hanson was very gay—almost reckless, when he was a young man; but she loved him very deeply, and has scarcely seemed like herself since his death. Part of the light of her existence has gone out. I am glad she has purchased a place so near here for Cousin Simon, where she will spend a part of the year, because I shall have an opportunity of seeing her a good deal, and she will benefit me. She is of a great deal of use to me. She not only directs, but strengthens me. They call her singular, but I think that is only because she thinks for herself. When she is with me I feel as if all my powers and faculties were in the right place and in working order, and when she goes away as though I was all falling apart, like a broken limb when the bandage and splinters are removed. 'Chaos comes again.' I would like to visit her in her southern home, they say it's so beautiful. Perhaps I shall sometime. I don't know what good or ill may be in the future for me. I suppose it depends a good deal on myself though. I have a definite aim in life now. This is to reach the highest excellence possible. I feel a good deal more dignity since I resolved to make this point. I'm not half as much like a collapsed balloon as I was before

"I must collect all the aids I can to help me on my course, charts, compasses, etc., and set my sails right. Let's see. Moral

navigation I'm going to study, isn't it? I don't think people understand it very well, generally. I don't know who we should go to, to learn it thoroughly. We have general rules enough, but we need a pilot all the time. I suppose this should be our own good sense and right intentions. Learning to steer our course aright is a sort of gleaning operation, 'here a little and there a little;' but it matters little when we get all the materials together.

"I have a good deal to do to get ready to start. I have my temper to correct, and my thoughts to regulate, and my mind to rouse, and then I am to observe regularity in all my habits. I mean to put down everything I learn that will benefit me, and systematize what I know. I shall look upon every new thought that will help me, as a grain of gold added to the treasure I am gathering, and I shall hoard it with a miser's care. But I won't be miserly when I can impart anything to others to benefit them. But this is scattering my riches before I've got them. I don't mean to be content merely to *do no* harm in the world; I intend to make all the sunshine I can. I believe I *do* like to benefit other people and make them happy. I have wished many times that I had the power. Perhaps I have, more than I think. We can add to other people's happiness in a great many ways, without taking any from our own; so I should think even selfish people might be liberal in this way. It's generally putting our own happiness at interest, so they say. I don't think people generally believe this. They don't seem to act on this principle always.

"I wonder if Acton cares anything about Julia? I don't believe he does, though I think Aunt Carson imagines so; he has been on intimate terms here for so many years. She says so much to Julia about his wealth, and always seems so anxious to have her appear well when he is here.

"I wonder if he can't see it? I should think he could. He told James Allen, so his sister said, that there was a piquancy and individuality about Julia, that attracted him by its novelty, but he should never think of making such a woman his wife; and he said that he saw there was no danger of breaking hearts in that quarter.

"Somehow I can't imagine any one loving Julia, and it is still harder to fancy her in love. I don't believe she ever *could* be. I have sometimes wondered why Julia was not beautiful. She has uncommon '*personal* advantages,' as they call them, viewed separately—color, form, life, spirit; still she does not impress one with the idea of beauty; you feel none of its soothing influence when looking at her. Somehow she imparts a sensation like that produced by a succession of quick, sharp sounds. I suppose it's owing to *her want of harmony*.

"I wonder where Cousin Frank Embury is now? The three months I spent at Uncle Tilson's when he was there, were the happiest of my life. I believe I might say they were all the happy ones I ever had. He was so kind to me, and seemed to have such a delicate regard for my feelings, and seemed to understand them better than any one else. How noble he looks! and how noble he *is*, too. Somehow he makes every one else I see look diminutive every way, when I think of him, he is so superior. What a lover of the beautiful he is! He wants perfection in everything. Aunt Tilson says he will never find it on earth, and his seeking for it will be a life-long disappointment. How far *I* must fall below his ideal in every way!

"I wonder if I shall ever see him again? He looked on me only as a little girl, I suppose, and maybe pitied me because no one else cared much for me, and perhaps he will never think of me again. Aunt Tilson says his health is so much improved since he went South, that she thinks he will remain there with his friends.

"I would like to be just the kind of woman he approves, but I don't believe I could ever reach so high a standard by any effort.

"It may make a person unhappy sometimes, and dissatisfied with things around them to be fastidious, but I'm sure it's a sign of an elevated nature to love beauty and perfection. People are more likely to try to improve, and to come up to what they admire themselves.

"I am sure I don't know what makes people sneer at those who love perfection, as though it was a fault, as I have heard them."

LAKE SHORE RAILROAD LINE—Composed of B. & E., C. P. & A. & C. & T. R. Roads.

CONDENSED TIME TABLE—TAKING EFFECT DECEMBER 7, 1898.

WESTWARD TRAINS.

EASTWARD TRAINS.

EXPRESS MAIL.	LIGHTNING EXPRESS.	CHICAGO EXPRESS.	NIGHT EXPRESS.	DIS. FROM BUFFALO.	STATIONS.	DIS. FROM TOLEDO.	NIGHT EXPRESS.	MORNING EXPRESS.	EXPRESS MAIL.	LIGHTNING EXPRESS.
7:00 A.M.	10:40 A.M.	7:45 P.M.	11:40 P.M.	21	Dep. Buffalo, Ar. Evans Centre,	295	4:20 P.M.	10:10 P.M.		5:30 A.M.
7:45 "	11:30 "	8:38 "	12:37 "	31	" Silver Creek,	328	9:27 "	9:27 "		4:35 "
8:12 "	12:25 "	9:05 "	1:05 "	41	" Dunkirk,	264	9:05 "	9:05 "		4:10 "
8:45 "	1:05 "	9:45 "	1:40 "	57	" Westfield,	254	8:46 "	8:46 "		3:52 "
9:25 "	1:30 "	10:35 "	2:20 "	68	" State Line	238	1:54 "	8:06 "		3:14 "
9:52 "	2:05 "	11:08 "	2:47 "	88	" Erie,	227	1:30 "	7:45 "		2:47 "
10:40 "	2:35 "	12:05 A.M.	3:35 "	103	Dep. Erie, Ar. Girard,	207	12:30 "	7:05 "		1:55 "
11:14 "	3:21 "	12:35 "	4:09 "	115	" " " "	192	11:55 "	6:35 "		1:35 "
11:46 "	3:49 "	1:09 "	4:40 "	128	" " " "	180	10:44 "	6:05 "		1:01 "
12:17 P.M.	3:37 "	1:43 "	5:14 "	138	" " " "	167	10:11 "	6:38 "		12:32 "
12:50 "	3:37 "	2:07 "	5:37 "	143	" " " "	157	9:48 "	6:13 "		12:03 "
12:50 "	3:49 "	2:20 "	5:50 "	154	" " " "	152	9:34 "	4:51 "		11:39 "
1:19 "	4:19 "	2:50 "	6:20 "	183	" " " "	141	9:08 "	4:41 "		11:28 "
2:25 "	5:20 "	4:00 "	7:30 "	208	Ar. CLEVELAND, Dep. " "	112	8:00 "	3:20 "		10:00 "
3:05 "	6:00 "	4:35 "	8:00 "	216	Dep. " "	87	7:25 "	2:25 "		9:30 "
	7:05 "	5:35 "	8:00 "	216	" " " "	87	1:18 "	1:18 "		9:45 P.M.
Via Sandusky.	7:23 "	5:53 "	8:13 "	238	" " " "	79	12:55 "	8:36 "		8:36 "
	8:18 "	6:53 "	8:55 "	242	" " " "	57	11:58 "	7:15 "		8:13 "
	8:30 "	7:08 "	9:05 "	257	" " " "	63	11:43 "	7:00 "		7:15 "
	9:05 "	7:43 "	9:05 "	208	" " " "	38	11:02 "	6:21 "		7:00 "
				254	" " " "	61	6:13 "			6:21 "
				244	" " " "	53	5:35 "			5:35 "
				257	" " " "	61	4:38 "			4:38 "
				295	" " " "	38	2:25 A.M.			2:25 A.M.
				9:30 "	" " " "	38	3:00 P.M.			3:00 P.M.
					Ar. Toledo, Dep. Chicago,		8:25 A.M.			8:25 A.M.
							8:55 P.M.			8:55 P.M.
							4:40 "			4:40 "
							5:30 A.M.			5:30 A.M.
							7:30 P.M.			7:30 P.M.

PRINCIPAL CONNECTORS

At BUFFALO with New York Central and N. Y. and Erie R. Roads.

At DUNKIRK, with N. Y. & E. R. R.

At CLEVELAND, with Cleveland, Columbus and Cincinnati, and Cleveland and Pittsburgh Railroads.

At MORROWVILLE, with Sandusky, Mansfield and Newark Railroads.

At CUYAHOGA, with Mad River & Lake Erie Railroad.

At TOLEDO, with Michigan Southern and Northern Indiana, and Toledo, Wabash and Western Railroads.

Baggage checked through Between BUFFALO, DUNKIRK, CLEVELAND, CINCINNATI, TOLEDO, CHICAGO, INDIANAPOLIS and ST. LOUIS.

ETC. The only route between the East and West, without the intervention of omnibuses or ferries.

THROUGH TICKETS

By this line can be obtained at all the principal Ticket offices in the United States and Canada.

R. N. BROWN, Sup't.
 B. E. R. Buffalo.
 H. NOTTINGHAM, Sup't.
 C. P. & A. R. E. Cleveland.
 E. R. PHILLIPS, Sup't.
 O. & T. R. E. Cleveland.

WM. R. BARR,
 General Agent,
 Lake Shore R. R. Line, Buffalo.

WHERE IS HEAVEN?

It is among the self-evident affirmations of the soul, that whatever exists must exist somewhere. If there are spiritual forms, distinguished and distinguishable, the one from the other, there must be extent and limit to constitute such form; and whatever is in extent, is in space and location. No amount of philosophizing and mystification can avoid such conclusion. If there be that which is not in space, it is not in form or figure. Figure is defined to be the limit of extent, and we think we can safely challenge any one to conceive of form without limit, or of limit without extent, or of extent without space. If this be so, then all beings in form must be in space, hence in location.

Another proposition almost as self-evident as the former, is, that for all existence there must be a natural and appropriate plane suited thereto. Thus, if spiritual beings exist in space, there must be, according to divine order, somewhere in the wide universe, a natural plane for such existence, as distinguished from other and different existences; and every variety in character would indicate a different plane of existence.

These conclusions seem inevitable; and there are a class of minds both in this and the Spirit-world, who teach that heaven is in space; that the spheres in the Spirit-world are spaces of greater or less extent; and that all existence is in space. But there is also another class of minds, who, considering the phenomena of Spirit life and action, are of the opinion that Spirits do not naturally dwell in space, but only in condition; and communications from the Spirit-world sometimes tend to confirm this idea.

We are of the opinion that both classes of minds are correct in part, and incorrect in part. We believe that Spirits exist both in space and condition, and that heaven is in space as well as

condition ; at least we can see nothing unphilosophical in such a faith. That the reasons for our faith may be understood, we will notice the difference between *being* and *representation* or *manifestation*.

Existence is perceived not by its presence in the consciousness, but by that which represents it. Thus I perceive a tree not by its presence in the mind, but by the presence of that, which, through the instrumentality of light, represents it there. The image of the tree, formed by those rays of light which are reflected from it, is that by means of which the tree is seen. Take away the medium of light and you take away the means by which it is represented to the consciousness ; and that tree will be represented by as many of such images as there are present within the range of vision, eyes to behold them. So that in point of space, within the range of vision, the tree is omnipresent in manifestation, although it occupy but a single place in its actual existence. The same is true of the human form. Although any given existence, in actual form, can not occupy different places at the same time, yet in the sphere of representation it may occupy all places at the same time.

Nothing can be more obvious than that a thousand individuals can observe the same form at the same time ; and this could not be unless the same form could be represented in a thousand different places at the same time ; and furthermore, a thousand different objects may be seen from the same point of observation ; and this could not be unless a thousand different things can be represented in the same point. Now we know that this is true. Take any point in any room, from which everything in the room can be observed, and it is most evident that the entire room is represented in that point, as well as everything in it. Or you may enlarge the area of observation : take any landscape view, and in every point from which the landscape can be observed, that landscape is fully represented, so that there are omnipresent within the range of vision these representative landscapes.

Now it must be observed that we can know nothing of external objects, except by this kind of representation. So that the means by which existence is manifested to the mind or consciousness render that manifestation omnipresent within the range of such means.

We know further, that according to these laws of representation the object represented repeats its representative image in every conceivable point of space, within the range of such representation, and at the same time every other object within such range repeats itself in the same point; so that so far as the laws of representation are concerned, the principles of impenetrability do not apply.

We come then to this conclusion, that everything external to consciousness itself, and which is represented thereto, is omnipresent within the sphere of its representation, in that by which it is made known to the mind. Thus the reflections and undulations of light, by means of which the image of a material object is made known to the mind, are omnipresent within the sphere thereof. So that the means of representing the form, color, etc., of such object, are, to that extent, omnipresent.

Our next proposition is, that the range of the sphere of representation will be large or small, according to the character, state, or condition of the media, by and through which the representation is made. If the representation is made through the medium of light, the range of representation will be restricted by the laws thereof, so that the representative form can not be repeated through opaque objects; but if the representation be made through some medium which passes freely through such opaque object, then such representative form, in its representation, will not be thus restricted. To such other medium, such opaque object becomes transparent as glass is to light.

The more interior or refined the media of representation, the wider will be the range of its omnipresent representations, until the most interior will fill the universe. Take the media through which spiritual forms are represented, and the range of representation is as wide as the world, and I know not how much wider. The clairvoyant coming into a proper condition interiorly, can perceive objects and individuals in the remotest parts of the world, and in the Spirit spheres. This could not be done were it not for the omnipresence of that medium or media by means of which such representations are made.

Through this internal spiritual media of representation, the spiritual form of any, and of every individual in the world, and in the Spirit spheres, is omnipresent in this world; so that any indivi-

dual coming into that department of conscious being which can respond to such representation perceives such individual.

The law of communication through these media of representation is universal, and that is the law of response. I can not perceive a tree or house through the representations of the medium of light, unless there be that in me which responds to the action of that representative form; I can not perceive a spiritual form, unless there be that in me responsive to that by which such form is represented; and I must not only have in me that which answers to the action of such media, but that in me must be in a condition to take up such action and repeat it upon my consciousness. Hence there must be that in me corresponding to each and every representative media in the universe; and these media in me must be connected with the self-conscious principle, which is the Divine in man.

In this way we see how an existence, while occupying but one place in and of itself, is omnipresent in the sphere of its manifestation; so that the mind need not come into ALL PLACES to perceive all existences; but only into ALL CONDITIONS. Existence of itself can and must occupy its appropriate place; but in its ultimate representations it occupies all places according to the character and sphere of the media through or by means of which the representation is made. So that the mind, suited to the investigation and perception of all existence, is that which is developed in every department thereof, from the most exterior and physical to the most interior or divine. And in its investigations of "THE ALL" of the universe, it need not move one inch in point of space; for "THE ALL" of the universe is omnipresent in the spheres of these various media of representation; and the mind coming into that inward condition of conscious susceptibility corresponding to the outward media of representation, will perceive that which is represented therein.

Take, for example, the highest and brightest angels who inhabit, spiritually at least, the highest heavens: there is a medium of representation, corresponding to their exalted condition, by means of which they are universally represented to all other beings who come into the like condition, and it matters not, in point of space, where such other beings are; for these bright

angels are omnipresent through the omnipresence of their media of manifestation. So that when an individual on earth, clothed in flesh, comes into the interior of his being, corresponding in condition and affection with those high and glorified ones, he perceives the *cherubim* and *seraphim* around the eternal throne.

From the foregoing it is easy to perceive how it is, that, according to the condition we are in consciously, we can perceive existences, however remote from us in point of space they may be; or rather, in respect to condition and representation, we can see how it is that there is no space. Hence also we can see how it is that HEAVEN is, in condition and representation, omnipresent; that whoever is in a condition to perceive the inmost things of the Divine, will perceive them without respect to space or locality.

We can also perceive how it is that the infinite and absolute in being, is not in space and time, but in infinity and eternity. We can see how it is that the great law, "*that extremes meet*," is universal, in the universal and in the particular. The absolute of being, that is, the ESSE, must be universal as the universe; while the *existence, manifestation, or existere*, must be in form and relation, and hence in *time and space*, and consequently must be in locality; and then, again, the *representative* of that existence to the consciousness, must be as infinite and universal as the ESSE of being, so that the ESSE and REPRESENTATION must be in infinity and eternity—the EXISTERE alone being in time and space.

HEAVEN IN SPACE.

We come next to treat of heaven, in respect to INDIVIDUAL BEINGS, or angels and Spirits.

We have already seen that existence must be in time and space, and that whatever exists in time and space, must also exist in locality; and we have furthermore considered, that for every existence there seemed to be an appropriate place or plane. The mind tracing the Divine method in all things, observes a progressive tendency; that according to certain laws of development, each preceding unfolding seems to be preparing the way for that which is to follow. Thus the mineral kingdom preceded,

but prepared the way for the development of the vegetable kingdom; and, according to known laws, the primates could not have entered into the vegetable structure until they had made certain degrees of progress under the revolutions and changes of the mineral administration. So also the vegetable preceded the animal kingdom, for the same reason, etc; and we might proceed and point out in the least, as well as in the greatest, this law of development, by which everything in existence is made to depend upon that which went before; so that in the order of time, every existence seems to have its appropriate day and generation. The same also is true in respect to space and locality. As everything under the laws of progressive development must come in their appropriate plane, so also must they be found in their appropriate place, sphere or locality. This is so plain that argument seems unnecessary. That which is developed under the laws pertaining to progressive existence, is developed in virtue of the function or functions proceeding out of the union or relations of two or more existences; and as all relation is finite and in space, all such functions proceeding therefrom must, in their origin and action, be in time and locality. Hence it is reasonable to infer that for all existence there is appropriate locality.

The truth of this inference we find illustrated throughout the realms of existence. Thus the mineral kingdom has its appropriate plane or sphere, and also every part of that kingdom has the natural place of development. The unstratified granite rocks have their natural and appropriate bed; so also have the stratified primaries their appropriate place. The rocks of aqueous formation come along in their order of time and place, from the transition of the alluvial. The vegetable kingdom takes its place upon the breast of its producing parent, and unfolds, degree after degree, in true local order. The animal, the human and the spiritual, each seem to take their appropriate positions; and the more minutely we examine into the *locale* of each existence, the more shall we be convinced of their order of position.

Beside the affirmations of philosophy and the indications of observation, we have also the spontaneous and interior language of the soul upon this subject. In every age of the world, and

among all people, the sentiment has prevailed that spheres of spiritual existence were in space, and in respect to each other they have been considered as being above and beneath—the *highest* signifying the *best*, as "THE HIGHEST HEAVEN" and the *lowest* signifying the *worst*, as "THE DEEPEST HELL."

In accordance with this sentiment, when man speaks of God, heaven and paradise, he naturally raises the eyes, the hands, the head, etc., looks and points above; when he speaks of the opposite place, state or condition, he naturally looks and points beneath; and talks of the pit. This seems to be the natural language of the sentiments and intuitions. It would be as inconsistent to the feelings to talk of the bright angelic spheres, and at the same time look and point beneath our feet, as it would, in talking of the affections, to place the hand upon the head, or in speaking of the thoughts, etc., to lay the hand upon the heart. There is a natural language of the soul, which brings the hand to the head when the thoughts, etc., are the subject of consideration, and that lays it upon the heart when we are discoursing of our loves.

This natural language then, uniformly affirms that the spirit spheres are in place as well as in condition; and in proportion to the degree of development, such spheres are elevated in respect to our earth. Hence those angelic beings supposed to be nearest God in character and condition, are called the *highest angels*; and God is called the **MOST HIGH**.

But, again: Reasoning from analogy, the inference is that the different spheres of spiritual being are elevated according to the degree of purity and refinement. Thus the more gross of things material gravitate toward the earth's center, so that the least progressed occupy the lowest positions. The rarer or more refined tend to recede from the earth's center, as is seen in rocks, water, the atmosphere, the gases, etc. Following out these analogies, the more refined the conditions of existence become, the greater distance from the center of our earth would their appropriate place be.

If this be true, then it does not appear to be irrational to infer, that the different spheres and degrees of spiritual being and ex-

istence are in space, and that as we come into more interior conditions of perception and affection we ascend to higher planes of existence.

This being so, it would be inferable that our earth, as well as all other habitable worlds, is the material center of spiritual spheres; that it is surrounded by the several spiritual localities, known (1) as the sphere of "outer darkness" or "gehenna," which, in condition of affection and understanding, is the farthest removed from the perfect or Divine Being, but in location is nearest the earth, and may be said to join upon the material plane. Hence the influence prevailing in this sphere is called "the Prince of the power of the air, the Spirit that worketh in the children of disobedience." (2.) A sphere known as the place of happiness or delight, called "PARADISE," where the good, pure and true, are found in their appropriate place, and become "guardian angels," "ministering Spirits," "heralds of salvation;" and (3.) A sphere wherein is to be found that high and exalted condition of Spirit that can perceive the divine ESSE—can realize the DIVINE PRESENCE, not in manifestation only, but also in BEING; where those belong who have been born of the divine Spirit; who, being baptized into Christ, have put on Christ; a place and condition called the "THIRD HEAVEN," "THE PARADISE OF GOD."

Each world being thus surrounded by its own peculiar Spirit spheres, corresponding to these states and conditions which the material world, by its properties and relations, was suited to unfolding, it would follow that there were as many spiritual worlds, with their peculiar classes and characters of being, as there are material worlds to individualize them.

There have been communications not unfrequently from the Spirit-world, affirming this doctrine; and it is believed by many to be true. The question then arises, if we have communications from the Spirit-world at all, why are they not agreed upon this and kindred subjects? Is it possible for Spirits to live in the Spirit-world without knowing the nature of the state or condition they are in?

This question may be answered from an almost innumerable number of standpoints. We know that the spiritually clairvoy-

ant gives the most indubitable evidence of being in the condition to perceive Spirits, and yet can not tell what that state or condition is—can not tell whether the mind leaves the body or not. A clairvoyant in New York sees a person in London, and can not tell whether, in point of space, the mind has travelled to London, or whether the individual form was reflected upon it in New York. It does not understand the *mode* of its perceptions at all. Then why should the mind in the Spirit-world necessarily understand the *mode* of its perceptions? Man saw, physically, a long time before he came to understand the mode of his perceptions, even if he understand it yet.

I know there is such a thing as looking into the future. I have experienced it in myself many times. In a certain state or condition of mind a portion of the future rises up before me. I see it. I know it to be future. I can not tell how it cometh or whither it goeth. I do not perceive the *manner* of its revelation. I perceive no angel reflecting the prophecy upon my consciousness; but nevertheless it is there, and the future verifies it. I arrive at the manner by reflection, or from information communicated from the angels, or from inspiration, or in some other way; but I see it not in the vision from which I prophecy.

HEAVEN IN SPACE AND CONDITION.

From the foregoing considerations it appears to be philosophical to conclude that heaven, as well as any other state or condition of spiritual beings, exists both in state and condition; that, in condition, it is omnipresent. Wherever there is the individual in a state to feed upon its truths, and drink at the well of its affections, there is heaven in that soul, both in condition and manifestation. But while heaven in *condition* is omnipresent, in *existence* and *manifestation* it is in space or locality, whether applied to the individual soul, in which it is found, or to the congregation of like souls found in their appropriate sphere.

That the more refined and elevated conditions very probably inhabit a high and lofty sphere in respect to our earth, and those of a lower condition inhabit nearer the earth. It is very probable that the influences of these Spirit spheres is felt in much that is

now considered natural phenomena, such as gravitation, meteorology, etc. But of this at a future day.

According to the foregoing, those most attached to earth and its pursuits, belong to a sphere geographically, so to speak, near to the earth. But this does not give the undeveloped any additional power over those who aspire to a higher and better sphere of being, because **THE CONDITIONS** determine their power, not their approximations in space. Thus two may sit side by side; one may be in a condition of translation to heaven, and the other may be sinking in wretchedness and despair. The one by his elevated condition may be allied to the angels of the **HIGHEST HEAVEN**; the other by his low and degraded condition may be sinking into the pit. It is a beautiful truth, that under the divine government, to each man is committed the "keys of the kingdom." By his own state or condition he can determine his associations and their influence upon him, both here and hereafter.

THE TONGUE.—A good story is told of *Æsop*, the famous fabulist, and one of the "seven wise men of Greece." *Æsop* was sold as a slave to *Xanthus*. One day, his master, desiring an entertainment for his friends, ordered *Æsop* to provide the best things the market afforded. *Æsop* therefore made a large provision of *tongues*, which were served up with a variety of sauces. When dinner came, the first and second courses, the side dishes, and the removes, were all tongues. "Did I not order you," said *Xanthus*, in a violent passion, "to buy the best victuals the market afforded?" "And have I not obeyed your orders?" said *Æsop*. "Is there anything better than tongues? Is not the tongue the bond of civil society, the key of sciences, and the organ of truth and reason? By means of the tongue cities are built, and governments established and administered; with that men instruct, persuade, and preside in assemblies; it is the instrument with which we acquit ourselves of the chief of all our duties, the praising and adoring the gods."

IDOLATRY.

HAVING examined Christianity as a system of discipline, designed by its author to repress the animal, and develop the spiritual nature of man, and thereby to bring him into a state of harmony or AT-ONE-MENT with his highest interests and destiny, with the interest and destiny of his fellow-men, and to bring him into harmony or AT-ONE-MENT with the being and government of God; and having examined the proper adaptation of that system to the accomplishment of that result, our next inquiry will be, why has it failed? After eighteen hundred years of preaching and pretended practice, why has it not established "Peace on earth, and good will among men?" Why have not "Swords been beaten into plowshares, and spears into pruning-hooks?" Why are Christian nations still instructed in the art and practice of war? Why are not the prison doors opened, and the bands of the oppressor broken? The conclusion is inevitable: there is either a defect in the system, as taught by Jesus, or it is defectively taught and practiced. The object of the present article is to vindicate the system, and place the censure where it belongs.

The system as taught and practiced by Jesus, is pure Spiritualism; as taught and believed by the Church is idolatry. This will be understood and appreciated, by an examination into the nature and character of idolatry. Man's spiritual nature is such that he can not dwell contentedly in this sphere. He feels the God within and around him, and he can not stifle that feeling. He may drown himself in sensuality and vice; he may court the fashions and follies of life; he may drink the very dregs of these cups of pleasure and dissipation; he may press forward in the chase after wealth and fame and power, and whether he play the knave or the fool, there is that within him which can not be satis-

fied. There is an immortal hunger no sensual food can appease; there is an immortal thirst no sublunary waters can quench; there is an immortal desire nothing earthly can gratify. The simple reason is, man's immortal spirit is an exotic of this sphere. It gravitates toward its native element, where it can breathe its own congenial atmosphere, where it can feed on imperishable food, and drink the pure waters of the stream of life.

In consequence of this nature, man is a religious being. He feels that there is an Almighty Father, God, and he must worship him. This is also the strongest feeling of his nature, and one to which every other must yield. There is no power over the human heart like that of religion. For nothing else will man sacrifice so much. What like it, can cause the mother to pluck her infant from her breast, and while it is smiling in her face, and stirring that deepest of all human fountains, a mother's love, voluntarily throw it into the jaws of destruction? What power like religion can compose the widow on the burning pile of her husband? What like it, can cast thousands beneath the crushing wheels of an idol juggernaut? What like religion, can produce songs and rejoicings, while consuming at the stake? Make man feel and believe that his religion demands sacrifice, and he will make it, cost what it may. This religious nature of man has manifested itself in every age of the world, and, owing to man's ignorance, has almost always been clad in the robes of bigotry and superstition.

Religion in its true character is like the soul and God, purely spiritual, and breathes forth nothing but love. It is the true life and being of the soul. Unmixed with ignorance, undirected in its action by the animal nature, it will speak only the language of love; it will feel only the impulses of love; it will act only in accordance with love; it will be like God and pure spirit love. But although in its true nature it is purely spiritual, it has always been subject to misdirection; and instead of becoming man's greatest blessing, it has been earth's greatest curse. This religious feeling has given birth to idolatry. The God within whispered of the God without, and led man to desire to communicate and commune with his Spirit Father. But that Father was invisible to his physical senses, therefore the idolater appointed a sanctuary where he could meet and commune with him. He carved his idol,

not as God, but as the appointed place and type for communion, and did so in all the sincerity of his soul, and worshiped the invisible Spirit which he supposed met him there.

It is in vain to pretend that the heathen who carves his idol, believes the idol thus carved and set up, to be his God. He knows that the wood and stone which he has thus fashioned, are but wood and stone still. When he bows down and worships before the idol of his carving, he worships his conception of the invisible spirit which he supposes pervades it. Thus it is with the Indian. When he buries the warrior, he buries with him his dog and bow, and knife and tomahawk, that the Spirit of the departed Indian may enjoy them in the Spirit land. But the poor Indian does not suppose the dog and bow, and knife and tomahawk, enter bodily the Spirit land, any more than the Indian with whom they are buried; but like the deceased, they suppose the dog and bow, and knife and tomahawk, have each a Spirit, and that when buried they go to join the Spirit of the departed Indian, and serve him there in spirit, as they served him in body here. The religion of the heathen is not entirely destitute of spirit. All the power ascribed to their idols is spiritual; but having carved their idols, or erected their temples and dedicated them to their gods, those idols and temples then become sacred in their estimation; and any insult or indignity offered to them, they consider offered to the spirit infused into them, and which they typify. In this they differ but little from Jews and Christians.

The sin or error of idolatry, is in the false conception of God which exists in the mind of the worshiper, and not in the form or shape of the thing constituting the visible idol. The idolatry is in the mind, and is a substituting of other things in the place of God, and thereby perpetually leading the mind into error respecting the true nature and character of God. Thus the idolater being ignorant of the cause of almost all classes of natural phenomena, yet perceiving the existence of an invisible power concerned in producing them, deifies that power, and according to his conception of it, gives it the form of an idol. It is no more idolatry to set up the external representation of the mental conception and worship it, than it is to worship the mental conception without giving it such form. If the mind conceives God to exist in

the shape of man, having all the parts of the physical body, such as head, eyes, ears, nose, mouth, hands, heart, feet, etc., and worship that mental conception of God, it is as much idolatry, as though with the hands, the worshiper had given that idea a real, formal existence, in the shape of a graven image, and had worshiped it. It is no more idolatry to worship God in the form of ten thousand imaginary deities, than to merge them all into one, great being, and to ascribe to him a character he does not possess, or an agency in matters he does not exercise. Any mental conception which ascribes to God false attributes, character or agency, has all the sin and vice of idolatry.

Idolatry is not confined to those countries, or those religions, which make and set up pictures and graven images, as objects of religious veneration; nor does the amount of idolatry consist in the number of imaginary deities which a heathen people worship; but it consists in the false ideas and conceptions the worshiper has of the character, attributes, and actions of God, whether those ideas are graven in wood or stone, or exist only in the mind as objects of worship. The Jew or the Christian, with his faith in the unity and spirituality of God, is often as much of an idolater as the Egyptian, with his ten thousand deities. One of the first errors committed by man in his conception of Deity, consists in his creating God in the image of man, and giving him the same physical character and constitution. Almost all religious worshipers ascribe to God those passions, emotions and impulses which depend upon the animal nature for existence, and which can not exist detached from that nature.

We have already seen that selfishness is an attribute of the animal, and is designed to preserve and protect the individuality of the animal from injury and destruction. We have seen that all the passions and appetites of the animal take their root in this natural selfishness, and are but different modes of the manifestation of this selfish principle, as circumstances demand its exercise. Yet almost every type of religion ascribes to its Deity the most absolute selfishness and despotism. They ascribe to God such a character, as would convert the earth into a hell, did man but feebly possess it. They affirm that God has the absolute right to do his own pleasure, regardless of the effect it may have upon sen-

tient existences; that his sovereignty is a sufficient apology for saving or damning the whole human family. If it is his will to damn, it is equally as right and just and good to damn as save; that in all he purposes, and all he performs, he is to consult his own individual happiness and glory, even if all other existences perish in eternal torment, to add to that pleasure and glory. Thus they deify selfishness, and make their God the very fountain and source of that for which he damns his children for possessing.

When man ascribes to God such a character as would make man a selfish tyrant and despot, he ascribes that character to God; and in his false conception of his true character, he is an idolater; and would add nothing to the sin of his idolatry, by carving in wood or stone, the false image of his mind, and worshiping it. To ascribe to God the character of a ruling sovereign, sitting upon a throne, consulting his own sovereign will and pleasure in all he purposes and performs; and by the impulses of his own self-acting will, and by the fiat of his own controllless power, creating and damning to remediless woe, millions of immortals, for his own glory and happiness, is giving to him a character earth can find no parallel with, except in the detested lives of a Nero or a Calligula. Truth and falsehood are not convertible, neither are right and wrong. Their existence and qualities are eternally the same, at all times and under all circumstances, whether applicable to man, spirit or God. And herein is the love, wisdom and power of God manifested, that truth is eternally true, and right is immutably right.

It has been said that man was created in the image of God. Being created in the image of God spiritually, as the son and child of God, he should be like him in character and impulse to action. The nearer he can be like God, the more perfect and harmonious will he become in all his actions, impulses and relations. We are commanded to be like God. We should be. Spiritually, we should image forth his character and attributes. But if a pure spirit like God can be selfish, can act from selfish motives, and seek to promote his own glory and happiness by sacrificing the happiness and well being of others, are we to be like him in that trait of his character? Such conceptions of the character of God, are false and idolatrous; and their pernicious

influence is seen and felt in every religious system, predicated upon such an hypothesis.

The vain and fanciful imagination of man, has ever ascribed to God the passions of the animal, as being jealous of his glory, angry at his enemies; as being excited and appeased, at enmity and reconciled, and many other equally false and foolish ascriptions. No heathenism, no form of idolatry can be more base or more derogatory to the true character of the Almighty, than such false notions. It is not in the constitution of pure spirit to be selfish. Infinite love, wisdom and goodness, can find no use or occasion for such conditions or states of mind, as jealousy, anger, hatred, ill will, etc. They are the passions and conditions of the perishable animal, and can never be manifested where the influence of the animal is not felt. Jealousy, anger, hatred and fear, are the offsprings of selfishness; and from whence can such feelings arise in the minds of the purely spiritual? Such notions of the character of God are extremely idolatrous and heathenish, and make the individual entertaining them idolatrous, whether they bow before graven images or not.

God, as the fountain of wisdom, love and power, can have no other glory, interest or delight, than in begetting his own spirit, and thus manifesting to himself, and to all other intelligences, the same qualities. Yet, according to the notions of orthodox Christians, as they call themselves, God permits a large portion of his children to grow up in ignorance of himself and government—leaves them under the dominion of their fallen and corrupted natures, surrounded by devils, who alone have access to them, and who, taking advantage of their ignorance, of their natural and innate depravity, decoy them down to utter and irremediable ruin; and then he punishes them eternally for their disobedience, by making their condition utterly and hopelessly miserable. Such conduct in an earthly parent would stamp his character with infamy and contempt.

What would the world say of the wisdom and goodness of an earthly parent who should send his children to travel upon the brink of a precipice, surrounded by midnight darkness, not only knowing that they were liable to fall off, but that they would be misled by false lights, and would fall off and be destroyed. And

especially what would they say of the love and devotion of that parent, were he at all times present to see their danger and within reach to save them from destruction, and yet refused to put forth his hand lest he should interfere with the freedom of his child. Suppose a father, standing upon the brink of Niagara, just above the Falls, where the current goes leaping and dashing by, and supposing his little son, standing by his side, should propose to leap in and try the strength of his little boyish arms in breasting the flood and beating back the current, vainly believing he could do it—what would be said of the love and wisdom of that parent who should content himself with simply telling his son he would perish if he attempted it, but still, if he persisted, he must take the consequences, and with this simple admonition, stood by and saw the little adventurer dash in and be swept over the Falls, without putting forth his hand to arrest or save him? Would not such a father be denounced as unworthy the sacred name? Would he not be considered a madman, a fool or a knave? How then can such conduct become the perfectly wise, good and omnipotent God?

Should that parent be questioned why he did not put forth his power as well as admonition, and arrest and save his son before he leaped into the flood. And should he reply, the principles of my government require that my children should at all times and under all circumstances be left to enjoy the largest liberty. And when I told him of the consequences, there was an end of my responsibility; and beside, I deemed it necessary to let him perish, that the rest of my children might learn the consequences of disobedience. In poor, weak, feeble man, this answer would not be received, because the principle involved is neither wise, just nor good. Such false notions of Deity need not be graven in wood or stone to constitute the greatest idolatry.

The principle of retaliation for injuries committed, arises out of the revengeful disposition of man, and is strikingly exhibited in the penal codes of all nations who have not become highly enlightened, and it sometimes is too prominent in their codes. Among early despots, the law of retaliation was supposed to be just and proper. And it is worthy of remark, that the founders of religion most generally invest the God of their worship with

the character and nature of the sovereigns and governments under which they live. We hear little of God, in the character of a king, with the prerogatives of a king, with a scepter and throne, until after the reign of the Jewish kings commenced. Under the old Jewish theocracy the law demanded an "eye for an eye," "tooth for tooth," "limb for limb," and "life for life." This law was supposed to be in harmony with divine justice, because it was in accordance with the promptings of the selfish and revengeful feelings of man. These notions of justice were transferred to the divine character, and in the omnipotence of God was founded the right to act according to his own sovereign will and pleasure, independent of the quality of the act performed. Whatever God was said to authorize, was supposed to be right, whether it was to put innocent women and children to the sword, or to do any other act most revolting to the better feelings of man. Might constitutes right, according to the ethics of the animal, and of men under the dominion of their animal natures. Their doctrines prevailed among the Jews at the time Moses instituted their religion, and were ascribed to the God of their worship.

But the principle of retaliation was repudiated by Jesus, as not being in harmony with the divine character, and therefore he forbade its use. Now unless the character of God has changed, it never was in harmony with his character, and consequently never was just. The principles of justice are the same throughout the universe, as applicable to every intelligent being; and man can not understand justice as applicable to the divine government, any further than he can understand it as applicable to man. There can not be two antagonistic types of justice, and both be correct. Divine justice never requires the administration of arbitrary punishment, and never inflicts any. All punishments which follow an infraction of the divine laws, are inevitable results, flowing from the necessity of things. Omnipotence, aided by such natural and inevitable penalties, can never be at loss how to vindicate the character of his government. The penalties of the divine laws are intended to secure obedience or compliance with the requirements of those laws, and consequently must manifest themselves while obedience is possible. If they

are deferred in their execution until it is too late for the criminal to profit by their infliction, then their influence is worse than useless, and becomes cruel and revengeful.

Theologians, for the purpose of excusing the infliction of severe arbitrary penalties upon those who have violated the divine laws, sometimes represent that God could not vindicate his word or maintain his government in the sight of, or among angels and the Spirits of, the just made perfect, without the infliction of such penalties; that it is not a matter of delight with him, but a matter of necessity to keep angels in subjection to his government. Is it possible that pure angelic Spirits, begotten and born into love, who breathe only the atmosphere of wisdom, purity and love, whose existence and delight is ever to expand and unfold in love and wisdom, in passing from one mansion to another in their heavenly Father's house, are only kept in obedience through the restraints of fear, and that they would revolt and become the enemies of God, should he refuse to inflict eternal arbitrary punishment upon a poor, weak and erring immortal? Would that fond and doting father revolt and bolt out of heaven should God refuse eternally to damn his wayward son or daughter? Let the caviling objector come forward and say whether he loves and serves God only on condition that he will eternally damn nine-tenths of the human family. Let him consult his own better feelings and then say, were the proposition submitted to the universe of intelligences to put out the fires of hell, and thus put an end to the miseries of the damned, would he be found electioneering on the other side, in favor of keeping up those fires and adding still to their eternal tortures? If he would not, does he claim that he is under a purer and holier love than the angels and God? If, with the imperfect love which he possesses, he would not revolt, why does he infer that those more pure, perfect and holy than himself, would do so?

A theologian who can invent an idea so utterly at war with the divine element of love, so antagonistic to all the impulses which govern in the kingdom of heaven, furnishes indubitable evidence that he must be born again, or he never will see that kingdom. Such an idea has its conception in the darkest womb of our animal natures. The idea that the angels would demand,

of God the eternal damnation of such as they denominated wicked, and would carry into effect, throughout eternity, the decrees of the inquisitional councils of bigotry and superstition, has originated in the heathenish ignorance of man, in ascribing to pure Spirit the compound nature which man possesses in this animal state, and is begotten by the generating influences of an animal-directed mind.

Divine justice demands no sacrifice. Its laws are sanctioned by no other or higher penalties than what flow necessarily and spontaneously from their infraction. Its only conditions for forgiving sins and conferring happiness are, that man shall come into harmonious relations with his own nature and destiny, and thereby come into harmony with the well-being and destiny of all beings, and with the divine government. And that of itself will confer all the happiness the mind is capable of enjoying; and true and perfect happiness can flow from no other source. It requires the visitation of no Almighty vengeance upon the heads of the innocent or guilty. Perfect love, wisdom and goodness, has no burning anger to appease, no raving vengeance to satiate, and no plotting revenge to gratify; and any system which imputes to God such a character, or such motives or impulses to action, is dishonorable, heathenish and idolatrous. Give to man such a character, and he would incur the horror and detestation of every pure and virtuous mind.

The introduction of a commercial arrangement to purchase reconciliation and atonement between God and man, is based on the foregoing false conception of the nature and requirements of divine justice. Forgiveness of injuries, even where no satisfaction or recompense has been made, is considered one of the greatest and best of human virtues, and furnishes the best evidence of a good and godlike spirit; and the contrary spirit is considered as wicked and devilish. How then are these contradictions to be reconciled? That principle of action, that condition of mind which is pure and holy, and just in God, is impure, unholy and wicked in man; and that which is pure, holy and virtuous in man, is unworthy the purity, goodness and justice of God. Remember, right and wrong are not convertible terms, neither are good and evil convertible relatives. Right and wrong, justice and injustice, have their

foundations in the very frame-work of the universe. Truth is eternally true, and right is immutably right.

Out of this notion that divine justice demands sacrifice, has arisen a doctrine more revolting to the interior sense of benevolence, goodness and justice, more dishonorable to God and man, more at war with every principle of the divine government, than any other to be found in all the annals of heathenism; and its influence upon society is as pernicious as its position is wicked and revolting. The doctrine is, that the demands of justice can be satisfied by the punishment of the innocent for the guilty; that divine justice demands blood to appease its rage, and is indifferent whether it drinks the blood of the innocent or the guilty. It demands suffering to gratify its interior malignity, and is as well pleased with the agonies of the innocent as the guilty. What is the quality of divine justice, that such sacrifice can harmonize with it? The relentless savage, thirsting for the blood and eager for the scalp of some innocent being to satisfy his revenge, is but a feeble type of such justice. If arbitrary punishments are demanded by the terms of divine justice, upon what principle is such demand satisfied by inflicting the penalty upon the innocent? By so doing, has justice been done? If so, to whom? To the innocent? To the guilty? Try that principle of satisfying the demands of justice in civil and domestic governments, and where is the mind that will not revolt at the idea?

A parent has two children, one of whom has ever been distinguished for the love, respect and affection, with which its conduct toward that parent has been characterized. The least wish of that parent has been sought after and complied with. Its greatest pleasure has been to know and do its parent's will; and during its whole life it has never violated a single command in thought, word or deed. The other has been equally remarkable for its waywardness and disobedience. In its selfishness, it has always consulted its own, rather than its parent's desires; and has always despised and contemned his authority. The parent feels himself called upon to vindicate his authority, and determines upon punishing the rebellious child. He prepares the rod and is about to begin. At this moment the beloved and obedient child comes forward and inquires if there is no remedy. Its pure benevolent

heart can not endure to see its wayward brother suffer; and the innocent child inquires, "Father, can not you forgive my brother, if he will repent and become obedient?" The Father replies No; he has violated my laws, he has despised my authority, and justice demands sacrifice. Without sacrifice, although he repent a thousand times and become obedient, I can not forgive him. If it is sacrifice, dear father, you demand, can not I become that sacrifice, and take upon my head the full measure of your vengeance? O, yes, says the father, it matters not to me upon whom my vengeance is poured; the demands of justice will be as well satisfied by punishing the innocent as the guilty. It is blood and agony I require to satisfy my cravings, and the blood and agony of the innocent will be as satisfactory to me as that of the guilty. If you are willing to take upon yourself the measure of my wrath, just lay bare your back, and I will begin. And the lovely, virtuous and obedient child, lays bare his back, and with folded arms, stands forth to receive the punishment inflicted for a wicked brother's sins; and the angry father furrows his brow, until the pain and agony of the infliction, causes a bloody perspiration to bedew the face of the child, until faint with the agony and the loss of blood, he falls at that father's feet, senseless and dead. Then the father deliberately wipes his brow, smacks his lips, and says he is satisfied. In the name of God and humanity, what is justice made of, that such conduct could satisfy its demands? How would the pure and benevolent in heart denounce such conduct in an earthly parent? How would his name be loaded with execrations by all who should hear of such barbarity?

The above is a feeble illustration of the ideas our self-styled orthodox Christians have of divine justice. Such is the character they ascribe to God; and such the sense of justice they impute to him. They have a kind of mysterious, round-about logic, by which they arrive at their conclusion; but such is their conclusion, and such the principles involved in it. Punishing by proxy, and saving by proxy, can not take place upon any other principle; and if divine justice can be satisfied with such conduct, it is less pure, holy and human, than human justice; for that never presumes to go so far astray as to knowingly and purposely hang by proxy. The above conception of the character of God, and the

attributes of divine justice, is extremely false and dishonorable, and needs not to be carved in wood or stone to become idolatrous.

Thus the system of faith attempted to be substituted by those styling themselves orthodox Christians, for the simple practical faith taught by Jesus, has so changed the system of Christianity, that it has lost its simplicity and adaptedness to man as a means of human redemption; it has lost its power and practicability; it has lost its spirituality, and has become grossly idolatrous and sensual; and while it retains something of the shadow of the original substance, it has become a serious question whether our orthodox type of it more nearly resembles a heathenized Christianity, or a Christianized heathenism. The doctrines taught by our modern Christians, as constituting the essential doctrine of Christianity, do not differ essentially from the teachings of early heathen divines. The character they ascribe to God, the qualities of divine justice, as exhibited and illustrated in their plan of salvation, the efficacy and virtue of dry speculative faith and form of worship, do not make their system preferable, in those respects, to the Mohammedan or Hindoo religion. Their plan of salvation is a relic of barbarism, and bears not even a counterfeit resemblance to that taught by Jesus. He never discussed a single question, or taught a single principle involved in it. Jesus never taught nor required his followers to believe that man had committed an infinite sin and brought himself under the infinite wrath or displeasure of God; and therefore it became necessary that an infinite sacrifice should be made to redeem him, and make his salvation possible. That to make that sacrifice God had incarnated himself in his person, and that he, as the second person in the Trinity, had come to make that sacrifice. The poor thief upon the cross was not required to recite the creed or the catechism, or anything analogous to them. He had not been previously instructed in the doctrines of the Trinity or of vicarious atonement, and yet he was to go into paradise with Jesus that very day.

I have already shown that the system taught by Jesus, was a system of discipline, designed to redeem man from the dominion of his animal nature, appetites, passions and lusts, and to develop his spiritual nature, and thus to bring him into harmony with his own eternal well-being and destiny, and with the well-being and

destiny of every immortal being, and into harmony with the divine government and God. That every principle and truth he taught had reference to that end, and if obeyed would tend to that result. That as a system of discipline, it was useful to man no further than he practiced it. Its terms of salvation were obedience, and it could save upon no other terms, because obedience was salvation, and there could be no other. Every truth Jesus taught formed a part of his system, and could not be rejected by him who would avail himself of its benefits. That the faith He taught was a practical, working faith, and possessed no virtue beyond its practicability.

This feature of primitive Christianity has been almost entirely overlooked by the Church, or at most, has been made incidental and secondary to that which formed no part of the teachings of Jesus; which has no virtue of itself, and is no better than any other form of idolatrous worship; and it is this departure from the original type of Christianity which has commended our modern system to the selfishness and pride and lust of the world. Let the original standard be elevated, and I doubt whether the true disciples would be found to be more numerous than they were the day Jesus was crucified. The world have no serious objection to a religion that will permit them to pursue their own selfish ends; that will permit them to clothe themselves in purple and fine linen and fare sumptuously every day; that will indulge them in the exercise of their animal appetites, passions and lusts; that will permit them to lay up for themselves treasures upon earth, and will second them in their worship at the shrine of Mammon, and then will promise them salvation if they will subscribe to certain speculative creeds, and practice certain religious forms and ceremonies. That is the kind of religion the world desires, not to save them *from* their sins, but to save them *in* their sins.

The difference between Christianity as it was under the teachings of Jesus, and Christianity as it is under the teachings and practice of modern orthodoxy, is this: under the former, and according to its requirements, ye could not serve God and Mammon; under the latter you can. The former promised salvation from sin; the latter, salvation in sin. The former developed man's spiritual nature, and gave it dominion over man; the latter develops

man's animal nature, and gives or continues its dominion. The former laid the axe at the root of every evil, by uprooting selfishness, and implanting love as the impelling power in man; the latter waters the root of every evil, by cultivating selfishness not only as a motive to wordly, but also to religious action. The former was the religion of love, truth, righteousness, justice and God; the latter is the religion of selfishness, falsehood, unrighteousness, injustice and man, and this difference is seen in the fruits of the two systems.

LINES

BY B. F. TAYLOR.

O, HAVE you not seen on some morning in June
 When the flowers were in tears and the forests in tune,
 When the billows of dawn broke bright on the air,
 On the breast of the brightest, some star clinging there!—
 Some sentinel star, not ready to set,
 Forgetting to warn and watching there yet?
 O, how you gazed on that vision of beauty a while,
 How it wavered till won by the light of God's smile
 How it passed through the portals of pearl like a bride,
 How it paled as it passed, and the morning star died!
 The sky was all blushes, the earth was all bliss,
 And the prayer of your heart was, "Be my ending like this!"
 So my beautiful May passed away from life's even,
 So the blush of her being was blended with heaven,
 So the bird of my bosom fluttered up to the dawn,
 A window was open, my darling was gone.
 A truant from tears, from time and from sin,
 For the angel on watch took the wanderer in;
 But when I shall hear the new song that she sings,
 I shall know her again notwithstanding her wings—
 By those eyes full of heaven, by the light on her hair,
 And the smile she wore here she will surely wear there.

ERRORS OF MODERN CHRISTENDOM.

WE are not disposed to cavil or unnecessarily to find fault with others, but love of truth and a desire to expose error wherever found, that it may be corrected, compels us to speak plainly upon all subjects. There are certain errors connected with the theological department of religion which need to be noticed. They are deceptive and tend to lead the mind astray.

Modern Christianity is fundamentally deceptive in this: it appeals to man's selfishness as a motive to seek the benefits of a religious life. Not long since I heard an Orthodox minister attempting to demonstrate the truth of the doctrine of an eternal hell, based upon the infinite benevolence of God. His argument was this: If God is an infinitely benevolent being, he will offer the strongest possible motives for man to love him and obey his commandments. There can be no stronger possible motive than that addressed to man's fears, and nothing can be more terrible than the sufferings of an eternal hell fire. Therefore to present the strongest possible motive to obedience, God must create an eternal hell, of the most excruciating suffering, for the disobedient, and must threaten them with it, and to be true to his promise, must incarcerate them there. Although this was a novel method of justifying an eternal hell on the score of perfect benevolence, it nevertheless contained the motive power of orthodox Christianity. They teach that the object of religion is to provide a way to win heaven and avoid hell. Thus they appeal to man's selfishness as the highest impulse to action, and by this appeal they call his selfishness into exercise, and by that exercise, strengthen and develop it. By so doing they defeat the very end they should seek to attain. It is the predominance of his selfishness that is working so much mischief in society, by cre-

ating antagonism of interest—by setting one man in antagonism with another. The endless discord and contention that prevails between individuals, communities, states and nations, grows out of this very selfishness, which such motives to religious action tend to develop. Hence without making the experiment, we could know what would be the practical result of such teachings. Jesus never presented any such motives to his disciples.

Man, as an immortal being, possessed of an immortal nature which has its own appetites, aspirations and desires, has within him an interior affinity for all that is lovely and just and true; and when that interior nature is developed, as it is the business of religious discipline to develop it, it will be spontaneously attracted to that which is lovely and just and true, and it will only need the proper presentation of truth, clothed with its own authority, and virtue robed in her own heavenly attire, and justice enshrined in her own sanctity, to call forth the spontaneous and God-like volitions of the soul. There is that undefaced image of God within every human soul, which, if it can be reached, and the proper truths can be presented, will expand in its love and power, and take possession of the man. When man's actions are induced by influences exterior to himself, when he acts upon any other motive than his own interior delights, the act is not his own. If he obeys the truth from selfish motives, and not from any love he has interiorly for the truth, he does not obey it. When he obeys God, in hope of winning heaven or escaping hell, and not from an interior delight in that obedience, he does not obey God, he only obeys his hopes and fears, and he will obey no further than his hopes and fears prompt him. Such service is constrained, and is no service at all. The man is not in it. He would obey any other being as soon, who could protect him from God's anger.

Modern Christianity can teach no higher motive to action than selfishness, because it knows no higher motive. Its God is selfish. They make him as much the fountain of selfishness as that of wisdom and power. The motive that governed him in creating the universe, was to honor and glorify himself, and whatever comes between him and his own highest glory must be sacrificed. His original plan involved the eternal damnation of the whole

human family according to their creeds, and had not perfect innocence taken upon itself the full measure of Almighty wrath, we should all have been doomed to hell for his glory. With a God, having such a character to imitate and such motives to induce obedience, such a system must develop selfishness, and hence must be animal and sensual in its character and influence.

This being the nature of modern Christianity, it is not surprising that it has failed to redeem man from the dominion of his animal selfishness; it would have been more surprising if it had done so. All its appeals being made to the selfishness of man, all its motives being calculated to call it into exercise, it would be surprising if that impulse in man was not strengthened and developed. Take away the hope of heaven and the fear of hell, and the modern system would fall to the ground. There is nothing in the character of God, or in the wisdom and beauty of his government—there is nothing in the authority of truth, in the purity of virtue or the sanctity of justice, to attract them. Their obedience arises not from an interior delight, from a oneness of desire between them and God. There is no spiritual at-one-ment between them and God. The songs of praise are, "We bless God because he has redeemed us from hell," not because he is the perfection of all that is good and wise, and great and true; not because their delights are the same; not because there is a divine harmony between them. They love God as they would love any other being who had done them an equal favor.

Such being the true character of modern Christianity, the only worship it can render to God must consist in external forms and ceremonies, the only faith it can exercise must be expressed in dull speculative creeds, because they have no interior delight in God; they are not interiorly in harmony with his character and government. They know little or nothing of the divine, and how can they have faith in it. If God desires a magnificent display of pomp, parade and fashion, they can get that up. If he wants a fashionable and talented preacher, he can have him; if he wants a costly church with a high steeple and a clear, deep-toned bell, he can have it; if he wishes good music, vocal and instrumental, they know how to get that up; if he wishes to have

the people put under the water, or to have the water poured or sprinkled upon them, the priest knows how and is willing to do that kind of work. But if he wishes to have their desires and interior delights in a state of oneness with his, if he wishes to have them love their enemies, to love their neighbors as themselves, to do good unto all as they have opportunity, to divide their bread with the hungry, to cease laying up treasures for themselves upon earth, to sell all they have and give to the poor, to remember those in bonds as bound with them, to break the bonds of oppression and let the oppressed go free, to beat their swords into plowshares and their spears into pruning-hooks, that is asking more than they are willing to do. They can not understand the necessity or propriety of making such requirements. They are willing to believe in the total depravity of man, the sovereignty of God, the Trinity, the vicarious atonement, that salvation is of faith and grace, that they are to be saved by imputed righteousness and imputed obedience. They are willing to be immersed or sprinkled or poured, as shall be most convenient; they are willing to eat bread and drink wine in commemoration of Jesus' sufferings and death, and they are willing to be decently moral, not work or play on the Sabbath, and give God all the credit for their salvation at last; and with all this they think he ought to be satisfied, and they flatter themselves he will be satisfied.

Such being the faith of modern Christians, such being the kind of service they think God requires of them, we will look at the practical operation of that faith and service, consisting as they do, in dry speculative creeds and senseless formalities. Their Christianity becomes the seed of division and contention, and gives rise to numerous sects, instead of becoming a bond of union and bringing them into harmony with each other, and giving them one faith, one Lord, and one baptism. These divisions tend to develop still stronger their selfish individuality and exclusiveness, and to engender strife and antagonism. There must be a meeting-house, and a priesthood, and a hymn-book, got up on the difference between being plunged and sprinkled and poured; on the doctrine of the saints' final perseverance and their liability to fall from grace; on free grace and foreordination; on the apoc-

tolic succession and the non-apostolic succession, and ten thousand other differences, equally foolish and foreign to the object and end of true Christianity. And thus they spend their time and breath and money, in defending their peculiar creeds and forms of worship, while their brethren and sisters, according to the flesh, are perishing about them. It takes all the time and means they are willing to spare for religious purposes, to build and adorn meeting-houses, hire preachers, purchase slips, and print Bibles and Tracts, without feeding the hungry, clothing the naked, visiting the sick and redeeming the fallen. Their kind of religious exercise does not develop in them an interior delight for such service. It does not make it their meat and their drink, to search out the poor and the destitute, and divide with them their substance.

Walk through the streets of our cities, and examine the stately mansions that appear upon the right hand and upon the left. Who inhabit these mansions? Brother T. having made a fortune in merchandizing, has retired, and is now living at his ease. He is worth a hundred thousand—is one of the deacons of our church. He is a life member of the Bible Society, the Tract Society, the Missionary Society, etc., etc. He gave a thousand dollars toward building our meeting-house, and he is actively engaged in our Sunday-school; and so you may pass on from mansion to mansion, and you will find a large number of them belonging to these Christians, who have made their fortunes, and are now living in idleness upon their wealth; or to those who are now making their fortunes in anticipation of being able to live at their ease. We will go with them to their place of worship. There we find a large and magnificent edifice with a tower peering up toward the clouds—tens of thousands expended upon it to give it a tasty and fashionable appearance. We will enter. Here we find a gorgeous and magnificent display of molding and stucco and painting. The light of day is let in through beautifully stained glass, cut into diamonds, each window costing enough to build a small dwelling for some needy brother. Costly chandeliers are suspended from the ceiling. The aisles are carpeted with the richest of Brussels, the seats cushioned with the finest damask. The pulpit is constructed on a model vying with the display of

wealth and taste of the throne of an emperor, adorned with golden candlesticks, and golden embossed Bible and hymn-book. In short, everything about the building, got up to please the eye and tickle the fancy, and strike the mind of the observer with the gorgeous display of taste and luxury and wealth, which would remind him of everything except the manger in Bethlehem, and him who was born therein. The bell tolls the hour for worship, you hear the rustling of silk, you smell the perfume of the shop, you turn and behold one of those fashionable gatherings. It has the appearance of a dress circle of the highest class. Each seems to be vying with the other in an exhibition of pride, pomp, display and superciliousness. The minister appears in his gown or surplice, or without it, according to the sect to which it belongs; he reads; he offers up formal prayers; he preaches; the choir sing, and worship is ended, and the crowd go home thinking God has been highly delighted with such splendid worship.

In that same city, and within the sound of that church bell, lives a poor widow with five children, who are dependent upon her daily labor for their bread. When in health the most she can earn with her needle is two dollars and fifty cents, by stitching her very life into the work. Of this she pays to one of the wealthy members of this fashionable church, one dollar per week for the rent of the miserable tenement she occupies. It being rickety and old, and the weather being cold, she consumes fifty cents per week for fuel and lights, leaving but one dollar per week to feed and clothe and educate herself and little ones. Look not for luxury here. Look not for comfort even. If you do you will not find it. Punctually every Saturday night the servant of Deacon T. is at her door to demand the dollar rent she needs so much, and he needs not at all; and what though she has no bread for her little ones; what though she has no fuel, and her children are shivering with cold; what though she has no money save that dollar, Deacon T. must have it, to help pay a thousand dollars to build the church; to help make him a life member of the Bible Society, and Tract Society, and Missionary Society; to enable him and his pious family to wallow in wealth and luxury; to clothe themselves in purple and fine-linen. But our poor widow, worn down with care and privation, and constant toil, is sick. Her

needle refuses to work, and she can get no bread or fuel or rent; the Deacon finds it out when his servant returns on Saturday night rentless; and instead of going to her relief, and supplying her necessities from his purse or his larder, he goes to the poor-master and asks him to free his house from a profitless tenant, by making that poor widow a town pauper. The poor-master suggests that it will be mortifying to the poor woman to be at the charge of the town, and thinks that perhaps a few dollars, donated to her, will save her that mortification, and enable her again to resume her work and support herself and family; and he asks the Deacon to contribute a dollar with him and a few others for that purpose. The Deacon, with a long and sanctimonious breath, says, "Mr. R., I do not think that is the best way; good night, Sir," and leaves the poor woman to perish, or to be taken care of by charities other than his own. This is no fancy sketch. Would to God it were!

But this is not the only poor widow, and Deacon T. is not the only wealthy deacon who neglects them. Our cities are filled with both classes. Wealthy Christianity, and squalid poverty side by side, year after year! Our professed Christians, as well as the men of the world are engaged in amassing wealth from the unpaid toil of the laboring suffering poor. Whether as merchants behind their counters, or landlords collecting rents, or employers buying their labor at half price, they are fattening on the life blood of the toiling poor, and instead of dispensing to them Christian charities, they are devising means to rob them of their scanty earning; and modern Christianity is doing nothing to correct this evil. Their church edifices are springing up in our cities and country like mushrooms. Their clergy swarm over the land like the locusts of Egypt. Money enough is expended in building churches and adorning them with all that pride and fashion and taste can suggest, and in paying a sectarian clergy, to relieve all the needy and perishing. But all this avails nothing for the poor. All this avails nothing for developing the principle of love to God and love to man; avails nothing for feeding the hungry, clothing the naked, relieving the distressed, and elevating and redeeming the fallen. It avails nothing for breaking the bonds of the oppressor, or silencing the din and clamor of war.

Modern Christianity in its practice, does not recognize the doc-

trine of stewardship; does not recognize God as the rightful owner of their influence, labor and wealth. They do not believe the command, "Go sell that thou hast and give to the poor," extends to them. Although the test was fair and just, as applied to the young Ruler, it is not a fair test to be applied to them. Although the young Ruler, lacking that charity, could not have treasure in heaven, yet they can with all that lack. Although under the system of discipline taught by Jesus, it was as easy for a camel to go through the eye of a needle, as for a rich man to enter the kingdom of heaven; yet under their system there can be nothing easier. Although under the primitive system, man could not serve God and Mammon, under the modern system, both can be worshiped at the same shrine.

Modern Christianity is false to God and humanity, by becoming wedded to the world; by adopting the maxims of the world; by employing the motives and impulses of the world. It is as uncharitable and selfish as the world. It deals only with man's hopes and fears. Aside from purchasing respectability and salvation, by building meeting houses and hiring ministers and attending church, etc., it reserves most of his charities to be performed after the donor is in his grave. We are often told of the dying liberality of these wealthy Christians, when they bequeath their all to some religious or charitable purpose. But such bequests furnish no evidence of a truly Christian heart. They rather indicate a disposition to control their wealth after death has forced it from their grasp. Had such donors been Christians in spirit and in truth, they would not have had such princely fortunes to bequeath in their old age. Had they had that love for their fellow-men, which true Christian faith and charity demands, they would have distributed those thousands long before their death. That wealthy Christian donor has not kept that princely fortune locked up for years, because it was not needed by the hungry, starving poor, but because his animal, unchristian selfishness, prompted him to part with it only with his dying breath. Could he have lived a thousand years, he would have continued to have withheld so much of what he professes to call God's money, from those to whom it belonged. And they are not indebted to his Christian charity for the gift, but to the gracious act of death in setting it free. God

130 **PROCESS OF INDIVIDUALIZATION** was obliged to kill him to get the trust out of his hands. Such acts of dying liberality furnish no evidence of a Christian death, but they do furnish indubitable evidence of an unchristian life. For such men to profess to be Christians, is to proclaim themselves hypocrites, or to defame true Christianity.

INDIVIDUALIZATION growing out of vitality does not enable the vegetable to take notice of other existences, or to change its relation in reference to them. The individualization of the vegetable becomes a fact, but it can not take notice of any other fact, or of its own existence even. Not so with the next advance, as manifested by the development of sensation. It begins to take notice of existences out of itself, and consequently to arrange and modify its relations toward those existences. This gives rise to volition or spontaneous power, and demands locomotion. Hence its individualization must be so far advanced as to enable it to become detached from other material forms.

For this new medium to become manifested to the physical senses, it must put on a material form, and consequently must derive the material for that purpose from the material kingdom. Hence it must, in some manner, be connected with, yet in its mode of existence be independent of these kingdoms; therefore it becomes necessary that the proper material for that purpose should be provided, and be properly prepared for entering into the animal structure. Hence it becomes necessary that a suitable apparatus for elaborating this material should be added to the system, which apparatus is found in the stomach and digestive organs of the animal.

God

PROGRESSION AND PROPHECY.

THE *order* of development which characterizes all existence, would clearly indicate that that which is to be in the future, must depend upon that which precedes it, in virtue of some law; and that the perfection of the future will far transcend the capacities of the present, owing to this law of progressed conditions. We think it has been demonstrated in the article on *Isomeric Compounds*, by PROF. MAPES, that the particles of the primates could not enter into composition to form proximates, except under the law of progressed conditions; that the unfolding of the vegetable kingdom, beginning with the lowest order of organic forms, and progressing gradually onward, was but a process by means of which the primates were being progressed in condition suited to the formation of more advanced organic forms.

The entire vegetable kingdom is but a divine method of elaborating conditions, fitting matter to enter into animal forms; and the order of unfolding in the animal kingdom, from the lowest to the highest, is but a continuation of that method. The innate perception of this progress of conditions, as a constant and universal law, is what constitutes the prophecy of the "good time coming."

It is under the operations of this law that age succeeded age in the production and multiplication of animal forms, and in the overthrow and destruction of those forms, before man could be produced. Death was and is as necessary as life to this progress. As the primates could not enter into the composition of the proximates until they were first prepared to become pabulum or food for them, so the material entering into the first proximates could not have entered into higher forms except upon those preceding conditions: (1) the entering into the lower proximate, and (2) the being disengaged from such proximate that it might enter into a higher one.

If these lower forms of existence had been immortal, and the combinations had been constant, so that the matter entering into their composition could not have been used to form higher forms, or beings of more advanced conditions, all progress must have ceased, and higher beings could not have been produced. Thus had it not been for the decay as well as the life of the vegetable kingdom, the animal kingdom could not have been produced; for the matter entering into the vegetable structure, being constant there, could not have furnished food for the animal. So that death in the vegetable is as essential to progress and development, as life, and hence is a wise and bountiful provision in the divine economy.

The same is also true in the animal kingdom. It is not evidence of sin and wrong that death exists in the animal and human kingdom; it marks the same law of progress. That which is below, and which has performed its mission in preparing matter or spirit to enter higher forms and more perfect organisms, adds its last and best gift, in yielding up its life and existence to that which is above. It is performing its part in the great anthem of God—chanting its strain in the harmonies of universal being.

Thus the three kingdoms, in their birth, life and death, are laboring in the field of progress, in the universal, and also in every particular. All life and death are but links in the mighty chain of being and existence—drawing all up to God.

*All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."*

Such being the law of progress, the earth then, as the combination and continent of all these conditions—progressed and constantly progressing, producing all forms and conditions up to the immortal—becomes the nursery of immortality, the "garden of the Lord." It becomes the great mother of Humanity; and well may the human and finite say of it, "thou art my mother;" and truly may the prophets of the present look forward to the coming of that day when this our earth shall stand transfigured in the presence of the Lord.

The truly philosophic mind, looking at this subject in the light of the great law of progress, which is that of advancing condi-

tions by the life and death of preceding individualities, will find a limitless field open before him; a key will be given him by which he can translate the hieroglyphic and symbolic language of Nature, and learn therefrom, not only all that has been, but also all that shall be, and thus become truly in himself, historian and prophet—taught of God in all things, both in the understanding and the affections. It will be a part of our work to commence in the fields of Nature, which are but the theaters of divine operation, and deducing thence principles of action, to trace them “through nature up to nature’s God,” developing by such labor and study, the intellectual, moral and religious nature of man, in true and harmonic order.

WATCHFULNESS

THE following lines, by C. WESLEY, breathe forth the right spirit. We commend them to our readers, and ask them to inquire of themselves if they do not need the same thing:

I want a principle within,
Of jealous, godly fear;
A sensibility of sin,
A pain to find it near.

I want the first approach to see,
Of pride or fond desire;
To catch the wandering of my will,
And quench the kindling fire.

From thee that I no more may part,
No more thy goodness grieve,
The filial awe, the fleshly heart,
The tender conscience give.

Quick as the apple of thine eye
O God, my conscience make!
Awake my soul when sin is nigh,
And keep it still awake.

ART OF BEAUTY.

CHAPTER IV.

“ARE you wishing still for the fairy wand that shall convert your plainness into beauty?” asked Celia, entering the room, where Alice sat in a musing posture.

“I shall begin to have some faith in your magical powers, cousin,” answered Alice, “you divine my thoughts so well.”

“And you wish, doubtless, that my transforming equaled my divining power?”

“Yes; I should be ready to employ it at once.”

“But in the work of transformation alluded to, you are to be your own good fairy. I may be allowed to drop an occasional hint, by way of incantation, to summon to your aid assistant Spirits; but yourself must be the chief worker, if you would have it efficiently performed.”

“I am sure,” said Alice, “I could go to work with a right good will, if I thought there was any chance of getting rid of my stooping shoulders, dull eyes, sallow skin and heavy, ungraceful motions.”

“It is in your power to exchange them for eyes sparkling with animation, a full round form, a bright complexion and elastic step.”

“Well, now, what am I to do? It hardly seems possible, but I am open to enlightenment.”

“The defects mentioned show that greater attention to the laws of health is required.”

“But I am scarcely ever sick,” said Alice, “though I know I don’t look so robust as some people.”

“Though you may have no definite disease, your health falls far below the highest standard, as the indications I have men-

tioned and even your tendency to melancholy, testify, though they are partly attributable, doubtless, to your mental machinery not being rightly adjusted, which reacts unfavorably upon the body. The mind and body mutually influence each other. A well regulated mental and moral constitution is essential to the highest degree of physical health, while a weak, ill-conditioned body, is a great hindrance to our progress in wisdom or goodness. It cripples and enfeebles our endeavors when the way is clear, and often so clouds the perceptions that our efforts are ill-directed and our energies, therefore, wasted."

"But how is one to know the right way from the wrong if everything, and keep it, they are so tangled together?" asked Alice.

"The right way may sometimes seem intricate and involved, when viewed from the outside; but every step of advancement in it renders the next more clear, and as we proceed it grows more pleasant, till we become convinced, at last, that the misty, tangled road, is the one we have left behind."

"I shall be very glad to get into this plain path, for the one I'm in now isn't particularly agreeable; but I'm a little misty just now about the attention to health you said was necessary. Please point out some of my errors, and I will set about correcting them."

"Our greatest errors often arise from a neglect to apply the knowledge we really possess to its legitimate uses, and from overlooking the fact, that great results often follow from causes apparently slight."

"You surely have more knowledge of the laws of health than you use in practice. You know something of Physiology?"

"I thought myself quite learned in it," said Alice, smiling mischievously. "I know how many bones I have in my system and of what they are composed, and the number of muscles. I know that the lungs are spongy in substance, and are used in breathing, and that the left lung is smaller than the right and has but two lobes, while the right has three, and that the collar bone is called the clavicle, and the shoulder blade the scapula, and a host of other things."

"This array of facts," said Mrs. Hanson, smilingly, "might

appear quite formidable to one wholly ignorant of the mechanism of the 'house he lives in;' but there are truths connected with these of much greater importance to you. You know that the lungs are used in breathing. A knowledge of the relation which respiration bears to the purity of the blood would be of more value to you, as without pure blood you can have neither the clear complexion you covet nor pure health.

"It is necessary to the highest health and beauty, that you breathe pure air *all the time*; it is not sufficient that you do so occasionally, when you go out of doors. It should also be inhaled in proper quantity. Yet this is often prevented by the mode of dressing, which compresses the lungs, and by crooked positions of body in sitting or sleeping.

"I have never yet seen a person whose practice was uniformly what it should be in this respect, who was not culpably negligent of the law prescribed by nature, that we must take in a certain quantity of pure air every time we breathe. To be sure, the present construction of our houses renders this almost impracticable, yet a little care would enable us to fulfill this law much more nearly than we do.

"Owing to bad positions of body, which prevent the air from having free access to the lungs, injurious modes of dress which hinder their full expansion, and inhaling the heated or vitiated atmosphere of apartments in which the air is seldom renewed by a full, pure supply from outside, or where, at least, the supply bears a meager disproportion to the absolute demands of our nature for it, very few women breathe one-half the quantity of pure air necessary to the full health and vigor of body or mind. Hence, in a great measure, the languid faces—unless stimulated by some artificial excitement—the inefficient minds that meet us at every turn, absolutely dying for lack of the very source of life, from which they sedulously exclude themselves a greater portion of the time; breathing over and over again air totally unfit for respiration, marring the beauty they covet above all things, and then endeavoring to build it up by false, injurious means. The heated atmosphere of our apartments is a great source of lack of mental and physical vigor, and consequent deterioration of beauty. If we would keep up the requisite tem-

perature of our bodies by the right kind of food, sufficient exercise, and the inhalation of proper quantities of oxygen, it would obviate the necessity of the great degree of artificial heat of which our systems, with our present habits, seem to feel the need, and which produces incalculable mischief, laying the foundation of every weakness."

"It is strange how we act about these things, after all," said Alice. "We can scarcely take up a newspaper but what will tell us that it is necessary to health that every person take in a pint of pure air every time they breathe.

"Dr. Combe says one person will spoil fifty-seven hogsheads of air in twenty-four hours, so it is unfit to be taken into the lungs again. We read this, and do not dispute the fact, but still go on in the same way. It is strange. I have done so myself, and now I almost wonder that I have so long.

"I knew that air which did not contain enough oxygen was not fit to breathe, and that every time we breathed we spoiled a portion of this oxygen and gave out carbonic acid, which it was poisonous to take into the lungs again.

"I learned, too, that seven parts of carbonic acid in one hundred parts of air, were sufficient to destroy life, and that a fire or candles in the room produced it—used up the oxygen as well as our breathing; that is, I had this knowledge laid away in one of the shut-up closets of my brain. I did not take it out very often for every-day use. I mean to hang it up in plain sight now, all the time."

"And set it with firm resolves," said Celia.

"Yes," said Alice, "it is my earnest intention to do so. 'Bad air,' some traveler said, 'is the favorite poison of America.' I wonder if we are so much dirtier than other people in this respect, or whether all these foreigners mean to slander us."

"We have been accused of falling behind not only in this matter, but in respect to performing our ablutions, and there is reason to suspect, not without sufficient grounds. And indeed you expressed it rightly, for breathing impure air is one of the worst forms of uncleanness, and produces the most disastrous results. You mentioned that air containing seven parts of carbonic acid in one hundred, would destroy life. I hope you will

bear in mind every day, that a less proportion will produce a corresponding depression of all the functions of life.

"All know that they must *breathe* in order to *live*, yet few seem fully aware of the importance of *breathing well* if they would *live well*. As not only the finer tissues, but all the organs of the body, derive their support from the blood, it is easy to see that they will suffer from anything that deteriorates it. Even the condition of the mind is affected by the quality of the blood supplied to the brain. The welfare of the lungs themselves depends upon their being duly furnished with pure air, and as they are the very *wheels* of life, the dispensers of health and vigor to every part of the system, it is necessary to the good condition of the whole that they perform their office well.

"You can easily enough obtain all necessary information upon these points, if you direct your attention to the subject and are impressed with its importance. And you should accustom yourself to exercise your thinking powers more in a practical direction. If you do so, they will bring you truths of much greater value than would be the result of any abstract mathematical problem. This process will not only strengthen your investigating faculties, but will supply you with treasures of knowledge that can be beneficially applied to your every-day life. You might as well expect to attain full vigor of body from taking physical exercise by proxy, as to imagine you can have a healthy active mind, if you depend on others to *think* for you, though, as I said, occasional directions in the right course may be proffered you without harm."

"I am sure," said Alice, "there is nothing I desire more than to receive them."

"The hint suggested by present appearances would be," said Celia, "that in connection with the scientific name of the collar bone, it might benefit you to bear in mind the fact that these bones are shoulder braces, provided by nature to keep the shoulders off the chest."

"I see," said Alice, laughing and assuming an erect position; "I have got in the habit of sitting with my shoulders bent forward when I am alone or when there are no strangers present.

I know it is very ungraceful and hurtful beside, and I will try to think of it."

"It will not only hinder the full development of your form and prevent the air from having free access to your lungs, but when you endeavor to assume a proper position before company, it will not be easy and graceful, as though habitual to you.

"Were we observant of the relations existing between cause and effect, we should perceive innumerable important results flowing from the operation of causes apparently slight. Yet because we fail to perceive these relations, we often go on violating the laws necessary to the preservation of health, until it is gradually but effectually undermined. So we often incur the sure penalty attached to the infraction of moral laws, which we continue to disregard because the consequences do not react upon us at once, until we become involved in a labyrinth of perplexities, from which it is scarcely possible to extricate ourselves by conformity to a course of right.

"Ignorance of the laws of our being will not exempt us from the punishment that inevitably follows their infringement. How necessary, then, is a knowledge of these laws, which would include all our duties and relations! To acquaint us with them would form the basis of a true education. We often charge misfortunes and sufferings to *our destiny*, which are the result of some neglect or wrong doing of our own.

'Look into those are called unfortunate,
And closer viewed you'll find they were unwise.'

To illustrate, by returning to the subject upon which we were speaking: many a young lady sighs over a sallow complexion, imagining it to proceed from causes beyond her control, when it is the effect, perhaps, of wrong physical habits, or possibly of an ill-regulated mind; for anger, envy, or any bitter feeling or depressing passion, will induce sallowness.

"While seeking to beautify her skin by resorting to a thousand inventions to impart to it a false and temporary brilliancy, she knew not that, by weeding her mind of ignoble passions, she might render it genuinely and permanently beautiful

"Ah how much better—not only physically but morally—really to *be* what we would seem; and how much more effectually will this secure to us the approbation we covet, and to gain which so many unavailing sacrifices are made. Who would submit to constant watchfulness lest the true color of the character or complexion should peep through when they were off guard, betraying the fallacious outside, when with the cost of less effort, they might become in reality what they would desire to be thought.

"We were speaking of air as a cosmetic, and have wandered into quite a dissertation upon its general advantages, beside digressing to various other things. It possesses greater beautifying power than any cosmetic or lotion that was ever invented, and beside, its effects are permanent; yet how the virtues of this cheap specific, always at hand, are overlooked, while so many things ridiculous or hurtful are made use of to improve the complexion. Not only are absurd outward applications resorted to, but injurious things are often taken, from a belief that they heighten the beauty of the skin. Irving, I remember, in "Salmagundi," says that in his day ladies ate great quantities of pickles, and drank vinegar to render them pale and interesting, and that "he never looks on a fine lady without fancying her a pot of pickles or a vinegar cruet."

"Jane Ingraham," said Alice, "used to get up early to bathe her face in dew, because some one told her it was good for the skin."

"That is, at least, a very harmless cosmetic, and was, I suspect, recommended by some shrewd person to induce young ladies to rise early in the morning, on the principle that a racket was prescribed for a certain king of indolent habits. He was told that a medicine was concealed in the handle, which would insinuate itself through the pores of the skin, as he used it. If the complexion improves, it is probably owing more to the early rising than the dew."

"That reminds me," said Alice, "of my habit of lying in bed late; but it seems the most difficult thing in the world to rise early. Every morning I have the same struggle with myself."

"You recall a saying of Miss Landon. Tell me not of the

happiness of life, when every morning must commence with a sacrifice."

"That is just the way I have felt," said Alice, "and then, I think, there is a great deal of humbug about getting up early. It is so pleasant to be in bed, just enough awake to know how comfortable you are, and indulge in all sorts of pleasant fancies, especially if there are birds singing under your window, or the rain is pattering outside. I can't see what can be gained by getting up, that will be worth half as much, and I don't see any great merit in it either, unless for those who have something they are obliged to do; but a great many people that talk so much about early rising, don't employ the time they gain by getting up, any more usefully than those who lie in bed, and not half as pleasantly."

"You have made out your case pretty well," said Celia, smiling; "yet if health is promoted by rising early, the time is better spent than in remaining in bed. It is our duty and interest so to regulate our habits, that they shall not interfere with the conditions of health."

"Your ideas of luxury in this respect, recall to mind a student friend of mine. During his last year at college, when he was permitted to lie in bed till a later hour—a practice extremely congenial to his feelings—he employed a fellow-student to rouse him gently every quarter of an hour, that he might fully enjoy the delicious dreaminess of which you spoke.

But it is impossible to give any rules with regard to sleep, that will apply to all. They must vary as circumstances and temperaments differ, and every one's own consciousness should be his guide in this matter. Many persons injure their health by too rigid an adherence to notions of early rising, fancying it a grand specific for all the ills to which flesh is heir, the elixir of life—becoming nervous and dyspeptic, and warring perpetually with their inclinations in their endeavors to conform to some Procrustean standard, which has been set up as the measure of sleep for all.

TELEGRAPHIC MEETING

WE publish the following novel and interesting account of a meeting of the employees of the American Telegraph Company on the 3d instant, at—what place? that is the question—at no place, or at all places where there were Telegraph Offices, within the circuit of seven hundred miles. A large room, that—seven hundred miles in diameter—for a meeting to convene, organize, appoint committees, draft resolutions, make speeches, adopt resolutions, etc. The members together in spirit—in communication, and yet in body seven hundred miles apart! Tell it not to our grandfathers and grandmothers, lest they mourn over the degeneracy of their grandchildren. Could such a meeting have been predicted forty years ago, wo to the prophet who should have dared to have uttered his vision. But the event has taken place; it is one of the FACTS, proclaiming an ETERNAL TRUTH, and from it we may learn a lesson of modesty—not to be too wise in determining what can not be true in respect to future developments:

“Below we publish the proceedings of a meeting of the employees of the American Telegraph Company’s lines between Boston and Calais, Maine, to take action upon the resignation of Asa F. Woodman, Esq., Superintendent, in consequence of ill health.

“What renders this meeting more especially noticeable, is the fact that it was held by Telegraph after the business of the line was concluded. On Tuesday evening, February 3, in accordance with a previous arrangement, the various offices were called to order, and proceeded to organize the meeting as reported below:

“There were thirty-three offices represented, upon a circuit of seven hundred miles of telegraphic wire.

“Remarks of an appropriate character were made by Messrs. Palmer and Milliken, of Boston, Hayes, of Great Falls, Smith, of Portland, Bedlow, of Bangor, Black, Jr., of Calais, and others. Each speaker wrote with his key what he had to say, and all the other officers upon the line received his remarks at the same time,

thus annihilating time and space, and bringing parties, in effect, as near to each other as though they were in the same room, although actually separated by hundreds of miles.

"We join with the gentlemen of the American Telegraph Company in their regret at Mr. Woodman's retirement from the position which he has so ably and satisfactorily filled, and in their hope that he may soon be restored to health.

"The meeting was called to order at half-past eight, P. M., and organized by the choice of J. G. Smith, Esq., of Portland, as Chairman, and Wm. Martin, Esq., of Boston, as Secretary.

"Messrs. F. H. Palmer, at Boston, J. S. Bedlow, at Bangor, and S. Smith, at Portland, were appointed a Committee to draft appropriate resolutions.

"The following preamble and resolutions were reported by F. H. Palmer, Esq., Chairman of the Committee, and after appropriate remarks by various operators (over the wires) were unanimously adopted:

"Whereas, Our late Superintendent, Asa F. Woodman, Esq., has been compelled by continued and serious illness to resign the situation which he has so ably and satisfactorily filled for the past year, and retire for a time, at least, from the telegraphic profession; therefore,

"Resolved, That in parting with Mr. Woodman, we feel that we lose not only an able and efficient Superintendent, but a kind and considerate friend, and one who has secured the respect, love and esteem of all under his supervision, and we trust our separation may be but temporary, and that he may soon be with us and of us again.

"Resolved, That we tender to him our sincere and heartfelt sympathy in this, his time of sickness, and our best wishes for his speedy recovery and restoration to health; and we would also return to him our grateful thanks for the many favors and acts of kindness and courtesy extended to us.

"Resolved, That the proceedings of this meeting and a copy of the above resolutions be communicated to Mr. Woodman by the Secretary, and to the various papers of the Associated Press.

"After about an hour's session, the meeting broke up in harmony and good feeling."

LAKE SHORE RAILROAD LINE—Composed of B. & E., C. P. & A. & C. & T. R. Roads.

CONDENSED TIME TABLE—TAKING EFFECT DECEMBER 1, 1896.

WESTWARD TRAINS.				EASTWARD TRAINS.			
EXPRESS MAIL.	LIGHTNING EXPRESS.	CHICAGO EXPRESS.	NIGHT EXPRESS.	NIGHT EXPRESS.	MORNING EXPRESS.	EXPRESS MAIL.	LIGHTNING EXPRESS.
7:00 A.M.	10:40 A.M.	7:45 P.M.	11:40 P.M.	2:27	10:10 P.M.	4:40	5:30 A.M.
7:45 "	11:30 "	8:38 "	12:37 "	2:44	9:27 "	5:30 "	6:15 "
8:15 "	11:45 "	9:06 "	1:05 "	2:54	9:05 "	5:35 "	6:45 "
8:45 "	12:25 "	9:45 "	1:40 "	2:54	8:46 "	5:35 "	7:07 "
9:25 "	1:05 "	10:35 "	2:20 "	2:58	8:06 "	5:35 "	7:32 "
9:55 "	1:30 "	11:06 "	2:47 "	2:57	7:45 "	5:30 "	8:04 "
10:40 "	2:05 "	12:06 A.M.	3:35 "	2:57	7:05 "	5:30 "	8:32 "
11:14 "	2:21 "	12:35 "	4:09 "	2:57	6:05 "	5:30 "	8:59 "
11:45 "	2:49 "	1:09 "	4:40 "	2:57	5:38 "	5:30 "	9:07 "
12:17 P.M.	3:18 "	1:43 "	5:14 "	2:57	5:13 "	5:30 "	9:32 "
12:37 "	3:37 "	2:07 "	5:37 "	2:57	4:51 "	5:30 "	9:59 "
12:50 "	3:49 "	2:29 "	5:50 "	2:57	4:41 "	5:30 "	10:00 "
1:19 "	4:19 "	2:50 "	6:20 "	2:57	4:19 "	5:30 "	10:30 "
2:05 "	5:20 "	4:00 "	7:30 "	2:57	3:20 "	5:30 "	11:03 "
3:05 "	6:00 "	4:38 "	8:00 "	2:57	2:25 "	5:30 "	11:39 "
Via Sandusky.				Via Sandusky.			
7:05 "	7:05 "	6:35 "	8:00 "	2:57	1:18 "	5:30 "	12:03 "
7:23 "	7:23 "	6:53 "	8:18 "	2:57	1:18 "	5:30 "	12:03 "
8:18 "	8:18 "	6:55 "	8:30 "	2:57	1:18 "	5:30 "	12:03 "
8:30 "	8:30 "	7:06 "	9:05 "	2:57	1:18 "	5:30 "	12:03 "
9:05 "	9:05 "	7:42 "	9:05 "	2:57	1:18 "	5:30 "	12:03 "
Via Norwalk.				Via Norwalk.			
10:35 P.M.	10:35 P.M.	9:20 P.M.	12:15 "	2:57	9:25 A.M.	4:40 "	5:20 P.M.
8:45 A.M.	8:45 A.M.	7:55 P.M.	9:30 "	2:57	8:55 P.M.	5:30 "	7:30 A.M.
STATIONS.				STATIONS.			
Dep. Buffalo, Ar. Toledo, Chicago.				Dep. Toledo, Ar. Chicago.			
21	31	13:37	11:40 P.M.	295	3:28 P.M.	10:10 P.M.	5:30 A.M.
"	41	1:05	"	274	3:02 "	9:27 "	4:35 "
"	57	1:40	"	264	2:40 "	8:46 "	4:10 "
"	68	2:20	"	254	2:40 "	8:46 "	3:52 "
"	88	2:47	"	238	1:54 "	8:06 "	3:14 "
"	103	3:35	"	227	1:30 "	7:45 "	2:47 "
"	115	4:09	"	207	12:50 "	7:05 "	1:55 "
"	128	4:40	"	192	11:55 "	6:35 "	1:35 "
"	138	5:14	"	180	10:44 "	6:05 "	1:01 "
"	143	5:37	"	167	10:11 "	5:38 "	12:32 "
"	154	5:50	"	157	9:48 "	5:13 "	12:03 "
"	183	6:20	"	152	9:34 "	4:51 "	11:39 "
"	208	7:30	"	141	9:08 "	4:41 "	11:28 "
"	216	8:00	"	112	8:00 "	3:20 "	11:03 "
Via Sandusky.				Via Sandusky.			
216	238	6:35	8:00	87	1:18	5:30	10:00
238	242	6:53	8:18	79	1:18	5:30	10:00
242	257	6:55	8:30	67	1:18	5:30	10:00
257	268	7:06	9:05	63	1:18	5:30	10:00
268	274	7:42	9:05	53	1:18	5:30	10:00
274	284	8:00	9:05	38	1:18	5:30	10:00
284	295	8:35	9:05	38	1:18	5:30	10:00
295	305	9:05	9:30	38	1:18	5:30	10:00
305	315	9:32	9:30	38	1:18	5:30	10:00
315	325	10:25	9:30	38	1:18	5:30	10:00
325	335	11:05	9:30	38	1:18	5:30	10:00
335	345	12:15	9:30	38	1:18	5:30	10:00
345	355	9:30	9:30	38	1:18	5:30	10:00

PRINCIPAL CONNECTIONS
 At Buffalo, with New York Central and N. Y. and Erie R. Roads.
 At Dunkirk, with N. Y. & E. R. R.
 At Cleveland, with Cleveland, Columbus and Cincinnati Railroads, and Lake and Pittsburgh Railroads.
 At Morrisville, with Sandusky, Massena and Newark Railroads.
 At Croydon, with Mad River & Lake Erie Railroad.
 At Toledo, with Michigan Southern and Northern Indiana, and Toledo, Toledo and Western Railroads.
 Baggage checked through between BUFFALO, DUNKIRK, CLEVELAND, CINCINNATI, TOLEDO, CHICAGO, INDIANAPOLIS and St. LOUIS.
 The only route between the East and West, without the intervention of omnibuses or ferries.

THROUGH TICKETS
 By this line can be obtained at all the principal ticket offices in the United States and Canada.
 R. N. BROWN, Supt.
 H. NOTTINGHAM, Supt.
 C. P. & A. E. R. Carey, E. R. PHILLIPS, Supt.
 G. A. T. E. R. Cleveland.
 W. H. BARNER, General Agent,
 Lake Shore & E. Line, Buffalo.

RELIGIOUS EXERCISES PHILOSOPHICAL

MAN is the subject of influence in every department of his being; and the character of the influence, together with the effect it shall have upon him, are more or less under his control. The character of his loves, which determined his aspirations and desires, will determine the character of his affinities, as well as the responsiveness of his being and condition, to that which acts upon him.

All recognize the influence of external surroundings as a means of preparing the mind for entering into any particular state. Especially is this so with those calling themselves "Spiritualists." They have often witnessed very remarkable effects from what would appear to the ordinary mind to be very slight causes. The influence peculiar to each individual in a circle, which makes it necessary that certain relative positions shall be assumed, would seem sufficient to admonish those familiar with such things, that if it be desirable to produce a particular effect, too much attention can not be paid to giving proper direction to all surrounding influences.

How often does it happen in the formation of a circle, that the members thereof are called upon to arrange and re-arrange themselves, in respect to each other, in order that harmony of influence may be obtained. It has often been found necessary to request the individuals composing the circle, to quiet their minds; and when that can not be done in respect to all, to request such to leave the circle. Especially is it the case when the manifestation is to be of an *inspirational* character. Particular exercises are engaged in with the view of exerting an influence upon the minds present, in order that harmony may prevail. To this end, singing has been found to be of advantage; and the invisibles have often

signified their delight in such exercises by beating time or exerting force, according to the measure of the tune sung or played.

In selecting music for circles, different kinds have been required by different circles. Those who belonged to a particular religious faith, found such music and sentiment as harmonized with *their* views, best suited to inducing a good condition in their circles. Those who entertained no particular views upon religious subjects, have selected such words and music as best harmonize with *their* feelings; and in this way all, of whatever faith, have found some kind of exercise tending to harmony, beneficial, thus admitting that these exercises have their influence upon those who engaged in them.

And when it is admitted that we are the subjects of influence in this way, the use of appropriate exercises to exert the most refining and elevating influences becomes highly philosophical and beneficial; and he who objects to their use, must be able to show some unavoidable error or mischief into which they lead. For, if that of which he complains has respect to the *abuse* of means, and not to their *use*, his objection is unphilosophical. Thus, in those exercises pertaining to religious worship, called prayer and praise, they become valuable according to the influence they exert upon those who engage in them. If these exercises, when properly engaged in, tend to elevate the desires and aspirations of the individual, and thus to bring him into a frame of mind harmonizing with perceptions and affections of higher spheres of being, the objections to such exercises must be in the *abuse*, and not in the *use* of them.

If the objection pertain to the *abuse* of these exercises, then our effort should be to correct the *abuse*, not to dispense with the *use* of them. If men have entertained false ideas upon the subject of worship, and have, in consequence, run into bigotry, superstition, and intolerance, let us rather aim to correct those false ideas than to denounce all worship. If the error is in worship itself, or in the frame of mind calling for worship, then let it be corrected by avoiding the cause; but if the error be in the *false idea* and *false spirit* with which the worshiper engages in those exercises, let the *false* idea and spirit be corrected, but let the *worship* proceed.

Taking the position so often affirmed in a former article—that the GOD of every man's worship is the "HIGHEST AND BEST" of which he, in his condition, is capable of conceiving—no one can doubt the utility of such an one honoring his highest idea. When such an one worships in the sincerity of his soul, either in prayer or praise, or by the union of both, he is doing his best; he is approaching that part of his being which is "nearest the DIVINE;" he comes into that line which marks "the straight and narrow path." And what though he, in his perceptions and affections, has not the understanding and love of the angels nearest GOD, yet he has the *best* and *highest* of his present capability, and the highest being in respect to himself can have no better.

It is a beautiful provision in the divine government that no one is required to do any better than he can. "Use that which you have," is the extent of the Divine requisition. The *two* talents, if properly improved, secure the Divine approbation as much as the TEN, and bring to the soul the "joy of its Lord." Then let every being engage in those exercises which bring him into his highest and best perceptions and affections, and he will obey the Divine law of progress; he will accept of the invitation "COME UP HIGHER," and will be rewarded with the richest blessing he is capable of receiving.

The objection that these exercises tend to beget bigotry, superstition, and intolerance, is not true. It is the *false perception* and *false affection*, with which the individual engages in these exercises, that beget these conditions. Let the worshiper understand the principle that, according to the laws of development, his ideas of, and affection for, the Divine, are according to his state; and those alone who are in the same condition worship the same idea and aspire to the same Divinity; he will soon be content to let every man worship according to his own conception and purest affection—knowing that he can worship no other until he attains to a higher plane of understanding and affection.

When we understand that the OMNIPRESENT FATHER, as an object of love and admiration, dwells in all planes of existence, and is the HIGHEST and BEST of every plane, we shall learn an important lesson—one which will tend to induce in us the true

Catholic spirit—will enable us to unite with all of whatever name, in breathing forth our holiest prayers to that HIGHEST AND BEST of our understandings and affections.

Let this position be distinctly understood. When the mind, according to the plane of its development, bows before its HIGHEST AND BEST, it is worshipping the Divinity of its plane, and-is, by that worship, elevated to a perception of so much of the Divine as can be manifested in such plane. It thus comes into harmonic relation to its highest destiny, and will hear the voice of God saying "Well done!"

The condition of mind, calling for earnest and true worship, is not the cause of those evils which have cursed the world with so much of intolerance and superstition. These evils have had their basis in a false understanding and perverted affection. They have mistaken the character and requirements of the being of their worship, and have had a false idea of the nature and use of worship. They have supposed that worship was valuable for the effect it was to have upon the Divine mind; and from the estimate of his character, based upon their own, they have supposed he was selfish, vain, and haughty; and they have conducted themselves upon such false hypothesis. They have supposed that he required service on his own account, for his own pleasure and benefit. These and the like false ideas of the nature and use of worship—of the character and requirements of their God, have been the cause of so much mischief in the religious world. Now, it is our duty to correct these *errors* and *abuses* of worship, rather than to denounce worship itself.

Let it be most distinctly understood by every worshiper, that his exercises are valuable or not, according to the influence they have upon himself, and those connected with him in the act, and not for the influence they have upon God. Let it be understood that all the institutions of religion are for the use and benefit of man. This doctrine Jesus recognized in his reply to the bigoted Pharisee, when he said, "The Sabbath was made for man, not man for the Sabbath," and "the son of man is Lord even of the Sabbath-day."

Let it be understood by all, that every man will be benefited by the act of worship in which he engages, according to the influ-

ence those exercises have upon him in elevating him to a higher plane of understanding and affection—according as they cause him to breathe forth more lofty, earnest and abiding aspirations, for the pure, the good and the true—as they tend to keep alive in him that condition described as “hungering and thirsting after righteousness.”

With this understanding worship ceases to be a senseless jumbling together of mysterious forms, rites and ceremonies. Reason is not banished, as being unfit to come into the sanctuary of the Lord, but, on the contrary, the true philosopher becomes the most earnest and truthful worshiper. He has a more exalted view of the divine wisdom and power, and at the same time he humbly bows before the majesty, beauty and purity of the divine character. In his heart he says to his understanding, “O come, let us worship and bow down; let us kneel before the Lord our Maker,” and his understanding replies, “I was glad when they said unto me, ‘let us go into the House of the Lord.’”

Let every one engaging in religious exercises understand that prayer is not designed either to inform the divine understanding or persuade the divine affection; that “HOLY TIMES” and “HOLY PLACES” belong unto the individual; that to the Divine ALL TIMES ARE HOLY AND ALL PLACES SACRED. There are uses to the individual, in set times and places, for deep interior communion and holy aspiration and prayer; and in a future Number we will speak of the philosophy of their use.

In this view of the subject it can not be doubted, that the exercise of the mind in songs and aspirations to the HIGHEST and BEST of our conception, is well calculated to bring us into a more harmonious and better spiritual condition, and consequently, under the law of spiritual impressibility and inspiration, it becomes a means of opening our understandings and affections to higher and better influences.

Suppose, with the view of elevating each mind of the Circle, each, in spirit, unites in singing the following beautiful lines:

“Come, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne.

“The sorrows of the mind
Be banished from the place
Religion never was designed
To make our pleasures less.

“The men of grace have found
Glory begun below ;
Celestial fruits on earthly ground,
From faith and hope may grow.

“The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.

“Then let our songs abound—
Let every tear be dry ;
We're marching through Immanuel's ground,
To fairer worlds on high.”

Connected with such songs, let the thoughts and aspirations of the soul be directed to its highest and best conception, and to that end, what more appropriate than language like this: “Lord of all power and might, who art the author and giver of all good things, 'graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Christ our Lord.” Who, that has attained to the conception of a higher and better being than himself, and aspiring to the attainment of a like character with that being, can not breathe out that aspiration in humble devotion, and, by so doing, elevate the character and condition of his own receptivity? And who can object to that method of calling off the thoughts and affections from all meaner considerations? Who can rationally find fault with that philosopher in head and worshiper in heart who thus seeks to elevate his condition, that he may receive the inspirations of higher and holier beings—even of the divine Father himself.

If man is to be permitted philosophically to engage in any exercise, either of the understanding or of the affections, with a view of harmonizing his feelings or elevating his condition, upon what principle of philosophy is it, that he shall not sing to and aspire after his HIGHEST and BEST CONCEPTION? If he is to bow his

heart reverently before any truth and silently to worship any affection, what but his HIGHEST TRUTH and PUREST AFFECTION should challenge his adoration? Then let every soul "worship in Spirit and in truth" before that altar which is builded upon the summit of his being. Let everything pertaining to his lower nature be offered up upon that elevated shrine; that is, let the all of his being be consecrated to that HIGHEST and BEST before which he worships "in Spirit and in truth."

SPIRITS AND BIRDS.

WE have heard of many incidents where there would seem to be some connection between these *ethereal* and *aerial* beings. We have known of many instances where birds have been present at the hour of death, and also at funerals, under such circumstances as to lead skeptical minds to say, "It was very remarkable. We subjoin the following lines by Mrs. C. M. Sawyer, as most beautifully descriptive of such an incident. If our readers will furnish us with all the well-authenticated facts of that kind within their knowledge, we would be pleased to give a chapter upon that subject. Ed.

THE SNOW-WHITE DOVE.

BY MRS. C. M. SAWYER.

Upon a couch a fair, sweet babe was lying;
 Its violet eyes, wherein strange beauty burned
 With mournful, pleading gaze to heaven were turned,
 While, all the while its pale sweet lips seemed trying
 In unknown speech to murmur, as replying
 To that kind angel from the Better World,
 Whose wings, by us unseen, were o'er it furled;
 For oh, my heart! the darling child was dying!
 Awe-struck, we hushed our sobs to hear, when lo!
 A snow-white dove flew in; thrice circled slow
 With gentlest coolings round the little head—
 Then, with soft flutterings, sought the sky once more.
 Wondering we gazed, and saw it upward soar,
 Then turned again, and lo! the babe was dead!

ANGELS AS MEDIUMS OF INSPIRATION.

WE publish below a translation from Plato's *Ion* which clearly exhibits his views of the ministration of angels as mediums of inspiration. We commend its perusal to all who would be informed upon that subject:

TRANSLATION OF A PASSAGE IN PLATO'S "ION."

Ion.—I can not refute you, Socrates; but of this I am conscious to myself: that I excel all men in the copiousness and beauty of my illustrations of Homer, as all who have heard me will confess; and, with respect to other poets, I am deserted of this power. It is for you to consider what may be the cause of this distinction.

Socrates.—I will tell you, O Ion, what appears to me to be the cause of this inequality of power. It is, that you are not master of any art for the illustration of Homer; but it is a divine influence which moves you, like that which resides in the stone called magnet by Euripides, and heraclea by the people; for not only does this stone possess the power of attracting iron rings, but it can communicate to them the power of attracting other rings, so that you may see sometimes a long chain of rings and other iron substances attached and suspended, one to the other, by this influence; and, as the power of the stone circulates through all the links of this series and attaches each to each, so the muse, communicating through thou, whom she has first inspired, to all others capable of sharing in the inspiration, the influence of that first enthusiasm, creates a chain and a succession; for the authors of those great poems which we admire, do not attain to excellence through the rules of any art, but they utter their beautiful melodies of verse in a state of inspiration, and, as it were, *possessed* by a Spirit not their own. Thus the composers of lyrical poetry

create those admired songs of theirs in a state of divine insanity, like the Corybantes, who lose all control over their reason in the enthusiasm of the sacred dance, and, during this supernatural possession, are excited to the rhythm and harmony which they communicate to men, like the Bacchantes, who, when possessed by the God, draw honey and milk from the rivers, in which, when they come to their senses, they find nothing but simple water; for the souls of the poets, as poets tell us, have this peculiar ministration in the world. They tell us that their souls, flying like bees from flower to flower, and wandering over the gardens and the meadows and the honey-flowing fountains of the muses, return to us laden with the sweetness of melody, and, arrayed as they are in the plumes of rapid imagination, they speak truth; for a Poet is indeed a thing ethereally light, winged and sacred. Nor can he compose anything worth calling poetry until he becomes inspired, and, as it were, mad, or whilst any reason remains in him; for whilst a man retains any portion of the thing called reason, he is utterly incompetent to produce poetry, or to vaticinate. Thus, those who declaim various and beautiful poetry upon any subject, as, for instance, upon Homer, are not enabled to do so by art or study; but every rhapsodist or poet, whether dithyrambic, encomiastic, choral, epic or iambic, is excellent in proportion to the extent of his participation in the divine influence, and the degree in which the Muse itself has descended on him. In other respects poets may be sufficiently ignorant and incapable, for they do not compose according to any art which they have acquired, but from the impulse of the divinity within them; for, did they know any rules of criticism according to which they could compose beautiful verses upon one subject, they would be able to exert the same faculty with respect to all or any other. The God seems purposely to have deprived all poets, prophets, and soothsayers of every particle of reason and understanding, the better to adapt them to their employments as his ministers and interpreters, and that we, their auditors, may acknowledge that those who write so beautifully are possessed, and address us inspired by the God. Tynnicus, the Chalcidean, is a manifest proof of this, for he never before composed any poem worthy to be remembered, and yet was the author of the pæan which everybody

sings and which excels almost every other hymn, and which he himself acknowledges to have been inspired by the muse. And thus, it appears to me, that the God proves beyond a doubt, that these transcendent poems are not human, as the work of men, but divine, as coming from the God.

"Poets, then, are the interpreters of the divinities, each being possessed by some one Deity; and, to make this apparent, the God designedly inspires the worst poets with the sublimest verse.

"Does it seem to you that I am in the right, O Ion?"

Ion.—Yes, by Jupiter! My mind is enlightened by your words, O Socrates; and it appears to me, that great poets interpret to us through some divine election of the God.

Socrates.—And do not your rhapsodists interpret poets?

Ion.—We do.

Socrates.—Thus you interpret the interpreters?

Ion.—Evidently.

Socrates.—Remember this, and tell me, and do not conceal that which I ask: When you declaim well, and strike your audience with admiration, whether you sing of Ulysses rushing upon the threshold of his palace, discovering himself to the suitors and pouring his shafts out at his feet, or of Achilles' assailing Hector, or those affecting passages concerning Andromachè, or Hecuba, or Priam—are you then self-possessed? or, rather, are you not rapt and filled with such enthusiasm by the deeds you recite, that you fancy yourself in Ithaca or Troy, or wherever else the poem transports you?

Ion.—You speak most truly, Socrates, nor will I deny it; for, when I recite of sorrow, my eyes fill with tears, and when of fearful and terrible deeds, my hair stands on end and my heart beats fast.

Socrates.—Tell me, Ion, can we call him in his senses who weeps while dressed in splendid garments and crowned with a golden coronet, not losing any of these things—and is filled with fear when surrounded by ten thousand friendly persons, not one among whom desires to despoil or injure him?

Ion.—To say the truth, we could not.

Socrates.—Do you often perceive your audience moved also?

Ion.—Many among them, and frequently. I, standing on the

rostrum, see them weeping, with eyes fixed earnestly on me, and overcome by my declamation. I have need so to agitate them; for if they weep I laugh, taking their money; if they should laugh I must weep, going without it.

Socrates.—Do you not perceive that your auditor is the last link of that chain which I have described as held together through the power of the magnet? You rhapsodists and actors are the middle links, of which the poet is the first, and through all these the God influences whichever mind he selects, as they conduct this power, one to the other; and thus, as rings from the stone, so hangs a long series of chorus dancers, teachers and disciples, from the muse. Some poets are influenced by one muse, some by another. We call them possessed, and this word really expresses the truth, for they are held. Others, who are interpreters, are inspired by the first links—the poets, and are filled with enthusiasm, some by one, some by another—some by Orpheus, some by Musæus, but the greater number are possessed and inspired by Homer. You, O Ion, are influenced by Homer. If you recite the works of any other poet, you get drowsy and are at a loss what to say; but when you hear any of the compositions of that poet you are roused, your thoughts are excited and you grow eloquent, for what you say of Homer is not derived from any art or knowledge, but from divine inspiration and possession. As the Corybantes feel acutely the melodies of him by whom they are inspired, and abound with verse and gesture for his songs alone, and care for no other, thus you, O Ion, are eloquent when you expound Homer, and are barren of words with regard to every other poet. And this explains the question you asked, wherefore Homer, and no other poet, inspires you with eloquence? It is, that you are thus excellent in your praise, not through science, but from divine inspiration.

FIDELITY.

"Lord, I will follow thee whithersoever thou goest, but suffer me first to go and bury my father."

THIS is the language of the individual convicted of what is right, and purposing to do it after a time, but at present prevented by other important duties. The defect everywhere apparent in man and society, is in their failure to act up to their highest convictions. They know well enough what they ought to be and do, but they are not willing to undertake it for the present. Thus the understanding is convicted, but the heart is not converted.

This kind of infidelity lies at the foundation of all that is evil and false in the individual and society, and is that which distinguishes the unregenerate from the regenerate soul—the natural man from the true Christian. Jesus owed everything by which he was distinguished from others in his life, character, development and consequent receptivity, to his utter fidelity to the principles of truth, purity and justice. This principle of fidelity to his highest convictions, cost what it might, is what has singled him out, and made him the marvel of the world. It was this "LIVING FIDELITY" which has given him the character and position of the "only begotten Son of God."

The professed followers of this "LIVING WAY," not perceiving the "ROCK" upon which Jesus built his Church, have been endeavoring to build upon other foundations than that of fidelity to all the requirements of the divine law. Some have built upon St. Peter, some upon St. Paul, some upon St. John. Some build upon institutions, some upon creeds, some upon formularies; but few, if any, build upon the "ROCK OF CHRIST,"—FIDELITY TO THE DIVINE CHARACTER AND REQUIREMENT.

Go among the thousand and one sects of the Christian world,

and inquire what are the characteristics of a true Christian, what the essentials of a saving faith, and you would find almost as great a variety of answers as you would individuals to answer your questions. Inquire of the devotee at his devotions, what benefits he expected to obtain for such services, and he might tell you that he expected the benefits of salvation; that is, he expected to escape hell and gain heaven, through the merits of Christ; but beyond that general expectation, all would be uncertain and mysterious.

They will talk learnedly of the "doctrines of Christ" and the "principles of Christianity;" but when we ask for special instruction as to what constitutes these "doctrines" and "principles" which are to become so saving in their influence, we find few to answer us. The "exceeding sinfulness of sin," and the "beauty of holiness," are forms of expression making up in their minds for the absence of definite ideas and perceptions.

In like manner, we hear men and women tell what great sinners they are—how vile in all their thoughts and desires; but if any one unites with them in their opinions, they become offended, and begin to affirm their goodness, and boast of their comparative merits; and if we inquire wherein are you so sinful and corrupt, in what consists the infidelity of which you confess yourself to be guilty, we soon find that, with them, it was a mere pretense; a sort of form, which they did not intend should be considered as expressing a truth.

Thus it is that their confession and faith does not usually mean much beyond the mere formal expression. They do not, like him they profess to imitate, take the law in their hands, and purge thoroughly their floors, garnering up the wheat, and burning up the chaff; they do not lay the axe at the root of the tree, destroying that which does not produce good fruit; in short, they have not been careful to find out the right way, and then with unswerving fidelity walk in it.

The individual who desires to make the life and character of Jesus his own, will do well to set down and count the cost. The Christian in name, if he intends to be one in character, that he may attain unto the salvation it procures for the soul, will find it necessary to learn something beside creeds and catechisms—

to practice something more than mere forms and ceremonies—to believe in something more than the historic character and inspiration of past saints and sages. He will find it necessary to have faith in the necessity and power of truth, purity and holiness, as present living actualities in himself. He will find that the righteousness of Christ can no more save him from sin and death, unless he make that righteousness his own, than the bread which Jesus ate can save him from starvation.

“Other foundation,” said one of the primitive followers of Jesus, “can no man lay than that which is laid in Christ Jesus.” The foundation upon which he built his salvation, called the “the salvation of Christ,” was that of FIDELITY TO THE DIVINE in every plane of action; and that fidelity consisted in living up to the highest light, and fulfilling the holiest aspiration. Whoever will do that, that is, improve the talents he possesses, will reap the reward of coming into divine harmony, and thus will become the anointed, “the Christ of God.” It only requires perfect obedience in heart and understanding, to secure the fruits of the Spirit, and without that obedience, divine illumination can not be had.

This FIDELITY of Jesus becomes conspicuous when contrasted with the INFIDELITY of the world. For nowhere can we find those who, in their efforts after their own and the world's salvation, have the courage and resolution to be true at whatever cost. The resolution to follow the leadings of the Divine, is attended with many reservations, and the consequence is, the Divine is not followed.

Jesus has many admirers but few followers, because admiration pertains to the head, while true obedience comes from the heart. We boast of the excellency of his system, yet refuse to put it into practice. Thus we often point to that divine command, “Love your enemies,” and laud its excellence to the heavens; and in the very next breath we affirm that it is impossible to obey it. We boast of the excellence of that command which says, “If a man smite thee on the one cheek, turn to him the other also;” yet when smitten, we justify smiting back. We boast of the Christian direction, “put up the sword,” and yet we are the last to obey it.

There is an idea inculcated in certain religious creeds, that men are to be saved by the righteousness of others, and not by their own; and I suppose that idea has something to do with the infidelity of the world and the Church; that is, under the influence of such a faith, they do not feel the necessity of being exactly right, and doing exactly right; therefore they can boast of the merits of their Savior, while they, in character, are infidel to his virtues, false to his doctrines, and antagonistic to his influence.

But we wish to call the attention of all to the real character of the MAN of Nazareth, and of those who are really entitled to be considered his disciples; and that real character consisted in constantly obeying every requirement of the divine law—living up to the HIGHEST CONCEPTION and HOLIEST ASPIRATION.

DULL WATCHERS.

THERE are dull watchers, who court the shadows and seek its fear,
 Place their fancies in a napkin, wrap themselves in night,
 And prey upon the weariness that waits to find such wants.
 The last event that boded good is made the wreck of hope;
 For, dying in their limit, it brings no expectation.
 To such the dream of life comes only through dull pain, that leaves
 No smiles or joy, and gives tears for its only legacy.
 The morning brings the morning mist, the noon its heat, and night
 The darkness that makes doubt weave chains to ward off promise;
 The Summer is but Winter's presage, and Winter is the death
 of Summer, not the birth of Spring.

Alas! that world so fair should find interpreters so dull!
 The morning mist that takes such curious shape far down the valley,
 And makes a waving veil to hide its wondrous beauty,
 Knows when the sun will rise, for, gathering up its fold,
 It catches the first gleam of day, that it may seek its coming
 The shadow thus becomes the promise, the veil the revelator.
 No night or shadow, darkness or dream, but holds its life and beauty,
 The birth of which makes day and gladness.

DR. GORDON'S ARGUMENT.

IN making an argument, it is essential to success that we secure in the start good premises; for unless our premises be true, however skillfully we may conduct the argument we can not be sure of arriving at the truth in our conclusions. It is in this the Doctor has failed in his **THREEFOLD TEST.**" The point he seeks to establish in three ways is, that the Spirits communicating are false, and that none but false ones do communicate. But his argument is such that you may grant the truth of it in all its parts, and yet his conclusions be entirely false; that is, should it ultimately prove that there are good as well as bad Spirits communicating, the Doctor's experience might have been the same as it was—the internal evidence might have been the same and the Bible evidence the same. The difficulty with the Doctor's argument is twofold: first, his premises are false, and second, his conclusions, although similar in character, are not logically related to them; all of which we will briefly show.

In the first place, we will suppose that there are two classes of Spirits out of the body, as there are in, which seek the uses of, and communication with, the earth and its society, for different purposes, the one for purposes of self-gain and gratification, the other for purposes of instructing, elevating and redeeming man, and thus become guardian angels, ministering Spirits, etc. We will further suppose that each of these classes of Spirits can, under favorable circumstances, perceive the thoughts and feelings of individuals and respond to them, and that under other circumstances they can not; and we will further suppose that it is a law of spiritual perception, that while the Spirit can perceive the thoughts and feelings of certain minds, it can not do the same in respect to others. Now if these suppositions should prove to be

true, all that the Doctor has said under his first TEST may be true, and yet his whole argument be false. Consequently, before the Doctor's argument can amount to anything, he must by some other means negative each of the foregoing suppositions.

But that he can not do. He himself affirms the existence of the two distinct classes of Spirits, and he affirms, that in ancient times each were in communication with man. Consequently, unless he can demonstrate to the contrary, he must admit their existence and communication in these modern times. The remaining supposition he must admit, judging from his own experience obtained during his investigations, according to the record in his book. Sometimes the Spirits could read his mind to perceive his mental questions, and sometimes not.

But if the Doctor were disposed to dispute the fact, that these communicating agencies could sometimes read the minds of individuals and sometimes not, the demonstration would be easily made. Any one acquainted with the philosophy of spiritual clairvoyance, knows that the conditions inducing clairvoyance are not constant in the same individual, and may change in a moment, so that during the same sitting, or even during the giving a short communication, that which had been clairvoyantly begun might be broken off or doubtfully ended.

But, again: According to the law of spiritual affinity, so far as they have been made known to us by our own observation and experience and also by the testimony of the Bible, as well also as the teachings of philosophy on that subject, those who are alike in tastes, in character and pursuits, are most likely to affinitize; in other words, the law of affinity is one of response, when like answers unto like, as seen among individuals and in society. According to this law, the medium and circle would be likely to have much to do in determining the character of the communicating agencies. Hence the Doctor must be able to determine the relative influences flowing from such source, before he could make any deductions properly affecting other cases than those under examination.

Take, for example, the fifteen sittings of the Doctor. The circumstances may have been such, the influences surrounding the mediums and acting upon the circle such likewise, as to have

permitted the presence of no other Spirits than those belonging to that class the Doctor calls bad; and judging from the questions asked, and the manner in which they appear to have been propounded, we should infer that the Doctor, by his state of mind, did not aid in securing the presence of a very high and truthful class. But be that as it may, those fifteen sittings do not go one step toward proving that good and truthful Spirits can not, or do not, communicate with man. If the Doctor had had fifteen hundred such sittings instead of fifteen, they would have proved nothing but their own character and the character of those concerned in inducing them. While he, with his mediums, might have been engaged with one class, his neighbor, under very different influences, might have been engaged with a very different class, and his experience would have been of nothing worth in determining the experience of his neighbor.

But the Doctor reasons very badly in commenting on his experience. Take, as an illustration, his sittings when he drew out such contradictions and absurdities in answer to his mental questions. He would put his questions first in an affirmative form, and then repeat the same questions in a negative form, and in rapid succession obtain contradictory answers. Thus, take his questions, Are the Scriptures a guide *superior* to reason? A. Yes. Are the Scriptures a guide *inferior* to reason? A. Yes. Is the Bible account of creation *true*? A. Yes. Is the Bible account of creation *false*? A. Yes.

Now the Doctor says these answers were given by a personating demon, who was trying to deceive and mislead him, and make him believe that he was indeed his father. If this be so, and the personating demon really perceived his mental questions, the demon must have been a fool or have thought the Doctor one, for no being, possessing a grain of sense, understanding the contradictory nature of such questions, wishing to mislead and deceive, would have so answered them. It would be much more rational to conclude, that the mental questions were not clearly perceived, and that they were answered by guessing; that the Doctor's mind was not always clear while he was propounding the questions. Now either of these suppositions would be more

rational than the Doctor's conclusion, and they would fully meet the case.

But, again: There is another consideration the Doctor seems not to have made any provision for in his argument. My experience has taught me that those agencies answering through public mediums, where they are called upon to adapt themselves to the ever-varying conditions of a public circle, must answer, if at all, through some agency that can adapt itself to such changing conditions. Thus the Doctor's father, had he indeed been seeking to answer his son's questions, might not have been enabled to approach the condition necessary to respond directly through such medium in such circle, and therefore have been obliged to have employed such agencies as could approach and respond through such conditions.

The Doctor will understand me when I tell him that God, not being able to approach the low condition of dark and undeveloped minds, so as to speak to their consciousness, is obliged to employ agencies, in the nature of ministers in the flesh, to preach to the people, and thus communicate through such imperfect means as not always to succeed in making himself understood. Now this difference in condition often amounts to a separation, so that if communication is to take place between such conditions, an intermediate agency must be employed, and this intermediate agency is called a messenger or angel. Now it often so happens here, and judging from the differences of opinion among those calling themselves God's ministers, it also so happens between God and man, that great misunderstandings arise owing to the imperfections of ministerial agencies.

Now apply this principle to communications through the agencies of mediums in public circles, and it will not require a very great stretch of credulity or fancy to conceive such differences of condition between the Spirit wishing to communicate and those to whom the communication is to be made, as to require the intervention of such mediatorial beings; and so low and imperfect may the medium and circle be, as to make it nearly or quite impossible to communicate understandingly with them.

In truth, much falsehood and misunderstanding comes in this way. But the Doctor, in his argument, made no provision for

these things. Hence his first test amounts to nothing like demonstration; it can not be relied upon at all. All his sittings may have been presided over by personating demons; but that would prove nothing as to any other sittings—it would prove nothing as to the power of good angels to communicate. But these personating demons may have been nothing more than the necessarily imperfect agencies employed to communicate between the high condition of the father and the low condition of the son. Just such mistakes and absurdities take place as is claimed between God and man, owing to the imperfection of ministers.

Is it replied that Spirits ought not to employ such imperfect agencies? I answer, they do the best they can. It might be said with the same propriety, that God ought not to employ such imperfect agencies in the person of earthly ministers who misunderstand and misrepresent his word. But I have no doubt he does the best he can—makes use of such agencies as he can get; at all events I should not know how to apologize for him if he did not. And if God is obliged to use such imperfect means, I know not how we can find fault with our Spirit friends if they are obliged to do the same thing.

We did think of reviewing the Doctor's book in all its parts, but after a full examination of the two remaining TESTS we find nothing worthy of attention, and to us it seems too much like beating the air. We must say we think it the weakest attack upon Spiritualism that has hitherto been made. If any one should find anything in the book demanding attention, if they will call our attention to it we will notice it; otherwise we lay it aside forever.

INFIDELITY.

ALMOST every nation has its popular religion ; and to be out of fashion in religious faith, is denounced as infidel. To doubt the inspiration of Moses, or the writers of the Old Testament, or to doubt as to the truthfulness of their sayings as understood and taught by the Scribes and Pharisees of old, constituted a man an infidel in the days of pharisaic domination among that particular sect. To doubt the plenary inspiration of the Koran, and the divine character of Mahomet, as the only true prophet of God, and the interpretation of that book as given by the orthodox believers thereof, constitutes a man an infidel in Mahomedan countries. To reject the authority of the Pope, the infallibility of the Romish church, the intercession of saints, to despise mass and confessional, and to claim the right of reading and interpreting the Bible for one's-self, constitutes an infidel in Catholic countries. To dispute the total depravity of the human heart, the existence of a personal devil, the very Godship of Christ, the vicarious atonement, and the doctrine of imputed righteousness, makes a man an infidel in Protestant orthodox communities. To doubt the divine origin of the book of Mormon, and the inspiration of Joseph Smith, makes one an infidel in Mormon communities, and so on to the end of the chapter.

From the foregoing, it will be perceived that the term "infidel" is a very general term, and being interpreted, means, "he does believe as I do." As used, it has no definite signification, other than the foregoing. When we hear this term used, we must know the particular faith of the person using it, to form even a general idea of the faith of the individual to whom it is applied. Without this knowledge, we do not know whether the so called individual is a Jew or Gentile, a Christian or a Pagan, a Moham-

medan or Mormon. One thing we know, and another we can very properly infer; we know the accused does not subscribe to the creed of his accuser, and we can infer that his infidel creed is unpopular. Beyond this, nothing can be understood by the use of the term, without special investigation. The use of the term, therefore, might very properly be abandoned, were it not convenient as a term of "pious defamation," a sort of holy slander, used for a kind of religious outlawry and proscription, subjecting the accused to a deprivation of the "benefit of clergy," and such other benefits as the popular religion has power to withhold.

It should be particularly noticed that the term infidel is never applied to character. It is always used with reference to man's real or pretended belief. No matter what the real character of the individual may be, however selfish, impure or wicked, if he is orthodox in his creed, or professes to be so, he is not subject to this fashionable reproach. On the contrary, no matter how unimpeachable he may be in his life and character, no matter how virtuous and pure, no matter how truthful and humane in his intercourse with man, if he do not square his speculative creed, or profess to do so, with the canons of the popular religion, he is to the church an infidel, and nothing can shield him from this reproach.

This will lead me to inquire what it is to be an infidel in the true and the false sense of that term. In the true sense, the term should never be used except in reference to character. To be an infidel in the true sense, signifies to be faithless or unfaithful in the exercise of those trusts committed to our care, or in the discharge of our duties and obligations to man and God. It signifies to be false to truth and virtue and justice. In the false sense, all are infidels to every sect and religion except their own. The Christian is infidel to the Jew, the Pagan and the Mohammedan. The Mohammedan is infidel to the Christian, the Jew and the Pagan, etc. All men necessarily must be infidels in this false sense.

What is it to be an infidel in the true sense of the term? In this sense there are many degrees in infidelity, varying from the slightest departure from the principles of virtue and integrity, to

that of the most absolute abandonment to vice and crime. When a man seeks to take advantage of his fellow by overreaching and defrauding him of that which is justly his own, he becomes unfaithful to the demands of justice, and is an infidel in character. When one seeks to rob his neighbor of his reputation and good standing in community, by circulating falsehoods respecting him, or by meaningless inuendoes and malicious insinuations, or by telling the truth even where the motive is to injure, he is unfaithful to the love he owes that brother immortal, and is in character an infidel. When an individual indulges in the commission of any vice or crime, when he would corrupt his own purity or the purity of others, he is unfaithful to the duty he owes to himself, his neighbor and his God, and is an infidel at heart. When an individual possesses more of this world's goods than he needs to supply the demands of nature, when he becomes a monopolizer, and refuses to assist the needy and perishing in the sight of God, he is an infidel. Slavery and war are infidel institutions, and all concerned in sustaining and promoting them designedly, are designedly infidels.

There is a very low class of infidels in the true sense of this term, worthy of our especial notice. They are a class of men who reject all forms of religious faith, that they may be free from the restraints which they suppose religion imposes upon their animal appetites, passions and inclinations, and that they may be absolved from the discharge of such active duties as religion imposes. Such men are prepared to be made infidels by false teachers of religion. Supposing that the foundation of all moral obligation rests upon the truth of certain forms of religious faith, if that faith is destroyed, with it goes all obligations to be honest, just or pure. Such men being under the control of their animal impulses, and wishing to remove all obstacles to their constant gratification, eagerly persuade themselves that nothing is true which conflicts with those inclinations. These men are animal infidels; that is, they are made such by the impulses of their animal natures, and if they ever change, they will be animal in whatever they adopt.

For the above class of men, a faith involving a belief in a future and eternal hell seems indispensable. It is perhaps the only

thing which can protect society from their excesses and vices. Such men sometimes are found in the churches. I have not unfrequently heard ministers say if they knew the doctrine of universal salvation to be true, they would cut loose from all restraint; they would be infidel to every truth and virtue; they would indulge in the gratification of their appetites, passions and lusts, thereby confessing they do not love God; they do not love his law; they do not love his character; there is no oneness of feeling or delight between them; and were it not for the fear of hell, they would be among the staunchest rebels. Men, thus infidel at heart, act very foolishly to quarrel with the doctrines of universal salvation; for they are the only doctrines that can save them from hell. Such men can not be made positively good and pure. The most that can be hoped of them is to keep them in check from the commission of vices and crimes, by appealing to their selfish hopes, or exciting their fears. This kind of infidelity is seen in the dram-shop, at the gaming-table, and in the brothel. It shines forth from the face of the profane and vulgar blackguard, and is heard in his cursings and vulgarity. It also appears in the polished rake, and the unpolished bully. This kind of infidelity extends to the character, and is low, and mean, and beastly.

The mischievous influences of what are termed the orthodox teachings of the day, are manifested in the multiplication of this class of infidels in society. The selfishness with which they invest their God—their foolish and absurd plan of salvation—the selfish end to be gained by getting religion—the selfish motives constantly appealed to, to induce a faith in these particular creeds—the mystery, absurdity and contradiction, with which their system abounds—its utter inutility and impracticability, together with their own false and hypocritical conduct, lead this class of men to reject all faith in spiritual existences. While this class of men remain under the influence of such teachers, this constant appeal to their hopes and fears, only tends to develop their selfish natures, and by so doing crushes their spiritual. The consequence is, that these men are only educated in their hopes and fears. They have never been taught that truth has any value of its own, or that virtue is useful for any other purpose than to serve as plank for bridging over hell, and thus constructing a

highway into heaven. Now when such minds come to disbelieve in the religious dogmas of their teachers, they cut loose from all religious faith; and their faith failing them, they also cut loose from every moral obligation, and disregard every truth, and trample upon every virtue. What is truth to them, and what is purity and virtue? There is no God to fear, no heaven to win, or hell to shun; and they hope not, they expect not to live in the future.

If the world would be free from this class of unbelievers, our religious teachings must be improved and reformed. These teachings must in all respects conform to the laws of our spiritual natures. All artificial systems of rewards and punishments must be abandoned. Truth must be made to appear valuable for its own sake, and virtue must be clothed in her own heavenly attire. Truth must be taught and virtue practised, not for the purpose of escaping hell and winning heaven, but because they pertain to the true life of man. They must be supplied to the mind to nourish, strengthen and develop it, as we supply food to the body. They must be received, obeyed and practised as a means of developing the true man, and giving him his full and perfect stature. Our religious teachings must not attack the character of the soul and its inmost delights and loves; but they must seek to develop those delights—seek to bring out that almost defaced image of God which lies crushed beneath the superincumbent animal appetites, passions and lusts. They must not seek to stifle the voice of God within the soul, which is crying out for liberty and enfranchisement from the dominion of nature, and the artificial restraints of society; but they must furnish it with the means of making itself heard and obeyed.

Another way by which our orthodox teachers convert men to to this kind of infidelity, is this. After having prepared the way by the mysterious and absurd notions which they teach us as essential to salvation, their own conduct is so utterly inconsistent with their professed faith, as to give the appearance of falsehood to what they teach, and thus stamp upon themselves the seal of hypocrisy. When they teach us we must not lay up for ourselves treasures upon earth, for where our treasures are, there will our hearts be also; and at the same time are taxing their utmost phy-

sical and mental abilities to accumulate earthly treasures, we must suppose they do not mean exactly what they say. When they tell us we are the stewards of God's household, and that all we possess we hold in trust for his use, to be expended in feeding his hungry, clothing his naked, educating his ignorant, and redeeming his fallen children, and that he will hold us to a strict and impartial account for the manner in which we discharge that stewardship; while at the same time, these teachers and professed exemplars clothe themselves in purple and fine linen, and fare sumptuously every day, leaving many a poor and despised Lazarus at their gates, hungry and naked, and sick and dying, with not even dogs to lick their sores, how can we believe them sincere in what they teach? When they tell us that a very large portion of the human family are doomed to eternal and remediless woe, and that but a slight mistake in their faith will determine the question whether their children and ours shall be infinitely happy, or eternally and utterly miserable, and at the same time, live in their presence apparently careless and indifferent to their fate, become as heedlessly the parents of a numerous offspring as though their salvation were sure—as though their children were not bound to run such a momentous hazard; how can we reconcile conduct so grossly inconsistent with such a professed faith? It is not surprising that infidelity should be the fruit of such inconsistency.

The term "infidel," used in its false sense, is applied to a very large class of men and women who differ in their religious creeds from their accusers. I have already remarked that all are infidels in this sense to somebody's creed. But there is a class of men who are usually considered infidels by all sectarians, of whatever religious creed. This class is composed of men whose love for, and devotion to truth, and whose affinity for, and attachment to virtue, is such as to elevate them far above the influence of a corrupt public sentiment, whether found in the political or religious world. They reverence and obey truth for truth's sake; they love and practice virtue from an interior delight in her own heaven-born loveliness and purity. They can not be tempted to renounce the truth or depart from the paths of rectitude and virtue by all the flattering allurements of vice. They can not be made

to bow before the Juggernaut of a heathen or an enlightened paganism, even to win the applause of a fashionable religious sentiment. They stand and gaze into the sun of righteousness, and cry out for "light, more light still." Their hearts go out in sympathy and love for the whole family of man; and wherever they behold the face of a human being, therein they recognize a human and spiritual brother.

This class of infidels see in God nothing but wisdom, love and power. They see these divine and perfect attributes reflected in all his word and works. They need no miracles to attest to the divine authority of truth; they need no artistic painting or drapery to exhibit virtue in her own heaven-born loveliness and purity. They need no sensual heaven to win, or agonizing hell to drive them in the ways of truth and righteousness. Their reverence for God is the spontaneous and interior allegiance of their souls, as they drink in love and knowledge from the infinite fountain. The exhortations of the bigot, the smiles of the hypocrite, or the denunciations of both, fall alike unheeded in their path. They can not be false to truth, to virtue, to humanity and to God, to escape their censure or gain their applause. Hence, this class of men have been in all ages of the world infidel to the popular religions of their age. Their standards of truth, purity and virtue, have always been above the canons and rubrics of the popular church.

To this class belonged Jesus of Nazareth. There never was a greater infidel to the formal and sectarian religions of the world than he; and so thought the Scribes and Pharisees of old. No people on earth were more formally religious than the Jews; and of the Jews no sect were more devoted to the forms and ceremonies of religion than the Scribes and Pharisees; and the history of that people demonstrates that none would make greater sacrifice for their religion than they. God had spoken to their fathers, and through them had spoken to themselves. He had selected them and made them his chosen people. He had promised to establish them forever, and to subdue all the nations of the earth, and make them subject and tributary to them under the reign of an expected Messiah. He had promised to be their God, and they were to be his people. He had manifested his

care for them, by delivering them from the hands of the Egyptians, and leading them into the land of promise. He had sent for the space of forty years, his pillar of cloud to guard them by day, and his pillar of fire to light them by night. By his almighty power, he had divided the sea to permit their fathers to pass over on dry land. When they were hungry, he had given them food from heaven; when they were thirsty, he had brought waters out of the rock. He had fought their battles, and driven their enemies before them. He had even arrested the sun and the moon in their courses, that he might utterly destroy their enemies.

He had given them a form of religious worship. He had superintended the details of their ritual. He had instituted Sabbaths and national feast days, and had given them laws, and, with omnipotent authority, had enjoined upon them their strictest observance, under the severest temporal penalties. He had ordained and set apart a priesthood, whose business it was to devote themselves exclusively to his worship and service. He had given them prophets who, in their beautified visions, had foreseen the future power, glory and perfection of this favored nation; and had sung in thrilling and lofty strains the coming of that Prince whose kingdom was one everlasting kingdom, and of whose dominion there should be no end.*

Up to the time of the advent of Jesus, the history of the Jewish nation had been only a repetition of blessings and curses; blessings for obedience to their laws, and a faithful observance of all their religious ordinances; and curses for a disobedience of those laws, and for a neglect of those ordinances. Twice at least their nation had been conquered, and they had been carried away into captivity by the heathen, because they had disregarded the commandments and ordinances of God. Their temple had been destroyed, their cities and towns had been sacked and laid waste; their pleasant places had been despoiled of their beauty. Jeremiah, speaking of their afflictions, had sung, "Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest; all her persecutors overtook her between the straits. The ways of Zion do mourn because none come to her solemn feasts; all her

gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord had afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy, and from the daughters of Zion all her beauty is departed." Even at the time Christ made his appearance, the Jews were under the dominion of the Romish government, which was to them a heathen government. And all these misfortunes had been brought upon them in consequence of their disobedience of the divine requirements.

The Pharisees, standing at the head of their nation as patterns of wisdom and religious purity, had become holy above that which was written. They most religiously held fast to the traditions of the elders, and carried their religious ceremonies into their private dwellings. They sanctified their cups and their platters, by sprinkling them with water; and they were very careful to wash their hands before eating, as a type of their inward purity. They set apart one-tenth of all they possessed for the service of God. So strict were they, that they even tithed their mint, their annis, cummin and rue. They fasted twice in a week. They kept the Sabbath with the most scrupulous exactness; during the hour which no work or labor was to be performed, not even healing the sick, or administering the usual demands of nature, if they required any labor. It was a sin against God to travel on that day, except for a certain distance, called a Sabbath-day's journey; and the crime for violating the sanctity thereof, was punishment by death.

To doubt the righteousness of the Scribes and Pharisees, or to refuse to comply with all the requirements of their laws; or not to observe their ordinances, and the ceremonial parts of their worship, whether required by the direct letter of the law, or by the traditions of the elders, was to incur the charge of wickedness, blasphemy and infidelity. Therefore when Jesus commenced preaching his doctrines of meekness, gentleness, purity and love—when he manifested his disregard of their institutions and ordinances, as they understood them—when he came claiming to be a Messiah, and traveled, and preached, and healed on the Sabbath day, saying that the Sabbath was made for the use of

man, and that he was Lord even of the Sabbath day—when he came setting at naught the institutions of Moses, the traditions of the elders, and the authority of God; well might those pious Scribes and Pharisees become alarmed for the welfare and safety of their nation. Well might they denounce him as an infidel; well might they say of him, judging in the light of their faith, he is not of God, because he keepeth not God's word.

Look at him as he stood in their estimation; pretending that he was the long promised Messiah, and yet not furnishing the least evidence of that fact: but on the contrary, his whole life, conduct and teachings, furnishing conclusive evidence to the contrary. Himself a Nazarene, a poor carpenter, born in obscurity, uneducated, unsustained by wealth and influence; an enemy of the religious institutions of his nature; an infidel to the Pharisaic faith, a despiser of the canons of the Jewish Church, a Sabbath breaker, a blasphemer, claiming authority to forgive sins, claiming to be the special Son of God, if not God himself; associating with the poor despised publicans and sinners; admitting harlots to come about his person; talking with Samaritans, and eating with them; denouncing the Jewish church as corrupt, their saints and priests as hypocrites, and whitewashed sepulchers. Under such circumstances, do you blame the honest, bigoted Pharisee for being alarmed, for feeling himself called upon to defend that faith which he had God's warrant for, and to vindicate the honor and glory of God, by driving such an infidel from existence? Was not Christ more dangerous to what they supposed to be the true faith, to the safety, prosperity and perpetuity of their beloved nation, than Barabbas? And had you been there, entertaining their faith and zeal for God and their nation, would you not have joined in the cry, "Not this man, but Barabbas?"

They had their laws, their ordinances and their institutions, direct from God, and they were under the highest obligations, sanctioned by the highest penalties, to obey those laws, observe those ordinances and defend those institutions. The prosperity of their nation, the safety and welfare of themselves, their wives and children, depended upon the fidelity with which they discharged those duties. They understood, and honestly believed, that perfect obedience to the divine requirements, as expressed in

their sacred writings, would procure for them, individually and nationally, the richest blessings of heaven, and that disobedience would certainly bring upon them the direst calamities. Their past history had fully demonstrated the truth of their conviction. They were even then struggling for a national existence. They were occupying their native land and worshiping in their temple by the sufferance of a heathen nation, and there was the greatest danger that the Romans would come and take away their place and nation. Nothing but the favor and power of God could save them from utter destruction; therefore they could not look with indifference and unconcern upon the examples and teachings of this infidel Jesus. He disregarded their Sabbaths; he kept them not with that zeal and Pharisaic strictness they thought God required they should be kept; he claimed the right to travel on that day, to preach and heal the sick; he put forth the infidel doctrines, that the Sabbath was subordinate to man; he had healed a man at Bethesda, and authorized him to carry his bed on the Sabbath; and he had gathered a multitude about him, and was teaching them his infidel doctrines. If such conduct was to be tolerated, what had they to expect? Nothing short of a total desecration of that day, which would provoke the vengeance of Almighty God to their utter destruction. Hence, as they loved their wives and children, as they loved themselves, as they loved their nation, their religion and their God, by everything they held dear on earth, and by everything sacred in heaven, they were called upon to denounce and destroy the infidel Jesus. Under those circumstances do you blame them for feeling as they felt? If there was any truth in their religion, as taught and understood by their doctors of divinity, could they do less? And would you, believing as they had been taught and honestly did believe, have feared to have taken upon your heads and the heads of your children, the responsibility of his death?

Jesus saw and understood this. He knew they were ignorant of the true character of God, and that they honestly thought they were doing God service, while they were nailing him to the cross. He knew that the indignation and malice with which they pursued him to the last hour of the act, was a religious indignation and malice. He knew that they saw in him, as they supposed, an

enemy of God, an enemy of their nation, a disturber of the peace, a deceiver of the people on a subject of the most vital importance to them. Hence, he had no complaint to make; he had no anger, no indignation, no censure, no reproach; he could endure their insults and reproaches; he could meekly bleed under their stripes and suffer under their inflictions; he could weep over their cities and prospective calamities, and, at last, he could pray "Father, forgive them, for they know not what they do."

Jesus Christ was an infidel to the religion of the Scribes and Pharisees, and should an individual appear now in our midst and hold, teach and practice doctrines as adverse to the popular religious notions of the age as Christ taught in Judea, Samaria and Galilee, he would be denounced as an infidel, and be received with the same spirit and temper that Jesus was received. Should Christ again appear on earth as he did eighteen hundred years ago, and live as he then lived, teach as he then taught, reprove private and popular sins as he then reprovèd them, associate with the same classes of persons he then associated with, he would be denounced as an infidel—he would be rejected from fashionable society and excluded from all fashionable churches. Should he go into the southern States and preach the same discourse he did in Nazareth, near the commencement of his ministry, they would not only cast him out of the house headlong, but they would hang him upon the first tree they came to.

Let no one, then, be condemned because a popular religious sect may raise the cry of infidel against him. His very infidelity may be the practice of the highest virtues. That which gives him the name of infidel may be the purest, loftiest and most ennobling truths of which the mind can conceive. That which makes him infidel to the church may be the very faith and practice which makes him faithful to truth and virtue, to humanity and God. His infidelity may be the infidelity of Christ, and those who accuse him may be the ignorant, bigoted, false and hypocritical Pharisees of the age. When men and women are accused of being infidels, it is necessary to inquire whether they are infidel in character, or in reputation merely—whether they are infidel to truth, virtue, humanity and God, or whether they are infidel to sect merely.

This cry of infidelity makes many a moral coward a servile

hypocrite. There are many within the circle of every one's acquaintance who have not the courage to be true men. There are many who, like Esau of old, have sold their birthright for a mess of pottage. Had they lived in the days of Jesus and wished to commune with him, they would have come stealthily by night. They would have been careful to have made no acknowledgment which would have endangered their stay in the synagogues. Such characters are to be despised as the lowest and most abject in community. They have neither the courage of the open infidel nor the integrity of the bigot; they are emphatically the serviles of the world; they have neither manhood to desire freedom nor courage to demand it; they are the curs of every popular religion and popular vice, and used only to bark and snarl at the heels of every bold and free spirit that walks by them. Such men are to be pitied for their weakness and folly, and despised for their meanness and hypocrisy. They are neither serviceable to men or honorable to God.

The cry of infidelity is up in the land. From one end of the world to the other, the voice of God and humanity is calling aloud upon every true and faithful spirit, to arise and address himself to the work of redeeming man from his ignorance and folly, from his vices and crimes. That voice demands that war, with its long catalogue of crimes and woes, shall cease; that slavery, the first-born of hell, shall be destroyed; that intemperance and lust shall be banished from the world; that the bonds of universal brotherhood shall be drawn out and be made to encircle the whole family of man. Startled by this cry for action! action! action! the church is aroused from its sleep of centuries, and throws its body across the path of reform and shouts, "Infidelity!" and, with the Bible in one hand and the traditions of the elders in the other, she demands that the work of reform shall stop until her doctors of divinity can demonstrate from the Bible, that slavery is a divine institution, ordained and established by God himself; that war is consistent with the laws of Moses and the teachings of Christ, and therefore justifiable and proper. And as some bold and free spirit rushes forward over their ramparts of orthodox divinity and Bible argument in support of slavery and war, trampling them beneath his feet, bearing aloft the banner of uni-

versal brotherhood, and calling aloud in the name of God and humanity, for the nations to arise and beat their swords into plowshares and their spears into pruning-hooks—to break the bonds of oppression and let the oppressed go free—the whole phalanx of bigotry and hypocrisy raises the deafening shout of “Infidelity!”

In this crisis, pregnant with the future salvation of our race—when Gog and Magog are gathering themselves to fight the last great battle between truth, righteousness and purity on the one hand, and falsehood, injustice and pollution on the other, the Spirits of the higher spheres have not left us to fight alone. A channel of communication has been opened up between the two worlds, and celestial voices are heard cheering us on; and their voices have again aroused the ire of the false and formal Pharisees of the popular religions, and those who listen to the instruction of these Spirit teachers are denounced as false and vile—as deceivers of the people—as instigated by the devil; and the hooting mob are ready to join in the cry of “Away with them! crucify them, crucify them!” The objections urged against Christ and his followers by the Scribes and Pharisees of the first century, are urged against these manifestations by those of the nineteenth. Said they of him, “he is a deceiver of the people;” “if any man confess that he is the Christ, he shall be turned out of the synagogues;” “he hath a devil and is mad—why hear ye him?” “he casteth out devils through Beelzebub, the prince of the devils;” “he receiveth sinners and eateth with them;” “if he were of God, he would know what manner of woman this is, for she is a sinner;” “he can not be of God, because he keepeth not the Sabbath day;” “he rejects the institutions of Moses, and holdeth not to the traditions of the elders;” come, show us some sign from heaven!” “if thou be the Christ, come down from the cross and we will believe,” etc. The same class of objections, urged with the same spirit, are made now as were made then; and those believing in the spiritual origin of these phenomena, are denounced as infidels.

Let us compare the infidelity of these humanitarians and Spiritualists, with the Christianity of their accusers. In what respect are these Spiritualists infidels? Do they not believe in one God

as their common Spirit Father? Do they not believe in the immortality of the soul? Do they not believe this life to be the seed-time of eternity, and that whatever a man soweth in his own soul, that he must hereafter reap? Do they not believe that the condition of the Spirit in the next sphere will depend upon its character and development here? Do they not believe that in their heavenly Father's house there are many mansions, and that each Spirit will inhabit the mansion suited to its moral and spiritual advancement? Do they not believe that faith without works is dead—is no faith at all? Do they not believe that each man must work out his own salvation, by obeying all the teachings of truth, all the requirements of justice, and by living a life of purity and holiness? Do they not believe that true Christianity consists in the active, working duties of a virtuous and holy life? I grant they do not believe in a mere formal or ceremonial worship. They do not believe that God is angry, and needs to be appeased by sacrifices or oblations; they do not believe that his wrath ever required the sacrifice of an innocent being before he could become reconciled to man; they do not believe in the doctrines of the vicarious atonement, imputed righteousness, imputed obedience, imputed faith, etc.; they do not believe in a heaven without a dawn, or a hell without a twilight. But does this lack of faith make them infidel? Should Jesus return in the character in which he appeared eighteen hundred years ago, would he not associate with them? Would he not eat and drink with them, and teach them, and would they not gladly hear his voice and obey his instructions?

Let it not be objected, that these Spiritualists do not conform to the orthodox teachings of the day. They conform as near to the formal Pharisaic orthodoxy of the nineteenth century as Jesus did to that of the first, and that is near enough. Jesus conformed so far as they had even the shadow of truth unmixed with error, and further than that he could not conform without being false to truth, humanity and God. Further than that he would not conform to save comfort, reputation, or even life itself. Just so far are Spiritualists willing to conform to orthodoxy, and no farther. They can not swallow their foolish and absurd creeds; they can not content themselves with their formal, do-nothing

morality. Here is a world before them to be redeemed from its ignorance and vice and misery, and it must be redeemed by work—constant, faithful, untiring work. We can not say to the hungry, naked, ignorant and fallen, Go your way, and be ye fed, and clothed, and educated, and redeemed, without aiding them in the work of feeding, clothing, educating and redeeming themselves. Work, work, work, is what is demanded, and not creed, creed, creed. And this very work which is demanded, is that which is best calculated to develop and unfold our own spiritual natures.

There is great similarity of doctrine and character between the Scribes and Pharisees of every age—between those of the first and of the nineteenth centuries. Religion, with the old Pharisee, was a formal, artificial thing, designed as a means of propitiating Deity and buying favors by sacrifices, oblations, etc. It is the same with the modern Pharisee. The inducement to seek religion, with the former, was to secure blessings and avoid punishments; it proceeded upon the hypothesis, that God was constantly getting angry, and that the end of religion was to appease that anger and keep him good-natured; and so it is with the latter. The former was careful to tithe mint, annis and cummin, while the weightier matters of the law, such as justice, mercy and fidelity, were neglected; and so it is with the latter. The former took great delight in praying, standing in the synagogues and corners of the streets to be seen of men; and so do the latter. The former could spend thousands upon thousands, in building and adorning temples and synagogues and in garnishing the sepulchers of the dead, while they would leave the perishing poor at their gates, to be cared for only by the dogs; and so it is with the latter. The former could look heaven boldly in the face, and thank God they were not like other men—extortioners, unjust, adulterers, etc.—with extortion in their pockets, oppression in their skirts, and pollution in their souls; so also can the latter. The former could profess to love God, and hate their enemies; so also can the latter. The former could view God as a god of war and blood, and invoke his aid in slaughtering their brethren; and so can the latter. The former, when smitten, could smite back, and execute their own vengeance upon the heads of their

victims; so can the latter. The former could profess to love their neighbor as themselves, and yet hold their fellow-men in bondage, and trample upon every right, sacred to God and humanity; so can the latter. The religion of the former consisted in dry and unmeaning forms and ceremonies, and did not extend to the purification of the heart and the development of the Spirit; so also is it with the latter. The religion of the former treated God as an almighty selfish despot and tyrant; so does the religion of the latter. As such, the religion of the former did not tend to produce common morality; and so is it with the latter. The religion of the Pharisee produced bigotry, intolerance and a persecuting spirit; so does the religion of the latter—and thus the parallel might be continued. And as there were honest men who were Pharisees of old, so are there honest men who are Pharisees now. But their honesty is not the fruit of their religion; they are honest in spite of their religion.

What, then, is the meaning of the term infidel, as applied to the humanitarian and Spiritualist? Not that they are unfaithful to God or the interests of humanity. They have become so highly developed in their spiritual natures, that they have lost sight of the dry, formal externals of religion, which were intended only for the weak and undeveloped babes in Christian knowledge, and they look directly upon the internal and spiritual character thereof. They see that religion is valuable only for the practical doctrines it inculcates, and the practical truths it teaches; that it is designed to fit men for living rather than dying; that man needs it more in the busy, bustling mart, than on the dying pillow; that God is more honored in a holy, upright and virtuous life, than in a triumphant, shouting death. They see no virtue in the ceremony of sprinkling cups and platters, or in wetting the body as a type of purification, when the internal signification is understood as well without as with the form. They see no use in eating a bit of bread or taking a sip of wine, after the hands of a priest have been laid upon or spread over it, to impart a holy unction, when the same bread can be eaten and the same wine drunk, with as perfect an understanding of its signification without as with the priestly formality.

The difference between the religious formalist and the spiritual

humanitarian, is seen in this: The humanitarian works out his own and his fellow's salvation, by seeking to develop the elements of love, wisdom and power in the soul—by practicing every moral and social virtue—by receiving and obeying every truth—by feeding the hungry, clothing the naked, educating the ignorant, assisting the distressed and redeeming the fallen—by attacking and denouncing every vice, public or private—by decriing war, and slavery, and oppression in every form. He will not expend ten, twenty, fifty or a hundred thousand dollars, in building and ornamenting a temple or a church, while the poor within the shadow of its very walls are perishing from want or cold neglect, or are driven to commit the darkest crimes to obtain that which should have been given as a Christian charity with a Christian's blessing. The formalist expects to obtain his salvation on credit, and thinks the world is to be redeemed from its selfishness by believing in certain mysterious and absurd creeds—by observing certain external forms and ceremonies—by idling away portions of time in keeping certain feast days and fast days, new moons and Sabbaths.

Take away the formal part of the religion of the modern Pharisee, and there is nothing left. Let him lose his prayer-book and he is afloat. Not so with the humanitarian and Spiritualist. He has his religion by heart and in his heart. Wherever there is ignorance to be enlightened, or vice to be discountenanced, or virtue to be encouraged—wherever there is suffering or want to be relieved, wherever there is a fallen sister or brother to be raised up, and words of good and lofty cheer to be spoken for their encouragement—there the humanitarian finds an altar before which he can bow, and worship and adore his Spirit Father, and offer up an incense of praise most acceptable to him. He needs no form of supplication in his holy work of redeeming and saving his fellow-man. He needs no rubric of the church to teach him how to place his head, or hands, or feet, so as to be most acceptable to God. The intuitions of an enlightened and purified soul instinctively teach him how to pray, and what to pray for—how to work, and what to work for. His heart is warm; there is a living, palpitating vitality coursing through his soul. The milk of human kindness and sympathy fills his breast. His faith is a

faith that works by love and purifies his heart. The light that illumines his soul grows brighter and brighter to the perfect day. He understands and feels the force of the saying, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

The modern Pharisees profess to weep and mourn over sufferings eighteen hundred years gone by; but their hearts are cold and icy, and their eyes are dry amid the sufferings of the present. They can send desolation to the homes of thousands, in the service of war and slavery—in the prosecution of their ambitious schemes for wealth and power and fame. They can drive the suffering poor to the commission of the darkest crimes, and then punish them with infamy, imprisonment and death. They pretend to think, had they lived in the days of Jesus, they would have welcomed him to their tables—to the hospitality of their houses; that they would have sat at his feet and listened to his words with joy and gladness; that they would not have crowned him with thorns, or driven the nails into his hands or his feet, nor have thrust the spear into his side.

To them I would say, look about you. Jesus is yet among you in the persons of the poor and needy and perishing, and if you will, you can extend to him that hospitality now. Listen to the low, piercing cry of want and suffering, as it steals through the crevices of yon dilapidated hovel! Draw near, for Jesus is there demanding food and clothing and fuel. Look at the careworn features of that widowed mother, as her little ones gather about her and ask for food, and nestle in her shivering bosom for a little of her vital heat. Witness that expression of mute despair which settles on the countenance and takes possession of every feature of that tearless widow—tearless because she has wept the fountain dry, and know for a surety that Jesus is there demanding relief, and words of comfort and holy cheer.

Up, then, Christians, who profess to love Jesus so much, and for whom Jesus has done so much and suffered so much! Give evidence of your faith and love. Take of your abundance and go out into the highways and hedges—search through your streets and alleys—leave no habitation unsearched until you have found out all the poor and needy, and have administered to their

necessities. You claim to be stewards of God, entrusted with what you possess for the use of his perishing children. Give evidence of your stewardship, by giving to your brethren that which God has placed in your hands for their use, remembering the responsibilities under which you are laboring. Remember that, "Inasmuch as ye have done it unto one of the least of these poor suffering children of sorrow, ye have done it unto Jesus; and inasmuch as ye have not done it unto them, ye have not, and would not do it unto him." The truth stands revealed in the system you profess—that what you do unto man you do unto God, and wherein ye neglect and despise man ye neglect and despise God. Talk not, then, of your faith, talk not of your love, talk not of your hopes of heaven, talk not of your Christianity and the world's infidelity, while Jesus, in the persons of the poor and needy—the abandoned and outcast, is perishing at your doors. Be infidel to all senseless creeds, be infidel to all worthless forms and ceremonies, be infidel to all sects in this sectarian world; but, for heaven's sake—for humanity's sake, be not infidel to truth and virtue—be not infidel to humanity and God.

JESUS was an interpreter of Nature to man, and he points us to Nature, to the truths of God's character and Providence there revealed. He would have us study Nature, read the great book of Revelation there opened to the seeing eye and listening ear, and thus learn of God. He reveals no new truths of God's Providence and Love, when he calls upon us to "behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet our Heavenly Father feedeth them." He but repeats the attestations of Nature to the truths of God's paternal care, when he declares that "not even a sparrow falleth to the ground without your Father's notice," and when he would have us "consider the lilies of the field." And so the truth, that good works are the only signs of real goodness, the only test of real religion, which Jesus declares in the words, "by their fruits ye shall know them," is no new truth, just revealed, but an existing reality, a truth in the nature of things, a truth which Nature everywhere teaches and illustrates.

RESIGNATION.

BY HENRY W. LONGFELLOW.

THERE is no flock, however watched and tended,
But one dead lamb is there !
THERE is no fireside, howsoe'er defended,
But has one vacant chair !

The air is full of farewells to the dying,
And mournings for the dead ;
The heart of Rachel for her children crying
Will not be comforted.

Let us be patient ! these severe afflictions
Not from the ground arise ;
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors ;
Amid these earthly damps,
What seem to us but dim, funereal tapers,
May be heaven's distant lamps.

There is no death ! what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation—safe from sin's pollution,
She lives, whom we call dead.

Day after day we think what she is doing,

RESIGNATION.

In those bright realms of air ;
 Year after year her tender steps pursuing,
 Behold her grown more fair.

Thus do we walk with her, and keep unbroken
 The bond which nature gives,
 Thinking that our remembrance, though unspoken,
 May reach her where she lives.

Not as child shall we again behold her ;
 For, when with rapture wild
 In our embraces we again enfold her,
 She will not be a child,

But a fair maiden in her Father's mansion,
 Clothed with celestial grace,
 And beautiful with all the soul's expansion
 Shall we behold her face.

And though at times, impetuous with emotion
 And anguish long suppressed,
 The swelling heart heaves moaning as the ocean
 That can not be at rest,

We will be patient, and assuage the feeling
 We can not wholly stay,
 By silence sanctifying—not concealing—
 The grief that must have way.

REDEMPTION.

SOCIETY can be redeemed only by the redemption of its members in their individual characters. Individuals can not be redeemed except by perfect obedience to all the requirements of justice, purity and fidelity. As long as man compromises truth with falsehood, purity with lust or self-gratification, justice with fraud and oppression—evil will prevail ; for Christ can have no concord with Belial.

ART.

L. M. WHITCOMB.

THE instinctive love of the beautiful creates the desire for gratification. Forms and objects class themselves according to their fitness, and beauty results from fitness. Each individual's conception of perfection or fitness, is in accordance with his interior harmony. It is impossible for him to define his estimate, neither will any expression of the thought of it, reveal it. The innate consciousness still accepts, but its own test and beauty is revealed by the beauty that is hidden.

To give some expression, however, to this interior perception, men begin to create—to arrange from the formless and unlovely, the harmonious and lovely. For this no new faculties are called into requisition; it is only the out-speaking of those that have been silent. Then we may define art as the expression of the thought; the true artist, he who can give his thought the expression that shall make others recognize it. Music, poetry, painting, sculpture, oratory, conversation, written thoughts—all these modes of expression become arts when the soul lives in the expression. The mere external effort to represent the thought, will not constitute the artist; the inward fire must light up the external expression, and then genius has its reward.

Beauty is not limited to the recognition by the eye. Schiller's definition of beauty is far more comprehensive than most theologian's conceptions of Deity. When the soul finds its ideal in any department, it calls that beauty. It is, then, the external manifesting the internal. The recognition of beauty is not as the expression of it, because the recognition may come through the external unto the internal, whereas the expression of beauty is ever from the internal unto the external.

The artist, as painter or sculptor, embodies his idea; the lover of art recognizes his *own* idea, and delights in an expression that he could not give. But this love of art is not confined to those who enter the Vatican, or the galleries of Paris and Dresden. Many a herdsman who watches his fold, has found the beauty of his soul expressed in the shadows and gleams of the valley; many an unlearned man has passed under the forest arches, and his soul has thrilled as never did the seeker of cathedral aisles. A picture of a sleeping child has had its beautiful reality many thousands of times, and the Madonna lives in many a mother's heart. Here the effect is the same that the artist attempts to produce. The internal finds its recognition in the external. These simple souls would be better critics of Raphael than the connoisseur, for they wait but to find their thoughts expressed. Art, then, is an embodiment of what the soul thinks and feels; the recognition of it depends alone upon thoughts and feelings in harmony.

Poetry and music express to another the beauty that has filled the soul. It is not the rhythm or the accord, but the thought that lives in another and has come unto ourselves.

When Italy brought to such perfection the arts of painting, sculpture and architecture, she represented the age of Ideality—she lived her thought in an expression. This power of expression comes to the individual through spiritual harmony combined with external attraction. There is a drawing from out one's-self of the life and beauty. To give is no task, but a necessary relief. It comes to nations through a united and harmonious love that readily expresses itself. Distinct limits of this power are perceived in periods—in ages; not from any lack of the beautiful or its power of revelation, but from a change in its mode of expression.

The human family, as a whole, must be ever attempting an expression of its idea, and that idea must ever be more harmonious and give a fuller expression of beauty. The rough, unshod tread of nations through the wild lands of America, has been as the first chiselling of the block, as the rude outline on the canvas, as the symphony that, with its discord, preludes the accordant melody. A whole continent, a nation, is expressing its idea in the wild storm of contest and victory. Art, as signified by previous perfection, has no individual development. The past gives

its expressed thought of beauty, and the present only dreams, not reveals it.

But the pictures still float through the dream-land—the thoughts still crowd their chambers. When they shall have fixed themselves in their entirety, and the world calls for them, they will come, beautiful outbirths of the inner life—children that the loving heart of the world must have. There must first be this inner life and this external attraction. Beauty hides not herself meantime; but wherever recognized, in whatever form loved, there is produced this strong external power that will create artists to give, to satisfy, to awaken and inspire awe.

Each thought expresses itself in itself, but not always unto the external. Those who wait for thoughts through their external expression, then, must be the ones to demand this revelation of beauty from the soul unto the senses. But there is a recognition that makes no such demand. The harmony need not be sung, the thought be chiselled, the dream be found on canvas, the inspiration seek its words. The floating colors, the mingling shades, the living beauty of the thought will find its representation without all these. He who finds the beauty, not by its expression, but *in itself*, will demand artists only to manifest unto the world.

Those ages that have brought to us their thought, thus live in a representation; but without that, they truly live, for through the centuries the chain of life keeps fast hold of its past. Its thought was active and expressive, and by that does the present read a history as certain and entire as that of to-day.

To reach unto the past, that it may give a revelation that the present does not keep, is all in vain. Whatever of beauty is enkindled by a study of the past and its represented thought, must be through its harmony with the present; and the expression for the present must be of life and inward beauty, that the present demands. Artists of the pencil and the pen, of the block and the dome, must represent the present idea, for it is the present that calls for the birth of its thought.

TO OUR SUBSCRIBERS.

It is taking us some little time to get regulated after our grievous disappointments with Partridge & Brittan, in the publication of our Monthly. After they had refused to proceed with the publication of the January and February Numbers of the second Volume, I determined to publish them myself as soon as their time under the contract had expired. Wishing to know who were subscribers to the Monthly, that I might know how many Numbers to publish and where to forward them, I called at the office of Partridge & Brittan and wished to obtain the list of names sent into that office as subscribers, and was, under the direction of Charles Partridge, refused, as the clerk informed me. I then wrote the following demand for a list, and left it at the office to be delivered to Mr. P.

NEW YORK, *January 17, 1857.*

MESSES. PARTRIDGE AND BRITTAN :

I hereby demand of you a copy of the list of subscribers whose subscriptions for TIFFANY'S MONTHLY you have received, with their names and places of residence, in order that I may supply them with what is or may be their due.

Respectfully yours, J. TIFFANY.

To which I received the following reply.

NEW YORK, *January 19, 1857.*

JOEL TIFFANY, Esq. :

Dear Sir,—In reply to your demand for our list of customers or subscribers which we have obtained for your Monthly, for the purpose, as you say, of "supplying them with what is or may be

their due," I answer, we are not in the habit of giving to others the names and residences of our customers, neither the benefits of our legitimate trade, and we shall not do it in this instance. I have to inform you that it is a part of our business to obtain customers for books and periodicals. Many of our friends at a distance, place money in our hands to invest in books or periodicals as they appear, for protection against loss by suspension and otherwise. It is our business to procure and forward publications to our customers, whenever they appear, and when they are discontinued, to notify them and refund the money unappropriated. We shall pursue the same course with your publication that we do with others. If future Numbers of your Monthly are published, we shall procure the number requisite to supply our trade; if the publication is discontinued, we shall notify our customers of the fact and return to them the money unappropriated. * *

PARTRIDGE AND BRITAN.

Not being able to obtain the list when I published the January Number of the second Volume, I could not supply those whose names had come to the hands of P. & B. Through Mr. B. I obtained the list a few days since, but the edition had been exhausted, so that I can not supply those subscribers until I publish a new edition; I shall do so as soon as I get through with my haste in bringing up the Numbers of the third Volume. In the meantime those subscribers, if they think proper, can try the truthfulness of Mr. Partridge, by requiring him to refund, as he says in the above letter he will. He may do so—perhaps he will.

The February Number of the second Volume will be published soon, when we shall be happy to fulfill our duties to all our subscribers. We ask for a little indulgence as to time. For the future our Monthly will be out from ten to fifteen days in advance of the time

NEW YORK AND ERIE RAILROAD—Distances in Miles.

DUNDEE TO					
Forestville	8	Himra	186	Hampton	306
Perrysburg	19	Wellsburg	193	Goeben	400
Dayton	22	Chemung	199	Chester	406
Cattaraugus	31	Waverly	204	Junction	406
Little Valley	38	Barton	211	Oxford	408
Great Valley	49	Tioga	218	Monroe	410
Alleghany	61	Owego	223	Turner's	412
Olean	65	Union	236	Greenwood	416
Hinsdale	70	Binghampton	245	Southfield's	418
Cuba	77	Kirkwood	254	Sloatsburg	424
Friendship	86	Great Bend	259	Ramapo	426
Belvidere	90	Susquehanna	268	Suffern's	428
Genesee	102	Deposit	283	Ramsay's	432
Andover	110	Hale's Eddy	288	Allendale	434
Almond	123	Hascock	296	Hohokus	436
Hornelsville	128	Stockport	301	Godwinville	438
Canletco	132	Callicoon	324	Paterson	443
Crosbyville	137	Cochecton	329	Huyler's	448
Cameron	145	Narrowsburg	338	Pasealo Bridge	449
Addison	158	Lackawaxen	349	Boiling Spring	451
Corning	169	Schokola	353	Hackensack Bridge	453
Big Flats	176	Port Jervis	372	Bergen	460
Junc. E. C. & N. F.	182	Otisville	384	Jersey City	467
		Middletown	393	New York	461

MICHIGAN CENTRAL RAILROAD—Distances in Miles.

CHICAGO TO					
Junction	14	Decatur	115	Jackson	206
Michigan City	54	Paw Paw	123	Dexter	284
New Buffalo	64	Kalamazoo	140	Ann Arbor	245
Niles	91	Battle Creek	161	Ypsilanti	252
		Marshall	174	Detroit	252

GREAT WESTERN RAILWAY—Distances in Miles.

WINDSOR TO					
Rochester	19	Ingersoll	128	Grimsby	202
Chatham	45	Paris	156	St. Catharine	217
Mt. Brydges	94	Fairchild's Creek	166	Thorold	219
London	109	Dundas	180	Niagara Falls	229
		Hamilton	185	Buffalo	245

MICHIGAN SOUTHERN RAILROAD—Distances in Miles.

CHICAGO TO					
Pine Station	22	Hudson	183	Pittsburgh	485
Calumet	40	Adrian	209	Harrisburg	740
La Porte	57	Blissfield	219	Philadelphia	855
South Bend	83	Monroe	240	Baltimore	850
Elkhart	98	Toledo	242	Washington	895
White Pigeon	119	Clyde	280	Cleveland	354
Sturges	131	Monroeville	295	Erie	449
Cold Water	153	Newark	388	Dunkirk	499
Juneseville	171	Zanesville	414	Buffalo	575
Hillsdale	167	Columbus	384	New York	943
		Wheeling	484		

Passengers must be particular to inquire for Tickets via NEW YORK AND ERIE RAILROAD, to secure seats in Wide Cars, as it is the only wide Gauge Road running from Lake Erie to the Atlantic Cities.

Particular attention paid to the transportation of Merchandise, Produce, or Live Stock, on this Road. For further information, Shippers will call on S. S. READ, Agent, Toledo; S. PEASE, Agent, Cleveland; 240 Broadway, New York; or A. H. PETERS, Chicago.

FARE—First and Second Class, as low as by any other Railroad or Steamboat Route. Through Tickets can be procured at all the principal Ticket Offices throughout the West, also at the office of the Company in Milwaukee, 230 East Water-street,

D. O. McCALLUM, Gen'l Sup't N. Y. & E. R. R.,
B. F. SMITH, Agent, Cleveland, O.
H. O. WILSON, Agent, Milwaukee, 230 East Water-st.
D. W. FREEMAN, at Hotels and Cars.

HOLY TIMES AND HOLY PLACES.

THE propriety and utility of setting apart for certain exercises, particular *times* and *places* have been felt and acted upon by all classes of religious worshipers; and this practice has not been confined to them alone; but other classes of men and women, engaging in certain exercises, have also felt the propriety, and practiced upon it.

Spiritualists learned at a very early period of their investigations, the propriety and necessity of forming circles, and associating themselves together for the purpose of developing themselves and others as mediums for spiritual influence; and if they intended to pursue their investigations to any extent, they found it expedient to have certain *times* and *places* set apart for such investigations.

They also found it necessary to make use of certain means for the purpose of inducing in the circle the proper conditions necessary to obtain the manifestations sought; and those means were designed to create conditions of receptivity on the part of the individual members of the circle, and to secure the presence and aid of spiritual beings.

The first class of means were designed to produce harmony in the minds of those composing the circle. And to this end, singing or playing upon musical instruments was soon found to be an excellent aid, and consequently was almost universally adopted. The character of the music used for this purpose naturally depended upon the character of the circle requiring its use; because the object being to harmonize, such music should be selected as would best harmonize the thoughts and sentiments of those present.

Upon this principle, differently constituted circles required different kinds of music. The religious circle would select some fa-

vorite religious air, with appropriate words, according to their views and sentiments. The more lively would desire music and sentiment of an opposite character; because the religious tune and sentiment would arouse the worldling's ideas of the fanaticism, bigotry and superstition of the religionist; and the contrary would arouse in the religious mind its idea of the folly and infidelity of the world, and thus, instead of begetting harmony, produce an opposite effect.

On this account different individuals have associated themselves in different circles, according to the similarity of their views and sentiments. Methodists would harmonize better with Methodists, Presbyterians with Presbyterians, and skeptics with skeptics. Now while each seemed to differ, they all agreed in this: that harmony was necessary to spiritual manifestation, and there could be harmony only when there was general agreement in thought and sentiment.

According to the foregoing experience they are all agreed—that preliminary to manifestation in a circle, there must be harmony; and when that is attained, then there should be earnest desire for the purpose of securing the presence of those with whom they would commune; and to that end, each one is requested to fix his mind upon some Spirit, and desire its presence. In this way the Spiritualist, like others seeking spiritual communion, has found it expedient to resort to means tending to develop spiritual receptivity, and secure spiritual presence.

Another experience the Spiritualist has had in common with all who have earnestly sought Spirit intercourse: He has found that there are certain places peculiarly favorable to manifestations. Among my earliest experiences in the physical phase of spiritual phenomena, I found that a certain room in my own dwelling was more favorable to the production of certain manifestations than any other, and that certain furniture in the room seemed to be alike specially endowed. Without entering into the philosophical reasons of these things at this time, it is enough for present purposes to state the fact which thousands of others have witnessed.

Spiritualists in their investigations have likewise found that certain seasons, for some cause, were more favorable to manifest-

ations than others; and they have frequently witnessed the postponing of manifestations and communications in order that the agencies might avail themselves of those more favorable periods.

But aside from all these natural differences of times and places, we have also learned that special differences might be created by the efforts or habits of those holding the circles. Almost all who have been engaged for any considerable time as members of any circle, have had what was called "their Spirit room;" that is, they have had a room which has been set apart for the purposes of Spirit manifestations. Some have built rooms for such purposes, etc.

Now, when we come to inquire into the *origin* and *uses* of such arrangements, we shall find that, like the setting apart, or dedicating to the use of any particular purpose temples, churches, sanctuaries, rooms, etc., they all have originated in the *experience* of "*their use*," which those have had who originated the practice. And the philosophy of the *use* of the *one* is the philosophy of the *use of all*; and thus the universal experience of man proclaims the same great truth, or system of truths *in their use*; and HE will be wise in that respect who has "an ear to hear" and a mind to perceive the truths thus proclaimed.

The philosophy of the *uses* of setting apart or consecrating to a particular service certain places, especially where the service looks to affecting the moral and religious condition of the mind, may be perceived to be founded in the two following principles: (1). The influence of association for the purpose of suggesting thought, awakening feelings, etc., as tending to induce certain states, and (2) the harmonic and inspiring influences, which after long and continued use, may attach to everything pertaining to the consecrated place.

First, the influence of association. Every person is familiar with that to which we here refer. The thoughts, feelings and associations of childhood are awakened in us on revisiting the localities in which those early scenes transpired. We can not come into the presence of those objects with which we were familiar during the period of our childhood, without having the incidents of childhood, with all their simplicity and childishness, return to us. As boys, we remember the places of our romping sports,

and boisterous glee. There yet stands the tree where the robin yearly built its nest and reared its young. I remember with what interest I used to watch the progress of her labors—how from time to time I would clamber up into its branches to count the eggs, see if the little ones had appeared, and how long before they would be large enough to fly away. I remember the troubled cry of the mother bird lest I should despoil her labor, or harm her little ones; how she hovered over my head, came almost within my reach. All these, and a thousand other little things come thronging into my mind when I revisit the scenes of my childhood, “and I seem to be a boy again”—obedient to the call of my mother. My brothers and sisters are with me, and we are all again assembled at the table, or at morning and evening prayers.

Such is the power of association. It not only calls up the *thoughts*, but the *feelings* of the past. It goes further; for the time being it changes our state or condition. As the mind dwells upon those earlier scenes of childhood, in spirit I am a child again. For the time being the delights of my childish sports return. The freshness and vigor of boyhood possess me; and it is not until memory returns to inform me of the sterner realities of manhood—that “my mother sleeps in the churchyard;” that my brothers and sisters are now men and women; that my companions are all scattered and gone—that I awake with a sigh that so pleasant a dream must so soon end.

Upon this principle, if any particular place has been consecrated to the meeting of friends, where they have habitually come together to interchange their thoughts and feelings, and to strengthen those bonds which unite them, such location is possessed of a voice to speak to them in after days and years. How many of our readers are there who can call to mind some place sacred to some such scenes—some hallowed spot where friends and loved ones have met or parted. Standing upon such a spot, with weeping eyes and throbbing heart and choking voice, you said, *Farewell*. You feel the parting pressure yet.

Such, then, being the power of association over the mind, why should not man select and consecrate to those holier exercises of

the soul, some place whose power of association should ever be *pure and holy*?—some *sanctuary of the soul*, far, far away from the noise and bustle of the world, where he can enter in, and hold communion with, his "HIGHEST AND HIS BEST?" Let him have some place consecrated to his *purest and loftiest aspirations*, and never let him enter there without proper preparation—figuratively, "putting the shoes from off his feet," knowing that "HE TREADS ON HOLY GROUND."

In such a *sanctuary of the soul*, thus consecrated and preserved from every unhallowed thought and feeling, the individual would be aided in coming into that condition which would fit him for the communion of angels and the "Spirits of the just made perfect;" he would find that, under the inspiration and association of the place, it would be to him "NONE OTHER THAN THE HOUSE OF GOD—NONE OTHER THAN THE GATE OF HEAVEN." It would indeed be his "BETHEL," and he would find the "LADDER" reaching therefrom into heaven, upon which the angels of God would be seen ascending and descending.

It is upon this principle that individuals have found the exercise of private devotion, offered in some quiet retreat sacred to such exercise, highly profitable to their growth in spirituality. Prayer, which, in its religious sense, is the soul's HIGHEST AND HOLIEST ASPIRATION, offered from such consecrated spot becomes, by its power of association and inspiration, the abiding Spirit of such private sanctuary, and thus is a *living aid* to us whenever we enter there. No one ever did or ever can make any considerable advance in a spiritual and holy life, who has not such an established "BETHEL," where habitually, in spirit and in truth, he seeks "to meet his God."

And of a similar character are the benefits resulting from having places consecrated to *public* assemblings for social prayer and praise. Spiritualists have learned from experience, that gatherings of those who are agreed, as touching certain things which they seek to obtain spiritually, tend to develop certain states in those who thus assemble; and hence has arisen the practice of holding circles for "*developing mediums*." And without understanding the reason *why* these social gatherings tend to induce

these states in individuals, they are agreed that such is the result. And hence such circles are almost universally holden among them.

These circles thus holden by Spiritualists for the purpose of individual development, are an evidence of the convictions of their minds as to the utility of them. Now these things being so, upon what principle can any one object to these circles held by religious minds, called social worship? If that condition after which the Spiritualist aspires can be better attained by the union of effort in the circle, why may not the condition after which the religious mind aspires be aided by the union of effort in the worshipping assembly?

"Union is strength," whether in things physical or spiritual. "Where two or three are united as touching one thing" in their desires, their effort is more potent than when they act separately. But the condition by which they can thus co-operate with, and aid each other, is that of "*agreement.*" "They must be agreed," etc. They must think, feel and act in harmony.

But the public circle, in their united effort to attain to a certain state or condition, are to be aided by externals under the same law that the individual is to obtain such aid. The power of the association and inspiration of the place where they convene for such exercises, is as applicable to the assembly as to the individual, and hence, under the same law, should places for UNITED ASPIRATION and INMOST EXALTATION be set apart and consecrated to such exercises, if we would have the greatest external aid to the attainment of these *interior conditions.*

TO BE CONTINUED.

ALLOTROPEISM.

ALLOTROPEISM—ISOMERISM—ABSOLUTE MOMENTUM AND ATTRACTION—THE
CONNECTING LINK BETWEEN THE ACTION OF INVISIBLE FORCES AND
THE MATERIAL UNIVERSE.

ALLOTROPEISM is defined as representing certain conditions of matter; thus chlorine, in some of its compounds with nitrogen, at times is found to be in a condition known as allotropic when it refuses to do altogether what it can do at other times, and is not subject to the same chemical affinities. On a half-dozen instances rests the whole history of allotropeism; still we find the name in every chemical book, and find one or two of these instances given; but no attempt to account for it. We find the term *isomerism* usually next in order following it with an explanation; and of this we are told that very often substances—compounds—will exist, that are precisely alike chemically, but differ in appearance, and differ in all their effects in use. Thus Parian marble and common chalk are both called carbonate of lime, and are said to be isomeric compounds; but they are very different in their use in the arts and in many of their effects. The same thing exists as to phosphate of lime. It may be proven by burning a bone to whiteness, or by burning an original phosphate rock (the source whence all phosphate of lime came) to whiteness, the result being that these will be found alike. With the chemist there will be no analytical difference. Still one of these is suited to many purposes, to which the other can not be applied. The human stomach and the stomach of animals will appropriate that made from the bone, but can not assimilate that made from the rock. All these instances, and many others, I gave you in that article on Isomeric Compounds, as explaining the subject of progression of primates. Now a moment's consideration will

show you that allotropeism and isomerism are the same thing; for if allotropeism means a different condition of the constituents of any one compound, and isomerism means a different condition of the constituents of any compound or primate, they have virtually the same meaning. Our chemical writers have simply overlooked the fact, that if any compound be made up of a number of primaries, one of which is taken from a more progressed source than another, he will find his compound in an allotropic condition, so far as relates to its use as an element in progressive nature, and even to its use as a chemical re-agent.

Bearing these facts in mind, and taking it for granted that you comprehend clearly the difference between absolute momentum and continued force, let us endeavor to see, if we can, why materials hold together at all, and this we shall only be able to comprehend by carefully examining the subject of attraction; and I shall not only have to appeal to your power in following the physical conditions of supposed ultimates, as to size and figure, but so far appeal to your psychological power in deducing from these physical conditions the true value of the law, beyond the point where you can observe its demonstration. There are two laws connected with attraction, that are admitted by all; one is, that attraction is as the mass; the other is, that attraction is inversely as the squares of the distances. Now the explanation why the great mass of the sun does not by attraction take the moon away from the earth, is, that the earth is so much nearer the moon than the sun, that its attraction, being inversely as the squares of the distance, is unable to detain the moon from the force of the sun's attraction. This is true of every planet through space; they all act upon the moon as they do upon each other, and everything else, under these two laws. Then, when we hang two billiard-balls to the ceiling by long strings, one of which balls is ten times as large as the other, we shall find that the large ball is diverged from a perpendicular line one-tenth of the distance, and the small ball nine-tenths of the distance.

Bearing then these two laws in mind, let us suppose a sheet of gold-leaf to be laid on the polished steel and then to be stricken with a hammer. If we afterward attempt to tear off this gold-leaf, we shall find a point larger than the head of a pin perma-

nently gilt, it being the point where the absolute momentum of the hammer acted upon the gold, with such force as to force out from beneath it the film of resistance described by Newton, which disenabled him from causing any two substances to attach by continued force; and when this film of resistance was once removed, the absolute momentum was unable to throw the gold in absolute contact; hence its attachment is permanent, not only to the surface, but a continued abrasion with a scraping tool, removing minute parts at a time, will show that the gilding has sunk into the steel a considerable distance.

Now let us go back to the law, that attraction is inversely as the squares of the distance, and let us suppose two substances could be the millionth of an inch apart, to have an attraction for each other represented by 10, and that the film of resistance is removed from between these surfaces. Now if we cause them to approach to half the millionth of an inch, the attractive force becomes a hundred; to one quarter the millionth of an inch, it becomes ten thousand; the eighth, a million; the sixteenth, the square of a million; the thirty-second, the square of that sum; and directly we shall see that if we would assume the attraction to be equal to ten grains power at the distance of an inch, by that very rule the attraction, when touching, would be a million times greater than the density we now know under the name of cohesion. This film of resistance is evidently a rarer media pervading all atmospheres, all gases, and all space with which we are cognizant; and if it did not exist in a degree between the particles of matter, all matter would be of the same degree of hardness; for the only reason why a cubic inch of cork weighs less than a cubic inch of gold, is, that its ultimate particles are wider apart; its ultimate particles can be no softer, for in that case they would not be ultimate, because a harder particle could divide them. The ultimate particle then of everything must be alike in hardness and alike in size. And we find momentum capable of deranging cohesion, and for two reasons, by the slightest jar in the arrangement of particles, we let in not only oxygen to oxydize their surfaces and thus prevent their cohesion or near approach, but we also let in this film of resistance; and it is for this reason that, with the use of a small hammer continuously

applied, the hardest rock would fall to pieces. Each blow moves some wedge-shaped particle between the others, so as to admit the film of resistance, oxydation, etc. ; and if it were not for the existence of this film of resistance, all nature would concentrate itself to a single point. Thus we can account, on strict philosophical principles, for allotropeism and isomerism, without the necessity of appealing to any unknown power, other than that which we have already recognized.

THE SPRING FLAKES OF SNOW.

L. M. WHITCOMB.

This beautiful snow
 Is a dream, I know,
 For it falls on my cheek, and there is a tear;
 It lies in my hand; a mist is there ;
 Ah! who would be cheated so ?
 It is now a dear flower, but never my own ;
 A bird nestles here, and then it has flown.
 Alas! that thus they should go!
 I know very well
 What they have to tell,
 And I hush my heart-beat, that I may hear
 The beautiful words that are ever so dear ;
 They bind my soul in a spell.
 I must hold back my hand and let them pass on—
 These birds and these flowers—or voice they have none,
 But only a word of farewell.
 There! now they lie
 All quietly ;
 Lover to lover, friend to friend,
 Life to life, in one current blend ;
 Ah! that is the soul's mystery.
 Let me but keep it, I know no tear,
 No mist, no dream, no restless fear,
 But Heaven's tranquility.
 And now I know
 This beautiful snow
 Is a voice from God, and 'tis speaking to me,
 A glorious, soul-made prophecy,
 I'll never more let go ;
 The law of its life, the word of its power
 Is love ; if it pass as a dream or a flower,
 'Twill still in my being flow.

THE IDEA OF GOD IN THE PAST AND PRESENT.

LOVE M. WHITCOMB.

God the Creator, God the Revelator, God the Avenger, God the Father, God the Son, and God the Holy Ghost.

We find, in studying the history of the human family, that its idea of God has taken form in accordance with the progress of general ideas. As those were limited in their sphere and expression, so did the idea of God express the limitation. Deity is ever the central idea of prevailing ideas. The *individual* does not thus ever make Deity the idea around which other ideas center, but a sphere of thought thus ever centers itself; and in whatever form this idea be limited or measured, it will be found to be both the *result* and the *cause*—the cause, because of the union of all mind with the divine, and hence containing the germ of that knowledge and wisdom which must produce a consciousness of Deity; a result, because of the limitation of the sphere of thought, which produces thus a limited idea of a germinal truth. The first conceptions of God must of necessity have been of a *creator*, because thus the highest power was revealed, since creation was the conceived limitation of power. The races that first grew into a consciousness of thought and will, conceived of all external forms as the result of power, and thus made the external limit all internal revelation. Whatever conception of power was held, must have been revealed through physical strength, and the limit of power must have included only the manifestation of external forms.

Gradually this thought became expressed in the thought of God's wonderful scheme of creation; and as the necessity for measured times of labor and of rest was felt, the idea of *work* became included in the manifestations of God's power. Creation,

as the night of all power, was thus limited to seasons. *Being* was limited to *doing*.

When, however, this thought had reached beyond the limit of mere creation, revelation became possible. The Mosaic idea of God was, first, of a *revelator*. God spake unto Moses, because the higher thought that expressed itself in form of word was, to his people, an expression of their highest conception. Power became revealed in command as well as in creation, and to yield to the authority of the "Thus saith the Lord," was in accordance with their conception of obedience to the highest. Yielding to this authority, the Hebrew nation became centralized. They were strong because of union in this idea and submission to those who spake their highest conception in commands and exhortations. This strength created what such national strength has ever created—arrogance and assumption. The power conceded to them must be exercised, to control became their aim, and their idea of God took form from their desire of national renown and the subjugation of other nations. God was the leader of their battles, and was their authority for any severity or injustice exercised toward weaker nations.

Whatever of spiritual power was felt, was harmonized with this one idea of vengeance. When it at any time took the form of a higher worship in individuals, or permitted a purer inspiration, the nation almost immediately expressed the same through the symbols of external pomp and ceremonies, and renewed efforts to gain power and supremacy. These three ideas of a creator, a revelator and an avenger, will be found to embrace the national idea of God in the Hebrew nation. Prophets prophesied of the future of *their* nation and of the vengeance of God on *them* for their sins. He was revealed on a throne, and his power was to smite and destroy.

God the Father could only be conceived of through individual perfection. A national idea must grow out of an individual revelation. Jesus, in recognizing the Father and the unity of all men in God, gave the glory of the morning while yet the shadows settled over the earth; but the light brought not the daylight, because the hour of the dawning had not come. The Fatherhood of God could not yet be separated from the idea of his power and

vengeance; it only gave a new form to that power; there must yet be found a more natural growth toward the idea of God's fraternity. Thus men began to conceive of his embodiment in human form, as expressive of an approach to the conceived idea of his personality and individuality. God the Son was necessary to reconcile the world to the idea of God the Father. To worship Jesus as God, made God's personality more certain. This idea of God the Son will be found to have preceded the idea of God the Father in *popular belief*, although the Fatherhood of God was first revealed.

God the Holy Ghost is yet the highest approach to a conception of the infinity of God, since God the Father is ever a limited idea, when connected with the previous ideas of his personality and power.

Thus have we hastily reviewed the central ideas of those nations that have been most subject to spiritual influx, and have been able to express the same in written and oral language. The present idea we find to combine all others. Individuals lean more or less to some one, but the masses of Christendom express the combined idea, and reveal their spiritual growth in their conception of God. Whatever of beauty or truth results from individual expression in act or deed, belongs not altogether to faith, nor does faith express it, for faith is mostly external; yet the measure of truth and holiness expressed by nations is a true revelation of its idea of God. Power and authority are conceded to him, because power and authority are the moving incentives to action and effort. Love is his attribute, because a general philanthropy grows with the growth of nations. The universal spirit of justice is trusted, because an aspiration to justice is recognized. We find, then, that whatever of truth underlies all these ideas of God, they are all but limited and partial, because they have resulted from finite expression. The universality of God can only be conceived of through a nearer approach unto him; the divine spirit can only be revealed when the Divine governs the soul.

What is the work of reform? Not to create, not to limit ideas, but to *express* them. It is useless to *preach* of God the creator, while the creation of light in the soul is not recognized—of God the revelator, while the words of truth and righteousness are un-

revealed in the spirit—or of God the avenger, while sin is rejoiced in as the producer of happiness—or of God the father, while injustice and tyranny separate the human family—or of God the son, while men alienate themselves from their birthright—or of God the Holy Spirit, while the spirit of love, purity, and holiness is unknown, and there is no relation between the divine and the spiritual.

There comes moving on through the ages, grandly simple, but all-powerful, the one idea of something beyond—above, to be aspired for, to be sought as the great good. Whether that desire is expressed as, "O that I might behold the glory of the King of Israel;" "that I might rest under the shadow of the Almighty;" "O Father, draw me after thee;" "Jesus, lover of my soul, let me to thy bosom fly!" "Come, Holy Spirit!" they all breathe the spontaneous desire for the soul's highest good. Alike spontaneous is the petition to Vishta, to Allah, to Manitou. The inmost will asserts itself. It is only when it takes form, having become subject unto lower aspirations, that the world hears of creeds and sects. That will become the controlling, which lies nearest the soul's desired aim. Thus, if power be the attainment, then does the idea of God include subject-bondage; and his kingdom is a bounded domain.

We have said that the necessity of this idea of God arises from the divine life of each soul. Now, in *individuals*, this idea does not always represent itself in faith in a personal Deity, but is sometimes expressed through the affections. Thus humanity becomes to such the great idea, and the idea of power or of love that in others is limited to their conceptions of God, is in these made the center of a faith in the human soul. Such represent the innermost in conceptions of purity, love and holiness, according to their attainment of the same. To them, God the Father, Son and Holy Ghost, is a symbol of the great, universal spirit of love and fellowship. To do the will of God, is not from command or desire, but from natural expression of the soul's life. These men are *infidels to a popular idea*. They lack one great incentive to action—a *centralized aspiration*; and thus they generally are less engaged in efforts to control and subjugate the lower unto the higher, and trust more in natural growth than do those of fixed

faith in God and his government. There are reformers in *practice* often, more than in *principle*. The condemnation of such, as being without the sphere of highest aspiration, is altogether unjust.

The effect of a general and popular belief is often to separate individuals who do not receive that faith, into a class. This class, who in time become the most numerous, will be found to have a central idea, which only wants to be fixed by a true faith and pure aspirations to become the great mover of reform. All limitation tends to narrow and circumscribe. The popular idea of God at the present day is limited in the past, and to do his work signifies to believe in the past; therefore those under this bondage are not ready to enter freely and fully upon any work of reform, unless it be measured by former interpretations. The world wants not a unity of *faith*, but a unity of *work*. To disagree concerning vital points of theology will harm no classes or nations, but to disagree concerning the vital points of duty to one's fellows, causes all the misery of a world.

We call ourselves Spiritualists, and dispute concerning the distance between the first and sixth spheres; and yet if one soul walks the earth desolate and lone whom we can bring into the warmth of love, or teach of the Infinite good by the good we give unto him, we are false to our faith and dwell yet among the potsherds of Egypt. The promised land must yet wait for us through forty years of weary march, and then we shall find it, not by its grapes and its figs, but by the light that shines before, even upon the mountains and valleys, and makes straight the path and plain the way.

It is in vain to attempt to *form* a faith; it will form itself. The idea of God, though it arise from the central life of the soul, which is the divine light in each, is yet the result of the *entire man* in expression. To enlarge the world's idea of God, there must be enlarged the idea of the *selfhood of each soul*. Unity of faith must become unity of life. As nations represent their controlling idea in their progress toward a true national greatness, so do individuals express in their lives their faith; and as more of universal benevolence, justice, love, purity and holiness is expressed by each, so much more clearly is revealed God the Creator, the Revelator, the Father, the Son and the Holy Ghost.

VERBAL PRAYER IN PUBLIC.

The reason why some persons in spiritual circles can get their mental questions answered, while others can not, is, because the Spirit seeking to answer, can not perceive the thoughts and feelings of all alike. In circles where there is any member who can get correct answers to mental questions, all questions will be correctly answered, provided they, together with their answers, are known to such member. For this reason, it often becomes necessary to propound your questions in the hearing of the circle, that the Spirit, through the minds of some one present, may perceive them. The medium is most frequently one whose thoughts and feelings are perceived by the manifesting Spirits; and, therefore, if the question and answer be known to the medium, the Spirit, through the medium's mind, can perceive and answer.

There has been much misunderstanding and misjudging upon this subject on the part of mediums and investigators. Strangers coming into these circles have been astonished at hearing their own names, the names of their families, their ages, places of birth, etc., spelled out to them. They have looked upon such manifestations as furnishing conclusive evidence that some identical Spirit-friend made the communication. But on a careful examination, it will be found that it does not necessarily prove anything of the kind.

If the communicating agency could read the stranger's mind, he could have told him all these things, and many more, without ever having met with him before. That such agency could read the thoughts of the stranger, is usually made apparent by the statement, "that the questions were propounded mentally." It must be plain to all, that whoever could read the mind to get the question could do the same thing to get the answer; and hence

the Spirit could tell the stranger all these marvellous things without furnishing any proof of personal identity. We have heard persons claim the identity of the Spirits, because they told things known only to the interrogators and themselves. So long as the thing told is known to the questioner, it does not furnish evidence of identity, unless it be first proved that the Spirit can not perceive the thoughts of the questioner. When that is made out, then such an instance would furnish some evidence of identity.

As we have before remarked, the Spirits usually can perceive the thoughts of the medium, and this fact has given rise to a state of things which have rendered them liable to suspicion. It has been noticed by skeptical minds that it not unfrequently happens that the mind of the medium controls the communications even to the style of *spelling, writing, etc.*, and they therefore infer that it is all the work of the medium. Mahan, in his "exposition," refers to instances of the kind, and thinks he thus traces them all to the mediums. But the fact that the communicating Spirit can only perceive the thoughts of the medium, and answer therefrom, furnishes a much better solution of the problem.

The fact so well established by the phenomena of modern manifestations, that Spirits can not perceive the thoughts, etc., of all minds, explains all the many difficulties of the above kind. In the circles there may be no one present whose mind the Spirit can perceive, except that of the medium. We propound our questions in the hearing of the medium, and through each mind the Spirit perceives our question. Now, if the answer be known either to the medium or the Spirit, we shall be able to obtain it; but if not, if we get anything in that direction, it will be only guessing. In this way we get the medium's style of spelling, of writing, speaking, etc., and yet the producing cause may be spiritual, and the medium be both *innocent* and *ignorant* of the *manner* of the communication.

The great point to be noticed and remembered is, that Spirits can not perceive alike all states and conditions of minds—that sometimes we are entirely hidden from their perception, so that there is no communication between us; that there are certain laws of communication essential to be observed, or we can not

succeed; and when the proper conditions are not present, communication can not be had; and a further point is to be noticed, and that is, that different individuals are in different states or conditions, and therefore, while one is not in a condition to have communication with any given Spirit, another may be, and thus, such other may be a medium between such individual and the Spirit. Thus, A. may not be in a condition to make his thoughts known to the Spirit, but he can make them known to B.; and B. being in a condition, by means of which the Spirit can perceive his mind, becomes a medium of communication between A. and the Spirit; that is, B., perceiving the thoughts of A., makes them known to the Spirit.

In the same way the Spirit may not be able to act upon or impress A., but can, owing to certain peculiar conditions, act upon or impress B., and B. can communicate with A.;—thus, B. becomes a medium of communication between the Spirit and A. Thus, one may be a medium of communication between an individual in the flesh and a disembodied Spirit, and not be a medium between the Spirit and such individual. Thus, he may communicate the thoughts, etc., of the *individual* to the Spirit without being able to communicate the thoughts of the *Spirit* to the individual, and *vice versa*. A medium is not necessarily one in *both* directions; though, to maintain truthful communications, this double mediumship is necessary.

This being understood, it will be easy to perceive how it is that so much misunderstanding may exist in our communications, while both medium and Spirit are striving to be truthful. It will also be perceived how so great a difference exists among mediums. Some may be very perfect to communicate *their* thoughts and feelings to Spirits, and yet be unable to *receive* thoughts and feelings *from* them. Such class of mediums are valuable as a means of making known our needs to those who are in the Spirit spheres; although they may not be valuable for the purpose of reporting to us the will of the Spirits in respect thereto. Others may be very perfect, as mediums, to receive impressions or communications *from* the Spirits, and report them to the world. Hence it is that there are "diversity of gifts" among

mediums; some suited to one form of manifestation, and others to another.

This double mediumship is sometimes manifested in the circle. It is not always that the communicating agency can arrive at the purport of the questions through the mind of the medium for manifestations; but when it so happens that you have a medium present, through whose mind the questions can be clearly perceived, and one also through whom manifestations are easily made, then your communications are more perfect; and especially is this the case where the two kinds of mediumship occur in the same individual.

From the foregoing considerations, it is manifest that verbal praying, in the hearing of others, may be beneficial as a means of communicating with the Spirit-world, upon the same principle that propounding questions in the hearing of all in the circle, so that all may perceive the question, is a more certain way of communicating the same to the Spirit than when the question is propounded silently, and is not known beyond the questioner.

This conclusion follows necessarily from the hypothesis that Spirits can perceive the thoughts, feelings, etc., of minds in the body or otherwise, only when certain states or conditions are present; and the experience of all in magnetic and psychologic experiments demonstrates the truth of such hypothesis. The praying circle is none other than a band of individuals seeking communication with the world of Spirits. Their earnest aspirations, whether silent or expressed in words, are but the efforts of their souls to come into a condition by which they can speak to the Spirit and receive influences therefrom. In those circles, when one prays aloud in the hearing of the rest, they all perceive the desire, and if any of them be *en rapport* with the Spirit-world, the prayer is heard therein.

If, then, verbal praying "be not a more earnest method of giving expression to desire," it is a more *certain* method where there are many minds to perceive the prayer; and it would be as unphilosophical to object to propounding questions in the hearing of the circle, as it would to object to expressing the desires or stating the needs in the form of prayer, in the hearing of those who chanced to be present. Hence public or verbal

praying is proper and philosophical when the object is to inform the minds of others of our desires and needs, to the end that we may more certainly come into communication with the Spirit-world.

It is objected, perhaps, that the suppliant should pray to the Spirit direct, as an individual, and not to the Being he calls God, since the aid he will be likely to get, if he get any in answer to his prayer, will come through the agency of individual ministering Spirits. We answer, the great end to be attained, so far as inducing others to act in answer to his prayers, is that of communicating his needs and desires to those beings who will be most able and willing to respond to his supplications. To that end, the more elevated his state and the more earnest his prayer, the higher will be the class of agencies reached thereby, and the wider will be the sphere of his supplicating influence. Now then, since the God of every man's religious worship is the HIGHEST AND BEST of his capability, when he prays to his God "in spirit and in truth," he comes into his *highest condition* and most *earnest aspiration*, and therefore he speaks to a higher class of spiritual agencies, and thereby draws his aid from a higher source.

Seasons, in public circles or meetings devoted to earnest silent aspiration, each striving in spirit for his highest and best, are of incalculable value to those who engage in them. The whole house seems almost instantly to be filled with a spiritual presence, and a deep inspiration falls upon those who are in a proper condition. But silent prayer does not fulfill all conditions needful. There are particular individuals who have particular needs which should be made known to the circle, in order that they may be presented to those spiritual beings who may not be in communication with such individual. The reflecting mind perceiving our point, will be able to find occasion and use for special verbal praying in public in very many instances and under a very great variety of circumstances. To all such we have only to say, "FOLLOW WHERE TRUTH LEADS."

PANDEMONIUM.

THE word "demon" literally signifies the Spirit of a departed human being, and the word "demonium" signifies the place of their abode; hence the word "pandemonium" signifies the place or abode of all the demons. Owing to the great diversity of character among those who enter the Spirit-world, it is inferred and inferable that the demons possess an equal variety, and consequently, that if they were all to dwell in one place, there would be great disorder and confusion among them. For this reason the term "pandemonium" sometimes signifies a place of great antagonism and disturbance.

The idea of variety of character in the Spirit-world, or dominion of demons, has also been manifested through the conduct of those who have consulted and advised with, as well as revered the demons. Some have selected those of one character, and others, those of another character; hence temples and places of consultation and worship have been erected and consecrated to particular demons, each one selecting the individual or class of Spirits which seemed best suited to his purposes and needs.

On the other hand, others have advised and practiced upon the principle of consulting and reverencing all the demons, and places have been appointed for that purpose, and were therefore called "pandemonium." I propose, in the following article, to investigate the nature and use of these pandemoniac institutions and practices, for the purpose of ascertaining their propriety and value.

In the outset let it be understood, that the word demon is not to be used in an evil or bad sense; that the word is simply to denote the Spirit of a departed human being of whatever character or degree of unfolding in the intellectual, moral or religious planes.

Spiritualism affirms the doctrine of pandemoniac communications, and practices upon the principles of their use or propriety, while those who oppose them deny their pandemoniac character and utility—some affirming that the manifestations are not from Spirits at all, others, that they are only from a low and wicked set, and are therefore not to be heeded or practiced; that good Spirits or demons are not in communication with man in the material form.

The questions to be discussed are, first, whether Spirits of departed human beings of any character are in communication with us; second, the laws or means by which they are in communication; and third, the *use* or benefits of their agency as communicators, etc.

That the Spirits of human beings who have left their earthly forms are, or have been, in communication with men in the earthly form, is as universal as is the faith of man in the immortality of the soul. All the ancient doctrines of necromancy, divination, demoniacal possession, etc., proclaim such an opinion; and these doctrines, in one form and another, have been received and taught as verities among all nations recognizing the existence of a future life.

The Jews and the Christians, in their sacred books, have published such communications to the world as facts not to be questioned. The Jewish laws punishing necromancy, divinations, etc., as well as their history of Saul's consultation with the Spirit of Samuel, through the woman of Endor, prove their religious recognition of the possibility and actuality of such communications. And the account of demoniacal possessions mentioned in the Gospel histories, together with the scene on the Mount of Transfiguration, when Jesus conversed with the Spirits of Moses and Elias in the presence of certain of his disciples, would seem to be sufficient to stop the mouths of professing Christians from denying the possibility and actuality of such communications.

The fact of communications between spiritual beings and minds in the body, is fundamental to all systems of religious faith. These facts denied, all evidence of spiritual being and existence is at an end; for all communications between God and man in times past, have been evidenced by spiritual manifestations

through the agency of spiritual beings, according to the faith of those receiving them. Take away from the Jewish or Christian Scriptures all their accounts of spiritual manifestations through the instrumentality of spiritual or angelic beings, and the faith of the world in the Bible, as a book of spiritual revelations, would be at an end.

But the excuse of those who deny the actuality or possibility of spiritual manifestations through the agency of departed *human beings*, and yet affirm that the Bible is a veritable history of manifestations and communications through the agency of *spiritual or angelic beings*, is this: They say the angels are another and different class of beings from those who have once inhabited the human form.

To this assertion I can not agree for many reasons, a few of which will be noticed:

1. These angelic beings always appear in the human form, speaking the human language, exercising the faculties of the human mind both in respect to thought, feeling and sentiment. They seem to possess no character which does not belong to the human Spirit.

2. They nowhere claim any different origin, and, so far as the harmony and uniformity of the divine government is concerned, it is impossible to conceive of any other method of creating or forming finite human intelligences than that which is involved in the formation of the human Spirit. The history of all formation or individualization indicates that the finite or individual comes from the *finite side of existence*, and is fashioned and unfolded by means of a life and power which proceeds from the *infinite of being*; and that the law of this fashioning and unfolding is one of progression from the less perfect to the more perfect, so that all finite individuals depend for their individuality upon that which has preceded them. Thus the vegetable kingdom was necessarily preceded by the mineral, the animal was necessarily preceded by the vegetable, and the *finite spiritual* by the animal.

Now, so certain as that the works of nature are the works of God, and thus evince the wisdom and power of the divine mind, just so certain is it that the laws of nature are but the *modes* of

divine manifestation in the natural plane, or in that plane of divine existence and action which comes within the range of man's physical senses and intellectual perceptions; so that it is certain that in the production of finite individualities, the *divine method* is from beneath upward, or from the *less* to the *more perfect*; and within the range of man's physical and intellectual perceptions there is no exception to this law of progress, as the divine method of formation and individualization.

Since these things are so, he who would affirm the existence of another race of finite beings produced under a different law, must furnish good and substantial evidence of such an anomaly in God's universe, before his affirmation is entitled to any faith or credit. He must be able to show the fact or deduce the conclusion by means of premises which can not be disputed, and whose relations to their conclusions are inevitable. He must, at least, show a higher wisdom, or an inevitable necessity which compelled a departure from the divine method revealed in all the other works of God.

But in respect to angelic beings, no such fact, deduction, wisdom or necessity, appears to indicate such a departure. That angels, as individual messengers for good or for evil, are finite beings, no one will deny; that, so far as they have revealed themselves or have been revealed to the world, they are such as human Spirits are capable of becoming, is most evident; that there is nothing of thought, feeling, sentiment, etc., which can not flow into the human Spirit and thus become a resident, living truth therein. Hence, to infer that angelic beings are other than the Spirits of those who once inhabited the human form, is unphilosophical and most probably untrue.

But the mission of angels is such as would best accord with the necessities and uses of the progressing and perfecting human Spirit. To administer to the spiritual needs of man in that especial manner which constitutes them angels or ministering Spirits, it is necessary that they should be able to perceive those needs, as well, also, as to know how to administer to them. This could only be done under the laws of communication, which are the laws of *impartation* and reception. Here again we are referred to the *modes* of divine action and manifestation, which are, so far

as man can discover, uniform; and these laws of communication are those of *responsiveness of state or condition*. Those beings which, in consciousness, have nothing in common, can hold no conscious communication. Man can converse with the lower order of animals in nothing except in that in which they possess a common consciousness. When man attempts to speak of that involving a spiritual state or condition belonging not to the animal, he will not succeed in making any communication; but within the range of animal mind, so far as man and the animal have a common conscious state or condition, communication may be had.

The same is true of men and angels. They may communicate and commune according to their common states or conditions, and not beyond. Hence if man has capabilities of understanding and affection equaling the angels in all things, it must be because he has embryonic states or conditions corresponding to all the angels; and they are only waiting unfoldment in degree from time to time, to bring him into the society of all the angels, or which is the same thing, to constitute him an angel of the several spheres.

That the human Spirit has the capabilities of all the angels, will hardly be denied after a moment's consideration. Man, as the son and child of the Infinite, is begotten in the highest possible image, externally, internally and inmosty, to wit, the image of God. As such he has the highest possible capabilities, that of becoming the son of God. He is capable of coming into the highest of all *knowledge, love and wisdom*—the **KNOWLEDGE, LOVE and WISDOM** of GOD. He is capable of coming into the highest communion—the **COMMUNION OF GOD**. Since, then, man possesses these highest capabilities in their germinal state, who shall find a plane, state or condition between man and God, to which man, by his nature shall not aspire, and through which, by his unfolding, he shall not pass.

All angels are unfolded and unfolding human spirits—those who, under the divine government, have gone before us, individualizing in their existence and perfecting in their characters. They are those who commenced, earlier than ourselves, studying the character and work of their Father in Heaven and who have

progressed farther than we in translating the truth, purity and love of the universe without into the universe within; who are being begotten more and more into the image of all truth, purity and love, even into the image of the infinite and perfect God. This will become more apparent when I consider the mission of the angels, as I shall in another part of this article.

For these and many other reasons which I will not now stop to consider, I affirm that angels are the spirits of departed human beings, and that it is a part of their mission as angels, to assist, by instruction and other means, the unfolding and perfecting of those who, being beneath them in condition, need their assistance; that in this work of love, they are performing that which is most needed for their own advancement. And thus, by their effort to elevate, instruct and aid those beneath them, they advance themselves to higher conditions, or, as expressed by the Poet—

"All angels form a chain
Which, in God's burning thrones, begins and winds
Down to the lowest plane of earthly minds;
And only, as each lifts his lower friend,
Can each into superior joys ascend."

This will lead me to consider, next in order, the mediation of the angels, which I shall do, under that head, in the next Number. I shall thus continue this subject until I have considered the general condition and uses of all the several planes of spiritual being, action and manifestation, as the true significance of the term PANDEMONIUM would indicate.

PRESENTIMENTS AND VISIONS.

From Stilling's Pneumatology.

A DEAR and valued friend communicated to me some months ago, a beautiful and instructive instance how the true Christian ought to employ the gift, or rather the quality, of a developed faculty of presentiment. I pledge myself for the truth of it, and give it in the same words in which I received it:

“The wife of a common mechanic in S——, possessed the gift of prescience in a high degree. She had almost constantly, day and night, visions from the world of Spirits; but she kept them very secret, and disclosed them only to very confidential persons. She was not only very devout, and a real practical Christian, who exercised herself daily in patience, self-denial and charity, but she also possessed Christian sagacity and unfeigned humility. She not only did not arrogate to herself anything on account of her visions, but warned people against such things, assuring them that persevering watchfulness and constant prayer were requisite, in order to avoid falling into errors; that among the inhabitants of the world of Spirits, there were good and evil, and partially good and partially evil beings; that there were many Spirits which frequently took delight in deceiving men; that she had often experienced this, but was soon aware of it, having received of God the gift of trying the Spirits; that she saw all her deceased acquaintances immediately after their death, in the form in which they appeared in the other world. A bishop who was regarded as pious, she had seen in gray, in the habits of the poor; that proud people appeared tall, but became smaller as they lost their pride, etc.

“This woman once met with an intimate friend of her's in the street; the latter was very pious and devout, but regarded all

visions as empty fancies, and did not believe in the existence of a world of Spirits. As soon as she perceived her, she said to this widow, 'Did you not see your deceased husband last night in such and such a form?' The widow was astonished, for such had really been the case. 'I must tell you,' answered she, 'that if I did not know you so well, and if I were not so much attached to you, I should believe you had to do with things that are improper.'

"She was often requested by deceased individuals, even by those whom she did not know, to pray for them. She did so fervently, and not unfrequently saw those persons afterward appear with a friendly countenance, as if to thank her.

"It very often happened that she saw persons who visited her, enter her door some time before, and knew immediately in what temper they would come to her, whether good-humored or cross.

"She once wished to speak to a female friend of her's, who resided in the same town, but at a considerable distance from her. Her urgent avocations did not permit her to go out; she therefore made use of her fixed will to call her to her. Her friend sat quietly at home without thinking of going out; suddenly it occurred to her that she ought to go to Mrs. W. She banished the thought, and said, 'I have no occasion to go to her; and beside, it is dreadful bad weather, and both rainy and windy.' But the thought again occurred to her that she ought to visit her friend. 'I will not,' answered she; 'I can not go out at present.' But the impression upon her mind became stronger, and left her no rest. Full of vexation, she now threw a cloak over her and went. On opening Mrs. W.'s door, the latter smiled and said, 'I knew very well that you would be constrained to come. Sit down there beside me; I have something that I must of necessity say to you, and it was impossible for me to go out; I therefore thought I would call you hither by my will.'

"She frequently foresaw the illnesses of her acquaintances, but could not always distinguish whether it was a disease that might prove mortal, or one that would really terminate in death. Both showed themselves to her in the same manner.

"The following prediction, which can be verified on oath, is remarkable:

"In the beginning of the Revolution, a person in trade traveled to Leipsic, on business to the fair. During his stay there he was publicly denounced as a spy, in *The Gazette of the Right Bank of the Rhine*, and his name given. This caused his family great alarm. It was to be feared he would be arrested on his return, and orders were really issued to that effect. His wife was an intimate friend of Mrs. W.'s; she therefore ran to her, and gave loose before her to all the anxiety she felt. After some minutes, Mrs. W. said to her, 'Compose yourself; nothing will happen to your husband; he will return in safety. You may perfectly rely upon what I say to you; you know that I am incapable of telling you an untruth; you may fully depend upon it, he will come safely back.' Her friend believed what she said, and went away from her quite consoled. She had already gone a few paces, when Mrs. W., who still stood at the house-door, called her back, and said to her, 'Understand me properly; your husband will return in safety; he has, however, a hurt on one foot, but it is of little consequence.

"This prediction was punctually fulfilled. The merchant traveled with his clerk through the provinces in which he was denounced; no one recognized him, and he arrived happily in S—; but he had a hurt on one foot. In Smalcald he had been thrown out of the carriage, by the horses running away. He did not break his leg, but the calf separated itself from the bone, so that on his return he was confined to his bed some weeks. He was, however, subsequently perfectly healed.

"This woman died in March, 1790. Toward the end of her life, she was asked what would be the result of the French Revolution? She replied, that the present order of things would not continue, but the former system would likewise not return. The result would be very different from what people imagined; whole rivers of blood would be shed, and dreadful vengeance taken. 'I see,' added she, 'Admiral Coligny extremely busy in this Revolution; I always see him in a bloody shirt.

"She warned her friends against being concerned in anything wrong. She said to a person who was much displeased that her husband took part in the Revolution, and was entangled in it, 'Be comforted; your husband will pass safely through the Revo-

lution, although with considerable loss. God will forcibly detach him from the connections and employment in which he is engaged. He will become more tranquil than he has ever been. What I tell you is the truth; you may fully rely upon it.'

"Mrs. W. has been dead now more than sixteen years. Everything has been punctually fulfilled. She died in the sixty-third year of her age."

One of the most remarkable warning apparitions is that which had reference to the Duke of Buckingham. It is also authentic, and no fictitious or embellished story, as I know from good authority. I will now insert it literally as it is found in the *Museum of Wonders*, Vol. ii., § 2, p. 89.

The Duke of Buckingham was Prime Minister to Charles I., King of England, whose favorite he was; and, being looked upon as the author of the arbitrary acts in which the king indulged, he was much hated by the people, and afterward lost his life in a violent manner, being stabbed with a knife by Lieutenant Felton, in the thirty-sixth year of his age. Lord Clarendon, in his *History of the Rebellion and Civil War in England*, gives the following account of an apparition which preceded the death of the Duke of Buckingham:

"Among the officers of the wardrobe at Windsor was a man who was universally esteemed for his integrity and prudence, and who was at that time about fifty years of age. This man had been brought up in his youth at a college in Paris, where George Villiers, the father of the Duke of Buckingham, was also educated, with whom he formed an intimate friendship, but had never spoken with him since that period.

"As this keeper of the robes was lying in his bed at Windsor, in perfect health, seven months before the murder of the Duke, there appeared to him, at midnight, a man of venerable aspect, who drew aside the curtains of his bed, and asked him, while looking at him steadfastly, if he did not know him. At first he made no reply, being half dead through fear; but, on being asked the second time whether he did not remember ever to have seen him, the recollection of George Villiers, from the similarity of features and dress, occurred to him; he therefore said he took him for George Villiers. The apparition replied that he was in

the right, and begged of him to do him the favor to go to his son, the Duke of Buckingham, in his name, and tell him 'that he must exert himself to make himself popular, or at least to soothe the embittered minds of the people, otherwise he would not be suffered to live long.' After these words the apparition vanished, and the good man, whether he was fully awake or not awake, slept quietly till morning.

"On awaking, he regarded the apparition as a dream, and paid no particular attention to it. A night or two afterward, the same person appeared again, in the very same place and at the same hour, with rather a more serious aspect than the first time, and asked him if he had executed the commission he had given him. As the apparition knew very well that he had not done so, it reproached him very severely, and added, that it had expected greater compliance from him, and that if he would not fulfill its request he should have no rest, but that it would follow him everywhere.

"The terrified keeper of the robes promised obedience, but in the morning he was still irresolute and knew not what to do. He could not bring himself to regard this second apparition, which was so clear and obvious, as a dream; and yet, on the other hand, the high rank of the Duke, the difficulty of obtaining admission to his presence, and, above all, the consideration how he should make the Duke believe the thing, seemed to him to defeat the execution of his errand and render it impossible.

"He was for some days undetermined what he should do; at length he took the resolution to be as inactive in the matter as before. But a third and more dreadful vision than the two former now succeeded; the apparition reproached him in a bitter tone with not fulfilling his promise. The keeper of the robes confessed that he had delayed the accomplishment of that which had been imposed upon him, on account of the difficulty of approaching the Duke, as he knew no one through whom he could hope to gain admission to him; and even if he found means to obtain an audience, yet the Duke would not believe that he had received such a commission; he would look upon him as insane, or suppose that he sought to deceive him, either from personal malice or from being prompted to it by designing people. In

this manner his ruin would be inevitable. But the apparition continued firm to its purpose, and said that he should have no rest until he had complied with its desire. It also added, that admittance to his son was easy, and that those who wished to speak with him need not wait long. In order, however, that he might gain credence, it would state to him two or three circumstances, but of which he must mention nothing to any one, except to the Duke himself, who, upon hearing it, would give credit to the rest of his story also.

"The man now believed himself under the necessity of obeying this third demand of the apparition, and therefore set off the next morning for London; and as he was intimately acquainted with Sir Ralph Freeman, the master of requests, who had married a near relative of the Duke's, he waited upon him, and besought him to assist him with his influence to obtain an audience, having matters of importance to communicate to the Duke, which demanded great privacy and some time and patience.

"Sir Ralph knew the prudence and modesty of the man, and concluded, from what he had heard only in general expressions, that something extraordinary was the cause of his journey. He therefore promised compliance, and that he would speak with the Duke on the subject. He seized the first opportunity to mention to the Duke the good character of the man and his wish for an audience, and communicated to him everything he knew of the matter. The Duke gave him, for answer, that he was going early the following day, with the King, to the chase, and that his horses would wait for him at 'Lambeth Bridge,' where he intended to land at five in the morning; and if the man would attend him there, he might converse with him as long as was necessary.

"Sir Ralph did not fail to conduct the keeper of the robes, at the hour appointed, to the place, and introduce him to the Duke on his landing from the vessel. The Duke received him very courteously—took him aside and spoke with him nearly a full hour. There was no one at the place but Sir Ralph and the Duke's servants; but all of them stood at such a distance, that it was impossible for them to hear anything of the conversation, although they saw that the Duke spoke frequently with much

emotion. Sir Ralph Freeman, who had his eyes constantly fixed upon the Duke, observed this still better than the rest; and the keeper of the robes told him, on their return to London, that when the Duke heard the particular incidents which he revealed to him, in order to make the rest of his communication credible, he changed color, and affirmed that no one but the devil could have disclosed this to him, because none but he (the Duke) and another person knew of it, of whom he was convinced that she had told it to no one.

“The Duke continued the chase. It was, however, observed that he frequently left the company, and appeared sunk in deep thought, and took no part in the pleasure. He left the chase the same forenoon, alighted at Whitehall and repaired to his mother’s apartments, with whom he was closeted for two or three hours. Their loud conversation was heard in the adjoining apartments, and when he came out, much disturbance, mingled with anger, was visible in his countenance, which had never before been observed after conversing with his mother, for whom he always testified the greatest respect. The Countess was found in tears after the departure of her son, and plunged into the deepest grief. So much is known and ascertained, that she did not seem surprised when she received the news of the assassination of the Duke, which followed some months afterward. It would therefore appear that she had previously foreseen it, and that her son had informed her of what the keeper of the robes had discovered to him; nor did she manifest that grief in the sequel which she must necessarily have felt at the loss of such a beloved son.”

It is privily related that the particular circumstances of which the keeper of the robes reminded the Duke, had reference to a forbidden intercourse which he had with one of his very near relatives; and as he had every reason to suppose that the lady herself would not speak of it, he thought that, beside herself, only the devil could know and say anything of it.

In the *British Plutarch* additional presages are adduced, which are said to have reference to the death of the Duke of Buckingham; but these may all have originated in the above apparition.

This remarkable narrative furnishes materials for several important remarks:

Why did not George Villiers appear to his son himself? Probably because the latter had no natural disposition to the development of his faculty of presentiment; the Duke would perhaps also have regarded the whole affair as a deception of the imagination, and have made light of it; but this he could not do when his father appeared to his former friend, and revealed a secret to him which the latter could not possibly have known without the intervention of a real apparition; and supposing the father had himself told the secret to his son, yet this would not have prevented the son from continuing to regard it as a play of the imagination, seeing that he knew the secret and that it was present to his mind.

This narrative is another proof to us that our departed friends learn our circumstances and affairs—take an interest in them and strive to co-operate for our welfare. .

The most important, most remarkable and most mysterious apparition of all, I have reserved to the last, and with it I will conclude the present work. I refer to the well-known apparition of the *White Lady*, as she is called.

It is a matter of almost universal notoriety, that a female figure, rather tall and clothed in white, has been seen in several castles, for instance, in the castles of Neuhaus in Bohemia, Berlin, Bayreuth, Darmstadt, and here, also, in the castle at Carlsruhe; she wears a veil, through which her face can just be distinguished; she generally appears in the night, not long before the death of one of the reigning family, although many of them die without the Spirit's appearing. She sometimes also foreshows, by her appearing, the death of those who belong to the court, but not to the reigning family.

Merian relates, in the fifth volume of his "Theater of Europe," that she was frequently seen at the castle in Berlin, in the years 1652 and 1653; but what entirely confirms me in the belief of this apparition, are the two following testimonies:

It is an ancient tradition that the White Lady has been seen by different individuals in the castle of Carlsruhe, and the fact is also believed by intelligent people; but the two following instances of her appearing decide the matter: An illustrious lady went one evening, at dusk, to walk in the garden of the castle,

accompanied by her husband. Without the remotest thought of the White Lady, she suddenly saw her, very plainly, standing near her on the path, so that she could very distinctly perceive her whole figure. She was terrified and sprang to the other side of her husband, on which the White Lady vanished. This distinguished individual told me that his lady turned deadly pale with the fright, and her pulse beat violently. Soon afterward, some one died belonging to the lady's family.

I have the second proof of it from a pious and very learned man, who fills a respectable office at the court, and who is a valuable friend of mine. Every one that knows him will testify, that with him there is not the smallest idea of deceit, delusion, or falsehood. This gentleman was passing one evening late, through one of the lobbies of the castle, without thinking on anything of the kind, when the White Lady came toward him. At first he believed it was one of the ladies of the court that wished to terrify him; he therefore hastened up to the figure in order to lay hold of it, but he then perceived it was the White Lady, for she vanished before his eyes. He observed her particularly; he could even remark the folds in her veil, and through it, her countenance, while from within her a faint light appeared to glimmer.

She was also wont to be seen about the time of the three principal church festivals. She generally appears in the night, but is likewise frequently seen in the open day.

It was at the castle of Neuhaus, in Bohemia, about three hundred and fifty years ago, where she was first seen, and that very often. She was frequently observed looking out at noon-day, from a window at the top of an uninhabited turret of the castle. She was entirely white; had on her head a white veil, with white ribbons—was of tall stature and of modest deportment. She was, of course, during her lifetime, of the Roman Catholic religion; for three hundred and fifty years ago no other was known. There are only two instances of her having spoken. A certain illustrious princess was standing in her dressing-room before the looking-glass, with one of her maids of honor, in order to try on some article of dress; and on asking the lady in waiting what

time it was, the White Lady suddenly stepped forth from behind a screen, and said, "It is ten o'clock, my dears!" The princess was dreadfully alarmed, as may easily be supposed. A few weeks afterward, she fell ill and died.

In December of the year 1628, she appeared also in Berlin, and was there heard to say the following words in Latin: "*Veni, judica vivos et mortuos; judicium mihi adhuc super est!*" that is, "Come, judge the living and the dead; my fate is not yet decided!"

From the many and various apparitions of this Spirit, I will only select another, which is particularly remarkable:

At Neuhaus, in Bohemia, there is an old institution which provides that, on Holy Thursday, a mess of sweet pottage should be given to the poor, in the courtyard of the castle; this mess consisted of some kind of pulpous fruit, with honey, after which every one had as much small beer to drink as he desired, and beside this, received seven pretzel. Many thousand poor people often assembled on this day, and were all feasted in this manner. When the Swedes, in the thirty years' war, had subdued the town and the castle, and neglected the distribution of this meal to the poor, the White Lady began to be so violent and to cause such a disturbance, that the inhabitants of the castle could no longer endure it. The guard was dispersed, beaten, and thrown to the ground by a secret power. The sentinels were frequently met by strange figures and mere visages, and the officers themselves were dragged, by night, out of their beds along the floor. Now, when no means could be devised to remedy this evil, one of the townspeople told the commander-in-chief that the poor had been deprived of their yearly feast, and advised him to let it be immediately prepared, according to the custom of their predecessors. This was done; the disturbance instantaneously ceased, and nothing more was observed.

It is certain that the White Lady is not yet in a state of blessedness, for in that case she would no longer wander about among us. She is still less in a state of condemnation, for in her countenance nothing but modesty, decorum and piety, is manifested; and she has often been seen to be angry and assume a threaten-

ing aspect when any one has made use of blasphemous or indecorous language against God and religion, so that she has even used violence toward them.

But now let us inquire who this remarkable and mysterious being is. She has been taken for a certain Countess of Orlamunda; but I find in the "Monthly Discourses on the World of Spirits," from which I have extracted the above account, a remarkable key to this affair. The celebrated and learned Jesuit, Baldinus, gave himself the trouble to ascertain with certainty the truth of the matter, the result of which is the following very probable history of the White Lady:

"In the ancient castle of Neuhaus, in Bohemia, among the pictures of the ancient and celebrated family of Rosenberg, there was found a portrait which bears an exact resemblance to the White Lady. She is clothed, after the fashion of those times, in a white habit, and was called Perchta Von Rosenberg. The history of this lady's life is briefly as follows: She was born between 1420 and 1430; her father is said to have been Ulrich II., Von Rosenberg, and her mother Catherine of Wartenberg, who died in 1436. This Ulrich was Lieutenant-Governor in Bohemia, and at the instance of the Pope, Commander-in-Chief of the Roman Catholic troops against the Hussites.

"His daughter Perchta, or rather Bertha, was married, in the year 1449, to John Von Lichtenstein, a rich baronet in Steyermark. But as her husband led a vicious and profligate life, Bertha was very unhappy. Her marriage proved a constant source of grief to her, and she was obliged to seek relief from her relatives. Hence it was that she could never forget the insults and indescribable distress she had endured, and thus left the world under the influence of this bitter passion. At length this unhappy marriage was dissolved by the death of her husband, and she removed to her brother, Henry IV. The latter began to reign in the year 1451, and died, without issue, in 1457.

"Lady Bertha lived at Neuhaus, and built the castle there, which occupied several years in building, to the great grievance of the townspeople. Lady Bertha, however, spoke kindly to her vassals, and consoled them with the speedy termination of the work and the due payment of their services. Among other

things, she generally called out to the workmen, 'Work for your masters, ye faithful subjects, work! When the castle is finished, you and all your families shall be feasted with sweet porridge;' for so our fathers expressed themselves when they invited any one to be their guest.

"Now in autumn, when the building was finished, Lady Bertha kept her word, by treating all her subjects with an excellent repast, and said to them during dinner, 'In consequence of your loyalty to your liege lord, you shall every year have such a feast as this, and thus the praise of your good conduct shall flourish in after ages.'

"The lords of Rosenberg and Slavata found it afterward more appropriate to transfer this beneficent and charitable feast to the day of the institution of the Lord's Supper, on which day it is still continued.

"I do not find at what time Lady Bertha Von Rosenberg died, but it was probably toward the end of the fifteenth century. Her portrait is to be met with in several Bohemian castles, in a widow's white dress, which exactly corresponds with the appearance of the White Lady. She is most frequently seen at Roumlau, Neuhaus, Trzebon, Islubocka, Bechin and Tretzen, which are all Bohemian castles, inhabited by her descendants; and as individuals of her family married into the houses of Brandenburg, Baden and Darmstadt, she is also in the habit of visiting them; and wherever she comes, her object is to announce an approaching death—perhaps also to warn against some misfortune, for she often appears without any one dying."

DISCRETE DEGREES OF DEVELOPMENT.

LOVE M. WHITCOMB.

THE law of growth and attrition being perfectly revealed only on planes of development, it is possible for us to discover discrete degrees and at the same time that we discrete them in condition, we unite them through the law of their development. These degrees express themselves in form, and are united in manifestation. Now if we will take vegetable forms and trace them by their connecting links, we shall reveal at each step the development of one from another; and more than this, we shall find the condition of development in one to be the condition of another.

For instance, the botanist arranges in species, from the genus *Rosa*, the cherry, the plum, the rose, and so on, making each one reveal a law of growth and development, distinct in manifestation but not in degrees. The process of this investigation does not take him out of the plane of manifestation. He finds a law of development equal in each species, and yet sufficiently diverse to enable him to separate one from another, and in defining, to arrange them.

Then here we have the development of a plane clearly united, yet capable of separation. Now the value of this distinction in the study of development lies only in the clear proof it reveals of the unity of law, yet of the diversity of condition. The simple process that enables the student to find the genus and species is by the manifestation of the law, and he trusts it and its unity; for however insignificant the manifestation, yet the infinity of the law is revealed.

When man first steps into the field of investigation, he most frequently starts with a hypothesis; and in bending his thought

and investigation to that, he arranges only to derange. Now to lay aside all this, and the attempt to harmonize one class of proofs with another, we will make this firmly based and self-evident position—that a limit can only be fixed by that which is limited, and not by anything deduced therefrom.

Then to return, the species of a certain order of plants shows their union and diversity; their union in a plane of development and their diversity of manifestation. If we step from one order into another, we have still only another manifestation on the same plane; and thus through the whole vegetable kingdom, the links are perfect and entire which unite this plane or degree.

Thus far science takes us. The manifestation is revealed, but that is external; the condition is internal, and its law is only partially revealed through the study of the external. The earth in its production and reproduction works not from without, but outward. The unfolding of a leaf being by its life, expresses that life in its unfolding, but that life is by a condition that the expression does not necessarily reveal. In a plane then that reveals a certain unity of manifestation, we must be sure of a unity of condition. Now the point we would reach is simply this, that in all lower forms of development we may find the unity of manifestation, and having found this, we may fix the starting-point of our investigation. If we continue to study the manifestation alone, we shall only do what science does, but if we will seek the producing cause, we shall be able to confirm science, and reach beyond its investigation.

Now when the condition of life, as revealed in manifestation, is uniform in producing similar manifestations, or those that will correspond through the law of unfoldment, we designate *that* as a degree or plane of development. If we pursue our investigations in the animal kingdom, we find the same results as in the vegetable, the genii and species being linked together through manifestations that measurably correspond. But let us attempt to place the highest animal beside the lowest vegetable and we find that manifestations do not correspond; we have taken a step that has brought us into a new plane. If we go back along the perfect and beautiful chain, we shall find no line of demarkation, yet we have certainly stepped on a new plane; for in the extremes there is

no correspondence of manifestation. Now the condition of vegetable life being uniform in developing a similarity of form, and the animal also in the development of a higher form, we shall perceive that in form or manifestation of condition, there may be no line of distinction between the two planes or degrees, since the lowest form of animal life can not be separated from the vegetable by a distinct line of demarkation. But if we look beyond manifestation, we shall find a condition that exists for one, that does not for the other. This condition may be determined thus: When life ceases to be action it becomes organic, or rather when life rises above organic manifestation it becomes action. In the vegetable, organic manifestation is clearly expressed in each foliated particle; in the animal, action is expressed in motion; but as motion is not always action in the sense of internal life, we must not confound the motion from external power, and that from internal life. Now when we observe that motion results from an external power, we study one plane or degree; when it results from internal life, another.

Here, then, is the line of demarkation, and the only one we must draw; it is drawn only as on the spiral we define a position, and then on the altitude above, another. From each we may trace the other, yet we have entered somewhere between the two, the degree of a higher or lower plane.

Now in the study of causes and conditions this necessity of distinction and of demarkation is found important in laying the foundation of a philosophic basis of investigation. We have taken the two planes denominated animal and vegetable, because they more simply show that discreted degrees are not from manifestation, but from condition.

If we pursue the subject into the region of mind, we shall be able to take the same course with similar results, for mind expresses itself constantly in manifestation as clearly and distinctly as do the lower orders of life. These manifestations however, are uniform as regards form. In mind, then, we study a plane discrete in form, but we can not make it so except in form; for as we trace through vegetable up to animal the unity through the law, so in the plane above, we still find the law that keeps all in one and one in all.

In mind, then, the planes denominated degrees follow the same order—that of distinctness in condition, yet unity in law. For instance, one plane is in the region of the divine, while the other is in that of the sensuous. The latter, though expressing ever in its manifestation the form of development that will place it on a discrete degree above the mere animal, yet can not be separated therefrom by the law of development, neither from the higher development of mind that has the same representative form, yet is on a higher plane.

We find, then, that law is the unit that makes all in one and one in all, and that manifestation creates the degrees; but such manifestation is only the revelation of condition, therefore in that we must study development. That condition obeys nothing, not even the law, the term law expressing merely the action of life, which must be uniform from the unity of all life in, and connection with, God.

Thus we commence the philosophic basis of our study of development. *Development as manifest in form reveals degrees; as manifest in law, reveals unity. Development as manifest in mind, reveals degrees discretely in expression, not in form; as manifest in form—reveals unity.* On this stand-point let us base all our investigations, and fearlessly enter upon the study of development in whatever direction it may tend, and to whatever extent it may lead.

ALL facts are the product of law, and reveal the law through manifestation. Any fact, then, is expressive of law, and should be studied in reference to law. Establish a fact and you have established the law. The only danger in trusting such fact as a revelation, is in allowing it to fix a law by other than its internal cause; for if by external manifestation we treat facts as a revelation, we shall build a system of error and warp all conclusions to it.

L. M. W.

LETTER FROM GENOA.

GENOA, *November 14, 1856.*

It looked so much more like a fossil of some antiquarian era than a living product of this age, that many observers, on the first appearance of the late decree of the Inquisition, allowing for some typographical error in the date, naturally assigned it to a period not later than the burning of Professor Arcoli in the Ducal Square at Florence, for holding secret intercourse with "familiar Spirits," or certainly not subsequent to the appearance of the licensed vender of Papal indulgences in the streets of Wurtemberg, compounding sin for gold, with a feather from the right wing of the Archangel Michael in his cap. One of the ultramontane organs of St. Dominic even betrayed at first like elementary ignorance, though it did not venture a positive opinion; but it now appears, through more enlightened information, as a veritable proof that the historic elements of witchcraft, priestcraft, devil worship and winking Madonnas, are quite as characteristic of this "age and body of time;" and as it will doubtless reappear in the antiquarian researches of the future as a measure of the superior civilization of the metropolitan States of Christendom, its central seat and glory, in the century of which we are all so proud, I hand you a condensed translation, which you may publish as an illustration of M. de Lamartine's estimate of the intellectual, oratorical and literary superiority of the country which, he tells us, "is so ripe for independence, so ripe in eloquence, ripe in genius, ripe in every species of cultivation":

"We, Thomas Vincenzo Airdi, of the Order of Priests, Master in Sacred Theology, and Inquisitor General of the Holy See for Ancona, Osimo, Senigalia, etc., in pursuance of the duty imposed on us by the Holy Inquisition, that the Catholic faith

(without which, as was written by the Apostle Paul, it is impossible to please God,) be kept pure and free from all heresy; and inasmuch as many do not observe the strict obligations to denounce to the Holy Office such as do not fulfill their duties, great inconveniences and many errors have crept in, etc., we command, under penalty of excommunication, beside other pains and penalties prescribed by the Holy Canons, decrees and bulls of the Sovereign Pontiffs, all and every person, whatever may be his position or rank, that he inform and notify us or our vicars, or the ordinary priests, of the names of every one of those whom they know or whom they have heard of, as heretics or as accused of heresy, or supposed to be agents of heresy, or receivers of heretics, or who defend heretics, or who have been apostates to the holy Catholic faith:

“Or of those who have committed, or are committing acts by which they may be suspected of having positive or certain agreements with the Devil, or who practice enchantments, magic or sorcery, or in the devil's name offer perfumes, or who invoke the devil to find for them treasures, or other illicit acts, or who pray to him and proffer obedience to him, or act in any way in which they refer to the devil; or of those who are the devil's ‘familiar,’ or mix themselves in the practice of necromancy or any sort of magic; or of those who defame sacred things, or such as have been blessed; or who, not being in holy orders, have had the sacrilegious audacity to usurp the right of saying mass:

“Or of those who hold secret assemblies where words may be used to the prejudice of the holy Catholic religion; or of those who utter heretical, blasphemous words against Almighty God, the Trinity and the Virgin Mary, or who have spoken with disrespect of our sacred images; or of those who, having taken a solemn oath in the profession of a religious order, or after having enjoyed sacred rites, have entered into, or who are attempting to enter into, a contract of marriage; or of those who, during the lives of their first wives take second wives; or of those who, while their first husbands are living take a second; or of those wives who attempt to have a second husband before their first husbands are dead:

“Or of those who, in any manner whatever, may impede the actions of the Holy Inquisition; or of those who have tried to bring into ridicule the Sovereign Pontiff, the Holy See, the superior ecclesiastics or the ordinary priests; or of those possessing writings or engravings which may lead to heresy, or who read, print, or cause to be printed, or who, under any pretence whatsoever, keep such books in their possession; or of those persons who, without permission or necessity, have eaten or have given

to eat, animal food, eggs or milk, on the days forbidden by the Church," etc., etc.

After again denouncing excommunication against all who do not, "in one way or another," reveal the names of delinquents, it is prescribed, that no one may plead ignorance of the present edict, that it be read in all the Churches in the States over which the Inquisition has jurisdiction, and be affixed in all public places, offices, etc. No such mercenary temptation, however, is held out to reporters as that contained in the decree of Mgr. Patrizi, President of the "Tribunal of the Inquisition of Rome," affixed on the walls of that city last winter, allowing wives, domestics, etc., one-third of all fines paid by delinquents reported by them—virtually tempting every human creature to become a spy upon every other. On the contrary, we have the following characteristic exhortation to sinners to make a clean breast of it themselves, and thus escape the terrible doom of outsiders :

"We further, in the kindest spirit, exhort and advise all to take into consideration that the only object of the Holy Inquisition is, as is well known, the glory of God, the exaltation of the holy faith, and the safety of souls. After we have thus ordered and commanded, we now, as fond parents, beseech all those who have been guilty of any misdemeanor against the Holy Inquisition, that they present themselves before us or our vicars, or the priests of their parishes, freely and of their own accord, before others can have an opportunity of denouncing, and confess with every sincerity and humility their errors and their faults. In such a case, if they have not been before reported legally to some other ecclesiastical court, we shall gladly receive them into our bowels of charity (*viscere di carita*), and they will be treated with that peculiar tenderness and mercy which appertain to the Holy Inquisition, and be let free without any expense or any public penitence."

And now comes the final paragraph, in which the poor Jews are still held to be wholly without mercy :

"Lastly, we order and command that no person presume to infringe the orders and decrees by which it is forbidden to Jews and Christians to have communications with each other, as, for instance, sleeping, eating, playing, dancing or amusing themselves together; and beside this, it is a duty to abstain in every way

from any familiarity with them; otherwise, all such Jews and Christians become liable to the punishments laid down in the Bull of Clement VIII., of holy and pious memory.

Dated at the Sacred Office of Ancona this 8th of August, 1856.

THOMAS VINCENZO AIRALDI, ✠ Inquisitor General."

Attest—JOSEPH BIRARELLI, Chancellor of the Holy Office.

This "Holy" Institution, it should be added, now exists in Italy only in the Roman States, neither King Bomba nor the Grand Duke of Tuscany having ventured to restore it in their dominions, though their police and priests really exercise inquisitorial power among the people. For instance, in taking the last census of Florence, printed tickets were left with every family, one for each member, with his name inscribed on it, with instructions that they be returned in person to the Curé of the Parish at a certain anniversary mass, so that an exact list of all absentees can be reported to the police. Such is the surveillance exercised over the souls and bodies of men in Italy out of Piedmont.

The Tribunal of the Inquisition meets every Wednesday in the Dominican Convent of St. Maria Sopra Minerva, at Rome, the Superintendent of which is the Grand Inquisitor. This Court, whose proceedings are secret, whose decision is absolute, whose information is derived from insidious spies, whose accusers are concealed and unopposed with the accused, whose judges are unaccountable, and who can inflict imprisonment and torture, may be justly denounced as an execrable engine of injustice and tyranny—a disgrace to the age and religion which tolerates it. That it does not re-light the burning pile in the public squares, is wholly owing to the power of public opinion in other parts of the world. As it is, acts of heathen barbarity have been committed under it, and with the aid of the arms of Austria, within the last six or eight years; as, for example, the judicial murder of Father Ugo Bassi, who fled from Rome with Gavazzi, whom you have had in America, after the relapse of the Pope in 1849, and was put to death by Austrian Croats, in Bologna, with every refinement of savage cruelty.

He was dragged to execution with his head concealed in the black veil appointed to parricides, and degraded from sacerdotal dignity by being branded with a hot iron on the thumbs and

forefingers of each hand in order to efface the consecration of the holy oil, according to the rites of the church; the curses applied to apostates were then read in his hearing, when he was handed over to the secular power, which terminated his sufferings with twelve bullets!—*Correspondence of the Newark Advertiser.*

GOD'S GIFTS.

BY GEORGE HERBERT.

WHEN God at first made man,
 Having a fount of blessings standing by,
 Let us, said He, pour on him all we can;
 Let the world's riches which disperséd lie,
 Contract into a span.

So strength first made a way,
 Then beauty flowed, then wisdom, honor, pleasure;
 When almost all was out, God made a stay,
 Perceiving that alone of all His treasure,
Rest in the bottom lay.

For if I should, said He,
 Bestow this jewel also on my creature,
 He would adore my gifts—not me,
 And rest in nature, not the God of nature—
 So both should losers be.

Yet let him keep the rest,
 But keep them with repining restlessness;
 Let him be rich and weary, that, at least,
 If goodness lead him not, yet weariness
 May toss him to my breast.

LAKE SHORE RAILROAD LINE—Composed of B. & E., C. P. & A. & C. & T. R. Roads.

CONDENSED TIME TABLE—TAKING EFFECT DECEMBER 7, 1896.

WESTWARD TRAINS.

DEPART	ARRIVE	STATIONS	DEPART	ARRIVE
7:00 AM	10:40 AM	Dep. BUFFALO, Ar.	11:40 PM	7:45 PM
7:45 "	11:20 "	Evan's Centre, "	12:37 "	8:38 "
8:12 "	11:45 "	Silver Creek, "	1:06 "	9:05 "
8:45 "	12:25 "	Dunkirk, "	1:40 "	9:45 "
9:25 "	1:05 "	Westfield, "	2:20 "	10:25 "
9:52 "	1:30 "	State Line Dep.	2:47 "	11:06 "
10:40 "	2:05 "	Ar. Erie, Dep.	3:35 "	12:05 AM
11:14 "	2:21 "	Girard, "	4:09 "	12:35 "
11:45 "	2:49 "	Conneaut, "	4:40 "	1:09 "
12:17 PM	3:18 "	Ashabula, "	5:14 "	1:43 "
12:37 "	3:37 "	Geneva, "	5:37 "	2:07 "
12:50 "	3:49 "	Madison, "	5:50 "	2:20 "
1:19 "	4:19 "	Painesville, "	6:20 "	2:50 "
2:25 "	5:20 "	Ar. CLEVELAND, Dep.	7:30 "	4:00 "
3:06 "	6:00 "	Dep. Grafton, "	8:00 "	4:35 "
	7:06 "	Oberlin, "	8:55 "	5:35 "
	7:23 "	Norwalk, "	9:25 "	6:03 "
	8:18 "	MONROEVILLE, "	10:25 "	7:02 "
	8:30 "	CLYDE, "	11:03 "	7:42 "
	9:05 "	Elyria, "		
		Vermilion, "	9:05 "	8:05 "
		Sandusky, "	9:32 "	8:32 "
		Port Clinton, "	10:25 "	9:25 "
		Ar. Toledo, Dep.	11:03 "	10:03 AM
		Ar. CHICAGO, Dep.	12:15 "	11:15 AM
6:55 AM	8:45 AM		9:30 "	7:55 PM

EASTWARD TRAINS.

DEPART	ARRIVE	STATIONS	DEPART	ARRIVE
10:10 PM	4:20 PM	Dep. BUFFALO, Ar.	10:10 PM	4:20 PM
9:37 "	3:28 "	Evan's Centre, "	9:37 "	3:28 "
9:06 "	3:02 "	Silver Creek, "	9:06 "	3:02 "
8:46 "	2:40 "	Dunkirk, "	8:46 "	2:40 "
8:06 "	1:54 "	Westfield, "	8:06 "	1:54 "
7:45 "	1:30 "	State Line Dep.	7:45 "	1:30 "
7:06 "	12:30 "	Ar. Erie, Dep.	7:06 "	12:30 "
6:35 "	11:55 "	Girard, "	6:35 "	11:55 "
6:06 "	11:14 "	Conneaut, "	6:06 "	11:14 "
5:38 "	10:44 "	Ashabula, "	5:38 "	10:44 "
5:13 "	10:11 "	Geneva, "	5:13 "	10:11 "
4:51 "	9:48 "	Madison, "	4:51 "	9:48 "
4:41 "	9:34 "	Painesville, "	4:41 "	9:34 "
4:19 "	9:08 "	Ar. CLEVELAND, Dep.	4:19 "	9:08 "
3:20 "	8:00 "	Dep. Grafton, "	3:20 "	8:00 "
2:25 "	7:25 "	Oberlin, "	2:25 "	7:25 "
1:18 "	6:36 "	Norwalk, "	1:18 "	6:36 "
12:55 "	6:13 "	MONROEVILLE, "	12:55 "	6:13 "
11:58 "	7:15 "	CLYDE, "	11:58 "	7:15 "
11:43 "	7:00 "	Elyria, "	11:43 "	7:00 "
11:02 "	6:21 "	Vermilion, "	11:02 "	6:21 "
9:25 AM	6:13 "	Sandusky, "	9:25 AM	6:13 "
8:55 PM	5:35 "	Port Clinton, "	8:55 PM	5:35 "
9:25 AM	4:33 "	Ar. Toledo, Dep.	9:25 AM	4:33 "
8:55 PM	3:55 "	Ar. CHICAGO, Dep.	8:55 PM	3:55 "
5:30 PM	3:00 PM		5:30 PM	3:00 PM

PRINCIPAL CONNECTIONS
 At BUFFALO, with New York Central and N. Y. & Erie R. Roads.
 At DUNKIRK, with N. Y. & E. R. R.
 At CLEVELAND, with Cleveland, Columbus and Cincinnati, and Cleveland and Pittsburgh Railroads.
 At MONROEVILLE, with Sandusky, Mansfield and Newark Railroad.
 At CLYDE, with Mad River & Lake Erie Railroad.
 At TOLEDO, with Michigan South'rn and Northern Indiana, and Toledo, Wabash and Western Railroads.
 Baggage checked through between BUFFALO, DUNKIRK, CLEVELAND, CINCINNATI, TOLEDO, CHICAGO, INDIANAPOLIS and St. LOUIS.
 The only route between the East and West, without the intervention of omnibuses or ferries.

THROUGH TICKETS
 By this Line can be obtained at all the principal Ticket offices in the United States and Canada.
 E. N. BROWN, Sup'y.
 H. NOTTINGHAM, Sup'y.
 C. P. & A. E. R. Cleveland.
 E. B. PHILLIPS, Sup'y.
 C. & T. R. E. Cleveland.
 W. M. E. BAHR, Agent.
 General Agent
 Lake Shore E. R. Line, Buffalo.

EXPRESS
 LIGHTNING EXPRESS
 MAIL EXPRESS
 MORNING EXPRESS
 NIGHT EXPRESS
 DIS. FROM TOLEDO.

EXPRESS
 LIGHTNING EXPRESS
 MAIL EXPRESS
 MORNING EXPRESS
 NIGHT EXPRESS
 DIS. FROM TOLEDO.

EXPRESS
 LIGHTNING EXPRESS
 MAIL EXPRESS
 MORNING EXPRESS
 NIGHT EXPRESS
 DIS. FROM TOLEDO.

EXPRESS
 LIGHTNING EXPRESS
 MAIL EXPRESS
 MORNING EXPRESS
 NIGHT EXPRESS
 DIS. FROM TOLEDO.

THE MEDIATION OF THE ANGELS.

ONE of the offices of spiritual beings, in the work of elevating man, by unfolding in him his higher and better nature, is that of mediation. The laws of communication between beings are those which have respect to receptivity and impartability; and impartability and receptivity, depending upon responsiveness of condition, those who are in conditions no way responsive to each other can not communicate, except by means of the intervention of an individual or being who possesses and unites in himself the two conditions, by means of which he can receive through the one, and impart through the other. Such a being becomes mediatorial between such conditions, and hence between individuals in such different conditions.

Thus the Divine Being is infinite and perfect in his condition; man is finite and imperfect in his condition. The two conditions being so infinitely unlike, or distant from each other, in understanding and affection, there is no conscious communication and communion between man and God, except through the principles of mediation. There must be that being who can perceive the truth and love of the Divine, and at the same time can manifest it to the world. This can be done by no one individual unless he possess the two natures at the same time; that is, the DIVINE and HUMAN NATURE—the Divine to perceive the Divine, and the things of the Divine, and the human to communicate with the human; and these two natures must be in communication with each other in the individual mediator, which can only be the case when they are in harmony with each other; and they can only harmonize upon the plane of the perfectly PURE and TRUE. Hence the individual who becomes a mediator between God and man, must have united and harmonized the human and the divine, and that harmonization must consist in the elevation

and perfection of the human, and hence is called the **DIVINE HUMANITY**.

The laws of communication being such as to require a mediator where communication is to be carried forward between different or diverse conditions, when the difference between conditions is so great that no *one* individual can be found extending consciously from the one to the other, then a series or system of individuals or societies will be necessary to establish mediatorial agency.

To illustrate this point, we will suppose that a communication is to be made by one who only understands the Chinese language, to an individual who understands only the English language. It is most evident that a mediator or interpreter will be necessary before communication can be had between them; and that interpreter must be one who understands both languages, or hearing the Chinese, he will not be able to render it in the English. Now, if there be no individual who understands the Chinese and the English, then it will be necessary to find a series of individuals who do understand languages extending from the Chinese to the English. Thus, suppose there is one who understands the Chinese and French; there is another present who understands the French and German; and there is another who understands the German and English. In this way the Chinese can speak to the Frenchman; the Frenchman can speak to the German, and the German can speak to the Englishman; and thus communication will extend from the Chinese to the Englishman.

Thus it is that between conditions or societies the difference may be so great that there is no *one* individual who can extend from the one to the other, and thus become a sole means of communication between such conditions. In such cases it requires the intervention of mediatorial conditions and systems of conditions to establish communications; and hence there are not only mediatorial individuals, but also societies and spheres which are mediatorial in character.

It is in this respect that the *intellectual* is mediatorial between the *sensuous* and *moral* sphere; and the *moral* sphere is mediatorial between the *intellectual* and *religious*, or *highest affectional*;

of the *intellectual* and *moral* are mediatorial between the *sensuous* and *divine*. We can discover the *necessity* and *use* of this mediatorial principle in the individual and society, by studying it in ourselves.

The principle that two can not walk together unless they are agreed, is universal in all departments of the divine government. The sensual and selfish can not dwell in peace with the pure and charitable. Christ can have no concord with Beliel. God and mammon can not be worshiped at the same shrine; therefore, where the two principles appear in the same individual they must come into harmony, or one of them must be destroyed. But the divine method is to harmonize, not destroy; to *weal* the *humans* with the *divine* in LIVING UNION, not divorce it by an ETERNAL DEATH.

To bring this about in man, the intellectual faculties become mediatorial between the physical and moral. The intellect of itself possesses no moral character. It can unite its power with the evil and false, and exert itself to the utmost to destroy without compunction. It can perceive clearly what pertains to truth, purity and righteousness, and at the same time utterly disregard them. On the other hand, the intellect may unite its power with the moral and religious faculties, and may thus harmonize with them, and through them with the good angels and God.

It is the proper office of the *intellect* to perceive truth, purity and righteousness, and it is the business of the *moral* to teach men to love and obey them. But the *moral* could not love the truth unless it could perceive it; hence the intellect is necessary to make known the object of love in the moral and spiritual planes. And while the *intellect* makes known to the *moral* nature the proper object and subject of its affections, it also makes known to the *physical* and *sensuous* the propriety and utility of harmonizing its life and action with the *moral*.

The *sensual* and *selfish* nature could not dwell with the *pure* and *charitable* in the same individual, were it not for the presence and intervention of the *intellectual*; that being without moral character of itself, can harmonize with either. Uniting with the higher nature it can produce conviction, and yielding to its convictions it leads to conversion, and thus brings the entire man

up into the "land of promise." It redeems the physical from its lusts and sensualisms, and in such respect becomes its REDEEMER.

In the same manner the moral mediates between the intellectual and the Divine. The moral law begins when the law of force and fear ends, and it continues until all selfish antagonism is overcome. The selfish and sensual man loves himself, and seeks self-gratification; the moral man loves his neighbor, and seeks the well-being and happiness of others. Hence the exercise of the moral nature tends to draw the individual away from his selfish and lustful impulses, and thus brings him in the direction of the Divine.

In this way it is that the Divine can only be approached through the moral. There is no climbing up by any other way. Hence said Jesus who, in his life and teachings was a perfect incarnation of the moral law: "No man can come unto the Father but by me;" "I am the way;" "I am the door," etc. And he became this LIVING WAY, THIS OPEN DOOR, "by keeping the whole law," "offending in no point;" "by taking the fan in his hand, and thoroughly purging his floor," garnering up the wheat and burning the chaff. In this way he purged the human of all its dross, he purified it from all its filth, he stilled it of all its antagonisms, and thus reconciled it to the Divine. But the human was not destroyed, it was caused to live a higher life—to dwell in God that God might dwell in it.

This was brought about by mediation, and that mediation was one of righteousness; and hence it brought forth in him, "the peaceable fruits of righteousness," as it will in all who become his disciples indeed—as it will in the world when it shall recognize and obey his teachings. Jesus, having fully overcome the impulses of that nature which subjected him to the condition of "being tempted in all points like as we are," so that he could say when the greatest trials awaited him, "The prince of this world cometh and hath nothing in me," passed through all planes of moral unfolding, so that his life was not only the history of redemption, but is the perpetual prophecy of man's perfect salvation. Having thus passed all these moral planes, he became, while in the flesh, the highest mediator between God and man; and when he passed to the Father, his mediation in the spirit world was between planes,

the lowest of which was so far exalted above the highest conception of his disciples, that he said to them, "When I go to my Father you will see me no more."

As the intellectual in man is the mediatorial between the sensuous and moral; and as the intellectual and moral are mediatorial between the sensuous and the Divine; so in the sphere, the *spiritual* is mediatorial between the earth and the heavens—between the "spirits in prison," or the sphere "of outer darkness," and the "Paradise of God." Hence Jesus, while in the flesh, surrounded by the influences of the powers of darkness, until, by their very opacity, they shut out, as it were, the light of heaven from his soul, became mediatorial between the highest and lowest spheres—emphatically "preached to spirits in prison." He carried the incarnate word to the lowest hell. But he could not be detained there; "His soul could not remain in hell," neither could the "Holy one see corruption." When freed from the body, he at once became mediatorial between the disciples and the "better world," as the early phenomena demonstrate. But even here he could not long remain. His rapid unfolding called him to higher spheres of mediation, leaving behind those angels whose characters fitted them for the degree of mediation needed by the disciples and the world.

That which is low in degree can be elevated only by that which can enter into it, so as to change its character, making it receptive of the higher—as in the communication of thought to the pupil, the teacher must be in a condition to perceive the higher truth to be taught, and at the same time adapt his thought to the condition of the pupil. Hence, in such respect, he must be in the double condition of teacher and pupil at the same time, so that the mediation first takes place in himself and flows thence to the pupil. The difference between him and his pupil is, that in the teacher the condition of the pupil is harmonized and suited with that of the teacher, so that the truth of the higher condition can inspire the lower, and hence can be measurably taught to that lower state.

There are as many degrees of mediation needed as there are degrees of unfolding between the lowest hell and the highest heaven; and men and spirits of every degree of development, from

the lowest to the highest, are performing this office of mediation between that which is above and that which is beneath, and thus become "ANGELS."

Upon purely philosophic principles, those are the best special mediator, who, while in that state of advancement which enables them to receive from the higher, are sufficiently near in condition to that state to be advanced to enter into the largest sympathy therewith; hence, said Paul, speaking of the mediatorial character of Jesus, "he could be touched by the feeling of our infirmities." The individual who could not be touched could be no mediator for us.

In employing those who are to teach our children the elements of learning in any of the departments, we find it not only bad economy to employ a *La Place* to teach the novice arithmetic, or a professor of elocution to teach the child the alphabet, but we also find it bad policy; the mathematical condition of a *La Place* being so far removed from that of the novice, that "he could hardly be touched with the feelings of the novitiate's infirmities," and consequently would not properly adapt his truths to that lower condition.

That teacher of truth is the best for that purpose who is but little in advance of his pupil, provided he be sufficiently so to have a clear and well-defined perception of that which is to be taught. If he be a great way in advance, it will be difficult and almost impossible to adapt his thoughts and feelings to the lower condition, because he can not so well come into sympathy with it.

All teachers and pupils experience this. As the mind advances in the range of its perceptions, thoughts and sentiments, and is taking in enlarged views of truth as it appears from more exalted planes, it loses interest in its lower forms of manifestation. After becoming familiar with algebra, geometry and the higher departments of mathematical science, the mind loses its interest in the simpler problems of common arithmetic, which so much puzzle and interest the new beginner.

These facts, falling within the observation and experience of all, teach the principles of mediation.

‘All angels form a chain
Which in God’s burning throne begins, and winds
Down to the lowest plane of earthly minds.’

And this chain is one of mediation; each communicating between that which is beneath them, and that which is above: each lifting his lower friend as he ascends to higher planes.

This principle of mediation is what gives birth to the office or mission of angels, and the lower being is only connected with the Divine of the Father through angelic mediation; and every being in the universe is thus connected with the Father, and thus also connects those beneath him with the Father. He is one of the links in the mighty chain of being and existence, which can not be stricken out without breaking the chain.

“From Nature’s chain, whatever link you strike,
Tenth or ten thousandth, breaks the chain alike.”

We will consider further this subject in a future number, when we will enter more into detail, and point out special instances of angelic mediation.

WHEN Raphael desired to paint his Holy Family, for a long time he strove in vain to express the idea that filled and possessed his soul. One morning as he walked beyond the city gates, meditating the sacred theme, he beheld, sitting beneath a vine at her cottage door, a peasant woman holding a boy in her arms, while another leaned upon her knee, and gazed at the approaching stranger. The painter found here, in real life, what he had so long sought for in vain in the realms of his imagination, and quickly, with his chalk and pencil, he sketched, upon the head of a wine-cask that stood near them, the lovely group, which afterward, when brought into full perfection, became the transcendent Madonna della Seggiola.—*Kavanagh*.

THE SPIRIT, ITS GROWTH, ETC.

MR. TIFFANY:

Dear Sir—The question is often asked, What is spirit? What are the circumstances of its growth, and what is the spirit which ascends upon leaving the form? All these questions I am anxious to have answered; and for the purpose of eliciting a reply from you, or from some of your able correspondents, I beg to suggest what seems to me to be a fair hypothesis, and which has been given at various times through different mediums, when I have been present. I do not mean that the whole hypothesis here offered has ever been consecutively given through any one medium; but it is rather a collection of the principles in all the communications I have heard. Commencing, then, with matter in its primitive state, we find it contains within itself the ability to obey certain natural laws; and there is no one of the primaries of nature that does not give evidence of this truth. A single example, therefore, will answer for the whole. Thus, the metal called calcium is supposed to be one of the primaries, and not subject to any further division. It may therefore be called a simple substance. Whenever this metal comes in contact with oxygen, such as forms part of our atmosphere, it combines with it and forms oxyd of calcium (lime). This in turn, if in contact with carbonic acid, becomes carbonate of lime (chalk); and when in this state, it is ready to combine with any known acids. And this forms an extensive line of salts, each one of which has specific qualities differing from the others, and all useful in the various processes of nature, not only as food for plants directly, but by their indirect action causing the decomposition or change of condition of many of the primaries, forming with them new proximates, each of which in its turn, exercises new functions, not

common to the primaries of which it is composed. Thus all the marble on earth is a formation from calcium, as is all the plaster of Paris of various kinds of lime-stone rock (the tenacious mortar); and we have yet to find either a plant or an animal in which the metal calcium in some of its ramifications or proximate conditions, does not exist. Now these truths are equally applicable to every other *simple* of nature; and even these simple and primary substances themselves undergo changes without admixture, at least so far as the chemist can detect, which fit them for new purposes, and sometimes unfit them for old ones. A new casting of iron, supposed to be a primary or simple substance, if broken, presents a gray fracture; but if an old casting be broken, say a sash-weight which may have hung in a window-frame for a century, it will be found to be beautifully crystalized from the center to the outside, clearly showing that its atoms have changed their relative position to each other, while the whole mass, to our observation, has been in a static condition. The axles of railroad cars are subject to such changes as to render it necessary to remove them when apparently in perfect order, and subject them again to the action of the hammer before their re-use. Indeed, in France they have a law rendering it necessary to remove an axle and replace it, after having been in use for a certain length of time; when this is not done, the axle is sure to break, and thus endanger life. Then we must admit, that as all primaries have within themselves the law-following principle, if not the law itself, that matter is accompanied by spirit, and perhaps each primary its peculiar spirit. If this be true, and we find an admixture of any two of these primaries to give birth to new functions, to exhibit the exercise of new laws not common to the primaries themselves, we must also admit that this spirit of the proximates is created, for this new function is as material a fact as the substance itself; and we find a variety of these new functions to perfectly accord with the changes consequent upon a combination, and permutation of its primaries in relation to their number mathematically considered. Thus, while plant life contains all the primaries with which we are acquainted, still no one plant contains more than fourteen of them; but animals feeding upon these plants, and appropriating these primaries in their proximate con-

ditions to make up themselves, exhibit new functions not common to the plants which have furnished the substance of their organism. They may contain twenty, thirty, forty or more primaries—the more progressed or recent animals, the greater number; and therefore, the new functions outwork.

Twenty, thirty, forty primaries in combination are just as superior to what would be out-worked from the combination of fourteen, as is an animal superior to a plant.

Man may be viewed as an epitome of all the primaries, and therefore capable of out-working a greater number of new functions, each of which becomes as fixed a fact as is his substance or matter; for we then have a primary as dual in character, exhibiting both substance and spirit; and without such admission, we can not account for their functionary character; and we then find new functions developed in plant organism, still newer ones in animal life, and still newer ones in man. We can only account for the superiority of man over primary matter, from the fact that he is possessed of a greater number of these functions, or newly developed effects. Now when the man dies, or in other words, when his spirit leaves his form, what is it that leaves the form? Is it the spirit of the primaries or of the proximates, or is it the new functions developed in this last and highest stage of organic life. We would argue that it is the new functions alone—that they are the real man; they are the spirit-product of this epitome of all nature, resultant from the highest proximate organization, and not created in their highest functionary condition until apparent in nature's acme—man. If it were the spirit of the primaries, or even of the intermediate proximates of matter that left the form, then the form or body could never decay; for decay is as distinctly as necessary for progression as is growth. The body of the man, by virtue of the inherent spirit of the different proximates of which it is composed, goes on following those laws, either acting upon it, or inherent within itself, which causes its subdivision or decomposition; and thus all its components re-enter nature as raw material, accompanied by its localized spirit ready to out-work a new set of functions in a new and more progressed form. The spirit which is immortal, therefore, may be viewed as an inventory of the past life, or the Book so often referred to by

those who describe the final judgment. This out-working of a new function by the combination of two or more primaries is beautifully illustrated by that emblem of truth—water. This is composed of the two gases—oxygen and hydrogen, neither of which is capable of performing at all the offices of water. When combined, they become a fluid. If this fluid be heated, it is changed to an elastic vapor, as in steam, exercising an amount of force which can not in any known way be availed of from the gases themselves; consequently, this is a new function, and developed by the combination, and is a distinct and new creation of a new fact. Its powers as a general solvent is also a new function; its ability to hold many times its bulk of many of the gases without any increase in size; its power to part with these, as in plant-life, and in animal life, without its own decomposition, and to pass out into nature's great store-house, the atmosphere, ready to be the receptacle of new quantities to be similarly used; its increased capacity for heat by dilation; its uncontrollable force as a mechanical agent, from any change of temperature, (its mean of bulk being at forty degrees of heat, and its force exhibited when cooled below that temperature or heated above, being alike an increase)—are all new functions not common to its primaries, and without which new functions (evidenced by the outworking of its own absolutism, and being the best proof man has of resident Deity in all matter) the world's economy could not proceed. It is the lubricator of every plant, of every animal—a necessary adjunct of atmosphere, the vehicle of all organic changes—as necessary to the existence of spirit as to matter. When 'tis most mobile of all natural material—water, is combined with the softest and most divisible natural material—carbon, a new function is outwrought, the very opposite the characteristic of either water or carbon, namely, hardness, as exhibited in the diamond, having no other constituents than water and carbon. Thus it may readily be understood, that as man is the representative of all nature qualitatively, so God may be viewed as the representative of all nature quantitatively. Therefore in exact balance must represent all truth, all love, and be the cause of all functionary creation, as a natural consequence proving that all nature's laws are God's laws, and all miracle but the exercise of these laws, beyond the point

where man is capable of comprehending them. Progression is the outworking of new functions, and the very law of functionary development gives direct proof that God is resident and manifest in all matter, and that this exercise, so evident throughout nature, could arise from no source inferior to an absolutism. These functions, which are progressed beyond the necessity of even such a form as that graciously given to man, must ever continue to outwork new functions until the spirits of the departed shall rise by natural law beyond all that precede them, and revel in those enjoyments which such progressed spirits alone are capable of recognizing. Human nature can neither paint nor conceive a state of bliss to which they so frequently refer, as that which would be equal to their present appreciation, would probably be entirely inferior to the appreciation of more progressed spirits. We can but know that God is beyond ourselves much. We can neither imagine nor define with any probable degree of correctness what is heaven, what is God, or even what is progressed spirit-existence. If presented to us by the best means now within our knowledge, we probably could not recognize its beauties.

The foregoing is a condensed account of principles, as portrayed in communications I have received; and I send you these that they may be subject to your surveillance, and that of your correspondents—that the hypothesis offered may be fairly chastened by minds more progressed than my own.

PHENIX.

NATURAL LAW.—The man who has made himself acquainted with the moral law of God, which is equally the law of his mental constitution, and preserves himself in a happy state of conformity to it, has done a great work; but only half that appointed him to perform, unless he has applied his intellectual faculties to study the will of God in the book of Nature, and brings himself, as far as possible, into habitual conformity to the statutes and ordinances which he finds written there.

WHERE SHALL THE SOUL FIND REST?

CONFIDENCE is the basis of all true intercourse between individuals, especially where the intercourse is that of the affections. The more intimate and endearing the relation, the more perfect must be the confidence to beget the happy fruits of that relation; and when by any means that confidence becomes disturbed, the happiness of that particular relation is destroyed.

Complete confidence in any one, in any particular respect, gives "SOUL REST" in that respect; consequently, when we find any being who becomes to us all the soul seems to require, and in whom we have perfect confidence, we find the place for the "soul's rest." But the being must be adequate to supply the soul's demand in every plane. We have needs pertaining to every department of existence, and if they are not timely and properly supplied, they will beget disquiet; and until they are supplied, the soul will not find rest.

The history which we have of Jesus of Nazareth in his relation to the beloved Mary, whom it is said he loved, furnishes a most beautiful example of an answer to the question, "Where shall the soul find rest?" Mary, sitting at the feet of her Lord and Master, listening to "the gracious words which proceeded from his lips," and breathing in the inspiration of his spirit, found "*that coming unto him*" which gave rest to the soul. There was no need which her spirit demanded, that her beloved teacher and friend could not supply; therefore her sister might "cumber herself with much serving;" *she* was content to sit at his feet and listen to his instructions.

Man is possessed of a physical, intellectual and moral, and a religious nature, each of which natures have their needs; because each is to be harmoniously unfolded; and to be so, it must receive of that which can enter into, and become a part of, itself;

and that which is competent to become the resting-place of the soul, must be able to furnish the supply from each and every department of being, else the soul must suffer, or go away to find its supplies.

Many religious minds have found their resting-place in their ideal saints and Saviors; and here, I will remark, is to be found the philosophy of the calendar of saints, etc. The soul needed rest. It could not find it in any living being; it therefore sought it among those of the past. It found the individual who seemed to come nearest its ideal, and that individual became its "patron saint;" hence it is that the religious mind, having full faith and trust in the individual character and potential presence of Jesus, as the highest embodiment of truth and purity in the social, moral and religious planes, finds in him a place for soul rest, and sings in the hour of dissolution,

"Jesus can make a dying bed
 Feel soft as downy pillows are;
 While on his breast I lean my head,
 And breathe my life out sweetly there."

But the *ideal* Jesus can not absolutely supply the place of the *real* one. There are natural and social needs arising out of man's individuality and humanity, which can not be supplied by beings purely spiritual or ideal. The true Savior, giving rest to the soul, must be human as well as divine, and must be *so* human as that his humanity can be appreciated and felt, as well as *so* divine as that his divinity may be apparent to give trust and confidence.

The doctrine of the necessary incarnation of the Divinity which is to redeem man, by first teaching him "*the way*," then by translating the Divine into his language, by bringing it within the scope of his conscious appreciation, is a doctrine taught by the conscious needs of the soul. That faith, which in its strength does not amount to an actualization in the consciousness of that in which it trusts, will never give to the soul complete rest. With its prayer of trembling doubt, will it close its profession of trust, by saying, "Help thou mine unbelief."

Those who are endowed with a large amount of credulity, and

have, at the same time, strong powers of ideality and imagination, may measurably find rest in historic saints and saviors; but those who are less gifted in those respects, will find it necessary for their rest and peace, to have their ideals incarnated in some human form. Such will require some embodiment of the divine character in a being that can express its life, thought, affection and sentiment tangibly and consciously to the life, thought, affection and sentiment of the weary soul.

Every class of mind, in every relation of existence, can testify to the truth of this position. Let us for a moment study man in his social nature and needs, and from that department we can speak to every social being. We are born into existence without any conscious knowledge or affection; but we have the susceptibilities and germinal capabilities of all knowledge and all affection, to be unfolded in due order and degree throughout the unending future. First in order comes the individual physical being into consciousness, proclaiming its needs and demanding their recognition and supply; giving unrest and pain until they are properly attended to. Next in order comes the individual social being, calling for the various relations necessary to the development of the social nature. Now when this social nature is developed into consciousness, the needs of this nature must be supplied to give rest to the soul; but the nature and extent of the demands of the social nature will depend upon the degree of its development. The child is a social being, and has social demands; but it takes far less to supply them than when he is more developed in other departments of his being. But whatever may be the degree of development, there must be a corresponding degree of confidence or trust in our associates, to satisfy the demand and give the soul rest.

While under the *general* influence of the social nature and before the *special* is developed, we are satisfied with a *general* confidence which imparts a sort of *general* rest; but there is an *individual* and a *special* unrest proclaiming a more *special* and *interior* need, which must be supplied before *true* rest can be found. Hence a *general* friendship is not sufficient. The soul demands and seeks *special* friendships where it can bestow its confidence and sympathy, and receive the same in return.

In this *special* relation, where the true and trusting one is found to receive and impart this special confidence and sympathy, more true social enjoyment and rest is found than in all *general* relations with their *general* confidence and sympathy; and therefore individual need is more truly supplied in *one* true special friend than in *all* general ones, because there is more real confidence and trust therein.

But in the special relation of a trusty friend, the soul can not find absolute rest. There are other and more interior relations and needs than those pertaining to the mere social nature of man. The relations the sexes sustain to each other are as fundamental as the life of the soul. "God who created us at the beginning, made us male and female;" and for this cause shall each soul, rising superior to every other relation, cleave each to the other in such intimate union, as that they are no longer *two*, but *one*. This constitutes the true conjugal union.

The union of the male and female spirit in true conjugality, extends to every department of the individual being, embracing every nature and plane thereof, from the physical, through the intellectual, moral and spiritual, to the Divine. Hence this union includes all others, because its true destiny is to give birth to all others, and thus becomes the parent of all other relations with their perceptions and affections. The parties entering into this relation, that they may come into this inmost union, must be prepared to unite upon *every* plane of their respective unfoldings, so that the one can need nothing which the other can not be the appropriate medium for supplying. The husband must be, or be timely capable of becoming to the wife, all that she needs; and the wife must be the same to the husband. Wherever there is need in the one, there must be supply in the other, else the true union can not take place.

The husband must be competent to supply every affectional demand of the wife, else she must seek that supply in or through some other being; and whenever such other being is sought there is evidence that every demand has not been supplied; and it will be useless to attempt preventing such wanderings, short of supplying such demands, and thus removing the cause. The wife will not seek the society and companionship of others, unless she

feels the need of it to give her soul rest; and she will not feel the need of it if her husband fulfill that relation perfectly. The true husband is the one who is capable of becoming the means of supplying every need. He is to the wife the medium for every blessing, as the wife is likewise to the husband.

Does the wife feel the need of a confiding and sympathizing friend in whom she can trust, and to whom she can confide her soul's most sacred thoughts, desires and aspirations, the husband must be to her such friend, accept most lovingly such trust, and answer all her needs; and when he does so, she will feel no further need for confidence and trust.

Does the wife feel the need of a strong arm to support and defend her in the hour of weakness and danger, the husband must be that strong arm. Does she feel the need of understanding to guide her aright in the uncertain and devious ways that lie open before her, the husband must have the wisdom to guide, and thus take her lovingly by the hand and lead her in the right way. Does she feel the impulses of her religious nature calling her away from earth to heaven, and is her soul anxiously seeking to find out that straight and narrow path that leadeth to eternal life, the husband should be capable of becoming that "*living way*," that "*shining light*," that "*open door*," that "*word made flesh*." There, in the sanctuary of their wedded souls should be found the "*LAW* and the *TESTIMONY*," competent to rule and answer every demand.

Thus it is that the true conjugal union, which can only take place between the male and female spirits of those who are by the laws of heaven, constitutionally qualified for each other, is that in which the soul can find rest.

In this union the husband and the wife are so intimately united that each finds life and being in the other. Each becomes to the other a medium for the supply of every need; and consequently each becomes a *living* response to the other, answering to every call. Let it not be understood that this union destroys the social and moral relations between the parties thereto, and other beings. It rather perfects them. But the parties to this *highest union of individuals*, do not go forth to RECEIVE, but to IMPART of their fullness to those around them. They go not forth to feed upon

others but to *feed* them ; not to draw their supplies thence, but to supply the needy and perishing. Thus they go not forth to be *ministered* unto, but to *minister*.

Here then the soul can find rest. When the true woman, feeling the call of her womanly nature through every department of her being, for some strong and trusty one to administer therein to all her needs of body and of spirit, finds him who is, or who is timely capable of becoming to her, ALL in every relation, and to whom also she can become the same, she finds the place of the "SOUL'S REST." Here likewise the man, who in the physical and external-spiritual is strong and self-sustaining, yet in the affectional, or internal-spiritual and divine, is weak and needy, when he finds that incarnation of LOVE and TENDERNESS which pertains to the true female spirit, reaching forth its hands for external aid, ready to become to him an INTERNAL INSPIRATION, supplying every inward demand, and thus receives her into his soul, the dove returns to his ark with the olive branch in her mouth, and he too has found a resting-place upon some ARABAT, whose summit reaches unto heaven.

It is in respect to this omnific supply proceeding from the conjugal union of the male and female spirit, that the union of the individual and finite with the personal and infinite, is called a marriage union. Jesus, the Christ to the spirit who sees in him the embodiment of divinity—the "WORD MADE FLESH," becomes the bridegroom of the soul. As a translation of the Divine Being into the human form, he becomes the means by which the soul can wed its Lord, and thus can come into that relation, by means of which its every need may be supplied. In this union and supply the soul can find its place and state of rest.

FITCHE says, there is a Divine idea pervading the Universe—the Universe itself is but its symbol ; having in itself no meaning or even existence independent of it. To the mass of men this Divine Idea is hidden ; yet to discover it—live wholly in it—is the condition of all virtue, knowledge, and freedom.

“WAIT ON THE LORD AND BE STILL.”

WHAT brings this gladness of the sweet May-time? What has lifted its wing from the earth, and taken the shadow from the face of it? Surely beauty, truth and holiness have heard the call of hope, and now all things know that they live. The bird left its shadow, and straight the sunbeams danced; the little flower nodded for the wind to sing its alleluiah, and the whole wood resounded with the “Praised be the Lord.” The river found its bride, and adorned her with cherry blooms and maple buds, so that the wonderful passing by pronounced, “What God hath joined together, let no man put asunder;” the sea laid once more its foam-wreath on the sand, and the offering was not refused, for the seven-fold bow bore it to heaven. And all this for to-day! Who has waited in silent hope and finds not his desire, his prayer, his praise, his thanksgiving, all in this one moment? For thee all this wonder, this life, this beauty! “Wait and be still!” No chill breath but promised this; no threatening cloud but wrote the prophecy; no night but kept it folded in its darkness; all that has been, told of it; all that will be, must know of it. He who saw aught but the cloud and the darkness, or felt aught but the chill, was a prophet. To-morrow will wrap itself around to-day, and hold it in its fold, and the seer alone will know that it has been. The shadow of the bird has gone, and yet it is forever, and will be, for the sun-gleam fell where it would not have fallen, and beauty came with the changed brightness. “Wait on the Lord and be still!” for from all things he bringeth forth one, and maketh eternity live in to-day, and infinity in thee. * * *

“ WHY THUS LONGING ? ”

L. M. WHITCOMBE.

“Why thus longing, thus forever sighing
For the far-off, unattained and dim,
While the beautiful all round thee lying,
Offers up its low, perpetual hymn ?”

All desire is expressed in unrest, for the desire creates the effort to attain and realize ; then it must be from the soul's life and must express the true effort of progress ; the unrest coming from the life, proves the want and necessity of the soul. When man hungers for material food, he attempts to satisfy the hunger, and if he is wise he will do so, and will thus be fulfilling the law of his body ; but for his spiritual hunger he has not yet attained the true knowledge of want and supply. He knows the thirst, the desire, through his restlessness that refuses him peace ; but where is the fountain, where the satisfying good ?

The Church presents religion as the treasure, Christ as the fountain, but it ever presents them in the external, to be sought through external means. True religion is indeed what is claimed, for it is wisdom ; the Christ of the soul is its living water, for it is love made manifest ; but there can be no meeting of the wants of the soul in the effort to become religious by external means. True religion is love wedded to wisdom, and therefore shows the way to attain peace by making the soul know its inmost desire and the means of gratifying it. This is found in the secret places of the soul ; one must enter the closet and find within himself the Father's wisdom and love.

Those impulses of the soul which express themselves as desires proceed from the love of the soul—from its attraction, which expresses itself in affection. The various loves designated as filial, fraternal, conjugal, parental, are from the innate life of the soul,

because whatever is found to be an impulse of mind in any state or condition, must be found to be uniform as an expression of a development of mind—the peculiar development of it depending upon condition. Then, as a child loves its parent, we find that the development of affection, termed filial love, is necessary to the soul's perfection. Thus we find fraternal love as expressed in the family, in social intercourse, in association and combination, is from the innate love of the soul, and therefore only in the enjoyment of it can the soul be truly satisfied if it be perfect in its life, and thus have an awakened desire. Thus it is with the love termed conjugal; in its purity it expresses the necessity of the soul, and if that affection be active, nothing but a sense of oneness with another will satisfy it. Thus also parental love claims its object; and through all these affections is the love of God expressed in a harmony of development which, though it take not away the desire of progress, yet makes that progress as the growth of the flower, beautiful in its expression and unity.

These affections may be *slumbering* or *active*. If they are not active, then is the soul not entire or capable of measuring the universal by itself. They may also be active and yet misplaced in their object. The true man is he who through all his awakened and active affections finds his soul's life and development. If any desire has been turned from its true and legitimate expression, it may find a temporary satisfaction, that is, it will believe itself fed; and, though there be produced a deformity of the soul that does not permit its perfection, and is more to be lamented than the unsatisfied desire, yet will there be silenced for a time this restless longing. Also, if any affection has through circumstance or inheritance become inactive, then is there no restlessness therefrom; for the partial soul knows not its want.

Having thus far analyzed this restlessness, we find it to be from the life and desired perfection of the soul. The cry must not be stifled; but can not it find satisfaction and therefore rest, when defrauded externally of its true object? He who analyzes this aspiration will find that it often becomes centralized in some particular desire; and thus at times it is satisfied, though never thus for any length of time, proving that there was not rest in the perfect attainment, but only in a representation of it; as the tired, fam-

ishing laborer plucks a strawberry and momentarily satisfies his thirst, but the spring will alone supply his need. But this temporary satisfaction or rest in attainment proves a sublime truth—that the universal supply ever waits the finding. If but for a moment the spirit find its abiding-place and then return to its weariness and unrest, that moment is eternal in its promise. But no mere faith, unless it be based in this reality, ever satisfied one. An intellectual faith in the goodness and universal love of God is not sufficient; it is the faith of inspiration alone that reveals the love of God in one's own soul—the inbreathing of the very life of God in its fullness.

And now the oft-repeated statement will be again made, that that alone is conceived of which has entered the consciousness. Thus this fullness of life can alone be conceived of, when the soul through all its attributes and affections has come into relation with the universal, which expresses the love of God; then does that love become no *external* good, but an *indwelling* one; and the aspiration is to become more fully the expressor of it—to include more and more of the infinity of it. The presence of the Lord is then within the soul, and to do His will, no duty or obligation, but the necessary expression of the life—the natural outgrowth of each moment. To come into this condition is not dependent on the external, only in as far as the external holds in check the internal life. The external is often trusted in, as expressing all of the infinite good that need bless the soul; whereas true life is only found in perfect sympathy. If the external hold the thought and aspiration, then can the spirit be satisfied when it has found external good, but it will not long rest content, or not until the opiate has been administered again and again, until the true life sleep a long, unwaking sleep. We sometimes see that this effect has been produced through long selfish indulgence, when the affections have been stifled until they refuse to awaken at any call.

But when the soul, alive in all its instincts, glowing in all its affections, yet finds not its rest, how shall it attain the promise? for still it "rests upon the word." Jesus said, "Come unto me all ye that are weary, and I will give you rest." Now the truth of this is not found in its significance as a mere promise, because as

such it must depend altogether upon one's faith in him ; yet those who reject him as the immaculate—the Savior—yet still must have an equal claim in this promise, because they as earnestly desire the attainment thus expressed. Jesus thus gave expression to his conscious attainment and peace, and in calling men unto him, he called them *unto his condition*. To come into the same would give them the blessing he had found. It is equally expressed in the command, "Be ye one, even as I and my Father are one."

The spirit, conscious in all its affections, aspires through its desires. It thus calls for the supply of its need. Now let it throw itself with trust upon the universal good: "Blessed is he that hungers and thirsts, for he shall be filled." The aspiration is first felt through the instinctive want; that will create unrest. Each affection as it becomes awakened claims its life; if it be answered by its object, then the soul is satisfied in its good; but if it find not its object, then, by its law will it know the "restless longing and forever sigh" until it lift itself, by its desire, into the mansion prepared for it. Let it do this and it finds its abiding-place. This mansion is the sphere of its attainment; it is the height of its aspiration; it includes both worlds, and in it must it come unto its desire. Here then we find the mission of angels. He who ignorantly aspires, knows not how to find his desire; he is not wise unto salvation; but the aspiration brings to him help. Even his dormant affections may be awakened. He may be acted upon, and brought into relations that shall call out in fullness of life those affections. But this part of our subject we refer to articles in course of publication.

There is, then, an answer to prayer—an answer to this earnest uplifting of the soul to come unto its peace; the yoke will be easy, the burden be made light by the condition attained; the home will be entered, its sanctuary be holy unto him; there will he dwell forever with the Lord—even the home of purity, love, wisdom, holiness, in the soul, where dwell also the soul-companions, and with whom is God manifest.

As we said before, this sphere includes both worlds, and is limited only by condition. To come into physical connection with any of its inhabitants, is not necessary; the spirit alone is the bond of union, and for spirit-rest the home is found, and distance can

not separate from it; nothing divides from it except the condition. Then let him who is weary, let him who is hungering and thirsting, not faint; but still aspiring, in faith seek with his whole soul to attain unto his self-hood and perfection, and in good time will the feast be made ready, the guests be assembled, and the marriage of the human with the divine will be consummated, and heaven and earth shall thereafter be one.

ANSWER TO PRAYER.

THE result of all faith, as truly such, must be the lifting of the soul above dependence on the external, producing instead, a self-hood and independence that shall sustain, without conflicting with the receptive power of the soul. Influx being from without, must necessarily be sought as an external means, and therefore is desired as something that can be given; but such gift is only received by means of that selfhood and independence which shall develop the law of union; for entireness is only produced through the harmony, or union of perfected degrees. Thus, to receive, one must have; to take, one must be. The cry for strength which the soul raises, though it come from its weakness and dependence, yet tends to rally the indwelling powers, and produces that self-sustained condition that brings its like. Therefore, to receive strength from that which is above, the soul must not only look up, but *aspire* within itself; that is, while conscious of its weakness and need of help, yet must it attain its highest degree of self-reliance, that unto itself may come a life that will be unto it strength, through the union which is ever perfect on planes of aspirations.

Thus prayer, though lifted by the soul's dependence, yet is answered by the produced independence which enables it to reach an altitude where it finds the desired good.

Spiritual laws being always the same and never contradictory, reveal ever the same perfection of action; and we shall find that

that alone receives its desire, which, through itself, becomes for the time, at one with it. Faith in the power of God leads man to lift to Him their whole desire; thus they become unto that hight of their conceived good, at once the suppliant and the recipient; for by the highest faculties of the mind they reach to their conception of Him. Thus true prayer, which otherwise would be the weakness of the soul, is its strength; for if by it man became more the dependent and helpless, he would then fail to attain his desire. Now, then, see what Jesus meant when he said "Unto him that hath not shall be taken even that which he hath." There is no way of giving unto him, who, through himself, is not capable of becoming the desired.

We see this most clearly illustrated in man's intercourse with his fellow-men. All enter into the enjoyments of life through their sympathies. The man of science will only delight the scientific mind, or the one who, through his mental organization, receives of the life imparted. The religious nature will be answered on its own plane. Hence we have association, organization.

The soul, well attuned, receives through every channel of its life, and through its aspirations *becomes* its highest conception. The prayer of the soul is not necessarily to the world of Spirits, but to that which shall give the desired; for the actualization of desire is dependent upon aspiration, not upon the form given to it. For instance, one desires that which shall bring him what he considers his best good. He prays to God, or his highest conception, but that hight may be found in human form, and his help be thence received. This at first may seem to take from the omniscience of God, but not so. Each one's God being the representative of the highest, and his infinity embracing all the soul can grasp, must include both the need and supply. Then, from whatever source help may come, it must be from the infinite, and nothing outside of God can embrace it.

All prayer, then, is answered by the soul's harmony with what it needs, or attainment unto its desire, that it may, by the law of union, receive the aspired-for.

L. M. W.

THE WILLOW TREE IN THE MAY WIND.

WHAT are you telling, willow boughs?
What is't would have me know?

I see your sign, I list your words,
But none the wiser grow.

Your thoughts are in the budding leaves
That I have watched each day;
How wise they look, with fingers up,
To make plain all, you say!

Down you are reaching, pitiful
I dare to hope of me,
And all the burden I must bear
Of my humanity.

Down, but never resting, turning
Your pretty silvered thread
With such a grace up—up—
Wouldst have me lift my head?

I see the sky—I saw't before,
And clouds like chariots going
To meet the sun, and the dove's flight;
It all is worth the knowing.

But I knew before what beauty waited
The turning of my eye,
'Tis not for that, that you keep lifting
Your life imploringly.

"Come, come," you tell the wind
When it strikes a string;
"Hope, hope, we are not dying!
Come, 'tis Spring, 'tis Spring."

But then I knew all that before;
Of you the grass had start
In telling the news to the first rain drop
That kissed its sleeping heart;

And I heard—it was in the night,
 When listeners sometimes hear
 What's good for them to hear; 'tis false
 That to listen is to fear.

There! make the sign for me once more,
 I'll be Masonic brother;
 Give me the token, I can read;
 Another—still another.

All up—now down—trying to touch
 The beautiful above;
 Drooping only to tell the earth
 What 'tis to find God's love;

And thus it is you make the cross,
 Brother clasped to brother;
 "Thy will, oh God! thy will be done,
 But still unto each other."

Sweet words to hear, speak on! I've found
 What 'tis imploringly
 To lift my life from all below,
 To what, to me, seems high.

This other lesson must I learn,
 And learn it all through love,
 To find in all there is below,
 All that there is above?

If that is what you're telling me,
 With your gladness and your sighs,
 I'll listen to the wind's sweet story,
 And to your sweet replies.

And when my heart is wearily
 Seeking to find its rest,
 I'll hear your sigh repeat the word
 I deem the soul's behest.

But that is not the word I'll keep,
 As faith and promise too;
 'Tis yours, thus mine, but I'll not forget,
 'Twas given first to you;

God—and that means love, I know;
 Hope—and that means heaven;
 Prove these as mine, and I can read
 The sacred signal given.

NERVOUS SYMPATHY.

MEN are prone to run into extremes upon the subject of Spiritualism and materialism. Some are disposed to attribute every thought, feeling or action to spiritual agency; while others are disposed to deny that any such agency exists, in any case. Between the believers in ancient and modern manifestations the same tendency to extremes is exhibited; the one having full faith in the genuineness of the former, will not admit of the possibility of the latter; while the other relies with undoubting confidence upon the latter, but doubts indeed the genuineness of the former. But the extreme to which we propose to call attention at this time, has respect to those who are disposed to attribute every action of body or mind to the immediate agency of disembodied spirit.

One of the first errors apparent among persons of this class, consists in practically denying to the spirit in the body the qualities and attributes of the disembodied spirit. They seem not to understand that the spirit in the body possesses every element of thought, feeling and volition which pertains to the disembodied spirit, and that the conditions and laws of manifestation are the same in the one case as the other; the difference consisting mainly in the degree to which, and the facility with which, the power may be exercised.

That mind may be impressed by mind is conceded by all, whether they be believers in the exclusive agency of embodied or disembodied spirit. That mind in the body can impress mind in the body has been demonstrated a thousand times; that minds in the body can impress disembodied mind, is the doctrine of all who believe that spiritual beings can become cognizant of our thoughts and feelings. That beings purely spiritual can also impress minds in the body is involved in a faith in guardian angels,

and in the doctrine that spiritual beings can influence us for good or for evil.

Since, then, we admit the presence, or at least the power and possibility of influence from each of these sources, we ought not, in our explanations of these phenomena, to exclude from our calculations the possible presence of either of these causes, but, on the contrary, we ought carefully to ascertain, from the facts of the case, the probable presence of them. If an individual is influenced to express thoughts and feelings not his own, there are two possible sources whence they may come: one from minds in the body, and the other from disembodied mind. And in determining the probabilities as to which is the actual source of such influence, why should we not be governed by the particular circumstances of the case, as both sources may be possible?

The conditions necessary for spiritual impressibility are also favorable to impressibility from minds in the body; consequently, when a mind is impressed it should look to both these sources for an explanation, and incline to the one which, under the circumstances of the case, is the most rational. There are means by which the mind, skilled in these influences can determine very positively the source of its impressions, or of the influence under which it may be laboring. The mind, connected with the physical body by means of a certain medium known as the nervous medium, when it acts upon another, carries with it this nerve influence, which differs so essentially in its tone from spirit influence that the sensitive mind can detect its presence. This nerve influence does not attend the action of disembodied spirit. In this way the mind, properly disciplined, can accurately determine the source of the influence acting upon it. But so far as mere externals are concerned, the two kinds of influence are not easily distinguishable.

It is also an established fact, that individuals are subject to an influence known as nervous sympathy; by means of which the nervous condition of one system communicates itself to another system, upon the same principle that the vibration of one string, through the atmosphere may communicate its motion to another string in a condition to respond to its action. Nothing is more

common among persons nervously impressible than the reception of such influence. Headaches, pains in various parts of the body, are often communicated in this way. Many persons practice as clairvoyant mediums upon the principles of nervous impressibility; they describe the symptoms of the patient not from anything they see, but from what they feel. The writer, although not a practicing medium, is the subject of this nervous sympathy, and can often describe more accurately the symptoms of the disease than the patient himself; because the condition of the patient, being awakened for the first time in the medium, is more distinctly perceptible than in the patient who has become habituated to his feelings, and therefore has ceased to notice every shade of them. But it does not follow that the medium who can thus accurately detail the symptoms of a disease, knows anything of its nature or of the necessary or appropriate remedy. By far the greatest number of those practicing as spiritual and clairvoyant physicians belong to this class of nervous mediums; there are those who go beyond, but their number is relatively small. We purpose soon to prepare an article upon this branch of our subject.

But this nervous sympathy is not confined to the system of sensation; it also extends to the system of motion. Two systems may not only have the same or similar sensations, but they may have the same or similar motions through sympathy. This the Mesmerizer is quite aware of. When he has brought his subject into complete nervous sympathy with himself, he can easily induce the same motions in the subject's body which he performs with his own. The raising of the hand, the bowing of the head, the inclining of the body, are often imitated perfectly; and according to the extent and accuracy of the sympathy will be the perfection of the imitation. This nervous sympathy may be induced in many ways; the more common one is by the process known as magnetizing or pathetizing. This may be done by manipulation, by forming circles and connecting hands, etc.; and with persons extremely sensitive it may be done by the presence of a more positive nervous system without any special effort.

This nervous sympathy may be the result of many minds acting in concert. Bring together many very positive individuals, who

have a common purpose, and are agreed in the means by which it is to be accomplished, and let them put forth their efforts in that direction, and they will exert a great power over individuals who are highly impressible. This is often seen in those spasmodic excitements called revivals of religion. These nervous conditions frequently become contagious; a few instances of the kind, as found in history, I will here relate. We extract from Mr. Wesley's Journal of Friday, May 9, 1740:—

“I was a little surprised at some, who were buffeted of Satan in an unusual manner by such a spirit of laughter as they could in no wise resist, though it was pain and grief unto them; I could scarcely have believed the account they gave me, had I not known the same thing ten or eleven years ago. Part of Sunday my brother and I used to spend walking in the meadows and singing psalms. But one day, just as we were beginning to sing, he burst out into loud laughter. I asked him if he was distracted, and began to be very angry, and presently after to laugh as loud as he. Nor could we possibly refrain, though we were ready to tear ourselves to pieces; but we were forced to go home without singing another line.

“Wednesday, 21.—In the evening such a spirit of laughter was among us that many were much offended; but the attention of all was soon fixed on L. S., whom we all knew to be no dissembler. Sometimes she laughed until almost strangled, then stamped and struggled with incredible strength, so that four or five could scarce hold her. Most of our brothers and sisters were now fully convinced that those who were under this strange temptation could not help it. Only Elizabeth B. and Anna H. were of another mind, being still sure any one might help laughing if she would. This they declared to many on Thursday; but on Friday, the 23d, both of them were suddenly seized in the same manner as the rest, and laughed whether they would or not, almost without ceasing. Thus they continued for two days, a spectacle to all, and were then, upon prayer made for them, delivered in a moment.”

It may be thought by some that this spirit of laughter was caused by the influence of spirits upon the individuals. That may be true in the commencement of the mania, but being commenced

the power of sympathy would do the rest. The contagious character of laughter had been experienced by almost every one. Who has not himself laughed convulsively at seeing others laugh? Shakspeare had noticed it in his day, and makes Hamlet condemn his clowns for laughing, "to set on some quantity of barren spectators to laugh too." If any one doubts the power of sympathy to beget this influence, he has only to go into a room when conditions are favorable, and a crowd of people are together, and commence laughing immoderately, and he will soon have the company in a roar. All he has to do is to perform his part well and the rest will follow.

For other instances of the manifestation of this nervous sympathy we cite the following, found in the Ohio Historical Collections:—

"In 1803, Austinburg, Morgan and Harpersfield experienced a revival of religion, by which about thirty-five united with the Church in Austinburg. This revival was attended with the phenomena of '*bodily exercises*,' then common in the West. They have been classified by a clerical writer as—1st, the *falling exercise*; 2d, the *jerking exercise*; 3, the *rolling exercise*; 4th, the *running exercise*; 5th, the *dancing exercise*; 6th, the *barking exercise*; 7th, *visions and trances*.

"These exercises were familiarly called the jerks. The subject was instantaneously seized with spasms, or convulsions in every nerve or tendon. His head was thrown or jerked from side to side, with such rapidity that it was impossible to distinguish his visage, and the most lively fears were awakened lest he should dislocate his neck or dash out his brains. His body likewise partook of the same impulse, and was moving on by like jerks over every obstacle, fallen trunks of trees, or, in church, over pews and benches, apparently to the most imminent danger of being bruised or mangled. It was useless to attempt to hold or restrain them, and the paroxism was permitted gradually to exhaust itself. An additional reason for leaving him to himself was the superstitious notion that all attempt at restraint was resisting the Spirit of God."

In further elucidation of this subject, we quote from Sweitzer's *Mental Hygiene* the following: "The mental alienation which

affected the Convulsionists of St. Medard, beginning in the year 1727, and becoming so extensive an epidemic in France, lasting for fifty-nine years, had its origin in religious superstition. The history of this sect exhibits human nature in the most ridiculous and humiliating point of view. Sometimes the Convulsionists bounded from the ground like fish out of water; and this was so frequently imitated that the women and girls, when they expected such violent contortions, not wishing to appear indecent, put on gowns made like sacks, closed at their feet. If they received any bruises by falling down, they were healed with earth from the grave of the uncanonized saint.

“They usually, however, showed great agility in this respect; and it is hardly necessary to remark that the female sex especially was distinguished for all kinds of leaping and almost inconceivable contortions of body. Some spun round upon their feet with almost incredible rapidity, as is related of the dervishers; others ran their heads against walls, or curved their bodies like rope-dancers, so that their heels touched their shoulders; some had a board placed across their bodies, upon which a whole row of men stood; and as in this unnatural state of mind a kind of pleasure is derived from excruciating pain, some were seen who caused their bosoms to be pinched with tongs; while others, with gowns closed at their feet, stood upon their heads, and remained in that position longer than would have been possible had they been in health.

“It is said that an advocate (Pinault) who belonged to this sect, barked like a dog some hours every day, and which barking propensity extended among the believers. I believe there has been a sect of religionists called Barkers. Indeed any physical act may be extended by sympathy under morbidly susceptible states of the nervous system. Thus we read that a nun in a large convent in France set to mewing like a cat, when straightway other nuns began to mew also; and at length all the nuns mewed together for several hours at stated times every day, vexing and astonishing the whole Christian neighborhood by their daily cat concert. This propensity might have extended itself and become epidemic, and a new sect under the name of Mewers sprung up, had not the nuns been apprised

that a company of soldiers, provided with rods, had been placed at the entrance to the convent, with directions to whip them till they promised to mew no more, which ended the farce."

Another convent epidemic took place in Germany, in the fifteenth century, surpassing even the caterwauling one in France. Says Cardan, "A nun in a German nunnery fell to biting all her companions. In the course of a short time all the nuns of this convent began biting each other. The news of this infatuation among the nuns soon spread; and it now spread from convent to convent throughout a great part of Germany, principally Saxony and Bradenberg. It afterward visited the nunneries of Holland, and at last the nuns had the biting mania even as far as Rome."

Thus we might continue citing instances of nervous sympathy from the records of the past. But persons living in the midst of the manifestations of modern times will hardly find it necessary to go back to former centuries to find instances of nervous sympathy. The practice of forming circles for the development of mediums for spiritual manifestations has furnished numerous specimens of nervous sympathy. We have witnessed these strange contortions, twirlings and jerkings in these circles, when it was most apparent that they were the product of nervous sympathy. We have witnessed the mania for speaking and writing in language and characters unknown to any one. Hours and days have been spent in these nervous exercises, under the plea that the spirits were striving to get the control of the medium, were developing the medium, etc.

That spirits may so far obsess individuals as to control their muscular action, is no new doctrine. That spirits may exercise the organs of speech, so as to cause persons to speak significantly in languages unknown to themselves, is demonstrably true. But it is equally demonstrable that nervous sympathy may extend from system to system, so as to control the muscular action of individuals, in such a way as to very accurately imitate cases of actual obsession. It therefore becomes Spiritualists and skeptics to examine these phenomena of mind most carefully and critically, before deciding for or against either hypothesis in any given case.

THE INFINITE AND THE DIVINE.

L. M. WHITCOMB.

THE use of terms and appellations having no defined signification, causes much of the misunderstanding between sects and philosophers. When an idea or principle can be exactly expressed or represented, and there is no doubt as to the signification, then all men have a starting-point from which to reason, and will not easily lose themselves in disputations. But those ideas and principles which can be thus clearly defined, will be found to relate to the sphere of manifestation; for as soon as we step from such sphere, then men will interpret as variously as they have various individual perceptions, because each one finds his standard and measure within himself, and recognizes and defines by that. Hence moral and spiritual truths find no common reception except among those who recognize them through the same perceptions. Their theories will not meet, if there is not the same basis for their conclusions.

When men talk of God and reason upon his power, his attributes, the possibility of the soul's attainment unto Him, etc., their agreement must depend upon the idea of God; both being agreed in that there will be little occasion for controversy. But let us suppose one understands by the term God, the infinite and all-embracing, the other the divine or hight. One will speak of the life of all life, of the omnipresent, of the source, the fountain; the other, of coming into the presence of the Lord, of being afar from Him, of aspiring unto Him. Let us define both of these ideas as far as possible. Both represent God; but God as expressed to man's aspirations must be the divine, the Most High. Therefore when we aspire, we place God at the hight; we worship our embodiment of all purity, holiness, love and wisdom.

This God, though we aspire unto, we can not reach. We are not this purity, holiness, love and wisdom; we would become it; that is, our souls through their divinity and life in God, having the consciousness of that divinity, yet know that the divine is not the all-controlling. There must be the attainment of oneness or harmony before the soul will rest satisfied in its desire. Hence between this God or the divine, and the low or sensuous, there must be the medium or way. This is revealed alone in the soul, because as God is the soul's conception, man must aspire to reach that conception, or *become that conscious divinity*. Then, whatever is unto him the medium or way, must be so by the soul's sympathetic relations with it.

Thus, if to-day I dwell in Gehenna, I may to-morrow be in Paradise through the mediation of the higher condition that could bring me nearer my attainment. But to place this mediation outside the soul except as to its sympathy, is the error of theology. If I am to become what I now am not, it is within myself that the power lies, and hence the mediator; but the expression of it is found outside myself, and it is by sympathetic relations with it that I may be helped to the attainment. Hence external mediation becomes the expression of the internal.

Jesus represented himself as the way, the light, yet repeatedly declared that the disciples were to attain *within themselves* the light of harmony with him and the Father. No mere external mediation could serve, save as expressive of the internal. As soon as we fall into this error of trusting a power outside ourselves to work out our salvation, we become at once helpless and unable to attain our desire. Yet we must not separate ourselves from the links of being that connect us with all life both above and beneath.

This union of all in God, the *Infinite* makes us all children of one Father, and under the eye of the Omnipresent. There alone can we rest ourselves in trust and faith; nothing short of that infinity can satisfy us. Though we know that life, purity, holiness, dwell with the angels, yet we look not to them as the all-sufficient. Though Jesus, as the perfected brother, showed us what life might express, yet we seek his sympathy, not his power, since his Father must be our Father. Though good and wise

men seem to us to have attained a hight far above our own, yet we aspire not unto them, but to the hight we conceive to be their aspiration also.

What, then, is this sense of oneness with the Infinite and yet absence from God? The soul instinctively cries "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me;" and yet in the same moment exclaims, "O that I knew where I might find Him that I might come into his holy presence." It is this conscious divinity that makes God, whether expressed in the pebble, the flower, the thought or the desire, life of the soul's life, strength of its strength, beauty of its beauty, and yet there is the consciousness of the inharmony of the faculties and instincts, and of their life yet unrevealed in the divine. The soul knows itself not its highest conception; it would attain unto it; it cries aloud for its Lord and its God. It can find Him alone through its perfection and harmony, and thus when it seeks to lift itself by that which is just above, it comes into sympathy with a sphere and with individuals that are nearer this hight.

Each step it takes in subjecting the low and selfish, each breath of aspiration that lifts the thought above the trivial and unworthy, is expressed in the sphere of mediation or atonement. The sympathetic relation is found; but beyond this round the angels yet are seen to descend. With upturned eye, with earnest effort, the yet-to-be attained is sought, and *there* is the strong attractive power—the love, the sympathy, the oneness, to draw the soul still upward—the mediator, the angel the Christ, to give the hand to help, to quicken the desire, to pray for, to reach forward while stooping downward, to represent the love, the tenderness, the pity, the mercy of the Father, and yet to be but the link to the divine.

This Jesus repeatedly expressed through his quick perception of the power of sympathy and attraction. "I will draw all men unto me," and "yet not I but the Father that dwelleth in me;" "I and my Father are one." Who believes, who trusts this, and

yet doubts the office of Jesus, not as the God or Father, but as the embodiment of love, and of the Christ, making thus his life on earth the means of his sympathy, and his life in heaven of his power?

He is not thus the external Savior, and when trusted as such it is only by representation. The savior of the soul is its own divine essence, the life, the light that lighteth every man; but as that life, that light is from the infinite and all-comprehending life and light, no one can separate himself from it, or deny himself the salvation that it brings—salvation, through the union of all in God the infinite, through the certain progress of all from lowest to highest, through the love and sympathy of each with all and the power of the high over the low, of heaven over hell, of Christ over Belial, of the divine over the human, of God over evil, and the oneness of all that is pure, true, holy, just and good with the Father, the Son, and the Holy Ghost."

WHAT MUST I DO TO BE SAVED?

BECOME altogether truthful and pure, and thou shalt be saved. This answers the question as to the salvation of the soul; and there is no other way under heaven among men by which it can be saved, but by its allegiance to truth and purity. Truth, as we use the term, signifies the perception by the mind of that which is; so that when the mental perception corresponds to the actuality of that which is perceived, and that perception is declared, the truth in that respect is proclaimed. But we use the term truth to signify also the state or condition of the affections, which prompts the individual to obey his highest and best convictions of right; so that the individual in all his actions maintains fidelity to the divine manifestation within him.

Man's all-controlling desire should be TO BE RIGHT and TO DO RIGHT; and were that the actual condition of man's ruling affection, he would ever be prompt to act up to his highest light. It would only be necessary to enlighten the understanding to

secure just and holy action. There would then be no separation between conviction and conversion; there would then be no condemnation "because light had come into the world."

These truths address themselves to the consciousness of every one, and thus, in one sense, become self-evident. And herein is to be found the condemnation, "that light has come into the world, and men love darkness rather than light," because their affections are evil and false. Who can deny the proposition, that if man's all-controlling desire was *to be right and to do right*, that he would live up to his highest convictions? How, then, can we avoid the conclusion, that the man who does not live up to his highest convictions, does not, in his heart, desire to be right and to do right?

Our next proposition is, that few, if any, can be found who do live up to their highest convictions of right; the individual who best knows himself will have great occasion to indulge in self-condemnation for his repeated instances of unfaithfulness. Like the poor publican he will have occasion to say, "God be merciful to me a sinner." We all know it of ourselves and of others, that in our individual hearts and affections, we are prone to go astray from truth and righteousness.

To say of an individual that he does not desire *to be right and to do right*, would be thought to be severe language, and if said of ourselves we should feel disposed to complain of severe judgment. But, severe as the judgment might seem, it is no more than the judgment which is self-pronounced when we look inwardly, and listen to the voice of God within the soul. We know in our hearts that we are not faithful to the requirements of truth, purity and righteousness as they stand revealed to our understandings; and we also know that this infidelity is of the heart, and therefore it is because the ruling desire in us is in antagonism with the divine character.

And our infidelity is further manifest in our disposition to palliate and excuse this unfaithfulness rather than set about in earnest to correct it. We quote the language of Paul, not for the purpose of showing how it may be overcome, but rather to justify its continuance. The presence of that nature in us, condemning our infidelity, becomes a swift witness against us, so long as the

other nature in us triumphs. So if Paul did find a nature within him warring with divine truth, and refused to be reconciled therewith, that only proved that he had not yet attained to that resurrection from evil which was necessary to perfect salvation. And we quote him for an evil and infidel purpose, when we do so to excuse our own delinquency; and such quotation but confirms our infidelity.

PURITY, that other essential of salvation, has reference to the character of the condition and consequent impulse that rules in us. Purity may be defined to be that condition and impulse in *being* and *action*, which harmonizes the individual with the "DIVINE DESTINY." The divine government in itself is perfect, and tends to ultimate in the production of individual beings, who are capable of perceiving all truth, and being perfected in every pure affection; and consequently, who are capable of realizing in themselves all the harmonies of universal BEING and EXISTENCE, begetting the highest possible happiness.

Man, as the grand ultimate of UNIVERSAL BEING and ACTION, is both finite and infinite: finite in his individuality, but infinite in his personality. He derives his finite from the external and changeable, and his infinite from the inmost and immutable. His first, or lowest nature, "is of the earth, earthy;" his second, or highest nature, "is the Lord from heaven." As such being, possessed of such double nature, he is the subject of two classes of impulses to action; the one having reference to his needs, the other to the gratification of his desires.

Man's *real needs* have respect to his true unfoldment in every department of his being, and consequently his needs are the demands of his highest destiny, and when properly attended to will develop in him such destiny. The impulse in him which prompts to the appropriate supply thereof is true and divine, and, if unmixed with any other, is *pure*. So that man is in a condition of PURITY when his state prompts to no other acts than those which tend to unfold in him his highest destiny, by harmonizing his *being* and *existence* with the HIGHEST UNIVERSAL DESTINY.

These needs of man being neglected, beget in him a sense of lack, which brings disquiet and dissatisfaction, from which arises a desire for satisfaction or gratification. This desire for gratifica-

tion is the basis of all LUST, and is the essential ingredient of all IMPURITY. Out of this desire for self-gratification arise all those actions said to be vicious, and which ultimately grow into crime. It is the presence of this impure condition in the soul which prompts man to be unfaithful to the requirements of truth; and hence impurity is the parent of infidelity. Out of this impurity of impulse, proceeding from the selfishness of the affections, arises all that tends to curse individuals and society. Hence that which saves the individual must lay the axe at the root by removing this impure and selfish impulse. And inasmuch as the impulse is a necessary result of the condition producing it, that power which saves man must extend to the changing of his natural condition, and substituting in its stead one that harmonizes with the divine, begetting impulses tending only to true and just activity. Until such a change does take place, the true perception and affection can not dwell in the individual. Hence said Jesus, who in himself had actualized these things, "Except a man be born again he can not see the kingdom of God."

From the foregoing considerations it becomes most obvious that the true answer to the question, "What shall I do to be saved?" involves the reply of Jesus, "Ye must be born again." It must have induced and established in you that condition which shall make you, in your desires and actions, an incarnation of *truth* and *purity*; so that it shall become your "meat and drink" to do the DIVINE WILL.

This is the great doctrine of redemption and salvation which the world has ever refused to receive and obey. It has ever been prone to nail the advocates of such a salvation to the cross, and roll the stone to the door of their tombs. The faithful teacher never yet numbered *twelve* obedient disciples. Whatever might be the profession, the practice has been to say "Hail, master," and kiss, while they betrayed the truth into the hands of its enemies. Say what we will, do what we will, believe what we will, there is no other salvation than that of being **ALTOGETHER TRUE and PURE**; for it is "the pure in heart" only who can "see God."

A STATEMENT OF FACTS.

WE are happy to insert the following in our pages, for although it may have fallen under the eye of many of our readers, yet they will not, we believe, be unwilling to see it in every channel by which it can reach the public. The injustice of the Cambridge Divinity school, which is made so apparent by this refusal to test the integrity of one of its members, should not escape the notice of those who have been looking with a measure of confidence to liberal Christians for a greater degree of justice and a more certain expression of that charity that thinketh no ill; because there is thus shown how readily, and almost of necessity, any sect that sets for itself bounds, will begin to use its power as soon acquired, to condemn and even persecute all outside those bounds. It is not, we deem, the mere distrust of the phenomena of Spiritualism that has caused this refusal to investigate a fact; it is the same spirit of antagonism that makes even good and sincerely pious men desire to keep in check, and give discredit to, that which is, as yet, not included in *their* fact or truth.

It does not seem very strange now, that men who have brought themselves to believe certain tenets of faith necessary to salvation, should dread any encroachments upon their faith, and that they should permit none, except as they come gradually, and from the general enlightenment of the masses which demand a more liberal faith; but it would seem that those who had placed themselves outside those restrictions, and professed a fearlessness of investigation and freedom of thought, should at least not rest upon their *dignity of liberality* to that degree that they become indifferent to the very foundation of all liberality of thought and doctrine, viz., the *truth of all things*, and the revealment of it in every phenomena of nature. Doctrines of divinity, so termed, must rest upon the interpretation of the external facts, in their connection and harmony, with the internal revealments of truth. When the two can not correspond, we may find somewhere the break in the chain of cause and effect; and the religion or sect that hopes to establish itself without that union, will soon find itself outside of reason

and philosophy, and merely the cover of what it pretended to be the life.

The plain statement by the Rev. T. W. Higginson must claim a degree of attention from all, and should place beyond all contradiction and doubt the facts that at present are all that Spiritualists should demand the public to receive; for the philosophy must be subject to the interpretation which each one gives of the facts, and will be made to accord with previous belief. The world does not require opinions, but must work out from evident truths its own faith.

A STATEMENT OF FACTS.

To Whom it may Concern:—The public attention has recently been attracted by the alleged powers, as a "medium," of Mr. F. L. H. Willis of Cambridge, and by the singular proceedings connected with his "suspension" from the Divinity School of Harvard University. In justice to Mr. Willis, and to an extraordinary class of yet unexplained scientific facts, I wish to state some phenomena observed by me, during two evenings spent with him, at a private residence in this city.

There were from nine to twelve persons present, all except Mr. Willis being respectable citizens of this place, including one of our most experienced physicians. We sat around a long dining-table. The room was not brilliantly, but sufficiently lighted, so that the movement of every person could be distinctly watched—and I, at least, observed them very closely.

I shall omit the details of the phenomena, and give only the general heads.

1. The musical instruments, which had been previously placed by the company beneath the table—a guitar, a small drum, an accordeon, and two bells, were moved about from place to place, lifted and knocked against the under side of the table, and repeatedly and loudly played upon. Two were several times played in unison, at opposite ends of the table, and entirely beyond the reach of the medium. During this proceeding, the whole table was several times raised, and one slab of it (being an extension-table) was lifted altogether from its support, and vibrated in the air, without contact of hands.

2. The accordeon was raised into Mr. Willis's lap, and being held by him *with one hand* between his knees, was played very skillfully, and executed a variety of tunes selected by us—and even in answer to the alleged *mental* requests of some of the company, though not mine. Excellent imitations of the oboe, violin-

cello, and double bass were also given. It is well known that the accordeon requires in playing, the use of two hands.

3. Upon our extinguishing the lamps, for the sake of experiment, faint lights appeared upon the table near Mr. Willis, two or three at a time, moving about like glow-worms, which they resembled. Other lights flickered in the air, with a more rapid motion like fire-flies. Upon my obtaining and opening a phial of phosphorus, the lights increased in intensity, gradually diminishing when I re-corked it, to their original amount. Everybody in the room perceived them distinctly.

4. The room being still dark, the accordeon was held on the table by Mr. Willis, and as it played in the manner before described, faint lights flickered around the keys of the instrument.

During the darkness, all the phenomena were more intense, but it seemed very disagreeable to the nerves of Mr. Willis, and he begged to have the lamps restored.

5. The room being again lighted, I proceeded to try some closer experiments. Taking the accordeon in my own hand, between my knees, and guarding, with my feet, against the possibility of contact, I found, to my surprise, that the other end was seized by an invisible force, and the different keys audibly handled, producing at last musical sounds, but quite imperfectly. Before long, however, it was pulled away from me with very great force, and dropped on the floor. Others afterward took the instrument, but it was played in no other hands. I may add that I simply held it by the hand, with one hand, and that I have no knowledge of the instrument; also, that the hands of all the company were upon the table, and that I was beyond the reach of Mr. Willis' person.

6. Looking under the table while the guitar was playing, *I saw with perfect distinctness the instrument lying on its back, untouched by any hand, but with faint flickerings of light playing over the strings.* I could also see the feet of the persons nearest it, and that they were not in contact with it, while Mr. Willis was entirely out of its reach. No other person looked under the table, I believe, nor did I mention these observations till the phenomena had ceased, for I did not wish at the time to share my investigations with any one.

7. The guitar was moved slowly along, by some force to me inscrutable, and lifted between my knees, the neck resting on my left thigh. At the suggestion of some of the company, I began to sing, first placing myself in such a position as to guard the instrument from possibility of contact. *Every song I sung was accompanied accurately and gracefully on the guitar, with a constantly increasing facility of adaptation.* The best accompani-

ment of all was finally played, to a peculiar and rather difficult Portuguese song, probably not known to a dozen persons in America beside myself. I can not myself play the guitar, but I have heard it played a good deal, and I *know* that the accompaniment was an extraordinary thing, apart from the mystery of its origin. I *know* that I was beyond the reach of any part of Mr. Willis' person, and that it was physically impossible for any one to touch the instrument without my detecting it.

8. During all these various phenomena, I felt repeatedly a delicate grasp upon my feet, precisely resembling that of a hand, with distinct fingers. Upon my slipping off my shoe, it was still more distinct, and was in all cases accompanied by a very peculiar electrical sensation, as when two persons complete the circuit of an electro-magnetic battery. Keeping my own counsel, I heard precisely the same phenomena simultaneously described by persons at the other end of the table. Afterward, placing my hand beneath the table, I felt the same contact still more distinctly upon that. All the rest of the company held their hands upon the table, and I was beyond the reach of Mr. Willis.

I might make these statements still more wonderful by going more into detail, but have probably gone so far already beyond the credulity of my readers that I had better stop. If any refuse to believe these facts on my testimony, I can only say, that I should have found it hard to believe them on theirs. Like them, I prefer to verify novel facts by my own observation. I can only say for myself, farther, that I have been all my life a student of the natural sciences, and have earned, by this time, some confidence in the carefulness of my own observations and the accuracy of my own senses.

The question of the "spiritual" origin is not now raised; it is a simple question of fraud or genuineness. If I have not satisfactory evidence of the genuineness of these phenomena, which I have just described, then there is no such thing as evidence, and all the fabric of natural science may be a mass of imposture. And when I find, on examination, that facts similar to these have been observed by hundreds of intelligent persons in various places, for several years back, I am disposed humbly to remember the maxim attributed to Arago, "He is a rash man, who, outside of pure mathematics, pronounces the word *impossible*."

THOMAS WENTWORTH HIGGINSON.

Worcester, ss., April 15, 1857: sub-
scribed and sworn to before me,

HENRY CHAPIN,

Justice of the Peace.

LIFE OF CHARLOTTE BRONTË.

THE LIFE OF CHARLOTTE BRONTË. *By Mrs. Gaskell.* New York:
D. Appleton & Co.

IN calling attention to this work, we have no design of entering upon a review. Every one who knows what the book "Jane Eyre" revealed, need not be told what will follow the tracing of the events of Charlotte Brontë's life in their bearing upon that wonderful delineation of human character. All must have felt that the author of Jane Eyre was no writer of fiction, but that the pictures that so expressed themselves to the sense and the soul, were realities—living experiences in all that gave them truth and beauty. All those who have in any degree tried to present their thoughts truthfully to themselves or others, must have recognized the truth that every faculty, attribute and emotion, has its recognition and expression from an internal consciousness. When this is not the case, any attempt at expression is failure. Thus it is that so few write to be read; their words come from an external effort, and are not the necessary expressions of the indwelling life. Therefore the highest praise we could give Charlotte Brontë would be that she was a true woman, knew true womanly wants and impulses, and revealed them in a perfect delineation. The wonder all lies in the delineation, the beauty in the womanliness. There is a beauty, however, that no romance can give in some of the revelations made to us in this life. The seclusion of her home—the nurture of the ideal in the little circle of children—the depth of feeling kept alive by the kindly sympathies of each—the social life around her—the wild moors, and the church-yard—all these outworked themselves, and we knew before what Charlotte Brontë had seen and felt; but when we learn of her unconquered perseverance, of her interpretation of the world of active life, we have a fresh revelation of her womanly nature.

We make these extracts as showing under what influence she wrote. "When authors write best, or at least when they write most fluently, an influence seems to waken in them, which becomes their master—which will have its own way—putting out of view all behests but its own; dictating certain words, and insisting on their being used, whether vehement or measured in their nature; new molding characters, giving unthought-of turns to incidents, rejecting carefully elaborated old ideas, and suddenly creating and adopting new ones." When asked how she described so accurately what had not fallen within her own experience, she replied that she always adopted one process; that she thought of it intently for many and many a night before falling to sleep, wondering what it was like, or what it would be, till at length, sometimes after the progress of her story had been arrested at this one point for weeks, she wakened up in the morning with all clear before her, as if she had in reality gone through the experience, and then could describe it, word for word, as it had happened. "I can not account for this psychologically," says Mrs. Gaskell. "I only am sure that it was so, because she said it." This is sufficient to show us where lay her power as a revelator of feeling. As an artist, she combined form and arrangement with her ideality; and so her thoughts followed each other in as beautiful expression as does the thought of a painter. It is as foolish to condemn a work of art, called a novel, as to condemn a painting; both are the expressions of a reality. It is only when pictures are gross or tawdry that they should hold no place in the means of developing the beauty of the soul; so where the delineation of character is perfect, and we have harmony of arrangement, then, though the scenes form a romance, yet they are beautiful as revelations of the human soul.

Mrs. Gaskell has perhaps wisely left the words of the subject of her memoir to reveal the history, and says in closing, "If my readers find that I have not said enough, I have said too much. I can not measure or judge of such a character as hers—I can not map out virtues and vices and debateable land." Yet we say, "not enough." We would know more of the interior life—of the spiritual attainment. The letters do not reveal it. One feels that there was wanting the friend who could draw out the ripest

thought. All that we gain is from the circumstances of the life—from the pictures that are so vividly present to us of her home, her family—from the great sorrows that never intruded themselves—the courage and independent fearlessness of thought. We venture the assertion, that all who read this book will feel thankful to know of another human soul made stronger by conflict, more earnest by effort, more sincere by simplicity, and will more than ever trust in that philosophy which presents to us the outworking of truth and beauty as the design of all creation—as the will of God—as the expression of divinity; and will more certainly trust the interior perceptions, as the only true way to attain any perfection—the only way to do for others what every sincere soul must desire to do—help to the attainment of all that is noblest, truest, best.

Far up among the mountains one finds a little stream. It starts perhaps, from a spring or meadow; follow it down, stepping on the stones in its side-current. First you measure the depth of the forest shade; then you lose your eye in the overhanging branches that let in the light of the sky; the mountains show themselves beyond the side-slopes, the boulders; by and by the little flowers, the lichens and the moss are not unheeded, and when one has measured, and wondered, and is yet looking, a wider expanse takes the current, and there is no more a stream with its shores to reveal and yet conceal, but some inland sea holds all; just so vanished the picture of this life in one beauty—of rest after struggle, of peace after attainment.

THE truth itself,

That's neither man's nor woman's but just God's;
Himself will see it sifted, disenthralled,
And kept upon the hight and in the light,
As far as, and no farther, than 'tis truth.

E. B. B.

NEW YORK AND ERIE R. R.

We publish in our present number the change of time on this road, from and after the 25th of May, inst., and we take particular pleasure in commending this road to the favorable consideration of the public. We came over it a few days since, and can certify that we never made 450 miles in better time, or with more ease and pleasantness to ourself, than we did from Dunkirk to New York. The cars are wide and roomy, and the employees of the road are prudent and gentlemanly. We say to all our friends in the West—when you come East, just try the wide cars, and our word for it, you will be well satisfied with the experiment.

CHICAGO, ALTON AND ST. LOUIS R. R.

J. A. Mattson, Pres., Springfield, Ill.
A. H. Moor, Gen. Supt., Bloomington, Ill.
A. T. Wilds, Supt. No. Div., "
A. D. Abbott, Supt. So. Div., Alton, Ill.

Chicago to St. Louis.

A. M., 11.40, Mail Train.
P. M., 11.30, Express.

St. Louis to Chicago.

A. M., 8.00, Mail Train.
P. M., 7.30, Express.

From St. Louis to Chicago, a distance of 285 miles, in 14 hours. Connects with all R. R. diverging from Chicago, Illinois Central R. R. and its connections, the Great Western R. R., the Pacific R. R. and Northern Missouri, and with all Steamboats up and down the Mississippi. Also, to Buffalo. Also, with all the Rail Roads diverging from Chicago, and all Steamers sailing therefrom.

The Express Trains on this road make the time from Detroit to Chicago in about thirteen hours—a distance of 254 miles. The Morning Train from Chicago reaches Detroit in season for the evening boats for Cleveland.

Standard of time.—Clock in Passenger Station, at Chicago.

CHICAGO AND ROCK ISLAND R. R.

Henry Farnum, Pres., Chicago, Ill.
John F. Tracy, Supt., Chicago, Ill.

Chicago to Rock Island.

9.00 A. M., Express.
11.40 A. M., Express.
4.30 P. M., Mail.
11.00 P. M., Express.
11.30 P. M., Express.

Rock Island to Chicago.

5.00 A. M., Mail.
10.45 A. M., Express.
7.45 P. M., Express.
Distance from Chicago to R. Island, 182 miles. Time, 8 hours.

MICHIGAN CENTRAL R. R.

J. W. Brooks, Prest., Boston, Mass.
R. N. Rice, Supt., and C. H. Hurd, Asst.

Leaves Detroit for Chicago at

6.30 A. M., Mail Train.
10.15 A. M., Express.
6.20 P. M., Afternoon Express.
9.20 P. M., Evening Express.
9.30 A. M., Emigrant.

Leaves Chicago for Detroit.

5.15 A. M., Express.
7.45 A. M., "
3.00 P. M., "
8.30 P. M., "
9.30 A. M., Stock Train.

Connects with Great Western R. R., also with Steamers sailing from Detroit to Cleveland.

LARNED HOUSE, N: STONE, PROPRIETOR,

(Late of City Hotel.)
Corner opposite M. C. R. R. Depot and Steamboat Landing,
Detroit, Michigan.

CHICAGO AND MILWAUKEE R. R.

Walter S. Gurnee, Pres., Chicago, Ill.
W. S. Johnson, Supt., Chicago, Ill.

Chicago to Milwaukee.

10.00 A. M., Passenger Train.
3.15 P. M., " "
5.30 P. M., Accommodation.

Milwaukee to Chicago.

9.15 A. M., Passenger Train.

3.15 P. M., " "

Distance, 85 miles. Time, 3. 50.

CHICAGO, ST. PAUL, AND FOND DU LAC R. R.

Wm. B. Ogden, Pres. S. F. Johnson, Eng. and Supt., and G.
L. Dunlap, Asst. Supt., Chicago.

Leaves Chicago for Madison,

7.30 A. M., Passenger Train.

10.30 A. M., Express Train.

6.30 P. M., Passenger Train.

Madison for Chicago.

7.00 A. M., Passenger Train.

1.30 P. M., Express Train.

Stages from Madison to La Crosse Junction, a distance of 14
miles, thence cars to Fond Du Lac.

Leaves La Crosse for Fond Du Lac.

9.50 A. M., Passenger Train.

6.10 P. M., Express Train.

Leaves Fond Du Lac for La Crosse.

7.00 A. M., Passenger Train.

3.15 P. M., Express.

CHICAGO, BURLINGTON, AND QUINCY R. R. LINE.

Jas. S. Joy, Prest., Chicago, Ill., C. G. Hammond, Supt., and H.
Hitchcock, Asst. Supt., Chicago, Ill.

Chicago to Burlington.

8.15 A. M., Express.

8.45 P. M., " "

Burlington to Chicago.

8.10 A. M., Express.

2.45 P. M., Accommodation.

6.35 P. M., Express.

Distance from Chicago to Burlington, 210 miles. Time, about
11 hours.

LAKE SHORE RAILROAD LINE—Composed of B. & E., C. P. & A. & C. & T. R. Roads.

CONDENSED TIME TABLE—TAKING EFFECT DECEMBER 7, 1896.

WESTWARD TRAINS.

EASTWARD TRAINS.

EXPRESS	M. & N. Y. & E. R. R.	CHICAGO EXPRESS.	MORNING EXPRESS.	NIGHT EXPRESS.	DIS. FROM	STATIONS.	DIS. FROM	NIGHT EXPRESS.	MORNING EXPRESS.	EXPRESS MAIL.	LIGHTNING EXPRESS.
7:00 A.M.	10:40 A.M.	7:45 P.M.	11:40 P.M.	4:20 P.M.	295	Dep. BUFFALO, Ar.	295	4:20 P.M.	10:10 P.M.		5:30 A.M.
7:45 "	11:20 "	8:38 "	12:37 "	3:28 "	274	" Evans Centre, "	274	3:28 "	9:27 "		4:35 "
8:12 "	11:45 "	9:05 "	1:05 "	3:02 "	264	" Silver Creek, "	264	3:02 "	8:45 "		4:10 "
8:45 "	12:25 "	9:45 "	1:40 "	2:40 "	254	" Dunkirk, "	254	2:40 "	8:06 "		3:52 "
9:25 "	1:05 "	10:35 "	2:20 "	1:54 "	238	" Westfield, "	238	1:54 "	8:06 "		3:14 "
9:52 "	1:30 "	11:05 "	2:47 "	1:30 "	227	" State Line	227	1:30 "	7:05 "		2:47 "
10:40 "	2:05 "	12:05 "	3:35 "	11:55 "	207	Ar. Erie, Dep.	207	11:55 "	6:35 "		1:55 "
10:40 "	2:05 "	12:05 A.M.	3:35 "	11:14 "	192	Dep. Giraard, Ar.	192	11:14 "	6:05 "		1:35 "
11:45 "	2:21 "	12:35 "	4:09 "	10:44 "	180	" Connean, "	180	10:44 "	5:38 "		1:01 "
12:17 P.M.	3:18 "	1:43 "	5:14 "	10:11 "	167	" Ashtabula, "	167	10:11 "	5:13 "		12:32 "
12:37 "	3:37 "	2:07 "	5:37 "	9:48 "	157	" Geneva, "	157	9:48 "	4:51 "		12:03 "
12:50 "	3:49 "	2:20 "	5:50 "	9:34 "	152	" Madison, "	152	9:34 "	4:41 "		11:28 "
1:19 "	4:19 "	2:50 "	6:20 "	9:08 "	141	" Painesville, "	141	9:08 "	4:19 "		11:00 "
2:25 "	5:20 "	4:00 "	7:30 "	8:00 "	112	Ar. CLEVELAND, Dep.	112	8:00 "	3:20 "		10:00 "
3:05 "	6:00 "	4:36 "	8:00 "	7:25 "	87	Dep. Grafton, Ar.	87	7:25 "	2:25 "		9:30 "
	7:05 "	5:35 "	8:55 "	6:13 "	79	" Oberlin, "	79	6:13 "	1:18 "		9:45 P.M.
	7:23 "	5:53 "	9:32 "	5:35 "	57	" Norwalk, "	57	5:35 "	12:55 "		8:36 "
	8:18 "	6:55 "	10:25 "	4:83 "	53	" MONROSVILLE, "	53	4:83 "	11:58 "		8:18 "
	8:30 "	7:06 "	11:03 "	3:55 "	38	" Clyde, "	38	3:55 "	11:02 "		7:00 "
	9:05 "	7:42 "	9:05 "	2:55 A.M.	87	" Elyria, "	87	2:55 A.M.	11:02 "		6:51 "
4:14 "			9:32 "	2:25 A.M.	73	" Vermillion, "	73	2:25 A.M.	9:25 A.M.		6:32 "
4:50 "			9:52 "	3:00 P.M.	61	" Sandusky, "	61	3:00 P.M.	8:55 P.M.		6:20 P.M.
5:52 "			10:25 "	3:30 P.M.	88	" Port Clinton, Dep.	88	3:30 P.M.	8:55 P.M.		7:30 P.M.
6:33 "			11:03 "	9:30 "		Ar. Toledo, Dep.		9:30 "			
8:00 "			12:15 "			Ar. Chicago, Dep.					
8:56 A.M.	10:35 P.M.	9:20 A.M.	12:15 "								
8:56 A.M.	8:45 A.M.	7:55 P.M.	9:30 "								

PRINCIPAL CONNECTIONS
AT BUFFALO, with New York Central and N. Y. and Erie R. Roads.
AT DUNKIRK, with N. Y. & E. R. R.
AT CLEVELAND, with Cleveland, Columbus and Cincinnati, and Cleveland and Pittsburgh Railroads.
AT MONROSVILLE, with Sandusky, Mansfield and Newark Railroad.
AT CLYDE, with Mad River & Lake Erie Railroad.

AT TOLEDO, with Michigan Southern and Northern Indiana, and Toledo, Wabash and Western Railroads.

Baggage checked through Between BUFFALO, DUNKIRK, CLEVELAND, CINCINNATI, TOLEDO, CHICAGO, INDIANAPOLIS and St. LOUIS.

The only route between the East and West, without the intervention of omnibuses or ferries.

THROUGH TICKETS
 By this line can be obtained at all the principal Ticket offices in the United States and Canada.

R. N. BROWN, Sup't,
 Br. E. R. R. Buffalo.

H. NOTTINGHAM, Sup't,
 C. P. & A. R. R. Cleveland.

E. B. PHILLIPS, Sup't,
 C. & T. R. R. Cleveland.

W.M. R. BARRR,
 General Agent,
 Lake Shore R. R. Line, Buffalo.

DIRECT CLAIRVOYANCE.

Whatever is perceived by reflected motion appears inverted or reversed. Thus, if we look at a landscape by light reflected from a mirror, the whole landscape will be reversed. Sound, coming to the ear by reflection, changes the apparent direction of the sonorous body. Reflected motion is always adverse to direct motion. Now, if the direct clairvoyant, when examining distant objects, always perceives them in this reversed position or order, it would indicate that the image of the object was reflected upon the mind of the subject. That this is frequently the case I know; that it is always, I do not.

One thing is certain; if the independently clairvoyant mind can perceive and examine distant objects, the mind of the clairvoyant is, by some means, connected with the object being examined; and the connecting medium is such in its mode of existence and action that it can be acted upon by the object, and can, in turn, act upon the clairvoyant mind. This condition is indispensably requisite to transmit power from the cause to the effect. Now the question arises, What is the connecting medium, and how does it act?

Not many months since, I made divers experiments with Miss L., in some respects a very remarkable clairvoyant. She possessed this faculty in a very high degree. When thrown into the mesmeric condition, her eyes being closely bandaged, she could read the finest specimens of writing, print, etc.; could correctly describe persons in their manners, appearance, dress, etc., and in that give every proof of clear-sightedness without the use of her physical eyes; nor was it necessary that any present should know the contents of the letter, paper or book which she read. Visiting Miss L. at her room, I was very kindly permitted to throw her into the clairvoyant condition, and make sundry experiments

for the purpose of ascertaining by what means she was thus able to read without the use of her physical eyes.

After inducing the clairvoyant condition, I inquired of Miss L. by what means she was enabled to read a card which I held in my hand? She examined the card, and replied she did not know. But there appeared a sort of influence, something like electricity, passing from the card to her mind, by which she was enabled to perceive the card, and whatever was printed or written upon it. I remarked, You say it appears something like electricity; examine it carefully, and see if it is electricity. She then spent some time in making the examination, and then replied, "No, it is not electricity; it is much more refined." I then directed her to examine the human system, and see if she could find any medium or influence at work in the system with which to compare the medium by which she was enabled to read that card. After a careful and attentive examination for some time, she declared that she "could not perceive a fluid or medium which exactly corresponded to this medium; that the nervous medium was more gross, and the mind itself was a little more refined than this medium;" and on further examination she said "it occupied a position midway between the medium of sensation and the mind."

I next inquired whether the influence by which she was able to read the card was reflected from the surface of the card, or whether it passed through it? She replied, "I do not know, but should think it is reflected from the surface of the card." I then turned the back of the card toward her, and inquired if she could still see what was printed upon it? She replied, "I can; but it may be from my recollection of what is on it." I then took another and different card, and placed it before her, the printed side turned from her, without myself knowing what was printed upon it. She read it correctly. I next inquired, "Can you see the image of an object reflected from a mirror?" She replied, "I do not know, but presume I can." I then placed her before a large mirror, and held in my hand a large card, so as to bring the image of the card directly before her face. She tried in vain to see it; she could perceive nothing. I then directed her to see herself in the mirror. She made an effort, but declared she could

see nothing. I made some further experiments tending to the same result. I will here remark, these were the first experiments of this kind I had ever made; and although I somewhat expected to obtain these results, I made no intimation of the kind to the clairvoyant, nor was I at all confident of obtaining them.

The foregoing experiments tended to confirm me in the opinions I had previously entertained, that there is a medium of unindividualized spirit extending throughout space; that this medium freely permeates all material substances; that these material substances offer but little resistance to the undulatory movements of this medium, although they may exercise an influence analogous to that of refraction; that this medium is in contact with the minds of individuals, as well in the form as out of it; that through the undulatory movements of this medium, impressions are made upon the mind, and that the process of mesmerization consisted in insulating the mind, and bringing it into close contact with this medium.

In permeating or passing through different substances, the motions of this medium may be affected according to the nature of the substance through which it passes. Thus, in passing through a card, that portion of the card upon which letters are written or printed, will affect the motions of this medium differently from those portions upon which there is no writing or printing. The effect will be similar to that witnessed in the art of daguerreotyping. Although the agency concerned in producing the light and shade, as exhibited in the picture, is the same as to every part of the picture, nevertheless the substances reflecting the light by which the image is thrown upon the plate, so reflects that light, as to cause certain parts of the image to be light, and other parts to be shaded; and were it not for this difference, no image could be obtained; that is, were all parts equally light or equally dark, no picture could be taken. Now it is possible, and perhaps I may say, it is not improbable, that the independently clairvoyant perceives objects near by in this way. The experiments with Miss L. would seem to indicate that such is the fact. That the influence by which she is able to read without the use of her physical sight, permeates or passes through the card or paper, and renders the same spiritually transparent; and conse-

quently, being so highly refined as to pass through material objects, could not be reflected by the mirror, and hence she could neither perceive the card or herself by looking in the mirror. If such be the way clairvoyants perceive objects near by them, those objects should appear to them, when closely examined, either translucent or transparent, which, I am informed by them, is the case.

This method will answer to explain the manner by which clairvoyants perceive objects near by them; but it is more difficult to understand how they can perceive objects at a great distance from them in this way alone, when this medium must pass through a great number of material substances intervening between them and the object being examined. In examining places and objects at a great distance, it appears to the clairvoyant that he is transported to those places, and he not unfrequently perceives different places on the way, and describes them very accurately. If the mind of the clairvoyant is in reality thus transferred to the place of investigation, it is not difficult to understand how it is able to perceive and describe distant places and objects. But it is more difficult to understand how the mind, yet connected with the form, can be thus transported at all. Perhaps the mind perceives and describes these objects by reflection from disembodied minds through the agency of the spiritual atmosphere, as alluded to in a previous article.

Upon the hypothesis that distant places and objects are perceived by reflection from disembodied mind through the spiritual atmosphere, the phenomena of direct clairvoyance becomes easy of explanation. The belief is becoming very general, that all persons in the form are attended by guardian spirits, who watch over and sometimes influence them. When the mind of the subject has become very perfectly insulated, and is brought into clear connection with this spiritual medium, it then becomes sensitive to its slightest motions, and disembodied spirit can communicate its own thoughts, feelings and perceptions to the clairvoyant mind, in a manner similar to that by which Spirits communicate with each other. Now if disembodied mind can perceive and examine persons and places distant from the subject, it can very readily communicate the result of those exam-

inations to the subject, and do it in such a way that the subject will not perceive the presence of such mind. The disembodied mind becomes a sort of spiritual mirror, in which the clairvoyant sees reflected the object of examination. That this is sometimes the case, very good clairvoyants affirm.

Clairvoyants often think their spirits leave their bodies, and visit different places at a great distance from each other; that they sometimes enter the celestial sphere and visit the homes of the angels, etc., during which periods of absence their bodies remain in a cataleptic state, exhibiting but little appearance of life. While in this state, they remain totally unconscious of what is going on about them; every physical sense is closed, and their bodies might be dissected without awakening any sensations. These phenomena would seem to indicate that the mind had left the body; but on careful examination and reflection, we shall find that these and similar phenomena could be exhibited, and yet the mind remain in the form. The absence of all sensation, the cataleptic condition of the body, and the perception of distant objects, can all occur while the mind is evidently within the form.

Thus, in ordinary mesmeric conditions, unattended by clairvoyance, sensation is not unfrequently suspended, while the mind of the subject is still connected with the form, at all times ready to respond to the interrogatories of the operator, or others *en rapporté*. The cataleptic condition of the body not unfrequently takes place while the mind of the subject lies perfectly dormant or inactive; and minds apparently in the waking state, have visions of places and objects far distant, and of events transpiring beyond the scope of physical perception; so that the occurrence of this phenomena does not necessarily indicate that the mind has left the body, and taken a distant journey. All these phenomena may occur while the mind is in a state of high insulation from the sensuous influences of the body, and yet within, or at least in contact with it.

I have described the mesmeric process as consisting in demagnetizing the nervous system of sensation, or in demagnetizing the brain, or both. In either case, the mind would be insulated from the sensuous influences of the body; but the difference would be,

while only the system of sensation was demagnetized, the subject would not become clairvoyant; for, until demagnetization extends to the brain, the mind is not insulated from the influences of the nervous medium, not included in the system of sensation. But when demagnetization extends to the brain, then the mind becomes insulated from all nervous influence, and consequently becomes clairvoyant.

There are many ways by which this state of mental insulation can be induced. I have described the process of magnetization, as consisting in drawing off from the nervous system of sensation the animal electricity, which serves as a means of transmitting the nervous fluid from the surface to the brain. This may be done by presenting another system, which has a stronger affinity for the electricity than that of the subject, in which case the fluid enters the system of the operator, and often produces a sensible influence on him. Another way consists in operating upon the subject mentally, through the mind of the subject, in which case the fluid is driven off, and does not enter the system of the operator. Cases of this kind more directly demagnetize the brain, and hence the subject is more likely to become clairvoyant.

Another way still by which this state may be induced, is through the agency of disembodied spirits, and is entirely analogous to the last method referred to in the preceding section. The spirit operates upon the mind of the subject, to force off the animal electricity of the brain, and thus insulates it from the system of sensation. Another method still, is by the action of the subject's own mind, by which, at pleasure, the subject by concentration of thought, can abstract the mind from all exterior influences of a gross and sensuous character, and thus bring it clearly in contact with this spiritual medium. Cases of spontaneous clairvoyance, as they are usually termed, are generally induced by the agency of Spirits, while those of voluntary clairvoyance are induced through the mental action of the subject.

As before intimated, this medium permeates all material substances, and its motions are differently affected by these different substances through which it passes. Hence certain substances exert a peculiar influence upon the mind of the clairvoyant; some seeming to obstruct the vision almost entirely, and others

not affecting it at all—some exerting an influence which tends to throw the subject into a clairvoyant state, others no influence at all. Those substances which are used by subjects to induce the clairvoyant state, seem to harmonize the undulations of this spiritual medium with the mind of the subject, and in this way produce an influence favorable to mental insulation. But I am inclined to think that the chief agency exerted by crystals, magnets, etc., in inducing the mesmeric condition, consists in their being used as a means of mental concentration, or abstraction.

There is another class of phenomena sometimes connected with clairvoyance, which demands our attention. I refer to that called *retrovision*, by which I mean the faculty of calling up the past, and revealing its hidden history. I once witnessed a very remarkable instance of this kind, which I will briefly relate. In the year 1845, while I was residing in Loraine county, a Mr. Hall, a merchant in Elyria, had his store broken open and entered, and a large quantity of goods stolen and carried away. This was done about 12 o'clock on Saturday night. Early the next morning, Mr. H. discovered what had been done, and came to me for advice. The first inquiry I put to him was, "Have you informed any one of what has taken place?" He answered that he had not. I then enjoined it upon him not to mention the circumstance to any one, not even his family, and perhaps in a few days he might hear that his store had been entered; then, by tracing the report, he might get some clue to the rogues. This course of policy was agreed upon, and the subject was mentioned to no one. The next morning, while we were together conversing upon the subject, the thought occurred to me that a young lady in town was said to be clairvoyant, and I proposed to Mr. Hall that we visit her and test her powers. It was agreed to between us, and it was further agreed that nothing should be said to her respecting the nature of the subject to be investigated, for two reasons: first, we wished to know whether she could discover from our minds the subject to be investigated; and second, if she could not clairvoyantly give us the information we desired, she would know nothing of the subject by which the information could be communicated to others. This young lady was an entire stranger to both of us. With this understanding we visited the house of Mr. Cook,

who was the brother-in-law and mesmerizer of this young lady. On visiting the house, we informed Mr. Cook that we had come to request him to mesmerize his sister-in-law, for the purpose of making certain investigations. This he very kindly consented to do, and in a few moments she was put into the mesmeric condition. Mr. Cook then turned to us and requested to be informed of the nature of the matter to be investigated. We declined telling him, desiring that the subject might be requested to find that out. He requested us to mention some place where we desired the investigation to commence. Mr. Hall immediately mentioned his store. Mr. Cook inquired of the subject if she knew where Mr. Hall's store was. She replied she did not. He then requested her mentally to accompany him to it, which she did, and soon declared herself to be there. Mr. Cook then requested her to make the examination desired, and informed him of what she saw. She almost immediately remarked, "there has been bad work here; this store has been broken open, and a large quantity of goods stolen." Mr. Hall then inquired, "How was it broken open?" She commenced and gave a very minute and detailed description of the manner in which it was done, which was perfectly accurate in every particular. She even described the efforts of the burglars to light a lamp after they had entered the store, and said they had lighted five matches before they succeeded in lighting the lamp, and that the unburned portions of the matches were left upon the floor near where they left the lamp standing, which was also perfectly correct. She then proceeded to describe accurately the character, quantity and quality of the goods stolen—the different kinds and colors of the broadcloth, etc., all of which was correct. After giving the above description, I remarked: Well, if you can see to describe so accurately the transaction, can you not see to tell us who were the persons engaged in it? She replied, "Certainly, I can; there were three of them; they are strangers to me; I can not tell their names, but I can describe them so that you can find them. With this, she commenced describing one of them by his size, personal appearance, dress, even telling the peculiar kind of cap he wore, his business, place of residence, and even the business he was at that moment engaged in; said he left town that morning, on his way to Cleveland, with a load of pork. From

her description we had no difficulty in determining the individual she was referring to, and her description was in every respect correct. She even described the part he took in breaking the store, which subsequently proved to be correct. She then proceeded to describe the second person concerned in the burglary, with the same accuracy as she described the first, and from her description we had no difficulty in determining to whom she referred. She then proceeded to describe the third person with the same particularity as she described the others, but we could not learn who he was from her description. Her description, however, subsequently proved to be correct, and the reason we did not recognize him was, he was a stranger, residing some thirty miles distant. She also told us what had been done with the goods, but those we could not find. We were now very well satisfied that she had told us the truth, and had fixed our suspicions upon two individuals whom we had not previously suspected. But we could do nothing but watch, as clairvoyant evidence would not be deemed competent in a court of justice, and watch we did. Fortunately for our purpose, a difficulty arose between one of these burglars and his wife, and she disclosed the fact of his guilt in this case. By this means we were enabled to get legal evidence of the guilt of the other two parties, including the one we did not know, from the description of the clairvoyant, and the three were arrested. One of them turned state's evidence, and gave, under oath, a full description of the whole transaction, which in every particular corroborated the statement of the clairvoyant, made some four months before. The burglars were arrested and sent to the penitentiary. Here was a clear case of retrovision. Many other cases of a similar character might be mentioned, but one well-authenticated case is as good for our purpose as a thousand.

By what means was this clairvoyant enabled to give us an accurate description of that burglary and of the burglars? A portion of her description might have been copied from our minds; but a greater portion of it could not have been, as we knew nothing of the matter she was describing. In this case we are most readily brought to the conclusion, that disembodied spirits inhabit this spiritual medium, and through that medium become cognizant of all our thoughts, feelings, emotions, etc., and

hence they become, as it were, volumes in the great library of God; and that when the independently clairvoyant mind comes into clear connection with this medium, it thereby gains access to this library, and, according to its development, can read the histories therein written. Now, if this position be true, it is not difficult to understand how this clairvoyant became familiar with the history of this burglary, and was thus enabled to make to us the astonishing communication she did make.

Upon this hypothesis we can understand how the independently clairvoyant can exhibit the faculty of retrovision. That this is one of the methods by which the past is recalled, I do not doubt. It may not be the only method. There are certain phenomena alluded to by clairvoyants which would indicate that it is not. For example, in searching after persons whose locality is unknown, they frequently commence at the place where they were last known to be, and trace them from that place; and they describe themselves as able to track them by an influence they leave in their path; still I am inclined to think that most remarkable cases of retrovision are produced by reflection from minds inhabiting this spiritual medium; and that should the attention of clairvoyants be called to this subject, they would generally be able to discover this to be the fact.

So also with prevision. I am inclined to think the phenomena of prevision is generally reflected from minds inhabiting this spiritual medium. Cases of prevision, however, may exist independent of such agencies. Where the clairvoyant mind is thus insulated, it is enabled to perceive causes and principles at work which, in its normal condition, it could not perceive, and it may thus be able to foresee results which the uninsulated mind could not perceive. To this class may belong the phenomena exhibited by clairvoyants, in telling what will be the effect of repeated mesmeric operations upon themselves and others. Being able, through this medium, to examine internally their own, and the physical systems of others, and to trace the mesmeric influence upon the system, they may be able to foretell certain results with great accuracy.

Prevision, in cases which are to happen disconnected with the subject as well as certain cases connected with the clairvoyant, I

am inclined to think, are reflections from disembodied mind. I have already remarked that the insulated state might be induced through the agency of disembodied mind; that this state of mental insulation is only a condition preparatory to the phenomena which follow. Now, a disembodied mind, inducing this state of insulation, can impress upon the mind when this operation will be repeated, so as to enable the subject to foretell with the utmost precision when it will happen again. In this condition, and in this way, trances and ecstasies can also be foretold, because they can be induced by the same agency.

In cases of trance, ecstasies, etc., the mind is almost entirely insulated from the body. Sensation is suspended, and the subjects become unconscious of everything about them through the agency of the physical senses. When the case is spontaneous on the part of the subject, or is induced by disembodied agencies, the subject is not necessarily in sympathy with any person, so that it may be impossible for any one to be *en rapport*, and consequently to get communications from the subject while in this condition. But cases may occur, and do occur, where the subject is in sympathetic connection with persons about them. In such cases, if the subject is not too much engrossed with spiritual visions, clairvoyant communication can be obtained, and all the various phenomena of clairvoyance will be exhibited.

Cases of trance and ecstasies differ only in the external phenomena attending them. The primary cause is the same. In cases of trance the physical body assumes an appearance resembling death, and in many cases can not be distinguished from it in appearance merely. In this state persons have frequently been supposed to be dead, and have been buried alive, even while they were conscious of what was going on, but had no power to give any signs of life. In cases of ecstasies, the mind seems to maintain its connection with the physical body sufficiently to command its muscles—can walk, read, etc., but still the subject does not use the physical senses. What it hears, sees or perceives, is through the mind or spiritual sense.

Another class of phenomena not unfrequently occurs, and that is a spontaneous vision of passing events. The clearness of this vision will depend upon the impressible state of the mind at

the time. Almost every individual has experienced something of this kind in some of its stages of manifestation, from the slightest impression to that of clear vision. How often, let me inquire of the reader, have you felt a vague, undefined impression that something sad and painful had occurred to some of your friends, just before hearing such news. It has become so common with myself, that I almost always feel the shadow of affliction some hours before the affliction arrives. There are in the circle of my acquaintance many individuals who have, in this way, been informed of the decease of friends at the precise hour, although hundreds of miles away. In some cases the vision is so distinct that they can perceive all the attendant circumstances, and give them in detail long before the news arrives.

These visions and impressions are made upon the mind by disembodied Spirits, who endeavor to advise us of the happening of these events, or admonish us of what is about to take place. Every individual, under peculiar circumstances, is subject to these states of partial mental insulation, sometimes more and sometimes less perfect. While in this condition, impressions are made by disembodied Spirits, and the distinctness with which they are made will depend upon the degree of insulation; when the mind is quite perfectly insulated, these impressions will amount to actual visions. These conditions may occur during the hours of wakefulness, or during the hours of sleep. If they occur during wakefulness, the mind of the subject, at the time, will be abstracted from all surrounding influences of a physical character, although it be but for a few moments, and the subject unconscious of it. If this condition occur during sleep, the vision or impression will be in the appearance of a dream, and will be spoken of as such.

Most of the phenomena exhibited by clairvoyants while under the mesmeric influence, are liable to occur temporarily to persons in the waking state. The phenomena of prevision, retrovision and introvision not unfrequently occur in the waking state of the subject. By the waking state, I mean the subject is not conscious of being under mesmeric influence, and probably is not, so far as the agency of third persons is concerned. But, nevertheless, I do not doubt that mental insulation, for the time being, is indispensable to such phenomena; and that state may have

been induced by the operation of mental causes surrounding the subject at the time, or by the agency of disembodied Spirits, or by the combined action of all these influences. Mental insulation, induced by whatever cause or combination of causes, is a necessary condition for the exhibition of these phenomena.

From an examination of the foregoing article, it will be observed that I base the philosophy of all the various mesmeric phenomena upon the following hypotheses:

First, That there is a medium of unindividualized spirit extending throughout space, which sustains a similar relation to the mind as a medium of communication, as the physical atmosphere sustains to the organs of speech and hearing.

Second, That the mind both in and out of the form, is in contact with this spiritual medium, and sustains to it the relation of a vibratory or sonorous body.

Third, That thoughts, etc., are in reality mental motions, and communicate their peculiar motions to this medium, and are transmitted through it, in a manner similar to the transmission of the undulations of a vibratory body through the physical atmosphere.

Fourth, That the mental motions being the same, the thoughts, feelings, etc., are the same.

Fifth, This spiritual atmosphere being a medium, is subject to laws and accidental properties similar or analogous to other analogous media.

Sixth, That the mesmeric process consists in insulating the mind of the subject from physical and sensuous influences.

Seventh, That mental insulation, in a greater or less degree, is an indispensable prerequisite to an exhibition of the various phenomena above discussed.

There are various other phenomena exhibited by subjects in the mesmeric and somnambolic conditions to which no allusion has been made in these chapters. But I have endeavored to refer to such, as when explained, would suggest a key to the explanation of others not alluded to. I do not flatter myself that I fully understood all the principles involved in these phenomena. Far otherwise. I believe we are but just entering upon the knowledge of some of the simplest principles appertaining to this sub-

ject—that we are only beginning to learn the alphabet of mind or spirit, and that for a long time we shall be unable to read much of the real beauties of spiritual existences and actions. But the time will come when the spiritual world will be brought near to us, and will no longer exist in the mind as a land of fairy tales and dreamy visions.

“As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.”

This has been explained to signify that Jesus predicted his own death on the cross, and its necessity for the world's salvation. The serpent was not elevated for the purpose of sacrifice, but as a spectacle to be looked to, and thus to become an instrument of faith. The Son of man, then, to be lifted up as Moses lifted up the serpent, must be held up as a spectacle to be observed, not to be slain, and thus become an instrument of faith in a spiritual sense. If man was to be redeemed from the lusts of his animal nature, he needed a redeeming model—one who possessed a like nature with himself, subject to being tempted in all points like himself. Now when such an one solves the mighty problem of redemption, and thus incarnates the way of salvation in his own life, he is worthy of being “*lifted up*” for the observation and imitation of those who are called upon to work out the same salvation in themselves. By being thus “*lifted up*,” he becomes “the light of the world”—the WAY to heaven.

THE GIFT OF HEALING.

AMONG the gifts of the spirit, as enumerated by the early teachers of Christianity, was that of healing. The manifestation of this power was considered a marvel, and entitled the one exercising it to the credit of being supernaturally assisted. This power is exercised in modern times, and often very remarkable cures are effected by what is claimed to be spiritual agency. The fact that such cures are effected, being determined, the conclusion must follow, that either they are the result of spiritual agency, acting through the mediumship of those by whose instrumentality such cures are effected, or that such cures can be effected by natural means without supernatural assistance. If this latter hypothesis be true, then they never were evidences of spiritual agency, and we can assign no substantial reason why the gift of healing should not be stricken from the list of spiritual gifts. To show that such remarkable cures do take place, I cite a case which fell under my own observation, and know to be true, because I was myself the medium through whom the cure was effected.

On Monday evening, the 20th day of March last, I had an appointment to lecture at Kenosha, in Wisconsin. Just before evening, I was called upon to go and see a daughter of Mr. Lathrop Burges of that city, who was said to be lying at the point of death. I was informed that there had been a council of physicians in her case that afternoon, and that it was decided that she had the dropsy on the brain, and would probably die; that her face and neck were bloated; that she was entirely blind, and lay in a very stupid condition, etc., and that the parents desired me to visit her, and see if anything could be done. I informed the messenger that I made no pretensions in that direction,

although sometimes I had been successful in curing the sick; but feeling a strong influence upon me while talking, I concluded to visit her, and did so. I found her in the condition above described. I placed my hand upon her forehead, and soon came sufficiently into *rapport* with her system to discover her condition, and told her parents I thought she might revive. I decided immediately that it was a case of congestion; and sitting down by her side, I made an effort to equalize the circulation. In a few moments I had produced a decided change, or at least such a change was produced. I inquired for her name, and spoke to her, when she opened her eyes, answered me, and I commenced conversing with her, and she with me. She could not see at this time. I was obliged to leave for the lecture; but I informed the parents that I would return after the lecture, and spend the night. I returned about ten. The patient was restless until about one o'clock, when she went into a natural sleep, and slept until morning. I sat by her mostly until four, keeping watch of her brain and pulse, and keeping up an equal circulation. At four I left her in charge of her father and sister, and lay down and slept two hours; at six I arose and found her still sleeping quietly. I examined her pulse, brain, etc., and found clear indications of a healthy action. I awoke her, and inquired how she felt. She replied that she felt well, had no pain, and could see as well as ever. Her father and myself left the room, when, with the assistance of her sister, she arose, dressed, washed, combed her hair, and went to her breakfast, as well as ever she was, and continues so. And thus in the morning, when the neighbors expected to hear of her death, they heard with great astonishment that she was well, and about the house.

This is a simple, unvarnished statement of a single fact. Was there any spiritual agency in the matter? Is it a continuance of the promised gift of the Spirit? If it is not, but was accomplished without any spiritual agency, then it is possible that the gift of healing in ancient times should be accounted for in the same way. In a future number of the Monthly, I will give a full philosophical explanation of the philosophy of healing through spiritual and human agencies.

PRAISE.

L. M. WHITCOMB.

My God! I fain would give to thee
The praise I owe,
And gifts to show my constancy;
But while I seek the way, I know
Not what to bring.
The summer wind to thee doth lift
A fuller gift
Than many a burning offering.
The sweetest incense I can bring,
Each flower of Spring,
That ope's its cup
To morn, excels in rich perfume.
No gleam of light that brings the day,
But knows the way,
I can not find to give to thee
All that it is, has been, can be.
The grass comes up
From out the darkness and the gloom,
And thus aspires
To lift to thee its gift of beauty
Upon a thousand pointing spires.
No sound but echoes 'gainst the sky,
To let thee know that all is thine.
Then what am I,
That can not give thee all that's mine?
I call for words that I may praise,
And then for gifts that I may give,
And thus I live;

And yet my heart
 Ever delays
 Its coming, that it may bring to thee
 Not what it *has*, but *is* ; freely
 To build the altar, the sacrifice
 To place within itself, and find
 That what *I do* is not thy praise,
 But what *thou art*.
 The summer wind,
 The sky, the flower, the grass, the bird,
 Live but one word,
 And that is—God ;
 To these, both life and praise are one.
 I, that still am as the sod,
 Have not begun
 To live, that I may give in beauty
 Each thought of doing ;
 Thus to find praise, and gift, and prayer,
 Work and duty,
 But simply *being*.
 The beautiful revealing
 Within my soul of God ; his love,
 His work, his power,
 Thus mine—not given from above
 But from myself, each day, each hour ;
 That I may *be* his praise, and he
 The life that lives in me.

There's not a flower of spring
 That dies ere June, but vaunts itself allied,
 By issue and symbol, by significance
 And correspondence, to that Spirit-world,
 Outside the limits of our space and time,
 Whereto we are bound.

E. B. BROWNING.

ASPIRATIONS.

HABITUAL aspirations tend to beget in us corresponding conditions. The aspiration for truth, purity and righteousness, if continued, causes us to grow up permanently into such a condition ; and the desire for evil tends to confirm in us an evil condition. *Forms* of prayer are beneficial when they are such that our highest aspirations can readily flow into, and find expression in, them. As one of that kind, we publish the following from the soul of * * * *.

PRAYER.

Oh Thou who art to us the Holiest and Best, Thou who art life of our life, strength of our strength, Thou who art unto us purity, holiness, beauty, love, wisdom, let us now come into Thy holy presence ; let us kneel before Thee, and in Thy light know our peace. We need not tell Thee of our weakness, nor acquaint Thee of our sins, for Thou holdest our being in Thine, and no want of our souls, or tremble of our hearts, but in its call and its weakness reveals our dependence upon Thee. As children, we come unto our Father, and in thus making ourselves Thine, we know Thou art ours. Then art Thou life of our life, strength of our strength, and we rest in Thy peace. No longer afar from Thee, but as near as unto ourselves, O, Father, let us be ; and thus shall thy purity, holiness, beauty, love and wisdom be ours, and we shall dwell henceforth in Thy holy Presence.

GREAT men stand like solitary towers in the city of God ; and secret passages running deep beneath external nature, give their thoughts intercourse with higher intelligences, which strengthens and consoles them, and of which the laborers on the surface do not dream.

LONGFELLOW.

CHRIST THE SHEPHERD.

LOVE M. WHITCOMB.

“He will bear the lambs in his bosom.”

THE desire of the soul to find a resting-place ever expresses itself, and in metaphor and symbol is there told one story and chanted one refrain, Oh give me, give me rest! Each want thus expressed must be intuitive, each representation also of the resting-place must come from the divine life of the soul. This symbol of Christ as a shepherd, then, is not of him as an individual; for as soon as there is presented to the mind that form of his power, it becomes only a representation. He, in that representation, reveals what the soul needs. His individuality does not satisfy; but it is that which the soul finds expressed in him that becomes at once rest and strength.

Thus it is that faith in him helps most those who incarnate in him the soul's conception of God. God, as expressed in the infinite and eternal, the soul instinctively feels is afar off. It can not pillow its head or rest its heart upon the Infinite. It in vain seeks to find in God its secure resting-place, until God be represented in the finite. It cries still in its weariness and weakness, and knows no peace. Represent as we will the fatherhood of God, his love and goodness, those alone know of it to whom it has been revealed; but the true revelation comes only through the affections made conscious by their desire. The little child that twines its arms around its mother's neck, and lays its cheek upon her breast, lacks not a true revelation of God's love; let it still feel the father's stronger pressure, and his steady, resolute and earnest affection, and God's fatherhood has for him its true representation.

Thus is it also in the fraternal and social love, until the soul

comes into a consciousness of the highest love, where perfection is expressed in entireness and oneness, and the universal love of God is conceived of through all these awakened and satisfied affections. Now when the soul is defrauded of any of these abiding places, then is its rest unsatisfying, and it longs and sighs. To such an one Christ, as revealed in popular theology, may express the fullness of the rest, if the understanding be governed by the affections. Thus the consciousness of need being felt, the heart reaches forth, and through its hope seizes upon the fullest revelation, building there its tower and its Bethel, which it never leaves or forsakes, and within which it rests under the shadow of the Almighty.

But Jesus only *represents* that abiding place, and can only represent it to those who make him the embodiment of the Divinity, and find in him all that the heart recognizes as highest, purest, most holy. To such God is brought near the soul, and Jesus is expressive of his love, tenderness and pity. To such the reality of his presence, the security of his conscious knowledge, becomes strength and peace. But here we find this difficulty ever presented, that as soon as one thus rests in Jesus as his abiding place, he becomes the veritable God, because nothing short of the soul's highest conception can satisfy it. Where the incarnation of God is admitted, there must evidently follow a long train of errors and falsities.

Let us endeavor here to find why the soul will not be satisfied, and why it ever calls for an expression unto itself of its ideal. When we speak of the soul as a whole, as a unit, we speak not of its manifestation, but of its divinity. That divinity is its inmost and real being; but in the manifestation of this divinity, we find no unity or perfection; as when we look upon the plant just budding into life, each unfolding leaf and each petal are in themselves the expressions of the life of the plant, yet are not entire. The unfoldment of the soul expresses itself in manifestation, and each affection and instinct, though from its life and the divinity of that life, yet in their manifestation are not perfect and entire. The expression is perfect only as it relates to particular impulses or desires; that is, through each expression is some particular impulse or affection made manifest. Its desires

then are the certain revelators of its being; its needs can only come from its life. Let an affection be dead, and it no longer calls for its supply, it no longer has its desire. Then each desire is the manifestation of the soul's interior life. Now these, calling for answer, call through the understanding; that understanding being enlightened, and man having become wise unto salvation, he will not defraud himself of his rights, neither will he gratify his desires except through their true supply; calling for a fish, he will not give a serpent unto any desire of his soul. But we perceive that at present the mass of men permit the understanding to obey the instinct. Thus perception becomes only the stimulator of desire, and not its means of satisfaction. Here then the want is manifest, and the supply is only given through the instinct that makes the understanding subservient unto it. A simple illustration of this may be found in the mother's love that yearns to satisfy the want of the child. The demand is answered, however inconsistent, because the love prompts to it whilst the understanding is governed by the impulse.

Now all the demands of the soul must be answered before it will rest in its selfhood and entireness, and if they be not answered by their objects, then will the soul either feel unrest and discomfort, or else will seek to gratify its want through some other than its true and appropriate channel.

This longing, then, for soul-rest is from the soul's life, and should be rejoiced in as the voice of the Divinity calling it to come into the presence of the Lord. "Blessed are they that hunger and thirst." "Let him that is athirst come." Christ here represents to the soul the attainment of its desire through the perfection of its attributes, and not through his individual ability to satisfy that desire. In representing the fatherhood of God, he gave the highest expression of his need, and thus God as the Father has been since regarded as the highest expression of man's desire for rest and strength. But it will readily be perceived that as God is the Infinite, the soul must aspire unto the Infinite through every affection; the paternity alone of God can not satisfy the soul; it still longs and desires until it rest in the fullness of love. This is evident from the office Jesus is made to hold to those who can not rest alone in paternal love. "Jesus,

lover of my soul," expresses the demand; he is called the counsellor, friend, brother. Now when Jesus as Christ represents to the affections this fullness, then does the soul rest in him. Then is he the shepherd to bear the lambs; the lover in whose bosom to hide when the tempest is nigh; the Messiah to reveal the way; the Spirit of Holiness to give of his life; the Mediator to reveal the Divine. Shall we take from man this blessed rest if he has really found it, even if he has found it through his affections, rather than his understanding. By no means, unless we find for him a more excellent way.

Jesus, as he presented unto the world the attainment of the soul, did so through his own perfection, by showing how each holds itself fast linked unto the highest, where it may find alone its true life. It was not unto Jesus that men were to come, but in Christ that the fullness of life dwelt; that is, his life, expressing as it did the truth, purity and holiness of the soul, became the revelation of its attainment.

But here we must not fail to see that Jesus is ever the ideal man, for each one makes his life and attributes express to him what he desires; each finds in him the love he seeks, the rest he longs for; and thus he is no longer the *individual* but the *Christ-principle*—the soul's highest aspiration as an individual.

"I will fall down and worship;" but what? Not Jesus of Nazareth; that is not what Catholics or Protestants do—they are worshiping what to them represents their perfected, satisfied desire. They know not whom they worship; they only know the soul's longing and aspiration, and they find its embodiment through their understanding. But man must find his true rest in his own soul; he must perceive this, that Christ expresses the soul's possible attainment, not as Jesus the individual, but as the soul's aspiration, and that he revealed the Father through the universal love which made him as a shepherd to bear the lambs into the fold. He who rests in him must do so through his *own perfection*; must come unto him through his own purity, love and wisdom; must dwell with him through oneness with the Divine; and though to such an one, as to him, life be one of misunderstanding, reproach, contempt, yet shall it be the gate to heaven.

HIGH, ELEVATED, HILLS, MOUNTAINS, ETC.

ALL natural ideas are symbolical when applied to states or conditions purely spiritual. Those words signifying elevations, are designed to imply different degrees of unfoldment in understanding and affection—the higher signifying the more unfolded, and the lower, the less. When we speak of depressions, we refer to states or conditions other than those of less degrees of unfolding; to those conditions farther removed from truth, purity and goodness than is caused by their mere absence; to those conditions which are characterized by desires and impulses averse to that which is true, pure and good, and which must be changed before they can become receptive thereof.

According to such symbolic use of terms, when we speak of hills, mountains, summits, pinnacles, etc., they will be understood to refer to degrees of spiritual elevation. Hence the establishing the House of the Lord in the top of the mountain, simply implies that man in his highest conception and holiest aspiration, comes into the most perfect state or degree, when in true fidelity of soul he bows before and obeys his Highest and Best. Hence Mount Zion, when used, will signify the place of true worship. Its name will imply that state or condition of the soul we seek to come into when we would worship the ALL-TRUE, the ALL-PURE and the ALL-GOOD, in spirit and in truth.

A part of the same is the expression, "THE MOUNT OF TRANSFIGURATION." When man comes into that department of his being where all that is evil and false ceases, when every impure and unjust desire and impulse are banished, and when the soul, in its yearnings after the divine, puts forth all its life and power in humble, submissive prayer, then is such soul elevated to the summit of its being, and then is infilled with the living presence of Divinity, which makes the whole being radiant with spiritual light. Such degree of elevation is coming into the "Mount of

Transfiguration," and all who have really been there, have felt its blessedness and desired to establish his tabernacle thereon.

Keeping these suggestions in mind, our readers will understand the use we make of all such expressions as refer to elevations above the common plane. Thus when you read, "I will lift up mine eyes unto the hills whence cometh my help," you will have no difficulty in understanding, that your hope for redemption and salvation is in coming, in your life, into a higher degree of truth, purity and righteousness. And when you read "I was glad when they said unto me, let us go up unto the House of the Lord," you will at once understand it to mean an invitation to unite in coming into the HIGHEST and BEST state of which you are capable, to worship the ALL-TRUE, the ALL-PURE and the ALL-GOOD, by yielding the most perfect and affectional obedience thereto. According to these suggestions, read the following selections:

Praise waiteth for Thee, O God, in Zion; and unto Thee shall the vow be performed.

Honor and majesty are before Thee: Strength and beauty are in Thy sanctuary.

O worship the Lord in the beauty of holiness, and honor him, all the earth.

Say in your hearts, the Lord reigneth: Let the heavens rejoice and the earth be glad.

One thing have I desired of the Lord; that I may dwell in the House of the Lord all the days of my life, to behold his beauty, and be instructed in his temple.

How lovely are Thy dwellings, O Lord? my soul longeth, yea, even fainteth for thy courts; my heart and my flesh crieth out for the LIVING GOD.

O praise the Lord ye angels of his; ye that excell in strength; ye that fulfill his commandments; ye that hearken unto the voice of his word.

O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion.

Praise thou the Lord, O my soul.

These forms of expression, to those who are truthful in spirit, become appropriate and beautiful aids, in their efforts to attain to an inward condition of purity and truth, by an elevation of the soul above the influences of appetite and passion—by separating the affections from all that is impure and false; and thus by their aspirations, they unite with angels in feeding upon the bread of life which cometh only from Heaven. All do not feel this need—all do not perceive the truth and beauty which can be found only in this condition of religious exaltation. To such this may seem foolish and rhapsodical. All such can pass this by until they feel the demand; and feel it they will, before they find "soul rest." For unto this principle of truth, purity and righteousness called "THE CHRIST," will every knee yet bow, and every tongue confess, to the honor and glory of the Divine Father.

D R E A M.

OH, God! where art Thou leading me?
 I thought I saw the light
 That left its track in glowing beauty,
 Across this fearful night.

I thought I heard the water flow,
 And that the eddying stream
 Sang of the shadow-nooks, and rocks
 Flecked with the glad sun-gleam.

I thought, too, that the meadow lay
 In the soft beauteous light,
 And that its waving fold of mist
 Just then grew golden bright.

There were whisperings of sweet voices, too;
 Or the soft air, murmuring so
 Amid the leaves, could tell what notes
 To touch that love might know.

The hills—ah, could it be a dream
 That lifted them so high,
 And made their limit seem the step
 To reach the beck'ning sky?

Alas! alas! if it be so;
 All gone but this dull night!
 Where is the beauty and the glow,
 And where the gleaming light?

In vain I listen for the voice,
 And the soft water's flow;
 Tell me if they were, or are—will be!
 Is there any one may know?

They are not gone. There is a dream
 That holds its place secure;
 Than day, or night, or beauteous sight,
 To the waiting soul more sure.

That dream—who dreams it ne'er may wake;
 As echo is the sound,
 The shadow is light's revelation,
 So dream is beauty found.

THAT which is limited is finite; therefore man's idea of God, being limited by his understanding, is finite. That which is measured, is also in the finite; therefore man's conception of eternity is in time. The infinite and eternal, then, as conceived in the soul, must be according to the capacity of the soul, and can no more be perfect and entire than can the representation of the infinite be found in the finite, or the eternal in time. *

INSANITY.

ONE of the objections urged against modern Spiritualism is, that it tends to produce insanity in those who believe its doctrine; and the evidence to which they refer to substantiate the truth of their statements, is the fact that Spiritualists sometimes become insane. Their logic is simply this, "They believed in the fact of spiritual communications, and they became insane; therefore their Spiritualism was the cause of their insanity, and Spiritualism tends to make people insane.

If insanity may be defined to be the absence of rationality in thinking and acting, then, indeed, may we conclude that opposition to Spiritualism producing such objections, is the cause of insanity or insincerity; for no kind of reasoning could be more unsound and irrational than that which they practice in thus condemning Spiritualism.

Upon such an hypothesis there is no direction in which the mind can be exercised which is not liable to the same objection; for minds have been deranged from excessive application in the pursuit of science, morals and religion, in all their various departments of investigation. And especially has the mind been subject to derangement while intently engaged in those investigations and exercises called religious.

The history of religious revivals is full of instances of insanity caused by excessive excitement. Especially is this the case where the fears of the individual have been acted upon. Says Sweetzer, in his "Mental Hygiene," "Religion, when perverted from its true purposes of hope and consolation, and employed as an instrument of terror; when, instead of being gentle, peaceful and full of love, it assumes a gloomy, austere, and threatening tone, may become productive of a train of nervous complaints of a most melancholy and dangerous nature. Religion, in its widest signification, has been defined 'An impressive sense of the irresist-

ible influence of one or more superior beings over the concerns of mortals, which may become beneficial or inimical to our welfare.' Now, according to the fancied character of the Power or Powers it worships, it may be the parent of fear, cruelty and intolerance, or of trust, charity, benevolence and all the loftiest feelings that adorn our nature. The austere bigot who owns a God of vengeance, becomes the slave of the direst passions. All who differ from his creed are to be hated as the enemies of heaven, and the outcasts of its mercy; and he may even persuade himself, that to inflict upon them bodily torture is an acceptable religious duty.

"The spirit of gloomy fanaticism has been one of the severest scourges of our species. No human sympathy has been able to withstand its merciless power. It has set the parent against the child, and the child against the parent, and has blasted every tie of domestic affection. Even those possessed naturally of the most tender disposition, have become so hardened under the customs of religious bigotry as to look without the least feeling of compassion on the pangs of the heretic amid the flames, and who, in their faith, was to pass immediately from his temporal into the indescribable agonies of eternal fire. Says Dr. Cogan, 'I was once passing through Moorsfields with a young lady, aged about nine or ten years, born and educated in Portugal, but in the Protestant faith, and observing a large concourse of people assembled round a pile of faggots on fire, I expressed a curiosity to know the cause; she very composedly answered, 'I suppose it is nothing more than that they are going to burn a Jew.' Fortunately it was no other than roasting an ox upon some joyful occasion. What rendered this singularity the more striking, was the natural mildness and compassion of the young person's disposition.'

"There is, perhaps, no enthusiastic infatuation which has been more harmful, both to mind and body, than that of religion. The relentless and fearful passions awakened by a gloomy and vindictive religion, fraught with unimaginable future terrors, have been productive, alike in past and recent times, of the most melancholy disorders, both in the moral and physical constitution.

"Baron Haller speaks of superstitious piety as a very common cause of insanity, especially in those who picture to themselves the most terrible notions of a future state. The mind, especially if of an enthusiastic and gloomy cast, dwells upon those frightful ideas until conviction of their certainty becomes established. Says Hecker, in his 'Epidemics of the Middle Ages,' 'An overstrained bigotry, in itself, and considered in a medical point of

view, is a destructive irritation of the senses, which draws men away from the efficiency of mental freedom, and peculiarly favors the most injurious emotions. Sensual ebullitions, with strong convulsions of the nerves, appear sooner or later; and insanity, suicidal disgust of life, and incurable nervous disorders, are but too frequently the consequences of a perverse, and indeed hypocritical zeal which has ever prevailed, as well in the assemblies of the Menades and Corybantes of antiquity, as under the semblance of religion among Christians and Mohammedans.'

"At fall meetings that are annually held among us, I have been witness to the most frightful nervous affections, as convulsions, epilepsy, hysteria, distressing spasms, violent contortions of the body, not only in females, in whom, from their more sensitive and sympathetic temperament, such affections are most readily excited, but also in the more hardy and robust of our own sex. Even spectators, such as attend for the purpose of amusement or merriment, will oftentimes be overtaken by the same nervous disorders. But such morbid affections are not peculiar to field meetings; they happen among all sects of religionists who seek to make proselytes by appealing to the fears rather than convincing the judgment."

Dr. Pritchard, in his treatise on Insanity, informs us that several instances of mental alienation from the causes we are considering, have fallen within the sphere of his own observation. "Some of these," says he, "have occurred among persons who have frequented churches or chapels where the ministers were remarkable for a severe, impassioned, and almost imprecatory style of preaching, and for enforcing the terrors, rather than setting forth the hopes and consolations which belong to the Christian religion.

"In a report of the New York State Lunatic Asylum for 1847, we find, out of 1,609 patients, being the whole number received, in 178 the disease is imputed to religious anxiety. It is a remark of Esquirol, in his treatise on mental maladies, 'that insanity, caused and maintained by religious notions, is seldom cured.' * * *

"Instead of these mystical terrors, or following them, the religious visionary sometimes experiences a sort of ecstatic beatitude; his morbid and over-heated imagination enkindles an infuriated and wasting zeal, an impassioned and consuming holy love, often leading to the wildest extravagances of language and action, and the most melancholy consequences to the nervous system. Under the sacred garb of religion, sensual feelings are too often concealed. The expressions and behavior of some of these heated enthusiasts evince to the eye of sober reason that they are devoured by carnal

rather than spiritual fires,—that their glowing mystical love is lighted at the flames of earth, not heaven."

Says Zimmermann, "This pretended spiritual love consumes the body more than if the patients really gave themselves up to the appetite of the senses, because the organism which excites it lasts continually. I have observed that many of these unhappy people have become hypochondriacal, hysterical, stupid, and even maniacal. One patient, after raving with this love, and burning with an inward fire, was sometimes attacked with the most painful spasms, and sometimes with stupor, till at length she spit blood, became blind, dumb, and soon afterward died. Some have died consumptive, others have become paralytic.

"It is inconceivable how many complaints originate in monastic life, from the religious exercises to which the different orders are subjected. The nuns seem to yield to these extravagances much more easily than the men, on account of their greater delicacy and irritability. The effects of these spiritual reflections are a heaviness or dizziness of the head, paleness, weakness, palpitation of the heart, fainting fits; till at length, when the imagination is disordered to a certain degree, all discernment and judgment seem to be at an end, and these unhappy people become, in the true sense of the word, 'visionaries.'"

Thus I might continue citing facts and opinions, showing the tendency of religious investigations and exercises to produce insanity, and a long catalogue of other nervous diseases. Where one has become insane from Spiritualism, it can be shown that ten have from religious excitement. What, then, is the conclusion? Are we to condemn religion because some blind enthusiasts, ignoring the restraints of calm reason and common sense, rush madly into the exercise of their passional and emotional natures? And especially are we, when we find an individual professing a faith in Christianity and becoming insane, to attribute his insanity to his Christianity? If we pursue the course indicated by our opponents, we could do no less. But such a course would indicate great unfairness and insincerity, whether practiced by ourselves or our opponents.

It can not be denied that persons have been made insane by their faith and practice in respect to Spiritualism; but such persons have become insane by their connection with Spiritualism just as others have been insane by their connection with religion; and just as they would have become had they pursued any other

subject in the same way. The fault is not in Spiritualism or religion that people become insane, but in themselves and in the manner in which they conduct their exercises and investigations; and those who have true heads and true hearts will perceive and acknowledge it, and those who have not will be likely to continue to speak foolishly and falsely, as hitherto they have done.

ERRORS OF THE AUTHENTICATED VERSION OF THE BIBLE.—

A very important passage in the Book of Job, is that in which the afflicted patriarch is represented as expressing his trust that God will finally deliver him out of his calamities, and testify to his innocence. It is contained in chapter xix. 25—27. The translation in the common version is incorrect, and the mistakes are of some importance, because they have given rise to the untenable supposition that Job makes a prophetic allusion to the appearance of Christ at the last day, and that he expresses his belief in the resurrection of the body. The common version is as follows: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another, though my veins be consumed within me." The true rendering of the passage is as follows: "For I know that my Redeemer liveth, and that he shall stand hereafter upon the earth; and after my skin shall be destroyed, this will come to pass, and without my flesh shall I see God, whom even I shall see, for me and mine eyes shall behold and not another: my veins are consumed in my bosom." There can be no doubt that this is the correct rendering.—*London Inquirer*.

EXTRACTS FROM THE DIARY AND LETTERS OF J. S.

SPRING GARDEN, April 8.

DEAR M.:—Have you noticed on a spring morning how the sun wakens you to its gladness, and you rejoice in the fulness of a life of which you feel each gleam is a prophecy, and each breath the awakener, and how in the midst of this glowing beauty there comes a dreamy quiet, and you perhaps fall asleep, or listlessly sit by the window and have no fixed thought or earnestness of purpose? If you ask your physician of this, he will tell you you are ill—will prescribe for you bitter drinks, till you fancy your eye is jaundiced, and your skin sallow. But just look from the window; see how the brightness of the morning shapes itself into dimness, and there steals over the earth its dream. There is scarcely a twitter in the branches, or a breath. Is there needed a bitter pill to waken from this drowsiness? Nature understands herself better, and so falls asleep and dreams as she will. Seeing all this, this morning when the quiet stole over me and the garden, I lifted no sigh or thought, but just dreamed on, till I felt May's hand on my shoulder. "Please, miss, the little girl is at the door, and would you just tell her if you have any work for her." "Does the dear Father care for the sparrow?" I asked, as I put my eye on that pale, wretched face. There was no dream here, but a wide-awake reality. "I can pull weeds from your garden, and sweep out your walk, and—" "But where did you come from?" "Just down there by the common; my father works in town; I am tired of begging; I would like to work." These were the answers to my questions. Now here was a dilemma. Somebody wanted work, not bread, from me; but then those unwashed hands, that tattered dress!—I could dream no more, unless I bade them be clean and whole, and went my way. I was not sure, but I thought it was a smile that made that mouth turn to a never-before curved line, as I held up at night a little figure

to the glass, and said, "There, see now what 'tis to be clean." Yes, one whole day with Bridget and me, and this was brought about. Now reckon! In yonder city hard by, they say there are fifty thousand such. Fifty thousand days—one hundred and thirty-seven years, to a fraction! I have reckoned it all out; but is not my arithmetic at fault? more years than I can live, and washing every day, not excepting Sundays, and then only one washing for one city! What is to be done? I am sure every time I hear the rain patter, that cleanliness is the law of nature, (as well as drowsiness on a spring morning, and I believe bitter pills may be after this!) Now who is to help me out of this brown study I've been in ever since I finished the best day's work I ever did? Surely Dr. I. or Mr. B. ought to know something of this, and yet with subscription books well filled, and their reports, I never heard anything about washing hands and sanctifying the people, that Sinai's glory might shine forth.

April 10. Well, I had no dreamy sleepiness that night after I wrote you, but a genuine "Now I lay me down to sleep," like what I had when my mother sang that hymn to me, and I knew the Lord would surely keep me as her soft hand placed on my head its benediction. Lucy is the little girl's name. Well, Lucy was not up the next morning when I had had my breakfast and was out in the garden, and so I told May to call her. Alas, the shoe strings untied, the hair *en masse*, the unwashed eyes blinking! "Go wash your face, comb your hair, and come to breakfast—and tie your shoes, and fasten your dress." That was easily said, but here is a cold hard fact left after all: Do these people need something beside the *chance* to be clean? And then think, all my *majoras* and *dialetras* laid in a heap with the sorrel and clover, and the broom left across my pet hyacinth, and before noon such hands and such a frock! and I wanted to get my German lesson too; and Mr. C. called, and I had to send word engaged; I believe the dream is fading, fading. God made men diverse; it must be, and there's no use trying to change what he has ordained.

April 20. Yesterday I told L. she might go. Two weeks I had tried her; she could not expect more. She did not mind me; did not remember what I told her; she—— That burst of tears!

will time ever blot it from my memory? One heart-rending *Oh dear!* It reached high heaven, if prayer ever did; and the heart I had believed so callous was capable of this! And I who had spoken so sternly, had chid so impatiently, because I had believed there was no feeling, must now bear forever its reproach. I went to my room; I dared not make the promise first to her, for at a glance I saw what it involved; the giving up of what to me was dearer than all besides, the indulgence that made me seem a saint in gentleness, and thus there would be worked out to my plain sight all the impatience and irritability that I had not dared to confess to by looking at them. There was but one way to arrive at the true answer to my question, could I do it? and that I need not tell you. I gave it to her—"Lucy, you shall stay." There was no gleam of pleasure on the face; it was as listless, as unmoved as before it had been; and had the memory of that one grief-burst left me, I should have repented. I gave up German for a week, got children's books, and bought shilling prints, and went with the girl to her home to find out the story of her life if I could; but it was as safely locked in her mother's breast as in hers. She had lived in the city, had come out here for better work, had been sick; those were the words, but somehow I felt that under that woman's heart there was something more—something I had not reached. It was so cold—that surface! There were no thanks that I had clothed and fed Lucy, and would keep her; it seemed as if she said by her silence, "Why not? God gave to you, but 'tis no less mine." There was no pleasure at the child's clean face and tidy garments—at least I saw none, unless when I said, "I hope to make Lucy a good girl;" but her eye fell so quickly, I could not catch its glance—whether it was joy or sorrow, thanks or regrets. "Did she need anything?" "No." "Did she want work?" "She was not well enough to work." "Would she have Lucy come and help her?" "No." "Did her husband come home often?" "No." Who could ask more? Not I; and I went away, leaving the two to find the open door that would not lift its latch for me.

April 25. I did not send this letter to you last mail, so I close with still another date. You know, M., that I told you of a dream I had one night—that my mother brought me a book, and

on the first leaf was written "Be, Be," all down the page. She turned the leaf, and on the next, was "Do, Do," nothing more. Another, "Have," and I saw no more. Well, last night I saw the same, and she tore the first leaf and fastened it to my breast, and the letters became like fire, and burned into my heart. *Be, Be,* and so I prayed all night, "Oh let me be, Lord let me *truly Be.*" What meant it? I knew not. Was I not living, being—doing, too. I subscribed liberally when any one asked me, and even gave up one of my number of silk dresses to satisfy Dr. I.'s demand (wonderful sacrifice!), and I don't mind going in town in the rain to all the lectures and annual meetings, and——. Well, I hear everybody say so—they don't say in so low a whisper that I can not hear. "She is a most amiable person, and so philanthropic, I wonder she don't get married; so much money, and so fine an establishment." "Wonder I don't get married?" Well, wonder on. Amiable! do they know that?— Well, M., the letter came last week. I knew it would, though you said not. It was no fancy that haunted me all those days and nights, but I burned the letter up, as you bade me *not*; I did not much mind—other letters can be written; there are a plenty of writers. Good bye, may I never be other than your well beloved JULIA.

Diary. What wonder is this? I was never cold and heartless. My life rushed full and free at any call. I could never look with calm eyes on crime or suffering, or fold my hands and say peace! to the agony of the world. I thought that love meant this, and nothing more—to care for all, to pity. How should I know that the love of God, which I must find, was quite another love than that? and this poor child has done it all. Yesterday I took her in my room and showed her some gay tinsel, thinking to please her eye, she turned away as cold as ever. "Go, walk," I said; "take the lane and come back early." She had not been gone an hour, when I heard a tap so gentle at my door, I thought my gentlest friend had come. 'Twas Lucy, and in her hand a bunch of violets tied with a bit of withered grass. She dropped them on the table and ran away without a word. This little act awakened in my soul a feeling never there before. My whole bosom was a glow; I would have held her, kissed her, wept over her. I forgot the weary days I had tried to teach her. This I

know is as God's forgiveness and long suffering; not that I was thankful for the deed, or blessed her for it; but she in doing this little act, had lifted her soul and we met. She knew it as well as I, and could not bear it except alone, or she would have stayed. It must be then that our best deeds bring us their benediction, not by what they are, but by that which prompts them. And now all the world is in my arms. Oh! if it would last, I could go out and clothe and feed and wash the world; but Julia S. will stay away till there comes a tide rushing over her, quite from another quarter, and she will be borne on as of old, the same way. Alas! alas!

Wednesday. Lucy's mother came to-day, and all my love vanished. Lucy clung to her, cried piteously, and, I believe, would have gone with her. She would not be reasoned with. The tidy dresses, the books with gay pictures, were no temptations. I was vexed. I had wasted all this time—she might go. Why did she not when I bade her? I never could endure variableness; as if I had not shown it myself in wishing her to stay now, when I had bade her go so little while before. But then I saw the mother's love; she whispered only one word into the child's ear, and she was still, calm, unmoved as before, and went about her work. There is a mystery here I can not understand, but having quite enough in myself to study, I let it go. What made me angry with the child for showing its natural affection? Is there a mother's heart that draws me when I lie down at night, and I feel it bearing my dream to heaven, and none that draws this little one, too? I missed the law, seeing it come in different guise. Oh God, have pity on me! I call for God, but where is he? I can not find him. My mother I have found sometimes, when I was best and holiest, and laid my head upon her bosom. My Father in heaven—I know I have one when my father opens wide his arms and calls me his dear child. Jesus, my brother—I know he lives, because I felt when I was heart-tired and heart-sick, and A—comforted me with strong words, and soothed my restlessness, what 'twas to have a brother. M. is my sister, soul, spirit and body, but where is God? I know he is, because I call for him. I can not find him, who shall tell me where? This little Lucy—this little rag plucked from the ditch, and grow-

ing white before my eyes, has told me more of Him than all the love I ever knew before could tell. What is it? It is mystery, all.

May 2. Dear M.: You remember the night we sat together and heard the whip-o-wills last summer, and you said you hoped there'd be whip-o-wills in Heaven, and kissed my cheek and wept, and I could not comfort you. You did not know that I was half angry with you because I could not—because I felt you called for something I could not give. Well, just the same foolish mood came over me to-day. I was glad and happy, thinking of my pot of blossoming azalias, and of Lucy's learning to spell violet, (it was a hard word, but I would teach it to her though it took me two whole hours) and of the pretty buds Madam had worked in my basque, and all sorts of fancies too were fitting through my mind, turning my thoughts as the wind did the rose-leaves, when I sang instinctively,

"Oh God that makes the day so glad,
Oh let me be——"

And there I stopped, and wept, and wept—such bitterness of weeping! and yet nothing ailed me. I could not point to a thing I would change, or would have, that I had not. I reasoned and grew angry with myself, and so stayed my tears; but they came again and again. I could not even pray. What should I ask for? It was mockery to beg, not knowing of the gift I'd have, as if the beggar that I met should say, "Give something, give," the most foolish knows to add "a penny." And thus I spent the whole morning, and the sun was all the time looking in at the open blind, and the May wind rustling the leaves of my book. I do not know how it came about, but I fell asleep in the midst of all, just as I've seen a baby do when its grief was sorest. I never shall know what I dreamed, perhaps, or where I went, but my heart was as still when Lucy opened the door as when she shut it last. I felt as if a smile had fallen and bathed my face, and a kiss had wiped it of its tears. I should not write you all this, but that you have known the same, and the mystery is solved for you—at least you said as much when we were talking of your wedding-day, and whether you were to be happy,

living your life, so changed from all its show and fashion to one of quiet and simplicity. You grew wondrous wise all at once, so many mysteries solved, that made but greater ones for me! I am not jealous, M.; you must not say that. I am so glad you're wise and happy; the world is quite another world, knowing that a *woman's wise!*

I just sat down to tell you that I have found out about Lucy's mother, and have told all this instead; at least I think I have caught a thread that winds to her spool. It seems she is of good descent, taught school in Lincolnshire, was pretty; who would have thought it? and it is not certain when she was married, or to whom. Yet Lucy loves her father; I know that, because she showed me by her look she understood why my father patted me on my head, and called me a good girl. That was not much to find out, you'll think, when now it is on paper; but before I wrote it, I thought it was a long tale. Those are the simple facts, which I filled up so with my fancies, as how she loved and wed, and lived in a little cottage by the sea, and finally took ship for this land, that I thought to fill another sheet. But you must weave your own flowers, I having given you the design—write your own poem, all must do that, or there's no poetry for them. Just as Darley's sketches set your fancies all a-glow, and two strokes of his pencil fill you more than many a shaded picture, so I, with these few words.

Oh, I must tell you that I really believe I have taught Lucy to smooth her hair in the morning, and I got angry—internally angry, of course, I mean—only six times!

So let me be your

JULIA.

To be Continued.

A PRIMARY is not resolvable *without* itself, but may be so from within itself, for nothing internal is fixed—its manifestation alone may be so; therefore when we define matter as expressing a fixed condition, as in the mineral, for instance gold and silver, we mean merely to express the combination that in its expression is prime, but in itself is resolvable. *

APOCALYPSE.

A DREAMER sat on the shore of an inland sea. There was a wealth of glistening pebbles, with muscle shells and green mosses, also no want of shadow or of sunshine; and the leaves wrote on the sand their thought of beauty, as the sun shone through the trees. And now the visions began to float by; some were as far off as the farthest shore; some as close as the bird's wing that dipped in the water. A chariot and horsemen—but the gates of cloud opened for their passage and they had gone. A vulture gnawing at the heart of a lamb—but the heart glowed as fire and rose in flame above the clouds. Beautiful garlands—but they fell into the sea, and as they twined among the waves they gnashed on each other like serpents. A doves pinion floated, floated, but the cloud took it for its own. All went, and came no more; beauty, deformity, all into the sea and sky. And so day wore on, and night brought out the stars and placed them as he would, and from each one came a thought. Some took form as flowers, leaves, buds; some were as great searching eyes; some fixed themselves as smiling mouths, and they dotted the sea, and hung on the leaves, and sought place in the shells; but they too went, for the moon was on the hill, and she sent forth a troop of children bearing pearls, and opals, and chalcedona, and when they reached the far-off shore, they assayed to throw them across, but the waves caught them and they turned into glowing eyes, and grew cold and fell. But the moon went behind the hill, and the first morning's promise appeared. From out the birth-twilight came a shadow that grew to be a form. On his head he wore a mantle that fell on his neck, and wound about his body. There was a mark where it crossed the breast, but the light only re-

vealed the word BE. With his hand he beckoned, and the chariot came, and the garlands, the lamb, the dove's wing, the pearls, all the beauty and deformity, and they grew so small that his hand grasped them, held them a moment, and there was only a phosphorescent light, but substance none. Then he took from the sea a drop of water, and it grew larger till it seemed a world, and to be filled with life; a sand speck was held, and it seemed more glorious than any star of heaven; a little sprig of moss blossomed into a garden of boom; a muscle shell became a fountain for the red wine, and sea and sky could not hold them—this world, this star, these flowers, this flowing life. * *

WHAT IS THE DIFFERENCE?

A CRIME consists in the willful invasion of right. The criminal is exhibited as being under the law of falsehood and force, without a sufficient moral power within to restrain him; and consequently, as being unworthy of confidence and respect. This lack of moral principle is what professedly consigns them to infamy, and makes it necessary to banish them from society. But all this is mere pretence, as facts in society will demonstrate. All the falsehood and injustice involved in any crime can be practiced with respect and continued trust, provided the particular practice be fashionable and not made criminal by law.

"*Tricks of trade,*" by means of which the rankest injustice may be, and often is done, are practiced with perfect impunity, provided such practice has continued long enough among the trade to become an established custom. There are many employments in which men engage which are rewarded by having "*the stealings in.*" The whole spirit of trade and speculation is one of legal injustice and wrong. Each man is striving to get the best side in the bargain—to get more than he gives; to accomplish which end falsehood and deceit are resorted to.

The tendency of these things is to make men dishonest and

ultimately to make them legally criminal. The step is an easy and natural one from such a false and unjust state of mind to that which the law declares to be criminal. The moral difference in the quality of the act ceases long before the law recognizes it. The transition from the one state to the other is aptly illustrated in the following, which we cut from the "Chicago Daily Ledger" of April 14th:—

"DISHONESTY IN TRADE.

"The late finding in the case of Eames & Fordham, wood dealers in this city, who sued to recover pay for eight cords of wood when they only delivered five and one-eighth, has only made a public exposure of a practice which is quite common in all branches of trade.

"We know of no way in which this matter can be corrected, but by branding such transactions with the obloquy they deserve. Eames & Fordham are large dealers in coal and wood. They have occupied a permanent place in the heart of the city. They have advertised largely and sold much wood and coal.

"Some man, who perhaps was more suspicious than his neighbors, bought eight cords of wood of them, which he took the trouble to measure, and found there was only a fraction over five cords. The price of wood has been \$8 through the winter, consequently the nice little sum of \$20, or more, was to be realised in this one case by short measure.

"Suppose a man had gone to Eames & Fordham's yard and loaded that amount of wood on his dray and taken it to his house, or sold it in the street, what would be the penalty?—Penitentiary for a year at least! No excuse could have saved his disgrace. He would have had to wear the "striped suit," and feel the impress of crime burned into his being by the fires of public indignation. He might point to a suffering wife and children, whose frames were shivering for want of fire; but all to no purpose. Eames & Fordham would follow him to the grand jury for an indictment, to the petit jury for a verdict, and to the court for a sentence. They would have him occupy a felon's cell, shut him out from the embrace of family and friends, and brand him with everlasting disgrace.

"What shall be done with *them*? They had no poverty staring them in the face, no frigid necessity urging them on to this piece of knavery. They simply wanted to make more money by sending five and one-eighth cords where they had agreed to furnish eight.

"There is hardly a ripple on the waters of public sentiment. No prison opens its iron jaws to swallow Eames & Fordham, they go on selling wood and coal the same as ever, and the people go on buying. The only correction for knavery is for the people to patronize honest men. Make it unprofitable to be dishonest, and crime will soon disappear.

"There are honest dealers in Chicago, men who would no more send short weights or measure than they would steal in any other form. We know of such men in wood business and presume there are many others."

PROSPERITY AND ADVERSITY.

PROSPERITY is not without many fears and distastes, and adversity is not without comforts and hopes. We see in needleworks and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground; judge, therefore of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odors, most fragrant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Lord Bacon.*

PROGRESS OF MATTER, EXPRESSIVE OF SPIRITUAL PROGRESS.

L. M. WHITCOMB.

WE have learned from scientific demonstration that primaries progress; that is, when the chemist can detect no difference from an analysis of certain substances that are termed primaries, yet their effect is different. (See Isomerism, by Prof. J. J. Mapes, in Feb. No., Vol. 3.) The demonstration of this being apparent, we have made a grand step in our investigation of matter, and we may find this truth in the higher manifestation of spirit. Establish a law, and we need not fear to follow its guidance.

In spirit, so termed, we have no new law, only another manifestation of the same law. In analyzing mind we are accustomed to separate it into attributes; but that is only resolving its manifestations—we must seek deeper to find the distinctive elements of mind, and to ascertain their combination. To do this we must pull down old barriers and set up no new ones in their place, for only by means of the universal shall we be able thus to study mind in its connection with matter.

There is a connection clearly apparent from that termed lowest or formless, up through the various substances to the highest designated the material, that shows the relation of each unto all; but in this connection we also find the distinction that exists between substances, and that forms depend not on their primaries as separated, but on the combination of them. We know that a tree grows beside a thistle, both partaking of the same soil, and both in some measure imbibing the properties of the soil. Why they are not alike in form and substance has puzzled wise men. It does not serve to say the seed brought forth of its kind, for oftentimes the soil brings forth its distinctive orders without any

such propagation. Let the soil be exhausted by certain crops, and a growth of wood will spring up, not native to the soil. Here, then, the combination must have resulted from the inherent properties; the soil, having been deprived of certain of its properties, combined the remaining, by the law of life, in another form. Life expressed itself according to the elements combined. If you had added other ingredients to the soil, you would have had other growths without implantation. Thus we see that individualization in matter is from combination, through innate attraction in the primaries, as by growth without propagation; and through already produced individualization, as by propagation. Then this follows, that matter is dependent for form on combination, through the law of the primaries.

Believing this to be true in all departments as in one, we find that mind, though dependent upon an inherent law for its manifestation of vital force, is also dependent on combination for its manifestation of attributes, and here we can still find the corresponding law of progressed primaries. Those primaries that act upon one condition of matter will not, in their unprogressed state, thus act; and in order to bring forth higher forms, there must be the corresponding advance in the primaries. We have here, then, to consider the effect upon mind of those elements that combine to form it. If matter is found in its resolved primaries to differ, and thus to produce manifestations of a higher order, we shall find that mind, as the result of matter, must follow the same law.

We have said that the attributes of mind were not its elements, but only the manifestation of them. For instance, love, wisdom and purity are not elements, but expressions of condition. Then, to resolve mind we must trace its formation. This has been so often done in this journal, in the pointing out of the advance of one degree into another, thus presenting the law of progress, that it seems unnecessary again to undertake it. Let him who still doubts this progress, find in himself the law that connects him with matter, and he will find that his body, by means of its life, takes hold upon all substances, and thus proves its development therefrom, and that also his spirit is dependent upon the life derived from matter for its existence on earth, and for its individu-

alization, and he will perceive that his body has no longer one life, and his spirit another, but that one is the link to matter, the other to spirit, and that one can not be separated from the other while he holds his life on earth, either in reception or combination.

Then spirit is resolved into its elements as matter is; for if we go back to the formation of the human spirit, we shall find that through matter came the development. But science has yet still farther resolved the mystery for us, finding that all primaries, with one or two exceptions, exist in the human form. Those exceptions are only from certain conditions, for man, as a perfect human being, holds connection with all life.

Then spirit depends upon its combination for the manifestation of its attributes, as matter does for the manifestation of form. We must here notice that as the body is dependent upon combination, *that* must tend to develop it to a higher condition through combination that has itself progressed. The mere existence of elements in certain substances is not certain proof of their adaptation to the body, and we here find a field open for the investigation of the various substances used as food, in order to find those best adapted to nourish the body, and also to produce a state of greater perfection. The fruits, for instance, brought to a higher state of cultivation, must more perfectly nourish the body and help its refinement. And thus must the mind be proportionately advanced. This is no whim of the epicure, but is by a law as beautiful and consistent as that which enables the farmer to feed his crops with progressed primaries.

Liebig endeavored to show the effect of national diet in developing national peculiarities, and he was right in many particulars; but the cause lay farther back than he found it, and so must the change to be produced have another basis, yet every study that makes plainer the influences that make man what he is, and keep him so long in the same track, generation after generation living the same life, and content in the same routine, must do much to help on the reform so earnestly desired by all good and wise men.

We find that the plant is not dependent alone upon the soil, but that the soil is the means of concentration from the air, thus

bringing from a higher element more refined food. Here the correspondence in man is perfect; for as his body ever brings up from that which is beneath, thus establishing his connection with all matter, so it also brings down by means of its higher internal life from above. The connection it keeps with both, making it ever the mediator between matter and pure spirit, is the divine and human manifest. This study of the material-spiritual, though it divests spirit of much of its mystery, yet becomes the great means of reform, both in individuals and the masses. Since all that is included under the name of influence must proceed from this harmonization and assimilation of elements, we find immediately the importance of a judicious care of the body, and also can recognize the effect of the spiritual atmosphere that surrounds us. For not more certainly does the plant take of the air its necessary food, and the body also by inhalation, than the higher life of man also feeds on its surrounding atmosphere, and receives from it a higher or lower development.

THE DYING CHILD.

I was greatly pleased, says Dr. Thompson, with a little incident a mother gave me the other day. A child lay dying. Feeling unusual sensations, she said, "Mamma, what is the matter with me?"

Mother.—"My child, you are dying."

Child.—"Well, mamma, what is dying?"

Mother.—"To you, dear child, it is going to heaven."

Child.—"Where is heaven?"

Mother.—"It is where God is, and the angels, and the good men made perfect."

Child.—"But, mamma, I am not acquainted with any of those, and I do not like to go alone; won't you go with me?"

"O, Mary, I can not. God has called you only; not me, now."

Turning to the father, she asked the same question. Then piteously, to each of her brothers and sisters, she repeated the same interrogatory, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying:

"You need not go with me; I can go alone. I have been there, and Grandmamma is there, and Grandpapa is there, and Aunt Martha."

SCRIPTURAL SCENES.—No. 1.

"An angel of the Lord called unto him out of Heaven, and said, Abraham, Abraham."

THERE is one note-worthy assertion in this record of spiritual presence. We are told that an angel spake, and yet from what proceeds and follows, it would seem that the "Thus saith the Lord" of former revelations was intended, thus clearly revealing that the true interpretation of that expression throughout the Old Testament, is "An angel or a Spirit said unto me." The temptation of Abraham by God becomes, then, a spiritual manifestation, and its significance should not be overlooked. Abraham trusted that as from Jehovah which was beyond the limit of ordinary power, and he was willing to violate the law of parental love through faith in a command. We do well to consider this in the present day, when those who profess an equal faith, yet condemn all who yield obedience to a similar command. If Abraham stopped not to try the Spirit, but with his strong heart went forth to make all else yield to the law of obedience, shall we hastily condemn those who with a similar zeal go forth to fulfill the "Thus saith the Lord," though the world account it as unwise, or a violation of an innate law that claims obedience? L. M. W.

BOOK NOTICE.

ILLUSTRATED SCHOOL HISTORY OF THE UNITED STATES OF AMERICA. By G. P. QUACKENBOS. *New York: D. Appleton & Co.*

When we look at the close type, coarse paper and uncouth illustrations of the class-books of even twenty-five years back, and contrast them with the fair pages placed before the pupils of the present day, we are led to hope that so much external perfection is the representative of corresponding wisdom and knowledge. As a specimen of the various arts that make a book, this one does credit to the house from whence it was issued. Two note-worthy features would alone make it valuable: the history of the Indian tribes, their habits and customs, languages etc., with a map of the Indian families as located in 1650, and the pronounciation in brackets of all proper names that would be likely to puzzle the pupil. They are made plain in their division into syllables and representative letters. We should like much to give some thoughts on the present mode of instruction; and hope soon to see some system adopted, that shall make the acquisition of knowledge no tax either to the intellect or heart.

A REVIEW OF DR. RICE.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven," etc.

THERE are two classes of minds among those professing to believe in spiritual existences; the one may be denominated external and material, the other internal and spiritual. The former has more to do with the thoughts, ideas and images of the external mind, and brings all subjects of its investigation into *time* and *space*, and thus finites them; while the latter has to do with the affections and sentiments, and has more respect to *state* or *condition* than to *place* or *duration*.

The former has to do with external evidences of truth, signs, wonderous works—with forms of expression, mistaking them for truths; always looking to the past or the future to find God, never in the present, it has more respect for the authority of those who utter a truth, than for the authority of the truth uttered. The latter class has to do with internal perceptions and realizations of the truth. Signs and wonders only testify to them of their own ignorance, and instead of being evidences of the truthfulness of their ideas, tend only to prove their falsity. Knowing that mystery is but another name for ignorance, they conceive that where there is mystery to the mind, the truth is not known. This latter class place no stress upon forms of expression further than by their own development of understanding they are capable of infusing into them a truthful significance, knowing that every mind which hears or reads them attaches its own meaning to them. Therefore the word of the Lord will be found in no form of expression, unless the hearer or reader has that word in his own soul to infuse into it. Hence the latter class never expect to be instructed in divine truth except by the inspiration of the spirit of truth, and no forms of expression can supply the need of inspiration in the soul. This latter

class, believing in the absolute infinity of the divine Being, both as to his mode of being and action, and believing in the finity of the human intellect can have no faith in any intellectual or theologic view of God, because such views must necessarily be false. The finite can never embrace or comprehend the infinite, and therefore can never correctly set it forth. But all theologic efforts to set forth the being, character and attributes of the infinite, in finite language to the finite or human understanding, must necessarily fail of success, and so far as they awaken any ideas of God, they must be false. Therefore the internal and spiritual class of believers look for the revelation of God in the soul, by the presence of the living God within. They know if the kingdom of heaven comes to any one, it must come into the affections or heart, and proceed thence to the understanding. Hence they know that "The kingdom of heaven cometh without observation," or outward sign or show.

The former class, that is, the external and material class of spiritual believers, understand in an external and literal sense all forms of expression respecting God, his mode of being, action and government, and look for the literal fulfilment or happening of such things as the forms of expression would seem to imply. Hence they are forever speculating upon subjects of miracles, prophecies, and such like things, which have nothing to do with enlightening the understanding and purifying the affections, and preparing for the coming of God into the soul, and for the establishment of the kingdom of heaven therein; but on the contrary they are forever dwelling upon the marvellous and mystical, stirring up speculation, and thus developing the contentious and combative faculties of the soul, rather than the harmonious, the peaceful and the pure. This class of minds become theologians, and in proportion to their skill in polemic theology do they stand high in their profession, and acquire the title of Doctors of Divinity. Although there is little divinity in their doctrines.

The internal and spiritual class, knowing that God, in the Divinity of his being, can not come into the external expression, and that the external at best can only become a type, symbol, or parable of the internal or spiritual, deny the literal significance of such forms of expression when used in respect to the divine Being and

seek a spiritual interpretation thereof. They realize that the things of the spirit must be spiritually discerned; that natural language referring to natural things, can only symbolically represent spiritual states, conditions, and actions; and hence they always look for an internal meaning to those forms of expression which are intended to set forth spiritual truths by natural representations.

The difference between these two classes of believers in spiritual existences is most strikingly and forcibly illustrated in the characters of the Scribes and Pharisees on one hand, and in the character of Jesus of Nazareth on the other. The Scribes and Pharisees belonged to the material and theologic class, and were the Doctors of Divinity of their age; while Jesus was the simple child and son of God, who spake not by the authority of God, as claimed and represented by others, but by the authority of God in his own soul. He belonged to the spiritual and internal, and only used external language and forms of expression as types and symbols of a deeper spiritual sense. The words which he spake upon spiritual subjects were not perceived by the natural understanding, because "they were spirit and they were life." Hence, said he, "having eyes ye see not, having ears ye hear not, and having hearts ye do not understand."

The history of all his teachings, from the commencement to the end of his ministry, demonstrates that he was not understood by those who interpreted his language by natural standards. Even the disciples, to whom he gave private instructions as well as public, did not understand the character of his office and mission even to the very last; and every new event surprised them as much as others, because, in their ignorance, they knew not what to expect.

On a careful examination of the record it will be found that the errors and miscalculations of the disciples were based upon their materialistic views, upon their literal interpretation of the sayings of Jesus, when they referred to spiritual subjects. The same is true with respect to those who lived in his day; when they interpreted his language literally they misinterpreted him. His flesh that they were to eat, and his blood they were to drink were not the literal flesh and blood of his natural body; but they so understood it. Although he was a king, his kingdom was not of this world; yet they so understood it. The same is also true in respect to those

who have since interpreted his sayings. Whenever they have interpreted his language upon spiritual subjects by external and natural standards, they have misinterpreted him; and there has scarcely been an age for the last eighteen hundred years in which the truth of this position has not been demonstrated.

Dr. Rice, of St. Louis, has within a year or two, delivered a course of lectures upon "The signs of the times;" which have been published and placed before the world, and thus made the world's property for what, morally and spiritually, they are worth. These lectures exhibit the Dr. as a Theologian, belonging to the external and material class of believers in spiritual existences. One that finitizes, and, consequently, falsifies the being, character and actions of the Divine, he lays at once the foundation of his theologic speculations in ignorance and falsehood, thus destroying all possibility of arriving at truth in his deductions upon spiritual and Divine things. I propose to look into these lectures for the purpose of pointing out their departure from real truth upon the subjects professedly treated of.

The Dr. as a theologian, as the title Doctor implies, treats of God intellectually, according to his own intellectual standard, and consequently treats of him falsely. The truth of this can be made apparent from several points of observation.

1st. The intellectual faculties of the human mind are finite in their sphere of comprehension; and, consequently, can not embrace or comprehend the infinite, and whatever comes into the human understanding so as to be comprehended thereby, must be as finite as it. But the finite can not truly embrace or represent the infinite, and if it attempt doing so it will fail and will misrepresent it. Hence all ideas of the infinite, being finite, are false, and whoever teaches them, teaches falsehood; and whoever believes and acts upon them, believes and acts upon falsehood.

2d. The infinite can be known only to the infinite; can be represented only by the infinite in the infinite; that is, can only be represented by itself to itself, or be self-represented. Hence it can be represented by no sign, symbol, or other outward means; and all theologic efforts to do the same fail of success, and become a source of falsehood. A quotation from the preface of the Dr.'s book will verify the truth of the foregoing.

Says the Dr., "The Lord reigneth, He who created this world, and placed man upon it, *purposed* to accomplish great ends worthy of Himself. He is now exercising a Providential control over individuals and over nations for the accomplishment of those ends," etc. The Dr. makes this remark for the purpose of calling the attention of the reader to the purpose and end of the lectures which follow, which are to demonstrate that the infinite is, by special direction of purpose and action, about to accomplish wonderful things in the world among the nations of the earth.

The above expression exhibits the state and condition of the Dr.'s mind in its conception of the being he calls God. He speaks of God as *planning* first, and then proceeding to *execute* his plans. This conception of God, like all other theological conceptions of the being and action of the Divine, brings Him at once into the finite. If the divine Being has ever purposed or planned the accomplishment of "any great end worthy of himself," and has ever since been pursuing the execution of such plan, then, in respect to the Divine cognition and action, there is distinction between the *planning* and the *execution*; and, consequently, both the Divine *purpose* and *action* are in time. For it is a principle of universal recognition, that whatever is in *succession* in duration is in time; for time has no other definition than *succession in duration*.

According to any and every interpretation the intellect can give to the expression, "He who created this world and placed man upon it purposed to accomplish great ends worthy of himself," God acted finitely, not from the eternal spontaneity of his being, but from the temporal impulses which thought, consideration and reflection awakened in his mind in respect to that which was to be accomplished. It necessarily stands thus: if God ever purposed or planned, there must have been a time *when*; and if there was a time *when*, then there must have been a time *before* he purposed; and if there was a time *before* he purposed, then there must have been a time when he had no such purpose. Consequently, according to such view, God can not be the same yesterday, to-day and forever.

This is the natural and inevitable result of any and all theological representations of the *being* and *action* of God. Do you ask what are Dr. Rice's ideas or views of God? It matters not what may be his ideas of God, for whatever they may be they must neces-

sarily be false. For all his ideas of God must be finite, and the *finite* must be a false representation of the *infinite*.

But again, the Dr. says, "that God is exercising a Providential control," etc., by which the Dr., according to his subsequent lectures, means that God is specially directing the affairs of man and the world to accomplish such "great ends worthy of himself." This doctrine of special Providence is the doctrine of all external spiritual believers. They think God acts specially in time, as man acts. This doctrine of special Providence is the outbirth of the imperfect and finite faculties of the human intellect. It is the doctrine of all pagan theology, and the darker and more undeveloped the understanding the more do they multiply instances of special providences. So numerous and special were the providences necessary, according to pagan theology, that they were obliged to multiply the number of their gods. There was a god of the mind, a god of the thunder, a god of the sea, etc., which was but a method of personifying these special Providences.

There is an objection to this doctrine of Special Providence which can not be obviated. God would not interfere specially to influence or direct the affairs of the world or the church, unless he found it necessary to accomplish his purposes. And he would not find it necessary thus to interfere, unless his *general providence* were *imperfect* and *insufficient*. And if the Divine Being be Omnipotent, Omniscient and Omnipresent in his general providence, I know of no good and sufficient reason for impeaching him by affirming the doctrines of "*Special Providence*." I lay it down as an incontrovertible proposition, that man can not affirm the propriety or necessity of a *Special Providence*, without impeaching the goodness, love, wisdom and power of the general providence of God; and to affirm the *former* is to impeach the *latter*.

Such is the position the theologian necessarily assumes, when he attempts to teach the science of the Divine Being and action. Hence all his dogmas in respect thereto must be false. Starting then upon such a false assumption as to the *purposes* and actions of the Divine Being, as the Dr. does, we shall expect to find much of falsehood and absurdity in his argument.

The Dr. takes the external view of the meaning of the language used to express spiritual states, spiritual actions, etc.; and, conse-

quently, brings himself within the materialistic range. In respect to the sayings of the prophets, whether of the Old or New Testament, it is worthy of note that their predictions were not understood until after the happening of the event supposed to be predicted. Hence the signs to which the Dr. refers as preceding certain epochs were never significant to those who witnessed them, until they ceased to be of any use. They never could be interpreted until the event interpreted them; and then it was too late. The prophecies respecting the coming of Christ were such as to entirely mislead the Jewish nation. Not one of them, not even the disciples themselves, understood from those predictions what was to be the real character of the Messiah, and they, the most favored ones, did not learn it until long after he ceased to live upon the earth.

The Dr. speaks of the advent of Christ as being heralded by prophetic signs. They were not such as satisfied the Jewish nation at all; nor were they such as the nation recognized. We have no evidence from their historians that any such signs appeared. But whether they did or not, neither the signs or the prophecies enabled those to whom they were given, to recognize the event said to be indicated by them. Neither prophet, priest or king expected any such personage as Jesus of Nazareth, so that to them, both prophecy and sign were without significance. The Dr. says, Daniel's seventy weeks were approaching their close. Perhaps they were, but no body knew it. For no one knew when they began or when they were likely to end, and there is still a dispute among the Drs. as to the meaning and purport of Daniel's vision. It certainly is not as plain as it might have been, if it mean what Dr. Rice and his brother theologians say it does. Daniel says, that from the time of the going forth of the commandment to restore and build Jerusalem unto Messiah, the Prince shall be seven weeks and threescore and two weeks, making sixty-nine weeks. Then, he says, in the very next verse, that after threescore and two weeks, the Messiah shall be cut off. Making him to be cut off seven weeks before he came. There has been more time and labor expended upon Daniel's vision, for the purpose of ascertaining its meaning, than would be necessary to enlighten the understandings and purify the affections of the investigators and their readers, had their efforts been made in the proper direction; and yet all this effort has made no one wiser on

that point, or better prepared to perceive the true Messiah of his soul.

The Dr., in accordance with his external and materialistic views of spiritual existence, after citing several important epochs in the world's history, according to his view, proceeds to remark: "The world is now rapidly approaching another great epoch. The approaching epoch too, if we except that of the advent of Christ, will be the most important in the history of the world. It will be marked by the overthrow of the great anti-Christian powers, the return of the Jews to their own land, and the rapid triumph of Christianity, introducing the glories of the Millennial day."

Here we meet with the very common error of these external or theologic Christians. They overlook the entire spirit of Christianity as taught and practiced by the precepts and the life of Jesus. The saving power of Christianity consists in its overthrow of the false, the impure and the unjust in the soul. Its excellence consists in that it takes the fan in the hand, and *thoroughly* purges the floor. It lays the axe at the *root* of the evil. It redeems the soul by purifying it, and making it fit for the companionship of Angels and God. He only is the true Christian who has Christ formed within him, giving character to his impulses and actions. He only is baptized into Christ who has put on Christ, and thus become Christly in character. The "anti-Christian power" to be overthrown is the selfishness and lust, the falsehood and injustice that rules in the human soul. But the Dr., like all other external and theologic Christians, over looks the coming of the Divine Christ in the individual soul, and expects the coming of the personal Jesus into the world. He thinks we are approaching the Millennial day, not by the advance of righteousness and true holiness in the soul, but by the advance of years in the calendar. He counts upon the second coming of Christ, not because a single nation on earth has adopted one of his principles in their national administration, but because a certain number of years will be ended at, or near a certain time, and because he thinks there is a little more fighting than usual.

It is certainly a little remarkable that the Dr. thinks any position of the professedly Christian Church is prepared for the second coming of Christ according to his views. For the Dr. will not deny

that unless He comes in a different character and differently dressed and accompanied than when he was here before, he will not be able to get into any of the churches by the consent of the ministry or the members. If he is half as radical as he was when he was here the first time, he will be denounced as a fanatic. But, I suppose, the Dr. thinks the church will receive him, because he will come in better style than formerly. And all will bear witness to the truth of my assertion, when I say, if the professedly Christian church do receive him at his second coming, it will be more upon the ground of style than agreement in character.

I take the broad ground and challenge contradiction, that there is not a nation on earth, professedly Christian or otherwise, which does not, in its administration, trample upon every principle of Christianity taught by Jesus as essential to salvation. They not only do not recognise the truth of Christ's principles, but they teach and practice the very opposite; and Dr. Rice, who professes to see signs of the approaching Millennium, knows what I say to be true, if he knows what spiritual Christianity is.

Among the external evidences of the coming of Christ, the Dr. cites the prospective downfall of Romanism, Mahomedanism, and Infidelity. He thinks, in common with his class of theologians, that Catholicism is the great impediment in the way of the coming of Christ in the Christian world, and he counts upon its overthrow upon the hypothesis that it is the "Beast" spoken of in the Apocalypse.

If the Dr. would be a little more interior and spiritual in his interpretations of spiritual writings, he would discover that there is more resemblance between the "Beast" of the Apocalypse, and the system of theology which has taken the place of true piety, of which he is a D.D., than there is between it and Catholicism. This theology is what has been at war with true piety in every age of the world, and has persecuted the Saints of every age. Theology crucified Jesus—stoned Stephen—and has persecuted to prison and to death the Saints of every age. This theology has exalted itself above every thing that is called God. It has assumed the names and places of God, and by the false character and attributes it has attributed to Him, it has blasphemed continually, and its proper name is blasphemy, and truth writes that name upon its forehead.

The Roman Church stands no more in the way of the coming of Christ into the soul, than the Protestant Church. On the contrary, it is a tenfold greater help. Its aids to the development of the religious nature in man can not be excelled, and he who honestly and earnestly makes use of the means which the "mother Church" has provided for the development of true piety in the soul, will not fail of its attainment. This fact is attested by the history of the past, and the experience of the present. Those most eminent for their piety have been developed under the guidance and instruction of the "mother" Church. A'Kempis, Guyon, Fenelon, will attest the truth of my statement.

It is not denied that there is corruption in the Church, but that corruption does not extend necessarily to those who seek its aid with pure hearts fervently. The true worshiper can make use of the provisions of the Church to aid the mind in attaining to a true condition of holy, fervent aspiration, without becoming contaminated. I have many objections to certain things of that Church which to me are insufferable, but as between Romanism and Protestantism, as *means* of redemption and salvation to the soul seeking for the real coming of Christ therein—Romanism is vastly the superior—and if Dr. Rice or the Protestant Church are waiting for the overthrow of Romanism, that the Millennium may come, they are waiting for an event that Protestantism will not live to see.

Mohamedanism is no more in the way of the coming of Christ into the soul, than is the doctrine of election or preordination; all doctrines or theologies are impediments when they take the place of real integrity of heart. False ideas of the character and actions of the divine, of the nature and means of salvation, of the Millennium, and second coming of Christ—of the outward signs of his appearing, are in the way of his real coming in the soul of him who cherishes such ideas for essential truth as much as the doctrines of Mohamedanism.

Infidelity is, and ever has been, in the way of the coming and reign of Christ. Man's lack of fidelity to his highest convictions and holiest aspirations, is what has kept Christ out of the soul in all ages of the world. The reason Christ is not living and reigning in the hearts, lives and actions of the D.D.'s and their disciples, is because of the infidelity of their hearts. They have too much theology

in their heads, and too little fidelity in their hearts; and Christ will not come to them or for them until that kind of infidelity is overthrown.

But that is not the kind of infidelity to which the Dr. refers. He at once overlooks the infidelity of the heart, and refers to man's lack of faith in the theological dogmas of these D.Ds., and calls that the infidelity that is to be overthrown, to make way for the incoming Millennium. Such infidelity as the Dr. teaches will keep the Christ from every soul that believes and practices upon it, will continue to do what it ever has done—lead men and women to place more reliance upon these theologic creeds or confessions of faith, than upon the purity and fidelity of their souls. This has ever been the fault of the external Church, and until corrected, Christ will not come to it.

Dr. Rice may read from Daniel or Revelations about beasts with horns, and with eyes in their horns, and he may talk speculatively and theologically about ten horns, and little horns, and all other beastly paraphernalia, and he may conjecture as to the probable meaning thereof, and he may cypher upon the duration of 1260 days, and call them years or months, or whatever else he pleases, and he may make them to begin and end when he pleases; they have nothing to do with the state of pure and undefiled religion in the soul of the individual. He may unite with Miller and *figure* out the Millennium, and the second coming of Christ, but Christ will not come for him until he works out the Millennium in his own soul. It will be time enough to look for the *second coming* of Christ after he has come to us the *first* time. The *first coming* of Christ is to bring man from the *animal* into his *moral* nature, and make him obedient to the *moral* law: cause him to love his neighbor as himself, cause him to love his enemy, etc. The *second* coming of Christ is that which brings man into his religious nature—into the love of God, and to him who has perfected himself under the *first* coming, "will he appear a second time without sin unto salvation."

It ought to be enough to satisfy the Dr. of the fallacy of all his reasonings, that great and learned men have been making these calculations for the last eighteen hundred years, and none of them have demonstrated any thing yet. Even if they were proved to be prophecies referring to such an event, the Dr. ought to know that

if the fulfilment be in character like the fulfilment of other prophecies, according to his own theory, he will not recognise it when it does take place. He will be no more likely to know when Jesus comes the *second* time, than the Jews did when he came the *first*. The Dr. would know it, if he came, when, and as he expected, and so would the Jews have known it; but that was the very thing he did not do; and the very thing he will be likely not to do again.

The Dr. says the Jews will return to their own land. That story has been told so long and so often, and so falsely, too, that I think the Dr. might as well have omitted it. There is neither prospect nor use in sending the Jews back to Palestine, so far as promoting true Christianity is concerned. We might escape some sharp bargains if they were sent back, but I doubt if the Yankee is not a full match for the descendants of Jacob. I think he understands how to make things "*ring streaked and speckled*" as well as the young Jacobs. But again, Peter learned, eighteen hundred years ago, that "God was no respecter of persons;" and Paul learned that He is not a Jew who is one outwardly, and that "circumcision is of the heart." It is strange that men of sense, at this age of the world, should conceive that the salvation of the individual, in which the salvation of the world consists, should in any measure depend upon any particular class of men living in Palestine. It is just as important to me, or Dr. Rice, as an individual, so far as the love of God in the soul is concerned, that the negro be sent to Africa, as that the Jew be sent to Palestine. True fidelity of soul depends upon neither the one nor the other, and just in proportion as men place any reliance upon such things, will they neglect the true salvation. Just so far as they look for the *outward* coming of Christ will they be strangers to the *inward* coming.

The Dr. further infers the speedy coming of the Millennium on account of the unprecedented rapidity of the progress of general education. That there is a great and rapid advance in art, science and literature can not be denied; but all these things have little to do with the conversion of the heart to the humble, self-denying doctrines of Jesus. With all this advance in art and science, vice and crime keep pace with them. There has been no advance in vital Christianity in the individual, or in society. Men have been converted to the theologic creeds, and idle speculations about millen-

niums, second coming of Christ, etc., but their hearts have not been converted from appetite, passion and lust, from selfishness and all uncharitableness to fidelity, to truth, purity and love. The external Church can boast of no more real Christianity now than she could eighteen hundred years ago, and so far as the world, in character, is concerned, it was as ready for the second coming then as now.

But further, it is a well known fact that the spread of science has been attended with the loss of faith in the dogmas of the Church; and so general was this, that the ministry have steadily opposed the advance of every new truth or science, because it was arrayed against the Bible and the Church, and every pioneer in science or reform has been denounced by them as being infidel to the Bible and the Church. Up to the time of the modern spiritual manifestations, science was making more unbelievers in the Bible, than the Church were making believers; and the influence of the lives, characters, and teachings of the theologians of the Christian Church to-day is to make two skeptics to one believer in immortality, and had we nothing but their lives and teachings to convince the world of immortality and eternal life, not one half century would go by before the world would be shrouded in Atheism and night.

After running over several points in true clerical style, numbering them 1, 2, 3, 4, 5, 6, etc., each having no other point than the number, he proceeds to remark—"The following conclusions are justified by the principles and facts here stated:"

"1st. We need, in this day, a thorough acquaintance with the word of God. In times of religious excitement, error in its most plausible forms uniformly appears. When the advent of the Messiah was anticipated, and the popular mind was in excited expectation, false Christs arose and deceived many," etc.

What does the Dr. mean by a thorough acquaintance with the word of God? Does he intend, a careful study of the *forms* of expression contained in the Bible for the purpose of forming theological opinions or ideas respecting God and his works, in respect to the redemption and salvation of man? If that be what he intends, man has but little encouragement thus to strive to become acquainted with the word of God. The history of the past, and the experience of the present, will demonstrate that in no other way can man create so great a diversity of opinions among men, as to set them to study-

ing the Bible theologically. No two will understand it alike. Each will interpret its meaning by his own standard, and having a different standard from his neighbor, according to his own degree of development, he will understand it differently. Each being conscientious, will affirm it to be the word of God according to his understanding—and there will be as many words of God as there are different understandings—and each will be arrayed against the other, God against God, and when “Greek meets Greek, then comes the tug of war.” Theological controversies are, of all others, the most bitter and devilish; and here I will take a position that can not be denied by any one, and that is, that the Bible, as received and taught by theologians, is the source of more falsehood than truth, and that there is more of error believed as coming from the Bible, than there is of truth; that the history of the Church, from its earliest day until now, with all its heresies and dogmas, will exhibit a much larger list of falsehoods in its doctrines than truths; and under priestly and theologic domination it has infused more of malice, hatred, lust and persecution into its members, than it has of kindness, love, purity and truth; and that it has ever been the practice of the theologian to hohor, cherish and embalm the cast-off body of Christianity, rather than recognise and receive the risen and living spirit thereof.

The Doctor speaks of the necessity of being on our guard against false Christs. There is no danger to any class except that which, like the Kingdom of Heaven, cometh by observation, that is, by outward or external causes of observation. Such are the ones who are misled by false Christs, and such are the ones who ever have been misled by them. The Dr.'s lectures on the signs of the times, now under consideration, is preparing all those who have any faith in his notions to be misled by false Christs. They are calculated to cause his followers to consider every shooting star a sign of the approaching Judgment. They are calculated to cause his believers to look for the coming of Christ in the clouds of fog in the natural heavens, rather than in the clouds of darkness and error, in the spiritual heavens of the soul. These false Christs of the imagination have been the proper children of the theologians and D.Ds. of the Church in every age, and until the Church shall learn to reject her Doctors of Divinity, she will never be free from false Christs. The

Dr., in his lecture, is following closely in the wake of the lamented Miller—not Hugh Miller—but the Miller of Millerism. The difference is only the difference of 1843 and 1866, about twenty-three years, and I know not why the latter is not as likely to be an *anti-Christ* as the former. Both base their doctrines upon the same authority. They only differ in their arithmetic. The great fault with both of them is, that their Christ is a chronological and arithmetical Christ, and belongs to history, and not to the heart.

The Dr. speaks of the many delusions that have attended the doctrines of the Church. This must inevitably be the case so long as Doctors of Divinity are supposed to be men of true piety. For it is a truth that all past history, and present experience demonstrates that theology and piety can no more dwell together than Christ and Belial. Just in proportion as a man becomes eminent in polemic theology, he becomes deficient in vital piety, and although I have no personal acquaintance with the Dr., I will venture to affirm that he is not an exception to the general rule.

Under the head of the many delusions which are giving indications of the approach of the Millennium, the Dr. refers to what he calls a "*fanatical Atheism*," "which, commencing with the mesmeric sleep and the absurdities of Clairvoyance, pretends to get revelation from the spirits of deceased men and women." If this remark of the Dr. is to give character to his other remarks, for intelligence, truth and candor, then indeed may we properly infer, that his millennial calculations are not very reliable. This cant of the Dr. about the absurdities of Clairvoyance, indicates the kind of feeling the Clergy have ever manifested toward the development of every new science. Could they have had their way we should now be plodding in the darkness of the middle ages. According to their notions the art of printing was the work of the devil, and those engaged in bringing it to perfection were employed by him, and deserved damnation. The doctrine of the circulation of the blood was a damnable heresy. The doctrine of the revolution of the earth upon its axis and about the sun, was a contradiction of the Bible, and brought the teacher thereof to the Inquisition. The science of geology was infidel in its teachings and tendency, and since my remembrance, the Clergy openly denounced as infidel doctrine the belief that the world had stood more than six thousand years; and

now the Dr., in true theologic spirit, is casting his jeers upon the truths of spiritual or Clairvoyant vision.

Theology has hitherto been constrained to yield to the teachings of science, and even despised Clairvoyance in spite of the bigotry and bitterness of theology, has established its claims among the actualities of existence, and it is seldom that we can find one so much a *fossil* as now to deny its existence. It is true that many among the Clergy have recently adopted a faith in Clairvoyance, not from the spirit or love of the truth, but, to avoid, to them, a greater evil. They continued to scout Clairvoyance until modern spiritual manifestations commenced, when, rather than admit the truths of spiritual phenomena, they not only professed a faith in Clairvoyance, but attributed to it powers and capabilities which its most enthusiastic supporters never dreamed it possessed, and which indeed do not belong to it. If, by the absurdities of Clairvoyance, the Dr. means that the pretence of seeing without the natural or physical eye is absurd, I have only to remark that if the Dr. has been so dull as not to have learned of the existence of such a faculty, he will deserve to be denominated the Rip Van Winkle of the West, if he awake in season to be worthy of the title.

Furthermore, the Dr. says that these fanatical Atheists "pretend to get communications from the spirits of deceased men and women." Does Dr. Rice pretend to deny that communications are received from the spirits of deceased men and women? If he does, upon what authority does he do so? The learned Becher, after a full investigation of the subject, so decided. The Rev. Dr. Berg, of Philadelphia, himself a Doctor of Divinity, has published a book against spiritualism, that is, against the propriety and utility of its practice, yet he affirms that these manifestations are from the spirits of deceased men and women, and also that such is the Bible doctrine, and that the Church and the Ministry ought to know it, and the Rev. Dr. Berg also affirms that in modern as well as Bible times, good as well as bad do communicate.

The Bishop of Vermont says, that the doctrine that spirits communicate is a Bible doctrine, and also a comforting one. The Rev. Dr. Gordon, another Doctor of Divinity, says, that these communications are spiritual is too plain to be denied, and that he has come to this conclusion after a full investigation of the subject.

The Bible teaches the fact that the spirits of departed human beings, did, in those days, hold converse with those living in the body. Tens of thousands of earnest and truth loving men and women so affirm from their own observation to-day, and they are prepared to furnish every evidence that ever was, or, in the nature of the case, ever can be given of such fact. They can give every sign and test by which spiritual manifestations of any age were proved to be such. So that whatever principles of fact or philosophy invalidates their testimony, and causes them to be discredited, puts an end to all reliability on human testimony, and all faith in spiritual existence.

What, then, does the Dr. mean by the remark, "they pretend to get communication from the spirits of deceased men and women!" Has he examined the subject more thoroughly than his brother D.D.s, who declare it to be actually true, and no pretence? Is he better competent to decide than those who have thoroughly examined all the various phenomena and applied every possible test, found present every possible sign of spiritual presence which human experience and ingenuity could devise, not even excepting those given as infallable tests in the Bible?

To call all this a pretence, in the face of the testimony of all the foregoing witnesses, implies an *impudence* and *arrogance* unparalleled in any class of men, except it be those who have arrogated to themselves the titles of *Reverend* and *Divine*, claiming to stand in the name and place of God; and it implies a recklessness incompatible with a love of truth; and such arrogance and recklessness, whatever else they might indicate, would clearly show that the possessor was any thing but a true follower of the meek and lowly Jesus.

The Dr. is expecting Christ to come and establish his millennial reign upon earth, and he is looking for the signs of his coming. But where is he looking for his appearance, and by what signs does he infer his approach. Is he looking for the appearance of Christ in the hearts or affections of his professed followers? Is he looking for the appearance of Christ in his own soul? And is the sign of his near approach to be found in their growing likeness unto him? In the assimilation of their character and lives to his? I am sorry to say, not. The theologic Christ of the Church and of

Dr. Rice, is the individual who lived eighteen hundred years ago, *in whom* the Christ was manifested, and *of whom* Christ was the Saviour, "*the ever living Christ of God*"—"the same yesterday, to-day and forever"—the one that was before Abraham and is now. But the Christ of the Church and of Dr. Rice, is not this "ever living Christ" *formed in the heart of the living disciple*, imparting to him the love, purity, truth and fidelity of the man of Nazareth. The Christianity of to-day, upon which Dr. Rice bases his hope of the approaching millennium, is not the *outbirth* of the "Christ of God," and has no resemblance to the "Only Begotten of the Father." "The Christ of God," as manifest in the man of Nazareth, could number no more faithful followers to-day, than he could eighteen centuries ago, his Christianity was never popular with the world, because it was not of the world. But the Christianity of the church and of Dr. Rice is the popular and fashionable religion. In this proud and wealthy city it is the stepping stone to business and fashion. But what has wrought this mighty change? Has the world been converted to the humble, self-denying doctrines of the man of Nazareth? Has its love of self been changed to the love of neighbor and of God? Has its lust for gain or gratification ceased? By no means. The world and the church are as proud and as lustful to-day as when they nailed Jesus to the cross; and they are as ready to denounce and crucify him to-day who incarnates the divine character in his life, as they were in the days of Jesus. A reconciliation has been effected, I grant, but that reconciliation has not been brought about by the conversion of the world to Christianity, but by the conversion of Christianity to the world. The compromise is on the side of the professing Christian—and it is the triumph of this kind of Christianity which is to bring in the millennium. That is, Dr. Rice in substance says that when Catholicism shall be overthrown, Mohamedanism shall be overthrown, and Infidelity, that is, theologic infidelity, shall be overthrown, and every faith shall yield to Protestant Orthodoxy; then Jesus will be ready to return and live upon the earth, because of its vital godliness. In simple English, when the world shall be converted to the faith and character of Dr. Rice and his church, then the millennium will come.

THE IDEA OF GOD IN THE PRESENT.

LOVE M. WHITCOMB.

"My Father, thou art the guide of my youth."

In a former article there were presented the ideas of God, as they had been developed in various ages; God as the creator, the revelator, the avenger, until there was found, through the advance of general ideas, the need of a higher revelation of God; then the fatherhood of God was recognised. This was the birth of the new era, the youth of the new dispensation, when the paternal love was demanded, and was the highest expression of love then desired or sought. But it is evident that the fatherhood of God can not embrace his infinity, since as merely the father, the soul only finds in Him the father's love, and reposes its trust and confidence in Him, whereas the highest union of spirit with spirit demands something more. The next aspiration, (following the natural development of the individual,) must be for fraternal love. This necessity is manifested in the relation that Jesus, as connected with the Father, holds. According as he is trusted, do we find that the trust in him embraces more or less of this new development of love, and although he may be worshipped as God, yet he holds not the office of father, but is the friend and brother. As in the individual representation of God we find the correspondence of the general, we see how there has been developed the necessity of another love than that of the paternity of God. Religion, being the expression of man's spiritual needs, has called for a unity that the protection of a father would not satisfy.

Jesus, who had passed through this development of love, represented it dimly to the disciples in the reference he often made to the universality of God, and to their consciousness, through him, of the oneness of brethren. But in his last, most beautiful appeal,

he expresses the still higher need, and of his having known it and been satisfied in the attainment of its supply, when he said, "I and my Father are one." His disciples could yet, in the dawn of this new faith, feel God to be the father, and aspire unto Him as such; but Jesus had attained unto a more perfect union, which was expressed in a higher love. It must have been, however, his recognition of the wants of the human soul, and its inadequacy to attain his condition of conscious oneness, that made him bid men to come unto him: "Come unto Me, all ye that are weary." "I am the way."

The centuries have grown in this idea of paternity, and as their love has felt the reliance of childhood, it yet has placed in a trinity of conception a still higher idea of God. Jesus thus hold a nearer office in representing the attainment unto God than does the Father. As to a brother, does the doubting soul go to him, and tells its wants and its shortcomings, and believes they will be heard by him who has felt the need and known the effort. But the conception of oneness with God is only attained when the soul, not yet satisfied, calls for its rest by union with the divine. Trust in the Holy Spirit has measurably answered the demand, and when weary of striving and calling for his desire, man has sometimes thrown himself upon his aspiration and attained its height, he has united himself with his true life, and has felt the inbreathing of the Divinity.

This dawn of religious feeling is fast approaching. We hear the breathed prayer, and know its source. It will make God the infinite love, by its attainment. In individuals this is reached, when, through every affection and impulse, the soul takes hold of its fullest representation, and in its selfhood and entireness proves its divinity. The attainment of this in a general idea of God, comes only from a general development, which must inevitably demand a union with the divine, and thus represent God through its own fullness of life in the divine. This is the promised coming of the kingdom of righteousness.

We see then that God is ever expressed as the soul's need, and not according to any received idea of Him, because that idea is modified and changed, both in individuals and in periods. It is always the highest and most perfect representation of the soul's possible attainment, the height of its conceived perfection, holiness and power.

He who has every sensuous want gratified will seldom pray for the good that he may touch, may feel, may see; but the hungered mother prays for bread, that her children may be fed. God is to her the father who will supply her wants, and thus we see that the universal love has ever its representation, therefore it must ever be infinite in its supply. There was something that called for the mother's prayer, as she for what should answer it. It takes nothing from our trust in the universality of God's love, to know that the hand of kindness administers to our necessities. We do not doubt God's goodness less because our friends are good to us, and supply our need. Then we need not, by trusting the ministration of spirits, doubt the infinite power of God.

We find in this ministration the fraternal love most clearly expressed. Spirits or angels are the messengers of the Father, that is, they still hold the soul fast to its reliance and dependence on the Father, and give it the certainty of a sympathy and nearness that it claims. Into this desire we have said the world has grown; and now comes its supply, in the clear demonstration of that love which reaches from lowest to high, and embraces in its wide arms the wants of each soul. But still the heart does not rest in its fullness. It finds not God in all the angels of its highest heaven. From this higher desire must grow the realization of the divine, by union with it. Individual progress leads to that end. It demands for its attainment that the soul be quickened in every attribute and affection. There is unrest, ceaseless longing, till consciousness is satisfied by attainment, and here is the office of prayer made evident. "I will pray the Father for you, and He will send you the comforter." Jesus, about to become the higher angel, who, by the continued love of his friends and followers, could keep their thought near him, could then, by his own perfected spirit, draw them into a higher sphere of existence, and surround them by such influences as should open for them the light and life that had made him the revelator. Then, if through him the prayer could avail, are there no links thus connecting us to a higher life? No living hearts to respond to our prayer, and still to greater heights bear it, even to the divine? So that God be for us, not only the Father, whose care and protection we seek, but the universal, divine spirit, that within our hearts has set its seal of union, so that it is not only our life to do the will

of God, but we *become* the will of God by becoming a part of Him—a part of Him not only as relates to the laws that govern us, but a part of Him in the fullness and perfection of our being; thus while in our bodies we express the universe of matter, in our spirits we express the universe of spirits.

Then shall we represent God the Father in the love and care we bestow upon all that need our love and care; God the Saviour, in the effort we make to lift to our level all beneath us; God the Holy Spirit, in the influence that flows from us, that in its purity, beauty and light becomes a manifestation of the divine life. "For who are these that come bearing the morning on their footsteps? Who are these that lift the gates to let the King of Glory in? They are those that by their life cry—I am thine, and thou art mine, oh God."

AND yet, this may be less so than appears,
 This change and separation. Sparrows five
 For just two farthings, and God cares for each.
 If God is not too great for little cares,
 Is any creature, because gone to God?
 I've seen some men veracious, nowise mad,
 Who have thought or dreamed, declared and testified,
 They've heard the Dead a-ticking like a clock
 Which strikes the hours of the eternities,
 Beside them, with their natural ears, and known
 That human spirits feel the human way,
 And hate the unreasoning awe which waves them off
 From possible communion. It may be.

MRS. BROWNING.

PRAYER.

Father, hear the prayer I offer;
For sweet peace I do not cry,
But for grace that I may ever
Live my life courageously.

Not within the fresh green pastures,
Will I ask that I may lie,
But the steep and rugged pathway,
That I tread rejoicingly.

Not beside the clear, still waters,
Do I pray thou wilt me guide,
But I'd smite the rocky pillar,
Whence the living spring may glide.

If I go where flowers of summer
Still the rugged path adorn,
Let me weave them into garlands,
Tho' each one should bear a thorn.

Not the glorious sunlight only
Will I crave, oh God, of Thee,
But to see Thy fiery pillar
In the darkness guiding me.

Be my strength in every weakness;
In my doubt be Thou my guide;
Through each peril, through each danger,
Draw me nearer to Thy side.

L. M. W.

MAN A SPIRITUAL BEING.—No. I

L. M. WHITCOMB.

WE perceive that men ever speak of themselves as beings altogether differing from spirits. Believing that their individual existence separates them from the manifestations of spirit, when we speak to them of spirits we do not seem to be speaking of men. But in our first starting point we will designate all men as spiritual beings. We will consider the laws that govern them to be spiritual laws, and we will consider them amenable to such laws, and will institute our inquiries into their relation to, and connection with other beings, from this fundamental truth, that man as existing on earth is a spirit, as well as an animal; inheriting by his birth on earth his animal propensities and desires, and therefore subject to them through his animal nature, yet he is in a sphere of being that can be denominated only the spiritual.

If, then, we would study spiritual laws, we have no where to study them except in man himself; because, as it is impossible for us to conceive of, or investigate, what does not enter into our conscious being, we can only conceive of spirit as we are made conscious of it through our own spiritual life.

We will take, then, for our first study, man's intercourse with his fellow-men as revealing his spiritual nature. The glorious representative of all forms, he enters his life confident and earnest because conscious of his power over all beneath him. A stone lies in his path; he lifts it, and knows that matter obeys his will, and upon this knowledge he acts, performing his prodigies of labor and skill, and rejoicing in each new conquest. Never content, ever active, he fills the measure of his efforts only when he has made himself the master of that which opposes him. But in all his efforts and labors he seems to have one aim, the bringing of all things into nearer re-

lations to himself. He erects the arch, not knowing that its perfection was in his own frame; he builds an engine, and lo! the valves and wheels but represent the action of his own wonder-working machine. He smooths his lawn and builds his dwelling from intuition. Whatever he touches or handles must yield to this impulse to bring all into nearer relations to himself.

This is his labor in his connection with the world of matter. To satisfy, it must accord with the world within him. Trace this in individual instances or in combinations, and you will find it the universal law. By it we see the divine life, which in every manifestation seeks to bring the lower unto the higher and thus mediates between the two.

If we could trace in nations this out-speaking of their life, we should find the characteristics of themselves ever expressed in their attempts to harmonize matter with spirit, or to make matter express themselves. How grand does the most trivial work thus become; with what reverence do we look upon the humblest effort when we look beyond its seeming import unto the real and true aim of it, which, though not consciously felt, is yet recognised by him who has placed man at the summit of material forms, and found him to include all the elements, and to express all the functions of matter. We can then have no hesitation in assigning him his position in the world of matter. We know that the law which governs him is not merely of matter, and though he must hold his connection with it through his body, yet he is not subject to it, except in his relations.

But when we step into his next sphere of action, we find him not the subjector, but the subject. His law is not now from above unto that beneath, but is on the equal plane of manifestation. Man in his connection with his fellow-men has not respect unto the material; his associations and combinations follow a higher law, and are therefore not found expressed in the material: *for the law of the lower can only show the corresponding law of the higher, and not the law itself.*

This law, then, is above the plane of matter, because we have seen that matter is subject unto it; it is evident that its expression is not found in matter. We call it mental, and all agree in making the mind the lord of matter; but we choose to designate the law spirit-

ual, since mind is often made to signify merely the intellect and will, while spirit includes all of life that holds its connection with the body.

In his relations to his fellow-men he is, then, not standing above, but on a level; that is, as far as the *law of his being* is concerned, and it must be spirit acting on spirit that governs all his intercourse with his fellow-men. This is evident, because as matter man never attempts to influence his fellow-man. He appeals, whether by force or persuasion, to something above. He often governs through his animal nature, and thus proves his stronger affinity to the animal; but in this he follows the law of his life or spirit, since he wills to subjugate and control, but finding the law for matter and the mere animal to be subjugation by force, he acts on the mere animal nature of man by fear or compulsion; but this leaves his higher nature yet unsubdued, for mere force or fear will only subject that which the animal expresses. All intercourse of man with man which is above their animal expression must follow the law of spirit though connected with the law of his animal nature. We must perceive him thus to be something more than the animal, and, in speaking of his spiritual being, we do so in reference to his real life and existence.

We find combination and association in our first study of man as connected with his fellows. He is never alone. Link by link he holds himself to a world about him, but how? He is a child, what is the law that connects him with the parent? we call it paternal love, but when we attempt to find what that expresses we at once discover a law of life, a connection, and attraction; something stronger than that which binds the particles of granite in a mass; we will call it a spiritual law then. We also find families and societies, and that there is a bond of connection that needs no expressed enactment to preserve it. In all these revealments man's spiritual life is expressing itself. He is showing daily and hourly what is governing him, not as a machine which he controls by his hand, but how he is acted upon each moment, and also acts upon all other life.

Nothing so fully illustrates this influence as the relations which a good and wise man sustains to a community, and the effect of his life upon it. We need bring no individual instances; all can recall such. When we realize that influence we find that it expresses the

spiritual laws of being and existence, and that through it we can safely study such laws. We will in this chapter take up but one of the expressions of that influence.

As man's religious nature stands first in its power of reception and of influence, we will place that as the centre unto which the other impulses tend. This nature, though it can be separated and found to consist in no one impulse but to result from all, yet we designate as the central, whether that nature express itself in acts of devotion or in reverence of ideas, in homage or self-respect, for all result from that part of man's nature that tends to make him conscious of his source and his destiny. Then in this impulse his spiritual life must be expressed most fully.

Religion, as expressed by sects, is found to be no test of spirituality, yet the combination of sects, and the association they express must be from a spiritual law. If we study attentively an assembly of men and women convened for religious purposes, we shall find, with few exceptions, that according to their trust in and reliance on the forms, is the concentration of their combined thoughts. This is because the external is satisfied, and through this trust thought becomes harmonised and is thus readily acted upon and moved as a whole. Now, perceiving this, we learn the first law of spirit as connected with the body, for man is satisfied in external forms through his animal nature, but the *trust* and *reliance* in association through forms, is from a purely spiritual law. This law is one which shows itself clearly in all the walks of life; for whether we find that trust expressed by devotion within the four walls of a church or in the aisles of the forest, around the altar or at the board, it shows the tendency of the mind to harmonize and arrange, and adapt all its expressions to this law of harmonization, which always results in combination and association. Man's trust in it, though denied in one way, immediately shows itself in another, for he who finds not his sacred place in the sanctuary of the church, yet finds it among those who aspire in harmony with him, in whom he places his entire confidence, and with whom he dwells, one in thought and feeling.

We mistake the operation of this law in this way. In entering an assembly of men, having one hope and one desire, believing that they are doing the best to attain the highest, seeing as we do that

their act is not for us, that their devotion is mockery to us, we unwisely condemn for them what is already condemned for ourselves, for we immediately seek those in whom we *do find* our desire, and whose feeling accords with our highest, and then we express for ourselves, what the congregation, as a whole, was expressing for itself. We find that just in accordance with the sympathy of feeling in such assembly is the effect of its worship. The words of the preacher do little more than to concentrate the thought, as does the form of the ceremony. That being done, the tide ebbs and flows, the waters rise and fall in sympathetic waves, and if there be but ten righteous men whose thoughts aspire above the forms and words, then is the assembly saved.

This plain spiritual law is contended against by all who have broken away from sects and rightly condemn their chains, but the fault is not in the law, which is beautifully expressed even in bigoted sectaries. It is the primal law of spheres, and he who would learn of *spiritual* spheres, who would know of spiritual association can study it in any assembly in the land.

There is a sect of philosophers who from their high stand point look doubtfully on all beneath them, and as they call "come up higher," they show not the way. Where is their bond of attraction? Did they know how to use it they would draw all men unto them. Let them see that man as yet must be led through the external. That they must satisfy that external nature, and then the spiritual will readily find the pure expression of its law. This spiritual affinity, though it is expressed in sects and in a church, yet shows the law of combination and that man ever affects others by means of it.

Now let it be clearly understood that we are not upholding sects or parties, but endeavoring to understand why they exist, for we must all perceive that *nothing either in societies or individuals is false when considered through the law that produced it*. Therefore, in pronouncing against forms and ceremonies we must not pronounce against the law, only against its expression for us in a particular mode. The law for us may have a higher expression, for when we meet those whom we know hold us fast by sympathy to their sphere of thought and feeling, we recognise this law and rejoice in it.

Thus, as spiritual beings, we behold men associating according to their affinities, combined according to their aspirations, held through external forms but not through an *external* law, and we can as such study the law of association in the purely spiritual world. As spirits we must learn of it, as spirits we must yield to its requirements. The bond that holds us to the world is strong or weak, according to the power of this attraction upon us. The body may thrive and the spirit yet famish if the truly spiritual life be not found; but that spiritual life has its truest and best support and strength when connected with the body, from those who hold also their connection with the body; but as the law is that of affinity, such can not readily be found while the body has also its law of place and circumstance. Therefore those who lack this association in its fullness and perfection among those thus holding connection with the body, have their purely spiritual natures satisfied by association with the truly spiritual in the world of spirits. Who has not, at least once, found the heaven of true sympathy, and known how the soul is borne straight to its hight, when two or three are gathered together one in thought, feeling and aspiration? This is the rest of soul and body, and is the kingdom of heaven. Thus is revealed the law of spirit, which tends to harmonise and thus combine, and prove from many manifestations one and the same spirit.

PRAYING FOR THE DEAD.

THE practice in the Roman Church of praying for the dead has been deemed by Protestants and skeptics as the height of superstition and folly. An act which could be of no possible service to the departed spirit. But if the revealments of Spiritualism are true, there is use in praying for the spirits of our deceased friends. If the doctrine of tempting spirits, by which we mean those spirits who induce in us actions agreeable to themselves for the purpose of their gratification be true, then may be true the idea that there is use in praying for the dead.

The doctrine that man can exert an influence upon the spirits of the departed, whether for good or for evil, involves all that is neces-

sary to trace a use in such prayer. If, by my desires or supplications, I can induce the good angels to enlist in works of kindness and charity toward those who are yet in the body, upon the same principle can I induce them to act in behalf of those who have left the earthly body. If by my prayers, I bring to their notice the needs of men on earth, by the same principle can I bring to their notice the needs of those who have entered the spirit world.

There are divers ways by means of which minds in the body can exert a redeeming influence upon those in the spirit spheres. The means by which spiritual beings can approach minds in the body, from a higher or lower plane are most manifest from the diverse character of influences which operate upon the same medium. Thus an earthly medium can become mediatorial between two spirits of different characters, and bring them together where they could not approach each other, without the aid of such mediation. And facts have not unfrequently occurred demonstrating such to be the case.

These things being so, another demand of the soul is met by the developments of modern manifestations. The affections of the soul can not leave our friends at the tomb. The mother will continue to love her babe, even though it be in the spirit world; and however silent may be the lips, yet the heart will yearn after and pray for it. The parent's heart will pray for the lost wanderer, even though theology tell him it is of no use, or that it is wicked to do so.

But let the truth come to the understanding. Say to the mourner at the grave, the lost one is yet alive, and within the reach of your prayers, and you bring hope and consolation to that bereaved soul. You drive away despair from that sinking heart—and the voice of God says, "For their sakes sanctify yourselves, that they also may be truly sanctified."

THE every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion; and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.

LONGFELLOW.

EXTRACTS FROM THE DIARY AND LETTERS OF J. S.

NO. II.

May 8.—Another letter I send you, wise M., just on top of the last, because I want you to help me out of my trouble, or rather make plain and straight before my eyes what seems rather cloudy and crooked. Dr. L. came to me again this morning, with his scheme. He is about bringing his theories to a *point*, he said, and wants—well! I don't exactly know what, only money, which was easily given him, but to establish his plan on a firm basis—I believe that is what he said; and he wants me to be secretary of this grand reform society; and because I said I could not, he said hard words to hear—that I had grown cold, that I was re-forging my chains that he had helped me to break; and so he did, to forge still greater. But I was firm, I don't know why, unless it was the glimpse I had of Lucy through the hall window; for you must know that I have not been down among those poor people, neighbors of Lucy's mother, all this week for nothing. I have learned a great fact, a hard fact for reformers to learn, that man, find him where you will, is human; that his soul, though cased about as hard as stone in its dull flesh, is still God's soul, and has His life in it, and nothing *but soul* can find it out, and bring it to its life. I carried these people food and clothes, and they said God bless you, but in so cold and heartless a way, it could not bring a blessing from themselves, much less from God; I never opened their hearts a bit. But one day a poor woman was sick, and I just bathed her head and chafed her hands that were cold, and I saw first one face look in at the door and then another, some men, some women, 'till one said, "Go, miss, I'll do that, it is not good for such as you;" and I let her, knowing that there would be two hearts opened by that; and yesterday, when I went again, there was not a face that had not the dawning of a smile for me. I got half

sick, and had to walk and ride to keep off the horror of that clammy hand, and it cost me more than a dozen subscriptions to Dr. I's pet scheme, but it served better, that I knew, and so I said him, nay. He looked cold on me, and when he had gone away I cried like a woman. Now tell me, wise M., you who are away from all this, up among the healthy hills, and where the sky never tells tales, because of the black mist that floats from these dark towns, and makes one think the day is black too, tell me if I was right or wrong. It is now not quite easy for me to say right, because I have had such a good time with Dr. I., petting his theories, fancying all the wonderful change that we could make in this wicked world, tinkering it with our tongues, so smooth, so refined, so polished, and glistening; and then we could sit so quietly in our places and do all this, plying the lever, never soiling our fingers, never getting cramps and chills or fevers in our hearts, but letting their life flow in its own channels. Thus it is hard to say right; to say wrong, how can I in face of all the last weeks have taught me? For I've learned that Lucy needed not only to be clean, but to *love* to be clean, and that as soon as she loved it, I had no more lessons to give her in washing; that the poor women wanted to see my heart, as well as my purse. Yes, I must have done right in saying nay, and giving the cold shoulder to my beautiful theory and Dr. I. at the same time. But 'tis not just the thing we like on a spring morning, when we have just got our cars opened to hear the music of the up-springing grass, to find one we have respected and worked with, and perhaps sometimes aspired with, doubt us and understand us false. So tell me, it will do me good to have one tell me so, that I was right, or if it seem that I was wrong, I then have leisure, and will summon grace to repent. It will be easier far than to dream at night of all those loveless eyes and stern mouths, and to hear the ringing of the querulous voices, till my prayers scarce find a resting place, but empty themselves on nothingness. But I hope still to be your

JULIA.

Diary.—I took up a book last night, and my eye fell on the words, "Great thoughts—great work; wide fancies—small labor; dream—snothingness," and so I've been dreaming all these years, my thoughts just beginning to awake themselves? I know they're

thoughts, because they know the dreams, and call them by their names. And these thoughts tell me what? not to *do*, but still to *be*. For thoughts are only from the abundant life; as my fragrant violet can't keep its perfume locked within its cells, but gives because it is a violet and not because it would make the air fragrant, that some one might say "sweet perfume" and be glad. The gladness comes all the same, but it was not bargained for in the violet's heart. It is something to learn a fact I find, for it has such a cool, calculating way of upsetting all one's dream-castles, that looked so white and grand with their shining turrets built high up towards heaven, and rows of pillars white as chalcedona, and statues beckoning like angels, that before one learns, he shakes his head and says, "not this, but that." One fact—is it? I'll write it down and see, my eye resting on it may know; I'm not ashamed to look at it. *I am*, in this beautiful, safe, heaven made world, a *grand mistake*. I found it out last night better than ever before: I saw it clearer, and wept less; for, looking straight into the face of a thing is not half as bad as glancing at it sidewise. Something there is that calls me, beckons for me in the still nights, something I have not found, something that is and yet is not, has been and yet can not be. So I say; but so said not my blessed mother's voice, the faint echo of whose words I catch, even through all these years. What keeps them vibrating? on what shore do they strike or wall so high they must be beaten back and back, nor ever rest? I have not read the book she read from these many days, because I thought I'd found a better way. Let's catch this clearest echo from that shore before 'tis gone—"God is love"—another, "He made man in his image"—"A little lower than the angels." Did the book need tell that, when my whole soul cries every moment, Oh, let me come, my God, to thee? And so I know he is, and if he is, he could be nought but love because only love calls thus, and if I was not like him in promise, why should I strive to go, ever unresting because I can not, ever looking into the silence and reaching my hand into the darkness, and hoping, perchance, "to touch his right hand in that darkness." Then what is a mistake? Not I, but what I live for. Is that it? Let's see. I'll look me in my face. I live for—not myself, but others—that is the world's religion; is it true? I will find out. Live for myself, and how will things turn? Why

then I'll live to God, living to Him, I live to all men. The same thing brought about, how then different? only thus, living for others means to let your life be for them, your deeds be theirs, but yourself kept close within yourself. Living for yourself—that is true being, finding your self-hood, and then what follows? There's no more self for self, but self for all. Acts, deeds—they are the treasures in the chariots, the fire upon the torches, the perfume from the flower; and thus it comes to this, *to be and then I'll do.*

Sweet M., I am very tired to-night, heart tired, and so I rest me a little by telling you the remainder of that tale I wound up so suddenly, having lost the thread. I found it again or it was brought to me. She taught school—that was the last I said, and the children loved her. Does not that tell all her life—the children loved her? And so *she* could love, and did, and with fair promise wed a man that slipped an iron chain round her neck as easily as if she had not been of good birth, and once knew what 'twas to inherit land and love. She was only eighteen then, and had faith in man and God, and went her way with a glad heart—first here and there—never long in one home: as far as France, back to London, and deserted in Dublin, and there Lucy was born, in the midst of rags and filth. The sea was ventured all for hope. Oh, woman's faith! And after a time, a very long time it must have been to have been looking first in one face and then in another, to see if she could read that any one had seen him she sought, she found him, and he was living with another wife, and she was too proud to let him know she had found him. And then it was that in one night the beauty left her face, and the cold stern look settled over it instead; and she came out here that she might be not far away, and, they say, plan revenge. And soon she let another hold Lucy, and her call him father. Poor heart! did she claim love, or was it for the child? They say that it was for herself, but I say that it was for the child and its protection. There, that is all. The rest is written in the faces of the mother and Lucy, plainly, with God's finger. Who can't read it will have to have his own written on. I confess I was glad L. was of such good descent—her grandfather an English yeoman. Why, I cannot tell, for if God has them all, I don't see that I should care that one came in such, or such a way. The threads all wind to the same bright chain of infinite love.

16. Well, I'm like to have my hands fall. This morning came two little ones about as old as Lucy, and, "would I give them work." I said I had help enough, and they turned, but my heart beat as hard against my breast as if there was some one knocking to be heard. I said come in, to my heart and the children, and I gave their hungry mouths bread, while I sat down to think, looking into their faces,—not to dream, but to think. Misshapen heads, pinched hands, but eyes that gleamed with a kind of intelligence. When I questioned them, there was much the same story—they were tired of begging. There was no virtue in what I did that day; I could not help it, and I laid all three to sleep, clean and sweet. It was then time to consider what I had done. I had resolved to go out and get some one to take them as I had taken Lucy, but I did not like to beg, and so I prayed as I had never prayed before—not for gifts of peace and love, but to be wise enough to know what to do. I am somewhat hurried, and have little time to write, so you have my love without my protestations.

YOUR JULIA.

Diary.—Hands full, but heart not. These children that came last I do not love, nor do I try, for I cannot. I don't see why, if we are to represent God's love, that we should choose our objects, and yet it is not choice, but instinct, and there is no use in contending with it. I am just as kind and thoughtful towards them, but it is not love that prompts me. I believe I have found out a little of this law since Lucy and I met. They have not met me, they do not know how, nor can I teach them; but the love, that must some day be awakened, will. And thus it is with God; He withholds no gift and He blesses all the same, but till we lift through our own life our souls to His, He cannot fill them with their true desire. Sometimes we know we have it not, and sometimes do not miss it. So it is with these; they have not yet found out that they need what I have no power to give. It makes me sad to know they will. There is a note in Lucy, which, if I touch, gives echo just in tune, and by that I hold her and she me; the rest is all a-jar, but that note gives promise of still more. This love, that wakens in me a wealth I had not known, is something quite different from the pro-

vidence and care I had called God's love, and brings back a thought of old that I had shut out as quite a false and useless one. Where will it lead—that thought?

June 5.—Oh M., my dear blessed angel! Your letter came as came those messengers of old, and straight from heaven as much as they, for it answered all my prayer; your wisdom served as if it had been mine. That you have found two homes for those little ones, and that I have, after consultation with the fathers, mothers, and the Priest, got free consent to their going, is to me as if I had seen the pillar shining before me, directly in my way. You will see them next week, for I would give them so good an outfit that they would not know themselves beggars. In my walks to attend to all this, I discovered quite a cheering sight; a little rose tree that I had given Lucy was planted beside the door of one of those rude shanties, and quite a pretty lattice work to keep it safe. What will grow from that tree I know—fresh leaves and buds as sweet as in my garden; why not, in those hearts, the same fresh life? The rose tree finds what it wants amid all that impure air to make it fresh and sweet, and will not grow less fair. The impure water thrown upon the earth will run a fresh clear spring down a little way. It knows to filter out its gross uncleanness through the unclean. So this life cast out on its hill, has yet to flow fresh and clear as when it left its fount, and give again its purity to Him who gave it pure. Great mystery of God's love! Another thing—I noted in Lucy's home a new broom. I divine that L. bought it from the money I gave her, and a new kerchief for her mother's neck, but I did not ask—the floor, too, had a half tidy look. One more event to tell of, the effect of your wisdom. I recalled that letter from the ashes, tracing out word by word wrote on my heart. That is the theory now-a-days; that wondrous *od* keeps records and gives them; so deem it not remarkable that I had it all, word for word, and—I answered it. Now you must know, that was all out of respect for your wisdom! No other cause, trace it back as you will, through all the various windings, even through the wakening love of many years gone by.

As then, yours,

June 8.—Do I seem like a gossip to you, who sit far up in glorious seclusion, having no need but of the great free words writ by the scattered rocks, who can stop at the pauses made by the sweet meadows and inland seas when you are tired of the writing, and listen to the grand hills, ever speaking to you, and the forests—? Oh M., why don't we all live such a life; as beautiful as paradise? I am tired of this staring, gaping world. I would go to you, but I cannot; all the care rests on me since the last sailing of the Erebus, that took again from me my father's protection. *Protection!* strange word, and yet we women always repeat it. Protection from what? There are burglar's locks on every door, and bolts and bars on every window! and stocks and bonds to supply every need. What are we calling for, under the name of protection? Something quite different from what the word implies. I believe tis only love, which name one would suppose were sharp edged, so timidly do we take it up and talk about it. My heart is calling for its love. You told me so, weeks ago, when I complained of all the lack my soul felt, while living a life so full, with its pleasures and its hopes. And I will find it—"God is love." Let me find Him, and, resting beneath his sheltering arm, say, He is, then, my heart full, at last will rest. No where else, M., no where else.

(TO BE CONTINUED.)

SCRIPTURE SCENES.—No. II.

XODUS, 19, 20 CHAPS.

WHATEVER reveals a law, whether it be the most trifling or sublime of events, is sacred. Any manifestation of power in the past, that makes more clear the wisdom of the present, should claim careful study. There are a few marked points in all the recorded manifestations of spirit power, that reveal the law of their expression, and these will ever be found to harmonise with similar developments of law in the present.

Let us first consider what claims our particular respect as most sacred. That is highest, which reveals the most truth; that is holiest, which is to the soul the opener of its inner light; therefore

any one manifestation cannot be equally expressive to all persons. Great national events are to nations what marked individual events are to individuals, and what reveals most to one nation, may have little meaning to another, save in its confirmation of some other revelation. We have, by habit of thought long fixed, come to consider that whatever revelation was made to that nation whose authentic record is the oldest, is a revelation to us *in itself*; whereas its sacredness lies in its confirmation in the present, and its truth, in the confirmation of the truth which is the life of each soul.

Moses represented in the Hebrew nation a great national idea. The faith of that nation was fixed, and their devotion and submission to a leader was an expression of that fixedness of faith. Moses was a medium to them of the divine will, because of their implicit faith in him who had brought them from the land of bondage. The few months of their wanderings had not been sufficient to disturb this reliant trust, when we have the first grand manifestation to them of spirit power. And now if we mark the demand made upon the *whole* people, we may better understand why in the present day we lack powerful public manifestations. "Sanctify the people and let them wash their clothes, and be pure in thought and deed." This first demand was as imperative as any other, and shows clearly what so many who trust past revealments are unwilling to learn in the present. Would any class of men and women be tolerated now, who should for any religious occasion or any spiritual influence, make so simple, yet so necessary a demand?

The second requisition was equally imperative, that they on no account break beyond the prescribed limits. There was no darkened room or charmed circle, but was there not a law recognised which permitted no disturbing influences and made necessary certain limitations? The priest, who had most of faith and sympathy with Moses, was alone permitted to pass beyond the set bounds, and even Aaron, as was proved by his after idolatry, lacked that trusting faith that allowed his nearness unto the summit of the mount.

We have in this record, then, two distinctive requisites, which all have a right to demand at the present day; purity in all who wait for revealments, and an exclusion of such influences as tend to disturb the manifestations waited for. How sublime becomes this scene when we view it in the light of present facts; a nation at-

one in thought, feeling and hope, trusting alone their highest conception; reliant on a leader who arrogated only a power bestowed; looking alone for redemption through faith; traveling weary days, which yet became years, through a strange land, because their faith showed unto them the land of promise; obedient unto the most trivial ceremonies because of that faith; sacrificing time and pleasure unto the one idea of serving their conception of Jehovah. Who shall wonder that this nation has come to be considered a chosen people, or doubt of the revealments of spirit made through its priests and prophets?

L. M. W.

SCRIPTURE ILLUSTRATION.

IN the Sermon on the Mount, Jesus says: "Whosoever shall compel thee to go one mile, go with him twain." We can all of us easily understand the other part of this command; that when struck on the cheek, we should in humility offer the other; because, unfortunately, we know what striking is. But many must have wondered what could have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions that the couriers in the service of the Roman Government had the privilege of traveling through the provinces free of expense, and of calling on the villages to forward their carriages and baggage to the next town. Under a despotic government this became a civil grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces had suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Jesus could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second time.—*ECCLESIASTIC REVIEW.*

PERSIAN PHILOSOPHY.

HEAVEN, said Adazi, the wise Eastern magus, is poetry, music, and love. Poetry—because the liquid measures of all life must be found to rhyme with some other life, and the steps of harmonies that tread ever in time to the beautiful, is the measure. Music—because every heart pulsates against some other heart, so that when one gives forth its chord, the response is eternal, and there is no jar save when some melody too intense breaks to find another song. Love—because the circle has its centre, and the radii never end. Thus heaven is my soul, because I *know* there is poetry, for I should not know it if I were not it; and music—I can have none but what I am; and love—there can be no centre for me but myself. Then I am poetry, and music, and love, and heaven. But when, alas? When, oh God, I am Thine. But I am heaven, and there Thou dwellest; then I am Thy dwelling place. A shadow passed before me, and it was as twilight to the night, for the sun lighted it, so that the shadow left a shadow. And I breathed upon it, and it turned to a stone as hard as adamant; and then I touched it, and it was a garden of roses; then I plucked the flowers, and they turned to thorns to sting me; I said, it is ever so—vague hopes to cold reality, and beauty to pain. But no, waved the mist, and no, was carved in the stone, and no, breathed the perfume of the roses, for what we are, is only thyself. Who wounded thee but thy delicate touch? Who gave the perfume but thy sense? Who tried the hardness of the stone, and blowed upon the mist, but thou? And then I saw that all things were in me, and there was nothing besides for me. I heard the birds and the flowing water, and there was no sound for me that was not myself. Friends met me and talked to me, and I said these are not myself, but when I said so the kiss burned on my lips, and the words struck on my brain, and I knew that even these I am. Then I knew that all things were mine, when I was all, that heaven is mine only when I am heaven, that God is mine only when I am He: thus I am, He is, but we are one.

FORMS OF ASPIRATION OR PRAYER.

ALL truth is fundamental in the soul and it only requires the proper cultivation to bring it out. In our teachings we shall be successful in making ourselves understood provided we adapt our forms of expression to the condition of our readers or hearers. We must keep in mind that our language becomes truly significant to those only who are in a condition to infuse into it the same thought, feeling or sentiment which gave it birth. Language, written or spoken, depends for its meaning upon the understanding of the hearer or reader. Therefore the same form of expression uttered in the hearing of thousands is liable to have a variety of meanings, according to the understanding of those who interpret it.

With this view, forms of expression designed to be used in public, as aids in moral and religious exercises, should be such as are best adapted to the giving expression to the *loftiest aspirations* and *purest desires* of all classes of minds, so that whatever might be their theological sentiment, they would each, hearing the form, breathe into it their HIGHEST AND BEST ASPIRATIONS.

Forms of aspiration, which will admit of this inspiration from all classes or conditions of minds, are much needed to take the place of other FORMS, which, owing to the false ideas of those who invented them, tend as much to lead the mind into error in its *conceptions*, as into truth in its *aspirations*. To this end we have made a few selections for the benefit of those who need them, as aids to those exercises which are designed to develop and strengthen their religious natures.

We have carefully avoided all such expressions as would tend to lead the mind into error respecting the *character* of the Divine Being, or the *method* of divine action. We have continually kept in mind that these forms are valuable only so far as they aid and in-

fluence us in attaining certain states or conditions of mind, and so far as they may become suggestive of truths, etc. Inasmuch as the extent and character of our receptivity depends upon the state or condition of spirit we are in, and inasmuch as an effort at embodying our aspirations in appropriate forms of expression, tends to induce in us such states, appropriate forms of expression become aids to such conditions of receptivity. For that reason we shall publish from time to time such APPROPRIATE FORMS.

PRAYER.

OH, GOD, Thou unto whom our thoughts aspire, in whom alone our hopes rest, and in whose holy presence we alone desire to dwell. make us at-one with Thee; and as we submit our wills unto Thine, and consecrate our affections unto Thee, oh help us to come more and more into Thy divine life, that we may dwell henceforth under the shadow of Thy wing, and find our peace in Thee.

Oh, Jesus, our beloved brother, who best knowest our weakness, for thou wast human—who best knowest our sins, for thou wast tempted—with eyes lifted, with hearts silent in hope, we lay before thee our inmost being. Thy pity and thy love are revealed in this act. Oh, hold fast the link that connects our life with thine, and help us through thee to come nearer unto the Father; and as thou didst find *the way*, so reveal it in our hearts, that we no longer wander far from Him, crying, Abba Father, but trusting thy love that can lead us, Oh! lay our hands gently in His, that we may know our rest.

Beloved ones, who through the love you give us, make us to know more of love, of truth, of beauty and heaven, now place about us the strong protection of your presence; and as the life that flows from you, finds the kindred life of our souls, may we learn more and more of the Infinite, and that its all-embracing love can never leave us desolate or alone. Thus may our hearts be warmed, our minds be enlightened, our spirits strengthened, and we be lifted ever more and more near the beautiful home whose mansions you are preparing.

AGAPÉ.

It was a sweet thought of a cherished communication from a spirit friend, that the higher the development, the more extended were earthly sympathies. The philosophies of old would make a student a recluse, shunning the contamination of the world, and feeling little sympathy with the common mind; lower stages of development were far separated from their loftiness, and many were the savans who felt in their cultured eminence the loneliness of wisdom; only the few who could listen eagerly to the teaching of the philosopher, whose minds dwelt upon kindred themes, were his compeers, for a line as rigorous as a Brahminical caste sundered him from the vulgar mind.

How different the state of the truly progressed, with whom the soul is more active by the mind's being more extended in its domain. The great soul of the Holy Nazarene expanded in sympathies as in wisdom; loving for God's sake, His influence is as increasing as the constant tide of truth in the human mind, for His heart included publicans and sinners in its affections, and dwelt in solemn thought upon the lilies of the field. Looking further, then, to the soul of the universe, we find the rocky chronicler of earth to thunder forth its greatness, and the violet to lisp its love—a love which, to encompass, we must extend to the remotest system of worlds, and lie down with the lion and the lamb to know.

To progress, then, to a truer state of being, our sympathies must be extended rather than withdrawn. Truly, charity is the greatest of all virtues. How, then, should we know when we are progressing but by increasing and extending love.

Are you not fearful, said a religious friend to me, that the pursuit of science will undermine your faith? I shuddered at the thought. Have I so limited an idea of God that earnest inquiry into His works should make me love Him less? All things are

made by Him. Is the most precious animal unloved by God? or the meanest reptile, that by loving even these manifestations we may not more fully conceive of God's love? So also with the depraved of the human species. For not only in our own highest thought is the Father known, but in all external evidence that the mind can grasp. The influence of all created things brings life to our souls if received by its healthy, loving welcome.

If we must hate, then turn Brahmin, or, in Parsic zeal, battle down what our persistent error assumes not to be God's creation in forms of matter—believe some other agency in the atoms of the earth.

If we would see the lowliest being raised from his condition, love, and love only, as it becomes manifest in his own soul, will do the work. For by this do angels raise our souls to God, and as we grow to feel it in completeness, by the greatest possible sympathy can we open the petals of the soul to the beams of heaven. One of the most impressive distinctions between the philosophies of old and the manifestation of Christ in Jesus of Nazareth, lies in the lofty spiritual pride of the one, and the far-spreading root of loving humility in the other.

GERTRUDE M.

WHERE IS HEAVEN?

HEAVEN is not so far off, since I've seen
 The sunshine lie upon this field of grain,
 And heard the wind blow through the reedy pines,
 And watched to see the cherry blooms lay
 Their delicate beauty on the black soil.
 An insect, catching the first beam of warmth,
 Makes by its hum the certainty of life
 Appear; and hopes manifold are held
 In this one moment of brightness and of beauty.
 What is't that chimes in such a glad resound
 From all that is, has been, can be; so that
 The rhythmic song is caught by every form
 Of life, and never ending, gives response
 In revelations of the Infinite!

No jar in all this melody; no step
 But treads in time to perfect the entire
 But unformed gladness of this heaven of sense.
 My soul now fills itself with joy from all
 That is without; wakens its thousand strings
 And gives in praise and song its benediction.

There is another rhyme, a measure still,
 That answers to this sensuous harmony,
 That far off, I can catch on such a day;
 As o'er the sea, a note of horn or flute
 Brings back a sweeter tone, that comes from out
 The realms of mystery, and has a sound
 Far sweeter to the ear than the clear note.
 My soul keeps tune a moment, and the refrain
 Measures itself by every wave of thought—
 And then 'tis lost. Could I but hold it fast,
 So that memory could bring it forth to dwell upon,
 Should I know more of heaven? Should I
 The song prolong—give back in tune the note,
 And fill the measure with my step accordant?
 The heaven of this glad sunshine—this earth so filled
 With beauty—is it in the sense alone
 That it can find response? What's wakened there?
 Is't not the heaven of soul that's prophesied
 In all this heaven of sense? Is not its beauty
 But the birth of that which is to be—
 The shadow, cast before, that takes its form
 From the real? We know of this,
 Because within us lives the form, that gives
 Unto the sense, all that it can find
 Of beauty, melody, or heaven.

L. M. W.

THAT is eternal which makes one happier, since happiness leads the way to the Kingdom of Heaven, and leaves its sign, not for one traveler thither, but all whose steps fall on its course, know God has been found; thus is their weariness lightened, and their way made more certain.

EVIL SPIRITS.

ALL persons term that evil which seems to them to tend to misery or unhappiness. An evil life or an evil deed are pronounced thus because of their tendency, but the very deed and life may be pronounced good by another, who believes that the tendency is to bring happiness. It depends altogether from what stand-point we measure an action, whether we pronounce it good or bad. If it is, according to our measure, below our standard of justice and right, we condemn it. If above, we approve. Then no deed can be evil, or life that creates the deed, except to the individual who judges both. My standard would make that evil which the Polynesian would exult in as his best; my standard would most evidently be very low to an inhabitant of the third heaven. If this be so, we make the term evil significant only of our judgment. Applying it to persons, it is the measurement of their attainment, by a standard we have established; when we pronounce an action evil, we mean that our sense of right condemns it; by evil spirits, then, must be meant the condition which we pronounce below our own.

The injunction, then, to "try the spirits" has reference to these conditions, and presumes upon a power of estimating them. Thus when people talk of evil spirits we infer that they have means of judging them; if so, they have then established a standard by which to judge of conditions and have also *evidences* of conditions. The mere assertion, then, of evil in spirit that has become individualised so as to be recognised, proves the whole ground of spiritual manifestation, as far as a knowledge of such existence is concerned. It also proves more; it proves that the condition is recognised as conditions of men are, by a standard which each one applies for himself.

It is quite satisfactory to us to pronounce certain productions of earth evil. The farmer looks with dismay upon his fields covered with white-weed, but there is a little insect that finds sweet taste in

the tiny flowers. The thistle is a finer garden to the butterflies than beds of clover. Thus all things are estimated, not in themselves, but by some measurement given to them. The evil of the weed to the farmer is in the injury it does to his crops. If we estimate, then, all things by their use, and fix a value thus, we soon learn that evil has only an indefinite signification, and whatever we pronounce thus we designate in relation to ourselves.

We judge, then, of evil or good spirits by their connection with ourselves; we can do so in no other way; tried by our standard, they rise above or fall below our attainment; for nothing can, to us, rise above our conception, or fall below our consciousness of evil. But in what does this knowledge of good or evil, as connected with spirits, consist? Merely in an assumption? Our proof of spiritual attainment rests upon the proof of spiritual existence. The mere judgment we are enabled to pass on good or evil proves what is termed spiritual individuality. Good and evil are individualised by ourselves, and their existence is represented in the human form, because we are human; their existence in spirit is because we are spirits. We could not pronounce judgment upon what has not reference in its use unto ourselves, or is not included in ourselves. Thus it is that all spirit life is proven when we conceive of ourselves, and evil and good spirits are certainties when we judge within ourselves of individuals or their acts. The great outcry, then, against evil spirits and their influence, is merely man's judgment of his relations to certain conditions of being. In admitting their existence he must admit his capacity for judgment, and his means. In admitting these, what more does spiritualism ask? for it remains for each one to "try the spirits," whether they be good or bad.

L. M. W.

THE UNIT.

ALL things proceeding from one cause ultimate in one degree. If we compare one development with another, let it be manifested as it may, we shall find correspondence and unity. The grand principle from which all things are developed and to which they tend is one and the same; thus there is a circle of progress and no begin-

ning or end. God, as considered the Infinite, then, includes the principle, and the degrees of development from and unto it. The perfection of all results can be recognized by taking any one manifestation and placing it as a standard by which to measure any other. At first the two may not seem to correspond, but trace one upward and another downward and you will meet a point of union; from that work out your results and find the *unit* which includes both. Thus in the vibratory motion of the air which produces sound may be found the law of stratification. In the law of the generation of cells may be found the law of the generation of worlds. Science is daily bringing to us its facts to make plainer this perfection and order. It is not making mankind infidel, but faithful to the primal truths of the universe. It is the Elias of the dispensation of rational religion. Though it destroy the theologic God, yet it reveals the Infinite and Perfect. Just now it tends too much to limit manifestations and to fix bounds of observation, but its result must surely be a firmer basis for philosophy, and a more confiding trust in the Infinite Good. Surely, if no sand speck that lies on the shore lacks its order of arrangement, it would seem that man need not doubt his origin or destiny. Every attempt to study his nature and being must prove to him his connection with all that is above and beneath himself. Any study of a simple manifestation is sufficient to reveal his perfection; that being established, every opening leaf, every breath of air must tell him one story.

No limit can he fix to all that is,
 Has been, will be; but, grasping in himself
 The end and the beginning, he resolves
 In man whatever is; in his body finds
 The ultimate of forms; in spirit finds
 The ultimate of life; and thus he is
 Unto himself the centre of that circle
 Whose radii reveal the Infinite,
 And whose circumference is his widest grasp
 Of the all-comprehending.

INTERNAL SPIRITUAL.

"The things of the spirit must be spiritually discerned."

It is a law of manifestation belonging to the Divine government, that the less cannot include the greater; hence the things belonging to a higher plane of unfolding cannot be perfectly represented in the lower plane.

It is a further law of cognition, that the mind can perceive nothing but its own consciousness: and that which is not inwrought into the consciousness of the mind, cannot be perceived: and it can only be perceived according to its portraiture therein.

Upon the foregoing principles or laws of manifestation and cognition, a truth can never be manifested in, or cognized by the mind, until the mind is unfolded, in its consciousness, to the plane of such truth. All words, as signs of ideas, thoughts, feelings and sentiments, are meaningless until translated by the inward sense. Unless man has within him that which the word or sign represents, either innately or by inspiration, the word or sign will have no significance. The man born blind can never learn of light or color by the mere use of words as *signs* of ideas. He must be in a state or condition to perceive light or color by its influx into his consciousness, before the words can be used significantly.

Forms of expression or sentences composed of words, for the purpose of communicating thoughts, feelings, sentiments, etc., depend for their meaning upon the understandings of those who hear or read them. Consequently they can never become more significant of truth to any mind, than that mind has truth by which to interpret them. Truth has reference to the state of the moral and intellectual consciousness in its *perceptions*, and is to the perceptions what *purity* is to the *affections*. For this reason, unless the consciousness has that by which it can interpret the words or forms of

expression, they must continue meaningless for the truth. Hence a man born blind, having no conscious perception of color, cannot interpret those words which represent color. The deaf man cannot interpret those words which express sound, etc.

The only way by which the consciousness can be primarily addressed is through the principle of inspiration. The light which addresses the consciousness must flow in under the laws of optics, and directly impress the mind with its perceptions. The undulation of the atmosphere which reveals to the mind the sense of sound must flow in under the Divine law of communication, and awaken its state therein. Every thing which sense reveals to mind must come in under the principles of inspiration.

As man can learn nothing belonging to the sensuous or nervous plane except upon the principles of inspiration, the same is true in respect to the intellectual, moral and religious plane. It is for this reason that natural language is not competent to convey spiritual truths, when confined to its natural or literal signification. Hence in treating upon spiritual subjects, natural forms of expression have an interior sense: and that interior sense will not be perceived any further than the spirit of truth shall make it known to the mind.

In accordance with this view, those who interpret literally those forms of expression, which are designed to express spiritual states and conditions, as distinguished from physical ones, will be falling into constant errors.

Jesus in his intercourse with his disciples and the world, was constantly misunderstood in consequence of the spiritual sense in which he used language. Said he to them on one occasion, "How is it that ye cannot understand my speech? Even because ye cannot hear my words." "For the words that I speak unto you they are spirit," etc. They could hear the natural words, but they could not perceive their spiritual significance. In his efforts to teach them the doctrines of the kingdom, he was obliged to use language in a symbolic sense. Without parables he did not speak unto them.

His language, and consequently his doctrines were not understood by his disciples, and he told them so at his last interview with them; but told them that when the SPIRIT should come and bring these sayings to their remembrance, that then they would be instructed in their meaning: and their history demonstrates that they were a

long time translating their external and literal views into the internal and spiritual.

In my introduction to some remarks upon Dr. Rice's lectures, upon "the signs of the times," I stated that there were two classes of minds which believed in spiritual existences: that one class might be denominated the **EXTERNAL AND MATERIAL**, the other the **INTERNAL OF SPIRITUAL**, and taking Dr. Rice as a type of the **EXTERNAL AND MATERIALISTIC CLASS**, and examining him in the light of his lectures on "the signs of the times," I propose now to consider the views of the **INTERNAL AND SPIRITUAL CLASS**.

The internal or spiritual believer thinks that the divine dealings with man as a moral and religious being, have respect to his *individual* state or condition of soul: and the divine government has to do with the *individual* in a *moral and religious* sense, and not with *nations or communities*. They believe that God is omnipotent to bless according to man's state to receive the blessing, and that conformity to the laws of any plane, secures the blessings of that plane, without respect to any other. There are planes of natural, spiritual and religious blessings, because man has a natural, spiritual and religious nature, all of which are unfolded according to the laws of their respective planes; and when he conforms to the laws of these planes in every particular, he will be endowed with all the blessings he is capable of receiving.

The laws of the natural plane have respect to the unfoldment of the natural or physical body of the individual, with all things incident and necessary to the same, and he who obeys perfectly these laws in respect to his own best physical destiny, will secure all the blessings such obedience can confer, irrespective of the laws of other and different planes. Thus the individual who plows and sows his fields in proper season, will get all the blessing which any one could get from such compliance with the laws of that plane. The rain will fall, and the sun will shine upon him and his fields, and will do for him all that it would do for any other, without respect to his moral or religious character. "God causeth His sun to rise upon the evil and the good, and sendeth His rain upon the just and the unjust." A man's moral and religious character will have no influence upon his crops, further than it induces in him obedience to the laws producing his crops. Immoral and wicked men often prosper in

worldly business, because they observe the principles requisite to worldly prosperity, while truly good and worthy men fail, because they neglect to observe those principles.

The law is simply this—comply with the laws of any plane, and you will secure the blessings of obedience to that extent. If you desire the blessings of the physical plane, obey the physical laws; if you desire the blessings of the moral and spiritual planes, obey the moral and spiritual laws. And if you desire the blessings of the religious planes, comply with the necessary laws of your religious nature.

Such being a fundamental article in the creed of the INTERNAL SPIRITUAL, they deny all partiality and favoritism on the part of the Divine Being. They affirm that God is “no respecter of persons,” but blesses all those who are in a condition to receive the blessings, and to the extent of their capacity. That all divine action is an eternal going forth of the divine spontaneity: full of power to bless obedience, and curse disobedience; and that the power blesses or curses according to man’s state to receive, and his relation to that which is received; that the power which blesses in one relation is the same power that curses in another and different relation. But the question of blessing or curse depends not upon the *state of the divine affection*, but upon the *condition and relation of the being receiving the action*. Hence man is required to be in the same state of mind toward the good and the bad, the friend and the foe—that he may possess the character of the Divine Father—“that he may be perfect even as his Father in heaven is perfect.”

With this view the internal spiritual class deny the doctrines of a God of will, or devil. And to account for the existence of that which is evil, without a wicked agency, they affirm that *good and evil* are determined to be such when tried by a specific *end or use*; and that they are only qualities of states, conditions and actions, tried in respect to uses. That *uses* have respect to the *individual and finite*, and that the *HIGHEST USE* or good of any condition or action to the individual is that which tends most directly and harmoniously to unfold the *highest destiny* of such individual. That to unfold such destiny specific action arising out of specific relations is suited and necessary. That different individualities according to different destinies, states, conditions, etc., require different action, condition, etc., and that in consequence, *that* condi-

tion or action which would be good for one individuality, would, by the law of its blessing, curse the other and different individuality. In short, the same power which *blesses* when in *true* relation, *curse*s when in *false* relation.

Hence it is the doctrine of this class that there is no power in nature, or impulse in spirit, which is not good in the true sphere of its action. That it becomes evil only when wrongly applied through false directions and relations. The fire that warms, imparts life and ten thousand blessings, while true relations are maintained, becomes the most potent agent for evil when false relations are assumed—and it is the same principle which blessed in the one case and cursed in the other. That impulse in the soul called *LUST*, from which all vice and crime arise, from which all moral and spiritual suffering proceeds, is nothing but the *misdirected life and energy of the immortal spirit testifying of perishing needs*. It is the misinterpreted voice of God, calling man to eternal life.

In pursuance of these views, this class deny the doctrines of special providence. They affirm that all power in the universe is a going forth of the *DIVINE SPONTANEITY*, and that it is omnipresent to bless in every department of existence, according to the laws of such department, and that these laws are but *modes* of divine action and manifestation, and are a direct proceeding from the Divine Being, and that they are as immutable in their action as the Divine Being from whom they proceed. They affirm that there is no power outside the Omnipotent Divinity. That the power manifested in the mineral, vegetable and animal kingdoms, according to their several laws or modes, are but the *modes* of divine action in those planes. That every thing lives and moves in God, from the least monad to the highest angel. Talk of the *laws of nature!* the *powers of nature!* etc. Out of God, *nature has no law, no power*. Nature is but one of the planes of divine action and manifestation.

They affirm that *specialities* belong to the *finite*, not to the infinite. That specialities are in finite adaptations, accomodating individualities in their conditions and relations to the potential goings forth of Divine power. The laws of potential manifestation are revealed through *finite relations*, and when the particular relation is assumed, the potential manifestation takes place per force. That man cannot avoid the result, when he assumes the relation.

The most he can do is to seek in the proper way, knock at the proper door, open his soul to receptivity, and the rest will follow.

They affirm that with the Infinite and Perfect, the Omnipotent, Omniscient and Omnipresent, there can be nothing *special*, and that to affirm the necessity or propriety of a *special* Providence, is to impeach the wisdom, goodness or power of a *general* Providence. Finite beings, in their relations and actions, being receptive from without themselves, according to their conditions and relations, are subjects of special adaptation. Their *individualities* are *special*; but in their *special* they are united with the universal in the endless chain of being. Therefore in respect to themselves, in their individual and finite natures, they are the subjects of the action of the universal laws, in respect to such finite natures; but the *speciality* is their own, not God's.

This internal and spiritual class of believers hold that man, as the son and child of the Infinite, begotten in his individuality of the finite, is in the image both of the INFINITE and the FINITE. That in his individuality he is finite, in his personality he is *infinite*, that is, his *personality is in the infinite*. That he derived his *form* from the *material* and *finite* side of existence; and that it is the grand ultimate of all forms and combinations preceding his development. That he derived his *spirit* from the medial of existence, or from that *mediatorial department* of being, which unites the INFINITE with the *finite*. That this spirit is the *consummation* of individuality, and the recipient of personality, by means of which a *conscious individuality*, as such, is produced, giving rise to a *conscious spiritual identity*. That his *PERSONALITY* is in the Divine, that every quality and attribute of the Divine Father is communicated to the son by the living presence of the Divine in man.

From hence this class believe man to be a microcosm of the material and spiritual universe, connected with every department thereof through some department of his being, so that in him is to be found every law and principle of universal being and action.

They believe that man, at the time of the birth of his individuality, contains the germinal element of all unfoldings; and that under the divine laws of development he is destined to grow up into the full stature of a DIVINE MAN, and exhibit to himself, to the universe and God, the wisdom, love and power of the DIVINE ORIGINAL.

in producing a DIVINELY HUMAN BEING in harmony with universal being and existence.

They believe in the constantly progressive work of creation, from the less universal to the more universal; from the less harmonious to the more harmonious, until the PERFECT UNIVERSAL HARMONIOUS shall be attained by every immortal being. Consequently in the path of progressive development, from the lowest to the highest, they believe that every step of advance is from the *spirit* of that which is below and is a *prophecy* of that which is above. That is, at every advance, we possess the consummated good or use of all below, which becomes the type and prophecy of that which is to come. Therefore every plane, in its existence and laws of action and manifestation, is a type or symbol of that which is above. The past and present is a prophecy of the future.

In accordance with the foregoing, this class believe, that according to the principles of development, that which develops any existence, must enter into, and become a part of that which is developed. They believe this to be a fundamental law of development, applicable to every plane.

That which develops the physical must be prepared to become a part of that which is to be developed. If the food be such as cannot be digested, assimilated, and thus be prepared to become a part of the needy organism, it will not develop it. Existence can not increase without addition to its parts. Such is a necessary law of development, in the physical plane of existence.

This law in the physical is a type, symbol, or prophecy of the same law in the spiritual plane. That which develops the spiritual in its external or conscious existence, must become a portion of it in the department developed by it. Thus in the conscious department of the spirit, its development is in respect to its understanding, or in respect to its affections, or in respect to both, producing its volitions. That which develops its understanding is truth or true perception of existence in its various planes of being action and manifestation. According as these images of existence, action and manifestation are impressed in the consciousness of the spirit, do they become portions and conditions of the spirit or mind, and until they do thus become portions of the mind, the mind is not developed by them.

The same is true of the development of the affections. Until an affection becomes a conscious presence in the mind, the mind is not developed thereby. But when by any means such an affection or love is incorporated into the mind and becomes a part thereof, to that extent the mind is developed.

Upon the same principle man can be developed in the Divine of his being, only by the living conscious presence of the Divine in his being. Hence the law of development is universal, and must be observed by every one who hopes to grow up into the divine and perfect.

This class believe that there are certain states or conditions in the individual from time to time, which determine his receptivity in any and every department of his being; and that according to these states will be the degree and kind of his receptivity, and consequently his development: that these states may be aided or prevented by external influences; and that these influences are subject to external arrangements: that when these influences are altogether favorable, and beget the proper state or condition, the individual will receive according to his needs.

They believe that all states or conditions are *universal* in the *Divine*, and *special* in the *individual*, and that when the individual is, through state or condition, *en rapport* with any, he is *en rapport* with all in like state, and will receive according to his capacity. Therefore if any individual would receive the inspiration of any plane of spiritual truth and love, and be infilled with the harmonies, joys or delights of that plane, he is only to come into the state or condition corresponding to such plane when *rapport* takes place, and according to his capacity will be his receptivity. If he would commune with Jesus as the Christ, he must come into the truth, purity and fidelity of Christ in his soul, and then will he find himself, according to his capacity, in communion with Christ. If he would commune with the Divine he must come into a condition of the Divine. The law is simple and universal; become in condition like the being or character with whom communion is sought, and then communion can take place.

For this reason, that which one being can teach another, is confined to the *way* or *means* by which such state or condition can be attained. The truths pertaining to each plane must be learned by

the inspirations of their respective planes. The natural mind can learn spiritual truth only by spiritual inspiration, and divine truth only by Divine inspiration, and the inspiration must be confined to the like plane. Hence, he who has had the inspiration of a higher plane, cannot communicate the truths thereof to another. He can only demonstrate the way by which others may attain to the necessary condition to obtain the inspiration. In this way Jesus, by his interior development, had been infilled with spiritual and divine inspiration, by means of which he had learned largely of spiritual and divine truths. But He could not teach them to the disciples. He could only teach them *the way*, by means of which they could attain to the like condition with Himself; and then the spirit of truth would come into their consciousness and teach them such truths. For this reason Jesus was denominated *the way*. And He *was* and *is* the *LIVING WAY* to that state or condition necessary to divine inspiration. Said He, "No man can come unto the Father but by Me." That is, in no other way could man attain to the condition necessary for divine communion, by means of which only can the Father be made known to man.

In accordance with the foregoing principles, this class of spiritual believers treat all forms of expression which are designed to express spiritual truths, relations and conditions, as figurative, to be translated into spiritual language, according to the laws of natural correspondence; consequently, knowing that man perceives according to that which is unfolded within him, and knowing that conditions are perfect and constant in the Divine, and only imperfect and changeable in man the finite, whenever forms of expression represent changes of states or conditions spiritually, they have reference to what is to take place in the individual, not in the natural and material world.

The natural or material world is to man, in its influence upon him spiritually, according to his state. Hence, in describing states to the consciousness, it is described according to appearance in the natural world, and such appearance becomes the language of natural correspondence. For this reason, in describing the overthrow of that nature in man which leads him to seek his delights in the things of sense, to the neglect of the needs of the spirit, it is called the destruction of the world; and when that nature is thus over-

thrown by the establishment of a higher and purer love in the soul, which delights no longer in the gratification of sense, but in the exercise of truth, purity and holiness, then is established the "new heavens and the new earth wherein dwelleth righteousness."

The natural correspondence of that which represents the *life* of the spirit, is the *life* of the natural body. Hence, the term *heart*, in spiritual language, signifies the *affections* or *loves*, and wherever that expression occurs, in spiritually symbolical language, the term affection or love may be substituted. The term *blood* spiritually signifies *life*. The "shedding of blood" signifies the sacrifice of life. Hence, the natural correspondence of the term *blood, life, etc.*, when used in a spiritual sense, is most obvious.

According to the foregoing suggestions, let us translate certain forms of expression found in the Bible, which have been supposed to be full of mystical meaning: "The blood of Christ cleanseth from all sin." The term Christ is used in the sense of the anointing of the Divine, and the "Christ of God" means one who is anointed or infilled with the spirit of God. *Blood* signifies *life*, and *life* signifies the *love* or *affection* of the spirit. So that the spiritual value of the above expression is, "the life of the Divine cleanseth from all sin;" which, being interpreted more interiorly still, means, "the divine love in the soul cleanseth it from all sin."

Again, take the form of expression, "washed white and made clean in the blood of the Lamb." The natural idea of washing in blood to make one white and clean, is an absurdity. But translate the form into its spiritual value, and it is full of meaning. Thus the term "Lamb" signifies innocence; hence, the "blood of the Lamb" signifies the life of innocence. Therefore, to be "washed white and clean in the blood of the Lamb," signifies to be made white and clean by a life of innocence. Such are those who are "clothed in white garments," signifying purity, "who are pure in heart," and will see God.

Take another expression: "Without the shedding of blood there is no remission of sins." Sin, in the individual, as a spiritual state or act, has respect to the affections or loves. Hence, said Jesus, "from the heart (affections) proceed evil thoughts, murders, adulteries," etc. Sin, in its spiritual sense, then, has respect to *impure* and *false loves or desires*, begetting impure and false actions, pro-

ducing evil consequences. This impure or false love or desire is the life or blood which must be destroyed or shed, to put an end to or remit the sin. And since shedding of blood signifies destruction of that whose blood is shed, the single translation of that form of expression into its spiritual value is, that sin cannot be cured without the destruction of that which induces it.

Upon the same principle of natural correspondence we are enabled to translate all the various forms of expression, which have given rise to so many mystical dogmas among theologians, into their spiritual values, when they become full of meaning, and their mystical and mythical character ceases. We will take, for illustration, the different dispensations of government, as represented by "MOSES" or the love of force; by "JOHN" as the "ELIAS," approaching the government of charity, or love of neighbor; by "JESUS," "MESSIAH" or "SAVIOUR," as introducing the dispensation of charity, and actualising it before the world; by "CHRIST" as the "IMMANUEL," the "GOD WITH US," and "IN US," bringing us into God, and establishing in us the HIGHEST—THE DIVINE.

To perceive the exact truthfulness of each of the foregoing in their proper sphere and relation, we must understand the *individuality* and *personality* of man. The *INDIVIDUALITY* has respect to the finite and formal in man, whether applied to the *physical* or *spiritual existence*; and is that which distinguishes every individual from every other individual. This individuality is that "which is born of the flesh," and has an individual and selfish impulse; out of which is liable to arise antagonism: intensified and misdirected, it gives birth to *lust*, "which, when it conceiveth, bringeth forth sin, and sin, when it is finished, bringeth forth death."

The *PERSONALITY* of the individual is that which comes from the *INFINITE* and *PERFECT*, giving *inmost life* and *consciousness* to the spirit. So that the *individuality* becomes a *personality* by this *infinite* and absolute presence within. The rising into consciousness and power of this personality, in its inmost and absolute character, is what is denominated "the birth of the spirit," is that which gives *true character* to the individual. Thus the birth of "the flesh" is that which gives *individuality*, and the birth "of the spirit" is that which gives *true character*: Man under the ruling impulse of his *individual, carnal or fleshly* character is denominated

the "natural man of the world," or "the world;" under the ruling impulse of his personal character, man is denominated the "son of God," the "begotten of God," the "Christ,"—or christened—"of God." The *means* by which the individual is brought from the *natural* or *carnal* condition to the *DIVINE* are called "*spiritual* or *mediatorial*;" and the being who becomes, *in himself*, the means, is denominated the "*MEDIATOR*;" sometimes the "*WAY*," etc.

Man, under the sole impulses of his selfish nature, can only be governed by the law of force, which appeals to that nature, and which, in spirit, says, "an eye for an eye," and "a tooth for a tooth." This is the Divine government in the animal and selfish plane. Such an one is said to be "under the law." He is taught to obey the law of right through fear, and not from a love of the right. Hence, while the law becomes a "school master," leading him in the right direction, it does not produce in him the true character; to wit, a *love* of the right, the pure and the true. He delights not in the law after the "*inward man*." Hence it is said that "the law cannot make the comers thereunto perfect." This whole dispensation of government, in all its civil, moral and religious bearings, is characterized as the *MOSAIC*; and the Old Testament of the Jewish Scripture, in its historic, moral and religious character, is but a record of its practical workings and imperfections. It furnishes you with the best specimens of character it can produce, in the characters of its saints, as warriors, slaveholders, sensualists, etc. They are presented to the world as warnings, and demonstrations of the necessity of a higher and better dispensation, and not as examples worthy of imitation. Their character as slaveholders is set forth, not to justify and excuse slaveholding, any more than their character as sensualists and polygamists, is set forth to lend sanction to sensuality and polygamy. They are each set forth to show the imperfections of that system which governs man through an exercise of his carnal or selfish nature—so far as producing true character is concerned. The imperfections of the *first* or *Mosaic* proclaim the necessity of the second. Hence said Paul, taking this view of the subject, "For if the *first* had been faultless, then should no place have been found for the *second*."

Man "redeemed from the law," and "born into the liberty of the

sons of God," is one in whom the divine principle or love, in its own fullness and spontaneity, dwells. In such an one "Christ" has ruled and reigned, until he has put down all rule, authority and power;" and "God has become all in all." All such can truly say, "I and my Father are one." To such "there remaineth no more condemnation."

Man in the transition from the *individual* to the *PERSONAL*, from the *MOSES* to the *DIVINE*, is under the "*mediatorial*" administration, which is entered from the selfish and lustful plane by "*REPENTANCE AND WORKS MEET FOR REPENTANCE.*" This is what is spiritually signified by "the *Elias* which must first come." This is "the messenger going before and preparing the way of the Lord;" and until repentance and restitution take place in the individual, the *Messiah*, spiritually, cannot come. This "messenger" coming to the natural man, must make use of natural means to represent that which is to come. He may "baptize with water," but he cannot "baptize with the Spirit" or the "Holy Ghost." He can only "*prepare the way and make the path straight,*" but when the *Messiah* comes, his *preparatory* mission is ended. The herald gives place to the Lord. So long as the type and symbol are demanded by the soul, the *Messiah* is not fully come.

Thus the "*Elias*" belongs to the middle or *mediatorial*, and prepares the individual for the coming of the *Messiah*. When repentance and restitution have taken place, and the individual has conformed, in his life, to the requirements of the "*new commandment*" of "love thy neighbor as thyself," and "the spirit of truth" comes into the soul to enlighten and purify it, and bring all the life and being of the individual into harmony with the divine requirements; then, in his outward life, he becomes the "*word incarnate,*" or "*made flesh,*" and in his external life before the world, he is the *MESSIAH*. In his internal life, or that from which the *Messiah* came, he is the "*Immanuel*" or "*God within,*" "*the Christ,*" or, rather, the "*God within,*" the *Christ* of God, is what constitutes him, in his outward being, the *Messiah*.

Thus these forms of expression have reference to the state or condition of the individual from the commencement of his existence until he is perfected in the *Divine*; and they refer to all the changes which must necessarily take place, and to the instrumentalities by

means of which they will take place. In the natural plane he is under the influence of his selfish and lustful nature, and must be governed by that which appeals to such nature. Such are described as being under Moses. Thus it will be found, on a careful examination, that every thing pertaining to that dispensation is addressed to such nature.

Coming out of the selfish to the moral plane to be governed by the principles of charity or love of neighbor instead of the love of self, is coming under the reign of the Messiah, or God, in the sphere of manifestation. This is called the "*first* appearing of Christ," and brings man into communication with the spiritual or angelic heavens. When man has perfected himself in the moral sphere, that is, when all antagonism is overcome, and his own will in all things coincides with the Divine will, then to such "will Christ appear a *second* time without sin unto salvation." This is coming into the Divine Being. "As Thou, Father, art in me, and I in Thee," etc. And all who attain to that state become "*One in Christ*," that is, they are baptized or christened into one spirit, the spirit of God.

Such being the spiritual significance of these expressions, the translations of all such forms of speech becomes at once easy, and all mystery and mysticism ceases. The dispensations of government have respect to the individual, and begin, continue and end in the individual without respect to historic periods or eras. Moses belongs as much to one age as another, so far as the calendar is concerned. Whoever is living under the ruling impulses of his selfish nature, and seeking his delights in self-gratification, is under Moses, no matter whether he lived three thousand years ago, or shall live three thousand years hence. Communities, nations and ages, have no character not derived from the individual. The Messiah will come to no nation except through the individuals composing it. The promised Messiah is to the individual, and the coming of Christ must be in the individual. Those who have supposed the kingdom of heaven to be one of external force, and that it was to come "by observation," have ever been mistaken.

The doctrine of an external *second* coming of the Jesus of Nazareth, to judge the world, and personally to rule over the nations, is one of great error, and must lead those to evil who exercise faith in

it. The individual Jesus, sanctified by the Divine Spirit, was to himself, and to all that believed and practiced his sayings, the Messiah or "SAVING WAY." He appears but once; but the Christ, which was the spirit of the Divine working in Him to *will* and to *do*, appears a *second* time, in bringing man *through* his moral nature to the Divine. But this Christ is to appear in the individual "without observation," or external sign or cause of observation.

The doctrine of a final Judgment, and the coming of the Lord in the clouds of heaven, pertains to the individual. "The Father hath committed all judgment to the Son," not to Jesus of Nazareth. Said He, "I judge no man." The Son who judges each individual must be found in each individual, and the Christ that comes to Judgment in the clouds of heaven, is the divine and perfect standard to be set up in each, by which every thought, feeling and action are to be tried.

The propriety of the figures by which the Judgment is described, will be readily perceived when we consider the other forms of expression applicable to that to which the Judgment pertains. Thus the kingdom of heaven refers to the coming of the Divine into the inmost affections of the soul, so that they are perfectly cleansed; hence called "pure in heart." This "world" or "kingdom of the world," refers to the carnal loves and affections which have to be destroyed by the coming of the heavenly kingdom. "The clouds of heaven" in which the Son of Man is to be made manifest, "shining from one end of the heavens to the other," have respect to the intellectual and moral nature of the individual, where all doubt and uncertainty arise, and where the true standard of judgment may be set up, in order that the individual may be judged. All judgment is according to the standard by which we judge. If our standard be low, we approve of ourselves, and "thank God we are not like other men," etc. If our standard be higher than ourselves, we feel condemned, and cry, "God be merciful to us, sinners." Now, when the divine illumination shall come into our souls, and thus set up within us the Christly standard, and when the book of our remembrance shall be opened, and all the thoughts, feelings, affections and actions of our lives be brought to be tried by such standard, then will there be a separation between the good and the bad, the true and the false, the pure and the impure, the sheep and the goats, the

wheat and the tares. The good will be gathered into the garners of the Lord, and the evil be banished into everlasting destruction.

All these parables have respect to that which is to take place in the individual. They represent the necessary work to be performed and the agency by which it is to be performed, in bringing the natural man to the divine, in his understanding and affections. "The coming of the Son of Man in the clouds of heaven" represents the divine illumination, by means of which the individual can form and execute a true and righteous judgment.

The coming of the Divine into the affections and understanding constitutes the individual the "Son" to whom the "Father hath committed all judgment." Hence it is true that while the "Father hath thus committed all judgment to the Son," that Jesus "judges no man." Under the Divine government, all judgment, to be effective in the individual, must be self-judgment—all condemnation must be self-condemnation. To be true and righteous, it must proceed from the truly enlightened understanding and purified affections. Hence, the final judgment with the individual can only take place after the Divine christening of the soul. Then all that is evil and false will be destroyed, and the individual thus cleansed will be saved, "so as by fire."

Thus it is that the INTERNAL SPIRITUAL believers find an internal and spiritual significance in all those forms of expression, which, being translated literally by the material and bigoted class, have filled the world with FALSE CHRISTS and FALSE PROPHETS, saying "lo here and lo there," and the individual who is looking for the coming of the individual Jesus in the clouds of the natural heavens, will be as much disappointed as were the ancient Jews when they looked for the coming of the personal Elijah, and a Worldly Prince; and furthermore, those who plan their salvation in such external means, will never find the true Messiah in their souls.

THE TWO RECORDS.

WHENCE came this fair Creation, is the question of mankind and reasoning ever to an unity, mind answers 'tis from *one*. By what agency? Here is the beginning of difference; through the powers of many created beings, say some; while the voices of others exclaim that it proceeds from the effects of counter spiritual forces; and again, that it is but the outward activity of one undivided creative will. But to what purpose? Here culminates all law and theory, and these problems have remained in the mind for ages, and yet who shall answer them, who shall still the mighty inquiry?

Man is to himself a problem—the variance of his bones and ideas have given rise to a host of conjectures about his natures and essences; he longs after some solution to his thought, shall he live for a part or whole of his being, whence is his origin, what his destiny. All attempts to still these interrogations are futile; as well may Mrs. Malaprop sweep off the ocean. Thousands of received answers to this question are found among men, both in the stern unwavering record of the material creation, and in the light of revelation through man himself. Mysterious phenomena have gradually given way, through the revelations of observation, to science. It has been reiterated until it is pretty generally credited, that the “great almighty cause acts not by partial, but by general laws,” until miracle is out of favor. There is then left law and revelation.

At the head of the advocates of the one stands the extreme incredulity in all supernatural agencies. That which reason adduces from practical observation is starting ground, and the rest is all vague, unreal, imaginary. Man is but a link in this great chain of creation, “whichever link we sever, tenth or ten thousandth,” breaks the succession the same; and yet the tide of all creation seems to break on the shore of man's existence to whatever beach we turn. Then

again, to those who advocate the glories of revelation there is a dread of the efforts of mind to apprehend God from the record of the earth—a fear lest it should bring them to skepticism and imbue them with a distrust in all revelation. The record of the earth, teeming with epochs, fossiliferous monuments of past creations and histories, reveals to man that he is the last, the greatest work of God. Revelations which have been received in all time, have pointed to this crowning truth of the creative process. Animals prodigious in size and strength have been, and have passed away. Creatures have chronicled the thoughts of God from an early period. Scarce had the deposition of land commenced ere in the vapory atmosphere the prodigious and inconceivably mammoth plants sprang up to tell the hidden powers of material nature. Nor did the products of the soil alone declare His glory, but forms of animal life came forth and soon gigantic revelators of power and will crept over the new made earth, whose surface and atmosphere were fitted to their wants. Man, last thought of all, became the crowning point. For him the earth had new vegetable growth, new animal forms appear to meet his requirement. Flora and Fauna, which sustain him, springing into being almost at the time of his coming. Now, first the waving grain, the fruit bearing tribe, obedient vassals of his iron will, surrender to him who tills the fields and rears the flock. Thus says the deciphered obelisk of the past creation, ere yet the genius of man had penetrated the mysteries of the sundry roseta stones of time, he had looked upward and asked all this of the strange communicating agency. Prophets had spoken in obscure phrases the days of God's creation. There was something reasoned upon of "God above and man below," further than man yet knew, as there ever will be. Men will consult these two records of the past which offer solutions to natural inquiry, and why should we fear for either. Truth must harmonize, and if now it does not let us see that we do not apprehend the one or the other, we cannot but detect a harmony between the two, too close to be accidental conjecture, ignorance or superstition; a coincidence of succession of these two records greater than would be told but in some prescience of the future in prophetic vision. Were it all known there could be no disparity; a great harmonic chord will sound the truth, let the various tones vibrate from what point they may. If nature, then, tells her own

story, who shall forbid? If man receive from higher sympathies, divine doctrine, who would be deaf as long as humanity pants for knowledge? Once men feared God most, but a new doctrine of love is taught. Men feared to look into the earth, feared to trust their reason. They have now a nobler trust and faith in God and his works than the superstition of fear, and have lived sometime in the pursuit of truth. There will still continue to be two records, and while men love rather than fear God, will they listen to both. One speaking to man through observation, the other through the uncontrollable powers of his faith. One is sculptured on tablets of stone, the other glows in forms of inspiration. Man's works will continue the first, his increasing love verify the last.

GERTRUDE M.

THE PARTIAL AND ENTIRE.

L. M. WHITCOMB

"If thy right eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

THE teachings of Jesus had a signification that his attainment can alone reveal. In his parables he set forth the truth in symbols. According to the usage of the times he made glowing figures portray conditions. Thus a literal hell has been described with its fire and its torments, because of the vivid description given of the tortures of disobedience to the commands of the indwelling God. No symbol could be so expressive of the pangs of a guilty conscience as that of consuming fire. The soul could not rest in its self-accusation; the worm could not die or the fire be quenched which the imposed misery of a consciousness of sin represented. There could be no hell more terrible than that awakened consciousness; no heaven more sweet. One was the consciousness of unattainment, the other of attainment.

In the above representation we find first, the symbol of the body and its members made significant of the spiritual attributes. The loss of that which was most valuable to the body, as the right hand or the eye, must fully express the great loss, or partiality of the soul, deprived of any of its attributes. As each member of the body was necessary to its perfection, so was each attribute or affection of the soul; but as the body halt and blind could better serve its use than when its members were the cause of further imperfection, so could the soul better be deprived of the full expression of itself, than that one attribute or affection be turned from its true and lawful use and thus be the cause of greater deformity. There can be no perfection but in entireness. The fully expressed attributes and affections constitute the God in man—the infinite expressed in the finite. He who is debarred from any exercise of his nature which is intuitively demanded must be as the maimed and blind; but better thus than in the sinful use of any attribute or affection, thereby degrading the whole nature and dragging it to the lowest condition.

The divine in man expresses itself in every desire; the love of all that is pure, holy and good needs no expressed command. Instinctively man calls for the fresh revelation of his nature. He would know, not believe in, the highest and most perfect. He demands to come into the presence of the Lord, and is not content as long as he lacks his full and perfect development. Therefore is every desire in itself holy, and has respect to his attainment unto that place of sacred rest, his perfected self-hood. The offence can only come when a desire has been turned from its office as a revelator of all that is pure and holy, to a stimulator of the impure and sensual. Then pluck it from you! better leave the soul impartial in its development, cold in its affections, than that the burning flame should consume every other desire and the torment of hell be the end of indulgence.

Society, in its present formation, is based upon external enactments which are its safety in an external aspect, and measurably keep within limits the various offences of individuals against society, but the limit in the individual is not fixed by any enactment. The only check upon his offences as an individual is his internal consciousness. The right hand is not to be cut off by law, but is to be done by consciousness of the injury of the offending member. As the body has its recognition of offence in its members, the soul has

its intuitive recognition of its pure and holy desires and its impure and unlawful ones. It is never necessary to enumerate sins. No one answers to the enumeration. The commands of the law would long ago have been obeyed, if expression or enactments could have availed, but they only produced justification. It is the interior consciousness that must become the judge, the accuser, and apply the remedy.

The love of the child, the brother, the friend, the lover, the parent—how deep, how holy, how sacred is each! And does not every one deprived of one of them, become unto him who knows of them all, as maimed, having lost the full and perfect development of his nature? But if any one of these affections result not from purity and holiness, if they produce in the soul the fire of ill governed passion, or envy, better hope to attain the kingdom of heaven with half a soul, than with this consuming desire that shall but take fuel and flame from the whole nature. What we are to seek is, perfection; but while we seek it, it must be alone in purity and holiness, so that the sevenfold lights of our being become the radiance of heaven.

EXTRACTS FROM THE DIARY AND LETTERS OF J. S.

NO. III.

Spring Garden, July 8.

DEAR M., I suppose I must tell it to you, for you will know it one day, and it is as well that you should be sorry for me a day now, as by and by. Lucy had been here three months. I found her mind opening every day. There was a gentleness about her, a timidity and yet a warmth, that became very beautiful to me when I understood it. I had been in town and came out weary, when May met me on the walk with the words, "Lucy's gone, all her clothes packed in her chest except one gown. She went—we don't know when, but just after you, for she came down stairs then, and we did not see her again; and there was laid a fresh bunch of flowers on your pillow and—" I hastened to find all as had been

said, but finding the ground of their suspicion to lie in the missing articles of apparel, and the packed clothes, I gave little heed to them. I believed she had gone to her mother and leisurely took my tea, and waited till it began to grow dark; then May and I walked to the foot of the common. Lucy's mother was alone and I thought weeping, but her face met me with the same unmoved expression. I asked for L.; she knew nothing. She had been there in the morning and left her a little package which she had not opened—she would give it to me. So delicate was her sense of right that she would not even ask what love had done, till she knew that love had not trespassed on honesty; and some people would have called this coldness! When I told her what I had found at home, there was a look of terror on her face that made one know what that face was capable of, when moved by opposite emotions. She seized her bonnet and ran down the street as far as I could see, but she soon back. "Give me money," she said; she would take only a shilling, and I saw her enter a stage; I was left in wonder and went home, and began to consider. Ingratitude, what a lesson on it! The human heart that I had believed governed by love, now proving itself governed by something stronger. What then could hold it, what could redeem it? Not God, for he is love. And then I fell to abusing those wretched people, who evidently had no hearts; there was no use in doing for them. I would never spend my strength, my time more on an attempt that failed in its first start; and then I grew vexed at being vexed, and cried; and then became indifferent and sang; and then I grew reasonable and said—wait. Well! I waited days before Lucy's mother returned, and then she said not a word to me, only "I suppose she got tired, let her go, she'll be glad to come back I dare say; when she gets hungry she'll say, "Father, I have sinned, and will go—," she had forgotten herself once, and revealed her knowledge of that beautiful story. I saw what all this meant, for I kept her history ever in mind. She knew something she would keep from me. How should I get it from her? I said, "I must find Lucy, and then if she wishes to stay away she can." "Did you say must?" "I will," I replied. "Will?" "Yes, will, but you must help me, I don't know how to work alone. I love Lucy and must know of her welfare, even if it cost me the loss of her love." "You love her?" "Yes, love her."

I saw the veil was a little lifted and I kept hold of it. "Why not?" I said, "I have no child to love, but I have just as much love to give and Lucy has it." "No child—love—Lucy—what did you say?" "I love Lucy and must find her, my love will help me." "Love help?" "Yes, love is stronger than all evil, or hate, or sin, or wrong; I can find her because I love her." She went out of the house; I waited, and thought she went down by the river. When she came back her hair was wet, and I knew she had been trying to cool her brow, so that she might be calm. She sat down by the door and said, "You love Lucy, and I will tell you all about her." And then she gave me the history of her own life briefly, much as I had heard it. She said that she had heard that her husband had become dissatisfied with the woman he was living with—here she turned her face away and I did not see it again until she had finished—that he had heard of her and Lucy, and said he wanted his girl to wait on him; that he had talked with a man she knew about getting her for him, a man that Lucy knew and used to like, and he had agreed to do it, but that she felt safe, Lucy being away from her. This man had come up the week before and asked where L. was, and she thought, met her, and made her think he needed her for a day or perhaps a week, and that she could come back, and must not say any thing about it. Some of the neighbors heard as much. So she believed Lucy was with one of them, and she went to where her husband had lived, but there was no one there that knew him. She inquired, searched; she got track of them once in a fearful place, a man with black hair and a little girl with eyes that looked as if they had been weeping; but they had gone, and no one could tell her where or help her; she had spent three days and nights without a home, almost without food, and came back to pray that Lucy might die; and here she could say no more. Well! I sent for an adviser and got the police on the track, and have waited, watched and prayed, and been in town every day from an irresistible restlessness that would not let me stay, but 'tis all in vain. I have kept Lucy's mother in town that she might not lack opportunity to search. I shall tell you the first news I get. Yours,

JULIA.

Diary.—July 10.—Oh wealth of human love! oh depth of human woe! I have laid my heart open to myself. This love

for a poor little child, what is it doing for me? There is new life in my frame, new energy in my effort, new aim, new object, and yet—new misery. Love begets love, not only in its object but in the one who gives it, and one kind of love begets another. What am I calling for? Not alone for Lucy. I have her somewhere, and am measurably content. I have known the tenderness and love for her, and she satisfied it; it is not that. What am I reaching for? Oh, my God, it must be unto Thee. Yet what is this I am calling God? Something my soul longs for, and so must reach. It is not the infinite, for that I never can attain unto; it is not the universal for that fixes not itself in an aspiration, and yet I call for God, and therefore it must be what I know and what I can attain; and yet I know only as the little child that misses its mother's breast, and cries to find its resting place. Oh spirit of truth teach me! I used to delight in and reverence forms and ceremonies, and thought I was worshipping and aspiring when I let the church be to me the way. Those who broke me from that trust gave me no better. They left me free from one to make me lack another. And yet who is free from them? Does not each act of my life say the outer symbolises the inner? It is only when the external lacks the internal, that it cannot serve the soul. Forms, when the life is gone, are no better than the waxen figures of a show to make friends of, and ceremonies without their recognised significance are as the puppets' dance. Yet the same life that outworks the human form to represent its exact self, makes too, this form and semblance of all affection that man calls worship, and as naturally as in his daily life he lets the circle bring him his wants, so he may find in times, in seasons and their appropriate use, the incitement to a higher life.

To-night I lifted the covers of the book I used to reverence, and the thought came to me why I had done so. *Then* for its promises, and from a helplessness that liked to rely; but might it not claim reverence for its truth? As I turned the leaves my eye stopped at "Let him that is a-thirst come." Well! I am a-thirst, where shall I go? To Jesus? but he is what I make him, another makes quite a different resting place of his love. Yet "let him come." It must be unto his attainment, How is that to be reached? "Be ye perfect." The command is as the desire. There is something lacking in my chain of cause and effect—I find the effect, where is the cause? I will rest as he did, "Father thy will be done."

Spring Garden, Oct.—Nothing farther, dear M., comes from my search, so I have determined to let it rest awhile. I feel able to do so' because I have a consciousness that I cannot describe, that it is well with Lucy. This first came to me one night when I sat by the window, looking at the shadow of the arbutalum, as the moon just came from a cloud. There is mystery in light. Is it the contrast that makes it so glorious after darkness? Well! just then I knew she was not far away, and I have felt sure that I need not be searching for her, that something far better than I was taking care of her, and would take care of her. How humble this makes one; just as we feel ourselves so very important to another, and the accomplishment of some end seems necessary to the proper adjustment of the universe, then we find that that one does not need us at all, and that our meddling with the universe is as the child's pebble thrown into the sea—the tide washes it up again with one surge! I should wrong you and your constant love if I did not tell you what this impatient, earnest search has done for me. When we know that a moment could wake the sense of such an one as Paul, and turn it to another purpose, it is no wonder that six months remake your friend; that they should waken in her a new life, and new desires, that must perforce give new purpose; that she no longer wills to *do*, but to *be*; and to be, dear M., signified much to me—not much doing, but much letting alone doing. I found my BEING consisted in setting up patterns, and making all things fit to them. Not only all things with which *I* had to do, but *others*. So I was going to reform the world by patterns, making a tailor's shop of the beautiful universe! By little and little I found that true life was spontaneous in action; that true reform, both of the individual and society, must work from within, out; and that one must truly love, hope and aspire as the life of the soul demanded. I saw that to know God, was to come so close unto Him by every desire and impulse, that my life answered to His life in every affection; pride and self-esteem must not keep me from any pure desire, and so, M., I recalled all those cruel, heartless words, and then said, now I am free to love; there is no barrier now that I have set up; all there can be, God has placed, and I grew happier, and found I had been striving for what I could never find—strength without its supply, wisdom without its source, love without its object. In fact I had

been cheating myself—had sold my birthright for a meas of pottage—had placed a far-off good to strain my eyes at, when all about my path it had been lying unheeded, rejected. The beautiful must be in my soul—the love, the wisdom, the purity, before I could find them. I had found some beauty, some love, little wisdom, much purity. Beauty is love, wisdom is love, purity is love, and God is love. Dear M., do you understand me? If not, I can't tell you more.

Yours,

JULIA.

Oct. 16.—Lucy's mother came to me this morning, and was not ashamed to weep. "I've found her," she said, "my love was strongest, I've found her, but you must get her," and then she told me that she had watched all the children that came and went, morning and night, on Sundays and week days, but she was all the time like a wild beast that demanded her young; she never rested, or felt submissive, or shed a tear; but one night she had worn out her longing, and said it is in vain, God's will be done, and then she wept and went to sleep; and when she *waked*, she said, God's will be done, and was calm. So she rested many days, and wept and prayed, and slept much. One day, just at noon, she felt a sudden calmness and sleepiness, and then she thought she heard some one speak: "Go to the little shop where you have bought bread;" but she sat still. Again she heard "Go," and then again, and she went. She could not tell why, but she asked, "Has there been a little girl in here?" "Yes." "With black eyes and hair, and a curl lying over her forehead?" "Yes." And so she had waited there at the corner ever since; she bought oranges to sell, that people might not note her, but Lucy had never come. "But I've found her," she said, "I'm sure I've found her. I stepped in her track that day." I sent her back to her stand, and to-morrow I shall help her

Thursday, 20th.—And sure enough I found her. She was living with her father, up in a little room, but it was as tidy as it could be made, with its smoked walls and broken ceiling, and unpainted floor. It was late when I went, and she was asleep on a little bed in the corner. She looked happier than when I used to look upon her asleep, in her room here. Could it be that she had grown into

the gladness of another love—had found another measure of God's love, and so was nearer Him? I would not wake her, though my arms would hardly be restrained, and I sat down, resolved to wait until her father returned, which he did before very late. I had friends outside, and was not afraid. I seemed calm, and said to him, "This little girl is yours." "She is." "But yet not all yours." "She is," and he looked for a moment fierce. I then told him that I had kept her for the love of her, and wanted her, not to take her from him, but to do for her what he could not. He walked the room, and then went to Lucy; he shook her gently—"Wake up, Lucy, if you want to go, you can." Lucy opened her pretty eyes, bewildered; she looked at me a moment, and then at him, kissed him, and then looked at me again; another kiss, and then she got up from her little bed, and stood beside me. I took her hand, and thought there was a thrill of gladness in it. "Go," he said, "Go!" "Oh no," she said, "I shall never go. I'll make your bed and sweep your room, and Miss S. can find another little girl." I waited for the tide to recede, and said I'd go, and come again to-morrow. In the morning, when I went, Lucy was all ready to go with me. She said her father wished it, and she was willing, and she is here, and has been all day. I could not stay to see the meeting with her mother. Was I afraid of myself—afraid I should be jealous, finding she had a love I had not? God knows. But she is safe, and she now holds this double chord, which she will yet unite in one; I feel it is so; there's something in her father's heart that she will not let go, neither can he lose her. I promised to send her in town every Saturday, to spend Sunday with him. Now give me joy, I know you will, dear M., and yet my happiness is so strange to me; no jubilant feeling, no out-gushing torrent, but a calm, half-despairing joy, as if I said, "It is well with the child, but alas for me!" Is that selfishness? God forgive me if it is. I see the place I hold in this little wonder drama. I am the servant that waits upon their needs; but what is the servant? Is he not a mediator? Am I that, to bring to them what they could not find? If it be that, welcome the suffering and the loss! If I seem selfish, and weak, and foolish, yet let me be,

YOUR JULIA.

(TO BE CONTINUED.)

THE SOUL'S VENTURE.

L. M. WHITCOMB

Just from out the cloudy dream-land
Floats the breath of Summer flowers,
As if each wave of air were laden
With the wealth of Adra's bowers.

Like a mist with sunlight tinted,
When the morning splendor gleams,
I can catch a shadow's brightness
From that beauteous land of dreams.

Faintly breathing, hark! the whisper
Of sweet voices come and go;
Words of tenderness first spoken
In the charmed long-ago.

From the farthest shore, now dimly
I can see a beck'ning hand,
Hear the echo of the footsteps
As they fall upon the strand.

Who will bear me o'er the waters
To that beauteous land of dream?
I will load with richest off'ring
Him who braves with me the stream.

Hasten! for the shadows thicken;
Silence comes—I must away.
Alas! alas! will no one bear me?
Ferryman, I cannot stay.

There! now bear your traveler swiftly;
To my heart-beat dip your oar;
We are nearing, now we're nearing
Close upon the shadow-shore.

Ah! the mist has floated o'er us—
Gone the brightness from the strand—
Hushed are now the loving voices—
Faded is the beck'ning hand.

Onward through the silent darkness!
I am tempted back no more;
For to me the beauteous dream-land
Floats in shadowy hope before.

MAN A SPIRITUAL BEING.—No. II.

L. M. WHITCOMB.

THERE IS no effect so insignificant but has its mighty moving cause; even the whirling sand speck moves by a power that keeps in check the ebb and flow of currents and counter currents, and gives the season with its bounty, and the year with its fullness. Thus we have not to step out of our daily walk to know of all the mystery and wonder, as well as the beauty and order, of a universe. One man will walk through a garden of roses with his eye fixed on a gold eagle, thus declaring the length and breadth of his universe; another in chill and wind seeks on the hill-side and beside the stream a simple shell, that the ploughman would crush with his foot. For one the beauty and wonder is not, for the other it is, in all things. Thus all things have significance, not in themselves, but in ourselves, and the simplest manifestation can reveal the universal, in degree, as he who studies has the universal within himself.

In thus prefacing our second chapter on man as a spiritual being, we do so that the common and every-day may appear sufficient to teach us of all the wonder and mystery that so feed the marvelousness of man. It is the guise we are looking at—the veils, the hoods,—just as the friend who chats with you at the morning meal and tells you all you wish to know of simple, social life, at night meets you at the masquerade and involves you in mystery that excites your fancy, and haunts your dream.

The power of mind over mind, when once understood, would not only make plain all the wonder of spiritual intercourse, but would also so place before man his individual influence, that he could not fail to desire to be wise and good, and that desire would be the stepping-stone to his attainment. We wish to speak in this chapter of those relations that produce harmony and discord according to

the elements they combine, and thus prove the law of spirit as the controlling law of man.

If we notice a harmonious family or circle, we first study the temperaments of those composing it. They are evident to an observer of human nature. The elements unite: there is purity, love, gentleness; strength, wisdom, firmness, and the atmosphere is radiant with light, and genial with warmth. But what has produced the combination? The merely physical had no such power of harmonisation; the manifestations do not create, they are created. The same deeds of kindness and good-will might have been performed without any such effect. There is here a spiritual world, a universe wherein to study causes and influence. Whether it be the father's wisdom, the mother's love, the child's purity, the brother's strength, the sister's gentleness, or the friend's disinterested affection, all are from within, outward: spirit acting on spirit, not matter on matter—animal on animal.

This circle, though concentrate, radiates. It is within itself a world, and yet without itself an atom to act and be acted on. The first law of it we perceive to be harmony or oneness, not in individuality, for each one expresses his peculiar traits, and is an individual in all that respects his selfhood. But there is a oneness which thought, feeling, sentiment, do not express. There is a central life in each that is made to accord through the outer life. The divinity of one takes hold of the divinity of the other, and the external does not place any barrier between. Then this is the spiritual law of these separate but united elements, *the inmost responds to the inmost.*

Let those who know of such a family or circle, mark this—the diversity of sentiment, the various opinions entertained, have nothing to do with this union—it underlies all that. The diversity comes from the individuality, but the union from the divinity that the individuality has placed no barrier against. Then we find that spirit has its inmost or being, and its outmost or expression, as the body has its life and its manifestation. Here, then, is the barrier that presents itself to perfect communion. The inmost would respond to the inmost, were it not for something between, that places itself as the barrier. When we look upon man as a spirit, as we must when we study his inmost being, we see that spirit really harmonises

with spirit when the divine expresses itself through equal degrees of development, or when the chain is not broken by an individuality that produces a limit.

If we were to study into the causes that produce this individuality, we should find an analogy, perfect and beautiful, in man's physical organism, which, by its own law, takes up particle by particle, and arranges ever in accordance with its own power of concentration. Your hand will retain its characteristics whether you delve or care for it, and with whatever food you may supply it; for something is out-speaking in your hand. Thus the spirit, though universally the same in its attributes and affections, in its impulses and desires, has no uniformity in the expression of those attributes, &c., because individualisation has combined and arranged them in accordance with the law, which, having been from its divinity, could combine only according to that divine life, that could produce uniformity only when all else was uniform. Individuality is, then, a barrier to perfect intercourse, when it has produced in its combination no harmony of elements.

In this family or circle that produced its world of harmonic life, we find those attributes sufficiently equal in expression to permit the perfect union of something that the attributes only expressed. Now we have the key to unlock all the mystery that attaches itself to spiritual intercourse. That alone will correspond or respond which has a sufficiently uniform development to permit. Those attributes and affections we will place as the keys in a musical instrument. The key note in each instrument must accord, then if both instruments be attuned therefrom, there will be harmony—if but a few strings, there can be no melody.

If we extend this circle or family, and make spirit or interior life the bond between, we shall see that we cannot limit such connection to one world only, but to those spheres where the spirit has been individualised so that its attributes and affections respond.

Now, as governed by the law of their spirits, we have seen men living harmoniously, we need not step far from our course to find an illustration of discord or inharmony. We then see something to be between the inmost and the inmost. There is a meeting on the external plane, and the manifestations may correspond, but the bound has been set, the limit cannot be passed. The intercourse

may be by means of the external channels, or through one attribute or affection, but as through the loop holes the sun will not give warmth and vitality, so through one channel will there not be fullness of life. The life must penetrate and warm, must vivify and make receptive. We still find spirit the producer of the inharmony as the harmony, for the merely physical will not war. We can now clearly see that no mere external communication from the purely spiritual in the world of spirits, can express the harmonious relations that must exist between those whose sympathies are one, and who dwell together, whether in one world or another. It is only when soul meets soul that spiritual life can be revealed.

Families, circles, associations, assemblies, develop the one law of unity and harmony, of diversity and inharmony. Not, as has been before said, unity or diversity in individual characteristics, but in the development of the attributes and affections. You love a friend, but what do you mean by that? Not an admiration of his mental gifts, not a mere appreciation of his goodness. You do not define the love. Do so, and you will know all you desire to know of the communication of spirit with spirit, of heaven, of life here and to come. For as the little sand speck that the wind tossed whither it would, could reveal of all the myriad years that have left their track on its worn surface, so can the simplest expression of love reveal the infinite love in as far as the finite can comprehend it.

There is a tendency in many minds to dwell upon exceptions, and to delight in the marvelous. Therefore spiritualism has with many had the charm of a wonder. There are also those who believe they have resolved all of wonder, and therefore admit nothing new. To the former it is wise to say—there are no exceptions, study the law and find that all things accord. To the latter it is wise to say—what is this wonder that plants itself in the face of your philosophy and contradicts your theory? But both must find in these developments a law as old as the universe, and as infinite as God, expressing itself now in accordance with the age.

When Jesus revealed God as the Father, and made His love something to be recognised in the consciousness, he knew the want of the human soul, and that spirit demanded that expression of love that it could respond to. Spirit must meet spirit in what it recognises, feels and desires. The love of the Father in heaven! has it

not in each soul a response in that tenderness, pity, yet strength which paternity expresses? He who desires to lay himself on the bosom of that Father does so because his divine life seeks his life: spirit calls unto spirit.

And when He said "be one in Him," He made apparent the spiritual law, and that the divine, or inmost, was to be joined. For though spirit links itself into spirit through all space, yet those individualised spirits only respond in whom the central life works outward through impulses and desires that are uniform. Hence it is in vain to endeavor to produce oneness where the barrier of development exists. To come into oneness is to overcome the separation by a produced condition, and that condition is developed through those attributes and affections that express themselves in harmony with the divine, as one has often seen on a night of darkness the moon break through the cloud and give its brightness to one little spot of earth. The fold breaking more and more, hill and valley grew bright, till nothing lay between the moon and the revelation of beauty. Life had become at-one with life, and nothing stayed the birth of light.

PRAYER.

My Father, my Father, to whom shall I come but unto Thee? What is it that calls and would be answered—that longs for response—that seeks to come near Thee? The child's heart, that, weary of straying, would rest on its Father's bosom. No other love but Thine, no other hope but in Thee! When I am strong, then will I say, Oh God! Thou art my helper, but now, my Father, I claim Thy rest. As the shepherd folds the tired lambs in his bosom and bears them over the rough stones, 'till the green pastures and the still waters are soft to the feet and sweet to the taste, so Thou who hast tenderer love, deeper pity, and whose compassion faileth not, will let me repose on Thy bosom, heeding not the rough way, keeping in hope the promise and the end.

REST.

ISALEM, an Eastern Prince, turned himself wearily upon his pillow. "Alas!" said he, "I live, and each day renews my life; but I am weary, and cry for rest. I ask the evening shadows for it, and it chases away the daylight, and brings the moving stars, and there is no answer to my prayer. The morning sunbeams cannot find the gift for me; the river mocks my sigh, and the hills echo my lament; the flowers grow and rejoice in their life, and even the sands sparkle in gladness. I find no living thing to hear me or tell me where to seek my prayer." And then a vision flitted before him, fainter and dimmer, yet returning, till it brightened into sight. It was of a still, calm sea; a barge lay by the shore, and Isalem entered; and now came on night, with thickening shadows. There was no light of the moon or stars; the air was still, and it seemed as if earth were not, but had become again a cloud in the sky of the eternal heavens. "Now rest," said he to himself, "for life is not." His heart ceased to beat, and his eyes closed, but he still felt the living currents flowed through his frame, and saw the fire in his brain, and its flitting would not let him rest. "Must I die to be at peace?" he said, and he folded his hands on his breast, and the barge floated over the sea, and he knew no more. When he wakened again, he lay on a pillow of roses, and each breeze that fanned him was as rich in perfume as if it came from his own garden. "Allah is good," said he, "and will now show me my rest." A wing lifted him and bore him to a hill side, and he knew that some one stood above him and said, "Now let me hear thy prayer." "'Tis rest, for rest I cry." "It is thine; but first, all things else must rest." And then the light became fixed, and it seemed like a sea of crystal; the air was not, and as he looked upon the valley each tree and shrub drooped and faded, or stood in formless strength. The birds folded their wings and vanished, the grass crisped and was no more;

fading, fading were all things, and there was no more beauty, or wonder or strength. "Stay" he cried, "I would rest, but in a world of life." "There is no rest such as you call for, while all things live; for their life is action, and your cry is for death." "But death has come for me, I knew him on the sea, and rejoiced in his coming." "That death is life, and death of rest is not with him." "Tell me then what I must seek, for I would live, and yet find my peace." A shadow passed over his eyes, and he opened them in earth's city of pestilence and misery. With his companion he entered a wretched home there. "I will show thee how I seek my rest," he said, and then he sang:

Life of my life! I live in thee,
 Oh give that life so plenteously
 That they who watch and weep may know
 That thou art here, to take their woe.

There were stifled groans and cries of agony, but the song seemed to take form in light, and it fell nearer and nearer, and then there was silence, the weary ones knew not of day or night, but slept.

A shadow came over them again, and they were in the midst of rioting and drunkenness; but above it all there broke the song:

Life of my life! now let me know
 How strong thy love, how deep their woe.

The obscene mirth ceased, there was a look of sorrow on each face, and all went another way. Thus for hours they wandered, and wherever they went the song seemed full of power, and new life obeyed its call. At night they came to a garden and sat beside the lillies. "Dost thou see," said the ministering one, "how these live? They labor not, neither are weary, yet their life is their work. Thy work is as theirs, and thou shalt know no weariness, neither call for rest. See how this day has been as the life of the flowers, that know only to take of the sunlight and give it in forms of beauty and in rich perfume to all who seek.

"The light that comes to thee shall thus take form in a blessing, if thou seek it not for thine own brightness, but for the life of others; for when it is thine it satisfieth thee not—give it, and thou art at peace—for the lily holds not the sunbeam, but gives it in sweet perfume. Do this, and see if to-morrow give thee not the gift thou askest."

And then Islam woke. He felt the smell of burning poppies and fragrant shrubs, but he courted not his pillow, for he had asked in vain for its rest. He followed whither his spirit called, and found the place of his dream. Light was about him, within him, and, as he waved his hands, it fell on whatever he would. "Ah, this is rest, this is peace—to bring health to the sick, rest to the weary, joy to the sorrowing, and to find life in beauty, beauty in life—to labor for rest, and to rest from labor. Oh Allah! I am thine, thy willing servant, and henceforth rejoice in thy work." * * *

THE SHEPHERD'S SUNDAY SONG.

FROM THE GERMAN OF WELAND.

This is the Lord's day here.
On the broad heath I stand alone;
With the last morning bell's distant tone
Comes stillness far and near.

To praise my God kneel.
Mysterious breathing! Sweet dread
The influence of the unseen dead
Praying with me I feel.

The heaven, far and near,
Reveals its light as gloriously
As if it opened itself to me.
I've found the Lord's day here,

L. M. W.

SPECIAL PROVIDENCE.

THE doctrine of Special Providence is, among a class that rank themselves as rationalist, out of favor. Believing that God, as an infinite cause, is the supreme ruler of the universe, they see little plausibility in the idea that He interposes in the trivial affairs of men. Yet notwithstanding all this distrust in the particular direction of events, there is ever a trust in a coincidence of circumstances, or in an individual aptness in finding the current that leads to one's desires, even among those who distrust all Divine interposition. The religious portion of the community who trust more their instinctive desire for some power to watch over them, and on which they can place the dependence that earthly help is not sufficient for, than any rational solution of their trust, are constantly speaking of the Divine Providence. They neither seek to give or hold any definite idea of what that Providence consists. They clothe all that is sacred and that pertains to religious faith in mysticism.

The guardianship of angels—the abiding love of those who have gone before to the home of spirit—the watchfulness of affection—these make plain and rational the promises of revelation, and the instinctive desires of men, and prove the watchful Providence that leaves not the most insignificant of God's children without the protection of Infinite love. We were much impressed in reading an account of Stilling's life, by his faith in a heavenly power that would supply his necessities. His father possessed a strong religious nature, and early taught him to trust in God, to thank Him in the early morning, reminding him that God, by His holy angels, had watched over him through the night. Then he began to feel the uncontrollable desire for more knowledge, and his father's circumstances forbade his indulging him, he said, "God did not create this impulse in me in vain. I will be quiet. He will lead me, and I will follow Him."

He went to the University of Strasburg with no one to rely upon, but trusted with childlike simplicity in the power of his Heavenly Father to provide for his wants. Two days before his departure he had in his pocket only a single rix dollar remaining. He said nothing to any one, but waited for the assistance of that power which he had hitherto relied on to provide for his wants. He had not faith enough to prevent his being uneasy, however, and prayed incessantly to God to supply his needs. On his way to Romesburg he met with a merchant, a friend of his, who said, "Tell me, my friend, who furnishes you with money, that enables you to go on with your studies?" "I have a rich Father in heaven, who, I do not doubt, will provide for me," replied Stilling. "And how much money have you?" "One rix dollar." "Well, I am one of your Father's stewards" replied the merchant, "and will now act the paymaster;" giving him thirty-three rix dollars.

When that money was gone into one dollar, he began again to pray earnestly to God that he would enable him to proceed in his course of study, that he might thereby more faithfully serve Him. Just in time a surgeon said to him, "You have brought no money with you, I will lend you six carolinas until your remittance." The remittance seemed to Stilling altogether mythical, yet he accepted the loan.

An important course of lectures was announced, and it was essential, in order that he should retain his position, that he should attend. He subscribed, but afterwards learned that it was necessary that a pre-payment of six louis d'or should be made. His name must be struck off, which would be a disgrace, or the money be obtained. As soon as he entered his room after he learned this necessity, he threw himself on his knees, and prayed God, in His infinite love and compassion, to hear him and supply the necessary means. But the days passed on until the last hours arrived before the payment was to be made. His faith began to fail, his face was suffused with tears, when he heard a knock. It was his landlord. "I am come," said he, "to see how you are, and if you like your lodging." Stilling expressed himself satisfied. "But I am desirous of inquiring if you brought money with you." "No," he said, "but a friend has lent me." But do you not want money now?" "I need six louis d'or." "Oh yes," replied his landlord, "I perceive God has

sent me to your assistance." Other instances of his simple, confiding trust, that made him at once a supplicant and recipient, are given by himself. He was enabled to repay all the loans, and gradually rose to the eminence of professor of the Universities of Heidelberg and Marburg.

Though in this practical world we all know that the injunction to let the things of to-morrow take care of themselves, includes a judicious care of the things of to-day, yet we must acknowledge that instances of this kind, when the whole soul is bent upon the attainment of an object that shall lead to a wider sphere of usefulness, and which shall fit one for a truer and better service to the highest one can apprehend, are most valuable in proving that no confiding trust is lost, no prayer unheard, that has this object.

The answer to prayer does not always come in specified form, and thus it should seldom be for specified good. The soul, bent upon one desire to attain its best in that direction towards which the impulses lead, asking only the means to attain a high end, must rest its prayer there. The wisdom of Heaven can alone give direction to the means, and the soul must wait in patient hope for the end.

All the philosophies and rationalism of the schools cannot compensate for this trust in a Providence that leaves no one outside of its care. God is thus represented, not as a personal Deity, but as the Infinite Love. The considerate care of friends, the love that makes this world the gate to heaven, the continued affection of spirit, are all included in the thanksgiving that rises spontaneously to the Great Good—to the Infinite Love—to the Father in heaven. This prayer and thanksgiving take not away the self-reliance which is necessary for the attainment of any individual strength, or any high and noble end. They become the means of giving the soul freedom from doubt, and a firm and unwavering trust in the triumph of universal beauty and order, through all that seems unmeaning and purposeless.

L. M. W.

SCRIPTURAL SCENES.—No. III.

“Falling into a trance, but having his eyes opened.”—Num. 24, 16.

In the indefinite, yet comprehensive history of Balaam, we learn that those prophesied and revealed visions, who belonged not to the peculiar or chosen people. The few records we have of such power should not lead us to doubt its frequent expression. The record makes this case no single one, but only a confirmation of the special favor believed to be bestowed by the Almighty upon the Israelites. Balaam, it is said, saw visions, and fell into a trance with his eyes open. The truth of his inspiration was not doubted, or the word of God disregarded, because he belonged to a nation without the limits of their sacred ministry. There was, then, a law outside that of faith in the God of Israel. Spiritual sight was not dependent upon national peculiarities, but upon individual development as well. We have only to search the ancient records of other nations to learn of this fact more fully, but our present attempt is to show the general law through trusted inspiration.

Balaam, who must have been considered an enemy to God, in the general sense of national variance with the favored nation, was subject to as pure and reliable an intercourse with God as were the Priests and Prophets, thus making the “Thus saith the Lord” of Moses and his followers only their expression of the inbreathed words of truth that came as from the highest. Balaam could not prophecy falsely, because the revelation was within himself; his knowledge was the knowledge of inspiration, and nothing could make him express it falsely. We may be told that this was a miraculous dispensation, to prove through unreluctant men the unity of the word of God, but not thus saith the Scriptures. He was a true man, was subject to a condition termed trance, and his “Thus saith the Lord” was as reliable as that of the Prophets of Israel. This was no new development, as is proven by the desire to obtain from him the woe against the intruding nation, his curse being considered a sure prophecy.

We have here the law of a general inspiration developed by peculiar individual traits. Spiritual sight follows the law, not of a sacred gift, but of general development, and we have the record of the Scriptures to sustain our right to trust that which bears the stamp of inspiration, and to consider not that alone sacred which comes within the limited precincts of preconceived sanctity, but that which is from the highest unto the highest.

L. M. W.

UNIVERSAL DESTINY.

THE God of the heart is the embodiment of all that is good, pure and true; and the soul, in its worship, seeks to lift itself or be lifted into the like condition. Hence it is the impulse of the soul, when left to its native yearnings, to gravitate toward the divine. It is its divine destiny to grow up into the likeness of God, and its language is, "As for me, I will behold thy face in righteousness;" "I shall be satisfied when I awake in thy likeness."

It is a principle of the law of development that that alone can develop which enters into, and becomes a part of that which is developed. Hence, that which is to develop any part of the being, man must be prepared to enter into and become a portion of such department. Food cannot develop the body unless it is such as can be digested and become assimilated to that with which it is to unite. Truth cannot develop the mind, unless it be digested by the understanding, and thus become assimilated with the other truths of the mind: that is, become a conscious portion of the mind. The same is also true of the affections. The mind can know no love until, by its own experience, that love has become a portion of its conscious being.

It is likewise a principle of mental growth, that that which does not become a portion of the conscious being, is not known, and cannot be known to the mind, because the mind can know nothing but itself, that is, its own consciousness; and that which cannot be translated into its consciousness cannot be made known to it. Hence,

as a condition precedent to any particular knowledge, the mind must come into a condition receptive of the same. It must present that condition in itself which can respond thereto.

Mind, in its absolute, takes notice of itself: that is, is self-conscious. It perceives itself without the intervention of any media of representations. It is conscious of consciousness. Therefore whatever becomes a portion of the mind becomes a portion of this consciousness, and comes within the range of self-perception. Thus by the aid of the physical senses, man perceives certain qualities or attributes of physical existence. These qualities or attributes are translated into the consciousness through the instrumentalities of certain media. Thus the attribute or quality of existence called *color* is translated into the consciousness through the instrumentality of light. Sound, harmony, etc., are translated into the consciousness through the medium of the atmosphere, etc. Thus all existence, before it can become known to the mind, must be translated into the mind through the instrumentality of certain media; but when the image or true representative thereof is thus translated into the consciousness, such image or representation becomes a conscious residence in or a portion of the mind, and thus comes within the range of self-perception.

After the eye is open, so as to communicate with the consciousness, and by means of light the sense of color is awakened in the mind, then color becomes a conscious resident therein, to which reference can be had whenever we wish communication on that subject, and color, becoming a conscious condition, the mind can refer to it without the further aid of light, so that should the individual, after receiving such translation, become blind, he still would have a mental perception of color, and could understand communications upon that subject.

Thus it becomes the office of the individual, in respect to his own destiny, to translate the outer universe in all its facts, truths and principles, into the mind or principle of consciousness. So that all existence, in all its conditions and relations, may be perceived from within as a portion of the mind, and hence come within the range of self-perception. Hence all the truths of existence consist in the agreement of these perceptions or images of existence, with that which they represent. So that when the conscious *image* agrees

with the *outward actuality*, and the conscious *perception* corresponds to the *real relation and law of action proceeding thence*, and the conscious *being* becomes identical in condition with the absolute form whence all proceeds as a divine spontaneity, *then* the individual, in that respect, has attained his true destiny. He has harmonized his being, existence and action, with the being, existence and action of God and the universe, and has thus attained to a condition of *oneness* or *atonement* with the Universal Father.

When the individual has thus, by perfection of condition, harmonized his relations and actions proceeding thence, with the external universe, so that "*the all thereof*" is thus translated into his consciousness, and is perceived from within himself, as a conscious portion of himself, then he becomes a "Son and heir of God." A *Son*, as begotten in the image of the Father, who perceives the universe of conscious and unconscious existences as the Father does, by their conscious presence within himself: an *heir*, as one who inherits the same life, truth, love, delight, wisdom and power, which are in and proceed from the Father. In short, he becomes one who is "in the Father and the Father in him." And thus he is a "joint heir with Christ," as well as with all others who have put on Christ "to an inheritance that is incorruptible and undefiled, and that passeth not away."

The highest destiny of the individual, then, is to come into this condition of universal perception, affection, love and harmony with the material, spiritual and divine of the universe; and hence every law of the divine of the universe in every department thereof must have respect to the ultimatum of such a perfect result in the individual, upon the principle that the seed or fruit of any existence contains the germinal elements of such existence; and consequently, under the law of its own proper unfolding, will develop into the true likeness of its parent. The highest destiny of any existence is, beside advancing conditions in its own advancing life, to reproduce itself in its fruit, seed or offspring, under such higher or more perfect conditions. Thus man is the fruit or consummation of the universe of matter and spirit in its external, or uses, and in its internal or conditions. As such ultimate of the workings of universal being and existence, man, like the seed or offspring of any other existence, under the laws of his own proper material and spiritual unfolding, is destined to develop into

the true likeness or image of his parent, God and the universe—and hence his highest destiny is to multiply universes in all their truths, principles and harmonies in himself and offspring, each advancing and perfecting conditions: that is, each in his destiny, aiding in transfiguring and beautifying all existence, by the advance of conditions, making the future more perfect and beautiful than the past.

Such being the universal destiny of all existence, vivified and moved by the ALL OF LIFE AND BEING, the past and present, in their existence and laws of action and manifestation, are a prophecy of the future; with their finger pointing upward and onward, urging forward that higher destiny. It is in reference to this eternal and perfect destiny, that every impulse and aspiration is calling for what the future must bring. The law of every individuality seeks to hold in its embrace that which it has builded up; but the higher law of progress and destiny, exclaiming "*Et cetera*," dissolves the lower organism, that it may be advanced to that which is higher.

Owing to the instinctive presence of this law of progress in the perceptions and affections of the soul, prophets have arisen in every age and among all nations, proclaiming a more glorious future, a "good time coming," a "golden age," a "millennial reign." The Jews were not the only ones who looked for the "*IMMANUEL*" or "GOD WITH US," to be revealed "in the fullness of the times." Every soul, in its sense of need, under the motions of its divine instincts, and prompted by its heaven-born inspirations, prophesies of the "GOD TO BE," its own predestined and divine destiny.

Out of the nature and destiny of the soul thus aspiring, thus advancing, arise the laws by which the soul is to be blessed or cursed. Here we can find the "*foundation rock*" upon which man must build, and we can find the reason why it is the "*foundation rock*." Here we can find the foundation upon which Jesus builded; other than which "can no man lay," and build unto eternal life.

Since it is the destiny of every immortal being to become the spiritual embodiment, and living conscious representative of all existence, in all its various conditions and relations, it follows that the individual can attain that destiny only by harmonizing his life and actions with those principles which rule and govern the universe, and since the universe without is but an expression of the wisdom, love and power of the Divine original, man can attain his own

highest destiny only by yielding conscious and affectionate obedience to the Divinity of the universe; and thus becomes, in condition, action and manifestation to the spiritual universe within, what the Divine Father is to the universe without. Thus the universe without, including man, is a conscious presence in the divine mind and an expression of the divine character and will. So also the universe, translated into man's conscious perceptions and affections, and thus becoming a conscious portion of himself, becomes a conscious presence in the individual, and an expression of the individual character and will—and when the expression and character in the individual in all respects harmonizes in the universal and divine, then will man have attained to his highest destiny.

Man, as a conscious being, receives into himself these images and representations of existence, according to his state or condition of being; each state or condition within man corresponding to a state or condition in the universe; so that man can perceive the facts and truths of the universe when he comes into a state, in himself, corresponding to such facts and truths, and from which such facts and truths proceed. Thus, man, coming into a certain state of physical consciousness, can perceive all such facts and truths as belong to such plane; also coming into a certain state of intellectual consciousness, can perceive corresponding intellectual truths; the same is true of the moral and religious consciousness.

Hence, as every part and truth of the universe is a natural and inevitable "going forth" of certain states or conditions, man will be truly impressed thereby when he comes into the proper condition and relation corresponding to such universal states.

As the merely physical consciousness cannot perceive intellectual truths, because they do not possess the qualities or attributes necessary to impress such consciousness as the intellectual consciousness, cannot perceive or feel moral truths, and as the moral consciousness can not comprehend and appreciate religious truths, every plane of truth must have its corresponding state; the physical plane must have its physical state; the intellectual plane must have its intellectual state; the moral plane must have its moral state; and the religious plane must have its religious state. And since man has the faculty to receive from each of these planes, he must possess within himself, consciously, each of the corresponding states.

Reflection will make this most evident. Man could never desire any thing unless he possessed the condition out of which that desire should arise. The presence of the desire proclaims the existence of the condition. Thus, desire for physical food, drink, etc., proclaims the existence of a physical nature; and without the possession of such a nature, man could by no possibility possess such desires. The presence of intellectual desires proclaims the existence and presence of an intellectual nature. The mere animal cannot manifest purely intellectual desires, because it does not possess a purely intellectual nature. It can manifest to the extent of that which it does possess. It can manifest its instincts, because it possesses an instinctive nature. It can manifest sympathy, because it possesses a sympathetic nature. It can manifest a physical perception, because it possesses a physical consciousness. But it cannot manifest an intellectual and moral consciousness, because it possesses no such nature. The animal can recognise itself as a *physical* being, and can recognise and provide for its *physical* needs; but it cannot recognise itself as a mental or spiritual being, and therefore it does not recognise any spiritual needs, or manifest any spiritual desires. The animal is conscious of a *physical* existence, but is not conscious of a *conscious* existence.

Man, possessing an intellectual and moral consciousness, has desires corresponding thereto; and those desires proclaim the existence of such a nature in him. Upon the same principle, the existence of religious desires and aspirations in the soul, proclaim the existence of a religious nature in man; for man could no more have religious desires and aspirations without a religious nature, than he could have physical desires without a physical nature, or intellectual and moral desires without an intellectual and moral nature.

The desires of any particular nature primarily proclaim the needs of such nature. Man would never desire physical food, unless, primarily, it answered one of the demands of his nature. If the body did not need material to incorporate into itself, in order to its growth and development, it would never hunger for food; and being built up, if there was no waste of the body, it would never call for a re-supply. But so long as the tissues of the body are subject to waste, there must be a continued demand for food; and hunger, or a desire for food, will continue to recur. If, by any process, the waste can

be suspended, hunger will cease. Throw the body into a condition by means of which the physical functions cease, and the subject can abstain from food, or fast for forty days, or for any other length of time.

Man's desire for knowledge proclaims the existence and demand of his intellectual nature; and were not the need constant, and the demand imperative, in order that man might fulfil his destiny, his desire for knowledge would cease, and he would be contented in his ignorance. But his intellectual nature is absolutely essential to the proper unfoldment of his understanding. Without it there would be no connection between the facts of existence and their *principles* or *causes*; the relations and laws of existence, action and manifestation, could not be made known to him, and so much of the universe would remain unexplored by him.

Man's desire for companionship in the social, fraternal, filial, parental, and conjugal relations of life, proclaims the existence and needs of his moral nature, and until these moral demands are supplied he will not become properly developed, and consequently will not fulfil his own divine destiny in such respect. Consequently, when he feels a demand for companionship, such demand indicates an unsupplied need which ought not to be neglected.

Thus also the aspirations and desires of man's religious nature, being the strongest and deepest of his soul, proclaims the existence of needs, with their demands, which have respect to man's highest destiny: they point to the culmination of all his labors, and the consummation of all conditions. His physical perceptions have revealed to him the forms and finitudes of existence; his intellectual perceptions have made known to him their relations and laws of action and manifestation. His moral faculties have revealed to him the relations, laws of association and impulse, of mental or spiritual beings; and his religious nature proposes to unfold consciously within him the infinite and absolute fountain, from which all have proceeded, and to which all are destined to return.

Thus, man, in order to translate into his consciousness THE ALL OF EXISTENCE AND BEING, must come into THE ALL OF CONDITIONS, from which THE ALL proceeds. He can learn of the INMOST of truth only by coming into the INMOST or divine condition. Hence, his highest destiny can be attained only by coming into the divine

condition. Therefore it is that the religious aspiration is the highest, and the religious impulse the strongest that rules in the soul. Therefore it is that there is in every one "an aching void the *world* can never fill." Therefore it is that the soul will not be satisfied until it awakens in the divine likeness. But that DIVINE LIKENESS IS TRUTH ITSELF, PURITY ITSELF, HOLINESS, WISDOM, GOODNESS, POWER, LIFE ITSELF. "IT IS THE ALL IN ALL." The "ALPHA and OMEGA." "THAT WHICH WAS, AND IS, AND IS TO COME."

Such, then, is the destiny of man. He is constantly unfolding and perfecting in knowledge, love and power, by the advance of conditions. There is not a condition from the lowest to the highest, from the monad to the infinite into which he may not come, and through which he may not pass; so that ultimately he will become a living, conscious universe: that is, the universe in *the all* of its being, existence and action, will become an *omni conscious presence* within him. As the Son of God, begotten in the Divine Image, THE ALL of BEAUTY, of HARMONY, of DELIGHT, of LIVING JOY will be eternally and endlessly his.

It is a demonstrable fact that we impart an influence to every thing with which we spiritually come in contact; which influence may be detected by those who are highly susceptible to impressions. Hence we impart a sphere characteristic of our spiritual condition, which is continually sending forth its influence, tending to reproduce itself. If that sphere be one of truth, purity and justice, we are adding momentarily so much to the redemptive influences of the external universe, and in view of this the future will rise up and call us blessed.

NEW YORK AND ERIE R. R.

We publish in our present number the change of time on this road, from and after the 6th of April, and we take particular pleasure in commending this road to the favorable consideration of the public. We came over it a few days since, and can certify that we never made 450 miles in better time, or with more ease and pleasantness to ourself, than we did from Dunkirk to New York. The cars are wide and roomy, and the employees of the road are prudent and gentlemanly. We say to all our friends in the West—when you come East, just try the wide cars, and our word for it, you will be well satisfied with the experiment.

CHICAGO, BURLINGTON, AND QUINCY R. R. LINE.

Jas. S. Joy, Prest., Chicago, Ill., C. G. Hammond, Supt., and H. Hitchcock, Asst. Supt., Chicago, Ill.

Chicago to Burlington.

8.15 A. M., Express.

8.45 P. M., “

Burlington to Chicago.

8.10 A. M., Express.

2.45 P. M., Accommodation.

6.35 P. M., Express.

Distance from Chicago to Burlington, 210 miles. Time, about 11 hours.

CHICAGO AND ROCK ISLAND R. R.

Henry Farnum, Pres., Chicago, Ill.

John F. Tracy, Supt., Chicago, Ill.

LARNED HOUSE, N. STONE, PROPRIETOR,

(Late of City Hotel.)

Corner opposite M. C. R. R. Depot and Steamboat Landing,
Detroit, Michigan.

CHICAGO AND MILWAUKEE R. R.

Walter S. Gurnee, Pres., Chicago, Ill.

W. S. Johnson, Supt., Chicago, Ill.

Chicago to Milwaukee.

10.00 A. M., Passenger Train.

3.15 P. M., “ “

5.30 P. M., Accommodation.

MICHIGAN CENTRAL RAILROAD.

SUMMER ARRANGEMENT.

On and after Monday, July 6th, 1897, Passenger Trains will run as follows:

DETROIT TO CHICAGO AND JOLIET.					CHICAGO AND JOLIET TO DETROIT.					
New York Express.	Day Express.	Evening Express.	Night Express.	Miles.	STATIONS.	Miles.	Lightning Express.	Day Express.	Evening Express.	Night Express.
5 P.M.	9.15 P.M.	6.40 A.M.	8.15 A.M.	287	ARRIVE [LEAVE	0	5.30 A.M.	7.35	8 P.M.	8 P.M.
4.20	8.35	6	7.35	263	Chicago,	14	4.15	8.40	8.35	
	10.20		9.10	263	Calumet,	0	4.15			
	9.55		8.45	253	Joliet,	8	4.40			
	9.45		8.33	250	Spencer,	18	4.50			
	9.35		8.15	232	Frankfort,	21	5.15			
	0		7.45	203	Matteson,	30	5.40			
			7.27	206	Dyer,	37	5.53			
	8.48		7.10	249	Ross,	45	6.15			
	8.20				Lake,	45	6.15			
8.40	7.45	5.15	6.38	248	Lake,	81	6.38	8.50	4.35	9.30
	7.35	4.55		240	Porter,	48		8.35	4.55	
2.55	6.15	4.35	5.53	295	Michigan City,	54	7.17	9.5	5.25	10.5
	6.15	4.35		278	New Buffalo,	64		9.25	5.45	
	5.40	3.90		268	Terre Coupee,	80		10.5	6.20	
1.40	5.20	3.10		202	Buchanan,	85		10.15	6.30	
	5.15	2.55		194	Niles,	91	8.22	10.80		
	4.45	2.25		178	Dowagiac,	104		11	7.15	11.20
12.48 P.M.	4.18	2.05		167	Decatur,	115	9.5	11.95	7.40	
	3.50	1.40		160	Paw Paw,	122		11.43	8.40	
19	3.10	1.15	2.45	145	Kalamazoo,	139	9.47	12.25 P.M.		
	2.45	12.40 A.M.		135	Galesburg,	147		12.43	9.45	1.5
11.15	2.10	11.55	1.55	121	Battle Creek,	171		10.20	10.55	1.55
10.50 Dine.	1.40 Dine.	11.15 Supper	1.25	108	Marshall,	174	10.50	9.45	11.20	8
10.10	12.45	10.35		96	Marshall,	181	10.50	11.20	11.20	8
	12.30 P.M.	10		87	Parma,	195	8	11.45	11.45	8.25
9.80	11.30	9.80	12.15 A.M.	76	Jackson,	206	11.58	12.15 A.M.	12.15 A.M.	8.50
	11.20	9		66	Grass Lake,	216		12.40	4.50	4.50
	10.50	8.10		55	Chelsea,	227		1.10	4.50	5.5
	10.20	7.43		47	Dexter,	235		4.35	1.30	5.5
8.15	10	7.30	10.43	33	Ann Arbor,	244	1 P.M.	3	2.80	5.50
8	9.55	7.30	10.25	20	Ypsilanti,	253	1.18	5.90	2.80	5.50
	9	6.50		18	Wayne,	264		5.50	3.5	6.15
	8.40	6.30		10	Dearborn,	272		6.5	3.80	6.35
7 A.M.	8.15 A.M.	6 P.M.	9.15 P.M.	0	DETROIT, [ARRIVE	282	2.10 P.M.	6.40 P.M.	4 A.M.	7 A.M.

Trains do not stop at Stations where the time is omitted in above tables.

GOING WEST—FROM DETROIT—New York Express, daily (except Sundays), at 7 A. M., stops at places only as designated by figures above.

Day Express, daily, (except Sundays), at 8.15 A. M., stops at all the Regular and Signal Stations. Evening Express, daily, (except Sundays and Mondays) at 6 P. M., stops at all Regular and Signal Stations as far as Marshall. West of Marshall, at Regular Stations only.

Night Express, daily, at 9.15 P. M., stops only as designated by figures above, (excepting on Sundays and Mondays). On those days it stops at all the Regular Stations.

GOING EAST—FROM CHICAGO—Lightning Express, daily (except Sundays), at 5.30 A. M., stops only as designated by figures in the above table.

Day Express, daily, (except Sundays), at 7 A. M., stops at all Regular and Signal Stations.

Evening Express, daily, (except Saturdays and Sundays), at 3 P. M. stops at all Regular Stations. It will stop to take or leave passengers between Chicago and Marshall. East of Marshall, it will stop to leave passengers only at Signal Stations.

Night Express, daily, at 8 P. M., stops between Chicago and Marshall at places as designated by figures above. East of Marshall, it stops at all Regular Stations, and at Signal Stations if necessary. On Saturdays and Sundays it stops at all the Regular Stations on the line.

WESTWARD TRAINS connect at Chicago in the Great Central Depot, with Trains of the Illinois Central, Chicago, Burlington and Quincy, and Chicago and Galena Railroads, and also with all other lines diverging from that City. At Michigan City with Trains of New Albany and Salem Road to all parts of Indiana. At Lake Junction, with the Joliet Cut-off Trains to Matteson and Joliet, and roads connecting at those points.

EASTWARD TRAINS connect at Detroit with Great Western Railway Trains, the North Shore Steamers to Buffalo, leaving at 9 A. M., Cleveland Steamers, at 7 in the evening, and Sandusky Line at 9 in the morning.

At the Company's Ticket Offices at Detroit, Chicago and Joliet, Through Tickets can be purchased to all the principal cities and towns accessible by railroad or steamboat lines.

SPASARD OF TIME—Clock in the Great Central Depot, Chicago, which is slower than Detroit time 15 minutes, Buffalo 25, Washington 32, New York 54, Montreal 56, Boston 66.

R. N. RICE, Gen'l Supt.

DISTANCES IN MILES,

FROM

Chicago via Michigan Central and other Lines in its Connection,

TO THE FOLLOWING PLACES:

Albion, Mich.,	186	Dowagiac,	104	Michigan City,	55	Pittsfield,	860
Ann Arbor,	244	Decatur,	115	Marshall,	174	Philadelphia,	873
Attica,	554	Dexter,	235	Mariett,	515	Palmer,	930
Albion, N. Y.,	555	Dearborn,	272	Medina,	545	Providence,	1013
Avon,	583	Detroit,	282	Malona,	786	Portland,	1131
Auburn,	656	Dayton,	318	Moore's Junc.,	832	Plymouth,	1060
Antwerp,	720	Deposit,	768	Montreal,	829	Portsmouth,	
Amsterdam,	781	Danville Junc.,	1103	Manchester, Vt.,	862	N. H.,	1070
Albany,	814	Elmira,	672	Montpelier,	920	Quebec,	1007
Augusta,*	1166	Eagle Bridge,	841	Manchester,		Rochester,	585
Battle Creek,	161	Fulton,	691	N. H.,	1032	Rome,	706
Brantford,	447	Fort Plain,	756	Mechanic's F'ls,	1094	Richland,	748
Buffalo,	523	Fonda,	773	New Buffalo,	64	Rouser Point,	840
Batavia,	559	Fort Edwards,	836	Niles,	91	Rutland,	880
Brockport,	568	Fitchburgh,	996	New Albany,	310	Richmond,	911
Belleville,	619	Fall River,	1035	Niagara Falls,	511	Seneca Falls,	640
Bath, N. Y.,	639	Gibsons,	22	Narrowsburgh,	824	Syracuse,	667
Baldwinsville,	679	Galesburgh,	147	N'th Benning'tn,	850	Sacket's Harbor,	750
Blossburg,	696	Green Lake,	216	North Adams,	883	St. John'sville,	760
Brockville,	714	Geneva,	630	New York,	947	Scranton,	793
Binghampton,	731	Great Bend,	745	Northfield,	930	Schenectady,	797
Boonville,	756	Greenfield,	951	New Haven,	977	Saratoga,	819
Ballston,	812	Groton,	998	Norwich,	983	St. Alban's,	863
Baltimore,	850	Gorham, W. Ma,	1040	Norwalk,	987	Stonington,	1005
Burlington,	890	Hamilton,	468	New London,	996	Salem,	1030
Bellows Falls,	933	Hornellsville,	614	Nashua,	1015	St. Johnsbury,	1044
Battleborough,	957	Homer,	700	Nantucket,	1130	St. Thomas,	1066
Bridgeport,	973	Harrisburgh,	767	New Bedford,	1040	Skowhegan,	1197
Boston,	1014	Hartford,	941	Newburyport,	1050	Terre Coupee,	80
Brunswick,	1133	Hyannis,	1094	Oneida,	693	Toronto,	506
Bath, Me.,	1142	Indianapolis,	210	Oswego,	702	Troy,	818
Bangor,	1240	Ialand Pond,	982	Owego,	709	Utica,	720
Calumet,	14	Jackson,	206	Ogdensburgh,	727	Wayna,	264
Chelsea,	227	Jefferson,	655	Ottowa,	780	Wheeling,	520
Cincinnati,	320	Kelemasoo,	139	Porter,	43	Waterloo,	637
Chatham,	328	Kingston,	666	Paw Paw,	122	Watertown,	705
Cleveland,	380	Keena,	955	Parma,	195	Williamsburgh,	747
Columbus,	388	Lake Junc.,	35	Paris,	439	Williamsport,	750
Chillicothe,	415	La Fayette,	146	Portsmouth, O.,	500	White Hall,	858
Cobourg,	576	Louisville,	318	Port Colborne,	503	Washington,	890
Charlotte,	591	London,	392	Pittsburgh,	520	Waterbury,	909
Canandaigua,	608	Lexington,	410	Port Hope,	568	Willimantic,	966
Clyde,	629	Lancaster,	445	Portage,	584	Worcester,	970
Corning,	655	Lewiston,	515	Palmyra,	609	White River	
Chittenango,	682	Lockport,	529	Penn Yan,	632	Junc.,	983
Cape Vincent,	690	Lyons,	622	Præscott,	726	Windsor,	997
Clayton,	700	Little Falls,	741	Pottsdam Junc.,	750	Wells River,	1023
Camden,	724	Lowell,	1015	Pierrepont,	760	Waterville,	1185
Castleton,	871	Littleton,	1044	Palatine Bridge,	762	Ypsilanti,	252
Cattawissa,	802	Leeds Junc.,	1148	Plattsburgh,	852	Yarmouth Jnc.,	1119
Concord,	1048	Livermore F'ls,	1168	Port Jervis,	858	Zanesville,	445

LAKE SHORE RAILROAD LINE—Composed of B. & E., C. P. & A. & C. & T. R. R. Roads.

CONDENSED TIME TABLE—TAKING EFFECT DECEMBER 7, 1896.

WESTWARD TRAINS.

EXPRESS	MAIL	LIGHTNING	CHICAGO EXPRESS	NIGHT EXPRESS	DES. FROM BUFFALO.	STATIONS.	DIST. FROM TOLEDO.	NIGHT EXPRESS	MORNING EXPRESS	EXPRESS MAIL	LIGHTNING EXPRESS
7:00 A.M.		10:40 A.M.	7:45 P.M.	11:40 P.M.	21	Dep. BUFFALO, Ar.	296	4:30 P.M.	10:10 P.M.		5:30 A.M.
7:45 "		11:20 "	8:38 "	12:37 "	31	" " Eras Centre, "	274	9:27 "	9:27 "		4:35 "
8:12 "		11:45 "	9:06 "	1:05 "	41	" " Silver Creek, "	264	3:02 "	9:05 "		4:10 "
8:45 "		12:25 "	9:45 "	1:40 "	57	" " Dunkirk, "	254	2:40 "	8:46 "		3:53 "
9:25 "		1:05 "	10:35 "	2:20 "	68	" " Westfield, "	238	1:54 "	8:06 "		3:14 "
9:52 "		1:30 "	11:06 "	2:47 "	88	" " State Line, "	227	1:30 "	7:45 "		2:47 "
10:40 "		2:05 "	12:05 "	3:35 "	103	Ar. Erie, Dep.	207	12:30 "	7:05 "		1:56 "
10:40 "		2:06 "	12:05 A.M.	3:35 "	115	" " Girard, Ar.	192	11:56 "	6:35 "		1:36 "
11:14 "		2:31 "	12:35 "	4:09 "	128	" " Conneaut, "	180	11:14 "	6:05 "		1:01 "
11:45 "		2:49 "	1:09 "	4:40 "	138	" " Ashabula, "	167	10:44 "	5:38 "		12:32 "
12:17 P.M.		3:18 "	1:43 "	5:14 "	143	" " Geneva, "	157	9:48 "	5:13 "		12:03 "
12:37 "		3:37 "	2:07 "	5:37 "	154	" " Madison, "	152	9:34 "	4:51 "		11:39 "
12:50 "		3:49 "	2:20 "	5:50 "	183	" " Painesville, "	141	9:08 "	4:41 "		11:28 "
1:19 "		4:19 "	2:50 "	6:20 "	208	Ar. CLEVELAND, Dep.	112	8:00 "	4:19 "		11:03 "
2:25 "		5:20 "	4:00 "	7:30 "	216	" " Grafton, Ar.	87	7:25 "	3:20 "		10:00 "
3:05 "		6:00 "	4:35 "	8:00 "	238	" " Oberlin, "	79		3:25 "		9:30 "
		7:05 "	5:35 "	8:00 "	243	" " Norwalk, "	67		1:18 "		8:56 "
		8:18 "	6:55 "	9:23 "	257	" " MONROSVILLE, "	53		12:55 "		8:15 "
		8:30 "	7:06 "	10:25 "	267	" " CUYD, "	38		11:43 "		7:00 "
		9:05 "	7:43 "	11:05 "	285	" " Erie, "	87		11:02 "		6:21 "
		1:14 "	9:05 "	9:05 "	244	" " Vermillion, "	73		9:25 A.M.		8:29 "
		4:50 "	9:32 "	9:32 "	257	" " Sandusky, "	61		8:55 A.M.		8:04 "
		5:53 "	10:25 "	10:25 "	285	" " Port Clinton, "	88		9:25 A.M.		7:07 "
		6:33 "	11:03 "	11:03 "	295	Ar. TOLEDO, Dep.			8:25 A.M.		6:52 "
		8:00 "	9:30 A.M.	12:15 "		" " CLEVELAND, Dep.			8:55 P.M.		6:30 P.M.
		8:45 A.M.	7:55 P.M.	9:30 "		" " CHICAGO, Dep.			5:30 P.M.		7:30 A.M.

EXPRESS	MAIL	LIGHTNING	CHICAGO EXPRESS	NIGHT EXPRESS	DES. FROM BUFFALO.	STATIONS.	DIST. FROM TOLEDO.	NIGHT EXPRESS	MORNING EXPRESS	EXPRESS MAIL	LIGHTNING EXPRESS
7:00 A.M.		10:40 A.M.	7:45 P.M.	11:40 P.M.	21	Dep. BUFFALO, Ar.	296	4:30 P.M.	10:10 P.M.		5:30 A.M.
7:45 "		11:20 "	8:38 "	12:37 "	31	" " Eras Centre, "	274	9:27 "	9:27 "		4:35 "
8:12 "		11:45 "	9:06 "	1:05 "	41	" " Silver Creek, "	264	3:02 "	9:05 "		4:10 "
8:45 "		12:25 "	9:45 "	1:40 "	57	" " Dunkirk, "	254	2:40 "	8:46 "		3:53 "
9:25 "		1:05 "	10:35 "	2:20 "	68	" " Westfield, "	238	1:54 "	8:06 "		3:14 "
9:52 "		1:30 "	11:06 "	2:47 "	88	" " State Line, "	227	1:30 "	7:45 "		2:47 "
10:40 "		2:05 "	12:05 "	3:35 "	103	Ar. Erie, Dep.	207	12:30 "	7:05 "		1:56 "
10:40 "		2:06 "	12:05 A.M.	3:35 "	115	" " Girard, Ar.	192	11:56 "	6:35 "		1:36 "
11:14 "		2:31 "	12:35 "	4:09 "	128	" " Conneaut, "	180	11:14 "	6:05 "		1:01 "
11:45 "		2:49 "	1:09 "	4:40 "	138	" " Ashabula, "	167	10:44 "	5:38 "		12:32 "
12:17 P.M.		3:18 "	1:43 "	5:14 "	143	" " Geneva, "	157	9:48 "	5:13 "		12:03 "
12:37 "		3:37 "	2:07 "	5:37 "	154	" " Madison, "	152	9:34 "	4:51 "		11:39 "
12:50 "		3:49 "	2:20 "	5:50 "	183	" " Painesville, "	141	9:08 "	4:41 "		11:28 "
1:19 "		4:19 "	2:50 "	6:20 "	208	Ar. CLEVELAND, Dep.	112	8:00 "	4:19 "		11:03 "
2:25 "		5:20 "	4:00 "	7:30 "	216	" " Grafton, Ar.	87	7:25 "	3:20 "		10:00 "
3:05 "		6:00 "	4:35 "	8:00 "	238	" " Oberlin, "	79		3:25 "		9:30 "
		7:05 "	5:35 "	8:00 "	243	" " Norwalk, "	67		1:18 "		8:56 "
		8:18 "	6:55 "	9:23 "	257	" " MONROSVILLE, "	53		12:55 "		8:15 "
		8:30 "	7:06 "	10:25 "	267	" " CUYD, "	38		11:43 "		7:00 "
		9:05 "	7:43 "	11:05 "	285	" " Erie, "	87		11:02 "		6:21 "
		1:14 "	9:05 "	9:05 "	244	" " Vermillion, "	73		9:25 A.M.		8:29 "
		4:50 "	9:32 "	9:32 "	257	" " Sandusky, "	61		8:55 A.M.		8:04 "
		5:53 "	10:25 "	10:25 "	285	" " Port Clinton, "	88		9:25 A.M.		7:07 "
		6:33 "	11:03 "	11:03 "	295	Ar. TOLEDO, Dep.			8:25 A.M.		6:52 "
		8:00 "	9:30 A.M.	12:15 "		" " CLEVELAND, Dep.			8:55 P.M.		6:30 P.M.
		8:45 A.M.	7:55 P.M.	9:30 "		" " CHICAGO, Dep.			5:30 P.M.		7:30 A.M.

PRINCIPAL CONNECTIONS
At BUFFALO, with New York Central and N. Y. and Erie R. Roads.
At DUNKIRK, with N. Y. & E. R. R.
At CLEVELAND, with Cleveland, Columbus and Chittenden, and Cleveland and Pittsburgh Railroads.
At MONROSVILLE, with Sandusky, Mansfield and Newark Railroad.
At CUYD, with Mad River & Lake Erie Railroad.
At TOLEDO, with Michigan Southern and Northern Indiana, and Toledo, Wabash and Western Railroads.
Baggage checked through Between, BUFFALO, DUNKIRK, CLEVELAND, CINCINNATI, TOLEDO, CHICAGO, INDIANAPOLIS and St. LOUIS.
EXP. The only route between the East and West, without the intervention of omnibuses or ferries.

THROUGH TICKETS
 By this Line can be obtained at all the principal Ticket offices in the United States and Canada.
 R. N. BROWN, Sup't.
 H. NOTTINGHAM, Sup't.
 C. P. & A. R. E. Cleveland.
 E. B. PHILLIPS, Sup't.
 C. & T. R. R. Cleveland.
 W. M. H. BARR, General Agent,
 Lake Shore R. R. Line, Buffalo.

“WHATEVER IS, IS RIGHT.”

THE material universe is an expression of the divine character in the outmost plane of existence. Everything which takes place therein does so in obedience to law. All effects are expressions of the outworkings of divine power, and must tend to accomplish all that divine wisdom and power united are capable of accomplishing. Omniscience can not be mistaken, neither can Omnipotence be defeated. He who has the wisdom, will and power, will be likely to accomplish his pleasure.

All laws of each and every plane of existence, are modes of divine manifestation in such planes. They are, the modes of the potential goings forth of the divine; and are as perfect as the Being from which they proceed; and since all effects are the product of such divine workings, they must be, when correctly viewed, an expression of the divine perfection. To Him who “hath an ear to hear,” they are expressions of divine harmony.

The laws by which the several kingdoms are produced from their primal elements, in their order in the universal and in the particular, when viewed with respect to the universal, are the outward expression of the *unity* and *harmony* of the wisdom and power of the Divine Being. We must make no distinction as to the source of the order, harmony, beauty, wisdom and power manifested in the several kingdoms. The mineral, vegetable and animal kingdoms derive their existence, life and power from the same divine source as does the spiritual.

Some speak of the laws of nature, the powers of nature, etc., as though nature, divorced from the divine, had any law, life or power. But such should learn that all existence, natural and spiritual, is in the divine; and all laws of action and manifestation are but expressions of the presence of the Divine Being. God is as immi-

nently present in the life of a flower as in the regeneration of a soul. He is

"As full as perfect in a hair as heart;
As full as perfect in vile man that mourns,
As the rapt Seraph that adores and burns."

Such being the imminent presence of the Divine in all departments of existence, and the phenomena of each and all being an expression of that presence, manifesting itself according to the law of its condition and relation, it follows necessarily, that all such expressions must be as perfect as the wisdom and power from which they proceed.

There is no inharmony except in respect to the finite, and individual; and that inharmony does not extend beyond the finite. Every condition of existence has a mode of action or expression peculiar to itself; and that mode of action or expression is in its finite relations. Out of the sphere of relation there is no expression, because there is no action. The infinite, in respect to the infinite, that is, in respect to itself, has no expression or action. All expression or action must be in time and space, because they are in extent and duration, and whatever is in extent or duration is finite.

All law has respect to the *mode* or *manner* of potential or conditional expression. The law of gravitation is not the power called by that name, but is the *mode* or *manner* of its expression or manifestation. Gravitation may be a law of matter, but the law of matter is one thing, and the law of gravitation is another. Gravitation may be a mode or manner of expressing quantity and distance of material bodies, and thus be called a law or property of matter; but even such an expression cannot take place out of the sphere of relation. If there are not two material bodies sustaining a relation to each other, there can be no manifestation of gravitation. *Law*, then, is the expression of conditions, called forth by relations. Conditions and relations being the same, the manifestation will be the same.

All relations are finite. There can be nothing relative in the absolute. Relation is based upon separation, and implies two or more objects. But separation implies finitude, or limit. There can not be two, unless one is limited in respect to the other. There

can not be two infinities in the same sense, neither can there be one infinite and a finite in the same sense. The one would necessarily limit and restrict the other. Law, then, in its expression, belongs to the finite, and out of the finite it can have no expression: and in its expression, it is a finite manifestation of an infinite cause.

The cause of all law is universal; and whenever there is the proper relation to call it forth, the law will be manifested: and the law thus manifested, will be as constant as the cause and relation. Change the relation, and you change the manifestation: assimilate relations, and you assimilate the manifestations.

All forms are finite. Form or figure is the limit of extent; and that which is limited is finite. All forms are the product of a cause, or of causes, operating through the particular relation of surrounding objects or finites: and such forms are individual expressions of the cause and relations producing them. Conditions and relations being the same, the laws of action will be the same, and consequently forms or individualities will be the same. Hence, we can be as uniform in the production of individualities, as we are in securing uniformity in conditions and relations.

Every form or individuality is the product of a union of condition and relation, and is just such an individuality as that condition and relation alone can produce; or, in other language, is an expression of the value of such union; and upon the principle that the individuals will be as uniform as are the conditions and relations producing them, they will also be as diverse as are the conditions and relations producing them. Hence it necessarily follows that the condition and relation suited to the production of one kind of individuality, would be unsuited to the production of a different individuality; and thus the law of life to the one would be the law of death to the other. And the power would be acting as legitimately in this disorganization of the one, as in the organization of the other. Thus the conditions and relations necessary to sustain life in the fish, are certain death to warm blooded animals, and *vice versa*.

All individualities are finite, and are the product of universal causes operating through finite relations, and every individual found in its proper relation is in harmony with itself and with universal existence; and while in that relation will tend to accomplish the

highest destiny of itself and of universal existence, and by the very law of harmony and true development in that relation, must it meet with resistance and antagonism in another and different relation.

Hence, all relations are harmonious with themselves. It is only when improperly combined that discord is begotten. The laws producing the fishes are as true and harmonious as the laws producing warm blooded animals. The discord and inharmony are not in the laws, nor in the cause or condition from whence the law proceeds. Let each individual observe the condition and relation determining the law of his individuality, and he will be in universal harmony, and will thereby be blessed: but let him disregard such conditions and relations, and he will be in as universal discord, and will thereby be cursed.

No line is incommensurable with itself; no atmospheric undulation is self-discordant. Such line may be incommensurable with another line, and such undulation may be discordant with another given undulation. But the incommensurability and discord are the result of the relations assumed; and when the relations cease, they will cease. When two strings give forth a discordant sound, the degree of tension in one or the other must be altered, to produce harmony; and it matters not in which the alteration takes place. One contains as much of the elements of harmony as the other. Give them relatively such degrees of tension as that they give forth commensurable undulations, and you will obtain harmony of sound.

The same is true of vital action. That is healthy which harmonizes with the measure of the vital organism. That tends to health which gives to the entire circulating system a harmonious or commensurable flow: and that tends to disease and death which gives the contrary flow. The small-pox action, in and of itself, is as healthy as any other. It is only when it is changing the constitutional action of the system that it begets disease. After it has changed the action of the system to its own measure, its influence then tends to health.

'Thus every individuality is the product of certain conditions and relations just suited to its production, and being thus produced, the law of its constitution is an expression of such conditions and relations; and whatever unites with such individuality, to develop it must harmonize with such law.

All individualities are produced under general and special conditions and relations. General conditions and relations mark their general characters, and special conditions and relations mark their specific character. Thus arise classes, orders, genera, species and varieties of individuals in the several kingdoms, each gradually advancing, one after the other, towards perfect individualization. From the monad to the angel, these advancing forms can be traced, perfecting in individuality at every step. Along the mighty chain connecting the lowest with the highest, no link is absent; the chain is unbroken. Each individuality is developed under a law peculiarly its own, which, when complete, and having fulfilled its destiny, advances that which has entered into its form, to a condition fitted for a higher and more perfect individualization.

The material and finite is as essential to the creation and existence of man, as the spiritual and infinite. The birth of the flesh must precede the birth of the spirit. The finite gives individuality, while the infinite gives personality and true character. Man is the begotten of the infinite upon the finite, deriving his individuality from the finite, and his personality from or in the infinite, thus wedding the finite with the infinite, and giving to the finite individual, immortality in the infinite personality. The Omnipresent Divinity is seen in all the departments of the material universe, preparing the finite to become united with the infinite, in conscious living immortality; capable of becoming, and destined to become, a living conscious universe, begotten in the exact image of the Divine Father, in *esse an in existere*; that is, in *being and manifestation or existence*.

All individualizations, from the first mineral form to the last spiritual organization, have respect to this wedding of the finite with the infinite in CONSCIOUS LIVING UNION; thus multiplying conscious living *harmonies* and *perfections* in every perfected individual, filling the universe with sons of God, imaging forth the *being, character, love, wisdom*, and INFINITE LIVING JOY of their Divine Father.

That department of the universe called nature is the workshop of the Divine, preparing individualities for incarnations of divinity: and while we are studying the workings of the laws of nature, we are ascertaining the divine method of immortal generation. Each

condition and relation, producing individualities in the mineral, vegetable and animal kingdoms, are manifestations of the divine presence, advancing forms from that which was below, to that which is higher; at every succeeding step, preparing matter and its conditions to unite with a higher life, under more perfect conditions, producing an advanced individuality, which is, at last, to ultimate in individual immortality and eternal life.

Under this law of progress, death is as much a necessity as birth. If immortality of form were attained before the conscious living union of the finite with the infinite, the whole end and use of the *material* universe would be defeated. In all forms of unfolding and perfecting, there is "first the blade, then the ear, after that the full corn in the ear." If immortality belonged to the condition of the "*blade*," then the "*ear*" could never be produced: if to the "*ear*," then the "*full corn in the ear*" would never be attained. If the *bud* became immortal, then the *flower* would never be unfolded; and if there were immortality in the *flower*, when would the fruit appear? The death of the lower is always a birth into the higher, until immortality of individuality is attained; then death ceases, or is "swallowed up in victory."

We must be careful, and distinguish between conditions and individualities. The lower forms perish. Their life has been to advance conditions and perfect relations, preparatory to entering into and developing higher individualities. The lime and carbon, entering into the coral, are by its life prepared to enter into higher individualities at the next advance; and the coral, at its death, yields them up, that they are at liberty to form a higher union. The material entering into all lower forms, are, by the life of such individualities, advanced in condition; and when such individualities perish, the material thus advanced in condition is liberated, and can enter into higher forms: becomes food for more perfect organizations. Thus each individual life advances the condition of matter, and makes it receptive of a higher life. But in thus advancing conditions, preparing for higher individualities, these lower individualities do not become immortal. If they did, progression in individuality would cease. If the individual coral became immortal, there could be no individuality beyond the coral; for where immortality of individuality begins, there progression in individuality must end.

There can be no new progressed individuality produced beyond the immortal one. *That* individuality may go on, perfecting in character and condition. It may enlarge its conscious selfhood until it embrace the universe; but it is the same individuality still, and must be forever, if it be immortal.

The idea that has sometimes prevailed, that immortality of individuality is attained below man, is without foundation in fact or philosophy. If the horse or dog had become immortal, then man could not have been. Progression of form or individuality would have ceased there. Yet, the individualities of the horse and dog were indispensable to the production of the human individual. They form links in the chain of advancing conditions and forms, beyond which, if broken, nothing could pass. But their individualities perish, that a higher and more perfect one may be produced.

Is it asked, at what point in the onward march of progressing forms and conditions, immortality of individuality begins? I answer, when that condition of individuality is attained which embraces within itself all that is finite in condition and relation, that is, all that is below the SELF LIVING, the SELF ACTING, the SELF PERCEIVING and DIVINE. So that the individual, thus produced, may come into perfect, living, conscious union with the Divine, in every department of being and existence. If immortality were to take place earlier, man could not come into the perfect likeness of the Father, and there would be conditions, relations and harmonies which he could never know. Consequently, he could not come into conscious, living union with the INFINITE and PERFECT.

As before observed, every created and progressing individuality must pass three degrees, corresponding to birth, maturity and death, also denominated the "blade," the "ear," and the "full corn in the ear." Thus *individuality* as a whole, embracing all the workings and changes from the lowest finite to its union with the Infinite, must pass its three degrees: its "blade," its "ear," and its "full corn," or perfected ultimate. Thus individuality of FORM is the "blade," individuality of LIFE is the "ear," and individuality of CONSCIOUSNESS is the "full corn." But *form, life, and consciousness*, must each pass their three degrees to become immortal. Thus, FORM has its "blade" in the mineral kingdom, it has its "ear" in the vegetable kingdom, and its "full corn" in the animal kingdom. LIFE has its

"*blade*" in the vegetable kingdom, its "*ear*" in the animal kingdom, and its "*full corn*" in the spiritual. CONSCIOUSNESS has its "*blade*" in the animal kingdom, its "*ear*" in the spiritual, and its "*full corn*" in the divine. Man, the immortal, is the ultimate of individuality of FORM, LIFE, and CONSCIOUSNESS; that is, he embraces the perfected conditions and relations of all that is below. So that, being the content of all that is finite, he becomes receptive of the INFINITE IN LIVING, CONSCIOUS UNION.

No individuality below man can be immortal, because it is not the ultimate of individualization, of LIFE and CONSCIOUSNESS. Below man, the spirit is not individualized. In the mere animal, the second degree of life is only attained, and the first degree of mind. The animal has an individualized nervous consciousness, which enables it to take notice of the mere perishables of existence, by the presence, within its nervous individuality, of an unindividualized spiritual media, reflecting somewhat the light and heat of the Divine Son. But being an individualized in the spiritual, its individuality lacks one degree of life, and two degrees of consciousness, to enable it to wed the Divine, in conscious, living union.

Owing to this lack of an individualized spiritual life and consciousness, no individuality below man can investigate and receive into itself the facts, truths and principles of the spiritual universe. It is owing to this lack that no individuality below man feels the monitions of a spiritual nature. It is no part of the animal's destiny to cultivate an intellectual nature for its own sake. The highest impulses of its incipient mentality, have respect to the nature and needs of the physical organism. It does not, because it can not, consider itself as a spiritual or mental being; for it lacks spiritual individuality. It acts not with respect to spiritual needs, because it has no such individuality to give birth to such needs. In simple truth, there is a medium between its highest individuality and the SELF-LIVING, SELF-PERCEIVING and IMMORTAL, which separates it therefrom. So that its highest individuality does not unite it with the Divine of the universe. Its highest life is separated from the divine life, its highest consciousness from the divine consciousness; and the spiritual universe which is the consummation of all the uses of the material universe, and is the "*ear*" of universal existence, cannot come into its conscious perceptions and affections at all.

But the animal kingdom, by its nervous and vital individualizations, is absolutely indispensable for the advancement of conditions, until they become receptive of spiritual life and consciousness. Thus forms and conditions advance until both are so far perfected as to receive, by a sort of induction, the spiritual element, under circumstances producing individualization. This at once raises the form and life into the spiritual kingdom, and the divine incarnation takes place, by the birth of the ultimate of individualized FORM, LIFE and CONSCIOUSNESS.

But during all these progressive unfoldings of *form, life and consciousness*, until man is reached in his spiritual individuality, all preceding individualities must yield their life to sustain that which is above; until man, who stands at the head, as the Lord of all below, has rightful dominion "of the beasts of the field, of the fowls of the air, and the fishes of the sea;" and that dominion extends to service and life. Their forms, life and consciousness, are for the use of the unfolding and germinating immortal; and they have no claim when the needs of man call for their use.

Man's right to take the life of the animal has sometimes been denied. But such objections are not well founded. Man's right to take the life of every thing beneath him, for the purpose of supplying his needs, is as certain as the principle that the vegetable kingdom must feed upon the mineral, and the animal upon the vegetable, etc. The principle that the lower must prepare the way for the higher individuality, makes it necessary that the higher should receive that which the lower possesses, and it can do that only by the destruction of the lower individuality. Now this destruction of the lower individuality is right, and does not impeach the wisdom or goodness of the DIVINE AUTHOR, unless it involve a positive injury to that which is thus destroyed. If it necessarily interfere with the highest destiny of that which becomes the subject of destruction—then there would be an impeachment of the divine. But if, on the contrary, it accelerate that destiny, no such impeachment can take place. In respect to the mineral kingdom, which becomes the basis of the vegetable, in its development, and is taken into it, no one is inclined to think or feel that its true destiny is thwarted by becoming food for the vegetable, any process by means of which the rock is converted to food for vegetation, is deemed proper and

commendable; and the mineral is considered as accomplishing a higher destiny, by becoming pabulum for vegetation, than by continuing in its unprogressed mineral condition.

Neither is the destiny of the vegetable defeated by becoming food for the animal. It is accomplishing its highest destiny, when, having prepared matter for entering into the animal organism, it surrenders its trust, by the dissolution of its individuality. And thus it is until we arrive at the birth of consciousness in the animal kingdom. The question then arises, why should the principle of consciousness in the animal make it an exception to the rule, that the lower individuality must yield its life to the higher? It should not unless the animal has a conscious destiny to accomplish, which such surrender of individuality tends to defeat.

But the animal has no such conscious destiny to accomplish. It possesses but the first degree of consciousness, which can only take notice of, and provide for its physical being. The highest destiny of its mentality is to provide for the needs of its body, and to secure its future in its offspring. This accomplished, the animal gives no indications of any other or higher destiny. It manifests no aspirations or desires looking to the cultivation or development of a spiritual nature. Its physical needs being supplied, it seems to be contented.

The highest aspiration and action of the animal, having respect to the development and protection of its physical being, and the continuation of its species, it has no destiny beyond its own physical being, which, as one of the links in the mighty chain of progress, is to prepare conditions for the ultimate development of an immortal individuality, and hence it is accomplishing that destiny when it yields its life to the needs of that highest individuality.

It is sometimes said that we do not know how much spiritual mentality the animal possesses, because we have not the means of communicating with it. We have the means of communicating to the extent of the spiritual mentality the animal possesses. It is a law of communication, that all conscious beings can communicate with each other to the extent of their common consciousness. Beyond that they cannot hold intelligent communication. Man can communicate with the animal to the extent of their common consciousness. Upon subjects addressing their common senses, as hearing

seeing, etc., he can communicate, provided he does not seek to carry his discourse beyond the sphere of sense. He must be careful and not make use of language involving an intellectual, moral and religious consciousness. If he will confine his language to such words as represent objects which both can sense, he can make the animal understand him.

The reason man cannot communicate with the animal upon intellectual, moral and religious subjects, is because the animal has no intellectual, moral and religious nature. The lack of communication on such subjects between man and the animal furnishes strong evidence of the lack of such corresponding nature on the part of the animal. This brings us back again to the position, that the physical destiny of the animal is to administer to that which is higher than itself; and while it is thus administering, it is accomplishing its highest destiny.

But there is also another consideration worthy of especial attention. The sum of the animal's conscious being is ever in the *present*. All that it can enjoy or suffer is in the *now*. Hence, in respect to its own good, it matters not whether it live an hour or a year. It has no power of spiritual accumulation. It cannot delight in its recollections of the past, or in its anticipations of the future. It knows the past and future only so far as its physical being is concerned; and hence, knows it only in respect to its physical needs. Such being its mental condition, it is easy to perceive that duration is of no individual value to the animal.

If any one doubts the truth of this position, let him try it in himself. Let him separate himself from the past and future, and live only in the present, and then tell how much such an existence would be worth. It is man's spiritual power to feed on the past, and anticipate the future, as well as live in the present, and thus to convert time into eternity, that makes existence valuable to him. This he could not do, were it not for the spiritual consciousness he possesses, arising out of his spiritual individuality.

There is another consideration: It is not true that the "gnat feels a pang as great, as when the giant dies." The sensibility of the nervous system of the animal is comparatively nothing, taking man's sensibility as a standard. In proportion to refinement and elevation, does sensibility increase. The lower order of animals

have barely sense enough to enable them to recognize needs. They can neither enjoy or suffer much. The same principle also is manifested in man. The more grossly organised have evidently less susceptibility to enjoyment or suffering, than the more delicate and refined. Compensation is always the law. The susceptibility to enjoyment is always equal to that of suffering. So that the animal's life ever compensates for its death, and justice is as apparent in its end as in its beginning.

The animal, then, is accomplishing its highest destiny in yielding its individuality to sustain that which is above; and hence it forms no exception to that universal law of progress, that the lower and earlier individuality must yield its life and existence to that which is higher. From the foregoing considerations it will be perceived that the death of the lower is as much in harmony with the wisdom, love and power of the Divine Original, as birth; and that it is as essential to the development of the immortal individual. If, therefore, the lower individuality dies, it is that the higher may live. If "the first man, Adam, is of the earth, earthy," the second "is the Lord from heaven." And "as in Adam all die, even so in Christ, shall all be made alive." All lower forms and individualities live and die, to prepare for never-dying man. When man comes forward, the sum and continent of them all, endowed with "immortality and eternal life," they all live in him. He as the grand ultimate of all conditions and relations in their laws of action and manifestation, is the Redeemer and Saviour of all that is beneath him, "for all live in him."

EXPERIENCE;

OR, A WORD TO THE YOUNG, SEEKING MARRIAGE.

EXPERIENCE is said to be our best teacher. The truth would seem to be that experience is our only teacher. In one sense, man can know nothing without experience. He must have revealed within himself consciously, that state, condition and action, before he can know it. But there is that in man which demands the exercise of faith or trust in the experience of others. And if the young would learn to exercise a judicious faith in the experience of those who have gone before them, they would often avoid much of misfortune and suffering in their experience.

We have in our minds that class of the young and inexperienced who are seeking to come into the marriage relation. There has been an almost endless diversity in the experiences of those who have entered into that relation, but which have, nevertheless, culminated in demonstrating the same great fundamental truths. We need no argument to prove that the sexes are made for the companionship of each other. Nor do we need any argument to prove that the more pure and holy that relation and intercourse, the greater will be the harmony and consequent happiness resulting therefrom.

But leaving all other relations of the sexes, we propose to consider alone the conjugal one, in this article; and we most earnestly solicit the attention of the young, who contemplate entering this relation, that they give heed to our suggestions and advice.

Nothing can be more holy and pure than the true conjugal relation of the sexes. It is the highest impulse of the soul, seeking finite relations; and it can only take place in respect to those who have, within them, sanctuaries which have never been polluted. In the first place, souls cannot wed when there is distrust or doubt. If they have not the fullest confidence in each other, the true union

cannot take place. And this confidence must extend to mutual fidelity. The husband must not doubt the truth or purity of the wife; neither must the wife doubt the husband.

For the purpose of maintaining this trust, the true foundation must be laid; and that foundation must be truth, purity and fidelity of soul. To always appear true and pure, one must be so. The husband cannot be unfaithful to the wife, or the wife to the husband, without giving occasion for suspicion, and when suspicion arises, conjugal happiness is at an end. Therefore, one of the first resolutions to be formed and lived up to, as you are preparing to enter upon that relation, is to have no secrets in respect to each other. Husband to be, confess your character and conduct to your affianced wife, as you would to your God, praying for forgiveness. If you have secrets locked up in your bosom which you would not trust her to know, she is not fit to become your companion, in that inner and most holy sense. So long as you must keep a distinction between your thoughts and hers, you never can blend in one. So long as you are guilty of sins you cannot confess to her, you never can be forgiven, and be at peace. No, husband, I charge you by your hope to wed her and happiness, tell her all your heart, to begin with, and never after keep anything back. Make her, in deed, what you call her in name, your *other* and *BETTER* half. Make *HER* the altar before which you will ever kneel and confess to your God. Make her your Priest, and her bosom your Confessional. I tell you, if you go thus to her, with an open heart, thinking no thought, feeling no desire, performing no act you would not have her know and witness, you will always have her love, forgiveness and confidence. Therefore I say again, ever tell your wife all. Keep nothing from her, and she will always trust you.

But, on the other hand, keep a separate breast, try to live a double life, and your duplicity will soon appear. The wife will soon learn that she has not your confidence; sorrow and distrust will arise, and domestic peace and happiness will be gone most probably for ever. I speak thus to those who are beginning the wedded life. They are just entering upon the, to them, untried Eden. It seems to them a place of pleasure and delight. It will continue to be such, unless they partake of the forbidden fruit; and that forbidden fruit is *infidelity* either in respect to *truth* or *purity*.

If they either become unfaithful to the other, and thus awaken distrust, they will inevitably be driven from their Paradise, and the gates of peace be barred against them. O, young Adam and young Eve, guard as you would the life of your souls, your fidelity to each other. Say to whoever and to whatever would suggest to your disobedience, "Get thee behind me, Satan." Say it not faintly, with the lips, but say it firmly from the heart, and he will never tempt thee again.

But farther, husband and wife, never trifle with the feelings of each other. O, how sacred should be that wedded breast. No storm or trouble should ever arise therein, in consequence of any unkind or trifling conduct on the part of him or her, who should ever preside therein to breathe forth peace and happiness. The husband, in the affections of the wife, should be like Jesus on the stormy sea, ready at all times to arise and rebuke the winds and the waves, and restore calm to the troubled breast. The wife should be like the holy or good spirit, the comforter, abiding for ever in the husband's heart, turning his sorrow into joy, and into such joy as the world can not deprive him of it. Remember, then, young husbands and wives, never trifle with the feelings of each other.

But again, of all things else, never become low and impure in your conduct with each other. Husband, could you understand the full import of this advice, and would you keep it, God and all the good angels would bless you; yea, posterity would rise up and call you blessed. The common idea prevailing on this subject is, that when the marriage ceremony is performed, and the parties are legally pronounced man and wife, then the "wall of partition is broken down." They then may lawfully abandon themselves to their desires, and riot in their lusts; do what they will in respect to each other, they sin not. Of all the falsehoods of the false heart, none are more damnable than this. Man, full of lust, may, by his false edicts, and by a false public sentiment, excuse such conduct. But the higher laws of God and of the wedded life condemn it, and punish the offence with death.

When man prostitutes the being he calls wife, to an instrument of low, sensual gratification, he disrobes her of that purity and holiness which alone can fit her to dwell in the sanctuary of his soul. He has polluted the shrine before which his heart could have wor-

shipped. His temple is profaned, and the highest manifestation of divine purity and love in the sphere of the finite, the purity and love of wife, is banished. If man, in respect to her who is worthy to become his wife, would make her such, and never degrade her to the sphere of servant or concubine, he would find the budding love and joy of the marriage morn, but the dawn of an eternal day of wedded bliss. Let them continue to treat each other with the delicacy and respect of their days of courtship, and the "honeymoon" would never set. Let the husband preserve, to the day of his death, the virginity of his wife, of which she cannot be deprived but by lust, and he will preserve the same tender and holy respect for her, he did during the days of her virginity. O, with what high hand does the husband commit treason against his own soul, when he pollutes the marriage bed, by a lustful profanation of the wife.

The relation of wife, partner of the soul, the inspiration of God, in the sanctuary of the affections, is too holy to be thus trifled with. yet how often do we see it; we might say, how almost universally do we see it take place. Physical, moral and religious health destroyed, by a partner's, called a husband's, lusts. We write to you young men, and in the name of humanity, we pray you begin the reform. Humanity calls aloud for help. Woman will most joyfully asquiesce. She is naturally pure in such respects. She will reverence the man who will respect her purity, who will love her for her purity, who will cherish her in her purity.

You man taking a wife, try it. Lead the way in this reform. Become a Messiah to your brethren in bondage, to their lusts. Lead them from out the Egypt of their appetites, point them to the land of promise; and may the pillar of cloud attend you by day, and of fire by night, guarding and illuminating your path, until the divine Canaan is attained.

THOUGHTS ON FREE LOVE.

The soul demands the utmost fidelity in others, and it will be satisfied with nothing less in itself. This demand for fidelity has respect to its character for purity and truth. It is its high destiny to wed the all of truth and purity, in conscious, living union; and its aspiration after the divine is but its effort to attain to that high destiny.

Purity has respect to its condition of love, giving birth to its affections; and when its conditions are such as to produce no other desires than those which have respect to its needs, physical, intellectual, moral, social and religious, they are pure, and will beget no other than healthy and harmonious results. If man would partake of no other than needful food for the body, at proper times and in proper quantities, he would seldom become physically diseased. If he would content himself with ascertaining those truths and principles which have to do with the present relations to man, society and nature, that he might wisely and truly perform his part, he would seldom become dissipated and distracted with abstractions and questions foreign to his present needs. If he would attend to his social needs by striving to harmonize his rights and interests with the rights and interests of others, that he might develope in himself all the social virtues, and thus become a beauty, harmony and joy in the social world, thus making it his business to *impart*, rather than to receive the blessings of social life, he would never be involved in social dissipations, but on the contrary, he would come into true harmony with the social universe, and receive of its fullness "grace for grace."

The great and all-prevailing fault with individuals, is the cultivation of that condition which leads them to seek gratification; so that, in their pursuits, they are constantly developing the selfish and lustful feelings; and they are thus led to estimate every thing by

the use thereof to administer to their gain or gratification. Hence man is forever seeking *uses*, and those uses have respect to self gain or gratification; and these *desires of uses* are mistaken for *loves of objects*. Thus, take man in the social plane, seeking friends and friendships, and thus begetting in himself that condition which he calls love of friends. In a vast majority of cases, that which is called love of friend is nothing more than love of self, seeking gratification through the instrumentally or use of an individual called a friend.

The foregoing will become apparent to all who will be careful to examine the phenomena attending the common experiences of friendship. These social attachments are usually formed between those who have the faculty of becoming mutually agreeable to each other, and the attachment is based upon the agreeableness of the association. Hence, when the individual is seeking such friend, he is seeking his own pleasure or enjoyment; and when that friend ceases to administer to that enjoyment, his society is no longer sought. Therefore, when anything occurs to destroy the *use* of such friend, the friendship ceases. Such are what is denominated "the friendships of the world."

The same principle of loving and seeking uses, is also found in other relations. Thus the marriage relation is often based on this selfish desire of use, and the individual seeking a husband or wife, as they call it, are only seeking the use of one to officiate in such relation. We not unfrequently hear people express the motives which lead them to seek to come into the marriage relation after this wise: "I needed a housekeeper, one who would feel an interest in my affairs; for I have found that domestics are wasteful, improvident and negligent, therefore I thought I had better get married, and I thought Betsey would make a good wife, for she was neat, prudent, well disposed, and withal well calculated to make me happy, and so I married her."

The above contains, in principle, the spirit of the motives, which, in a majority of cases, lead men and women to form the alliances matrimonial. They mistake *their desire for the use*, for a *love of the object*; and when they find themselves mistaken in the *use*, their supposed love of the object is gone.

This motive, leading individuals to seek conjugal companions,

does not differ, in principle, from that which characterizes their ordinary pursuits of life. Men often seek wives upon the same principle they seek the purchase of horses; that is, they seek them for their *use*, either as instruments of gain or gratification, or both. And when the supposed use fails, as it is very like to, they are as ready to part with them again as with their horses. Thus it is that the selfish nature of man, trying every thing by the standard of use, tries to convert the marriage relation, like all others, into an instrument of use; and converts the thing called wife, in that relation, into an article of purchase and sale.

Now it is most evident that this motive, so lamentably present in the minds of many seeking husbands and wives, is anything but the true conjugal love. It is most evident that *this* love of wife is nothing other than the love of self, to be subserved by the use of a woman, who is destined to profane the name of that holy relation, and be profaned herself. This love of self, seeking such use, is what the world calls "*conjugal love*."

The man or woman who is under the ruling love of their selfish and sensual natures, cannot, in that state, arise to the dignity and purity of conjugal love. The true relation of husband and wife, begetting the true conjugal love, is superior to all *use* in a selfish or worldly sense. The true conjugal love can never stoop to consider the question of *use* in husband or wife; for in the true sense, "they are no longer two, but one flesh." *Duty* is unknown in that relation. That which is not a pleasure or delight, belongs not thereto. That properly belongs to the husband or the wife, in that holy relation, which no other being can fulfil; but that which can be properly performed by another does not belong to the conjugal relation: is not to be estimated as an incident of conjugal life. Thus men can hire domestics and housekeepers, and can find those who will perform that office well, and they can give them an equivalent therefor in money or goods; but the gift of a true husband or a true wife can no more be "purchased with money" than the other gifts of God; and those who attempt it will find their money perishing with them.

It must not be understood that the true husband and wife cannot engage in all these domestic and other needful employments. Far otherwise. The very love they bear for each other will prompt

them to seek to serve, each the other, in every possible way, and the service thus performed will be sanctified by the holy or good spirit which will be infused into it, blessing both the giver and the receiver. And here permit me to call the attention, to the influence of motives, with which we engage in our work.

It is a principle well understood that the exercise of any faculty or condition of the mind, tends to strengthen or develop the same. Hence, the common activities of life tend to develop and strengthen the selfish and sensual natures of man, because he is constantly laboring in respect to the uses of that labor, in promoting self gain and gratification. So that, tried by the true standard, there is very little of true action, tending to develop true manhood. Men do not labor because they have delight therein; the labor itself is burdensome, and they would gladly avoid that could they obtain its uses without. The merchant has little delight in his profession, beyond the prospect of gain, and the same is true of the minister, doctor, lawyer, mechanic, artist and farmer. Take away the prospect of gain, and all delight in the labor would soon cease. It is easy to see that such mental activity of motion must tend to develop the sensual and selfish natures of those engaging in them. Hence, when any condition occurs to change the motive to labor, from the consideration of *selfish use*, to *holy love*, the influence upon character must be most purifying and beneficial. Thus when the mother labors for the happiness and welfare of her children, from the love she bears to them, she is developing her maternal nature, and will be particularly blessed thereby. In the same but higher sense will the true and faithful conjugal partner take delight in those labors which are calculated to bless the other, by supplying needs and confirming happiness. Every true hearted wife will confess that she has administered most to her own happiness, when she has labored with an eye single to the happiness of her husband. To call such labor a duty would be to degrade it. To do it from a sense of duty would be to do it without pleasure. To be required to do it, would make the service menial. To be expected to do it as a duty, and to be thus reminded of it, would tend to anything but true conjugal harmony.

Instead of the true relation of husband and wife, disqualifying either for the performance of such labor, as is necessarily incident

to such relation, it rather qualifies them for it, and fits them to engage in it, in such a way as to make it a mutual blessing to them both. It fits them by changing the motive to labor, from selfishness to love. And I am satisfied that that husband and that wife can only love truly, who are continually engaged in making efforts for the happiness and well-being of the other; and in no way can such efforts be so wisely made, as in laboring in useful and necessary employments. The wife, while engaged in her labor, must be enabled to feel that she is aiding her husband, as well as pleasing him, if she would have the full measure of her delights in her labors. The same is also true of the husband. The very labor thus performed becomes an incarnate joy; and while the work is being performed, the mind dwells with tender devotion upon its object.

Thus it is, that in the holy relation of husband and wife, the idea of duty must not arise. Duties may and do arise between masters and servants, where service is rendered for wages, and not for love; and when husbands and wives think of, or talk about *duties*, they have descended from the high conjugal sphere to that of the sphere of servants. They must do every thing from a living, all-producing love, if they would do it worthily. They must never become exacting, the one of the other. When any thing like exaction is observed, the relation is disturbed. In short, the relation being one of perfect and unitary love between them, any thought, feeling or expression, indicative of a contrary state, disturbs the true relation, and calls for amendment.

Such being the character of that relation called conjugal, we are led to consider a question which is agitating the public mind in this age of progress and reform, called FREE LOVE. All *true* love is free and unrestrained, except by the principles of its being, and the laws of its own existence. But we must not commit so great an error, as to mistake this principle of love, whose freedom never extends to licentiousness, for the principle of *lust*, whose freedom never stops short of licentiousness. Therefore, before we discourse long upon the freedom of love, let us first draw the dividing line between LOVE and LUST: and let us make the boundaries so distinct and well defined that in extending freedom of *love*, we do not extend license to *lust*.

We have more than once, in the past numbers of the Monthly,

had occasion to define the limits of love and lust. This is our definition of LOVE, in its action and manifestation in the individual: That impulse, which leads the individual to seek to supply his needs by complying with the demands of his nature, in any department thereof, may be denominated the manifestation of love, in that department. Hence that condition in man, from whence arises the impulse to seek the supply of his needs, is the condition of love; and while man acts solely in obedience to such love impulse, he acts truly and purely, and all such action will tend to harmoniously unfold his being, and accomplish in him his highest destiny.

On the other hand when man, unmindful of his needs, seeks the gratification of his desires, he acts falsely and impurely, and is under the influence of his lusts. LUST we define to be the condition of mind, begetting the impulse to gratify desire. In common parlance, love is that impulse which seeks the supply of needs; lust is that impulse which seeks the gratification of desire. These two characters of impulse are always distinct from each other, and never need be confounded. Man ever has that within him which enables him to detect the presence of either or both. When selecting and preparing his food, he has no difficulty in determining how far he regards his needs, and how much he seeks the gratification of his desires. The same is true in respect to all his actions, whether in intellectual, social or religious pursuits; a sense of need can always be distinguished from a desire for gratification.

If we disregard this distinction, we shall not be able to find any place to draw the line between purity and impurity; between that which begets virtue, and that which begets vice. And purity, indeed, would become a thing of custom, in reality as in estimation. But the soul can never be convinced of any such falsehoods. The affirmation that there is no distinction between purity and impurity, it would declare to be treason against God and its own high destiny. It has an instinctive perception of the difference, as certain and absolute as its own conscious existence, and the former can not be destroyed, without destroying the latter.

But the difference between these two classes of impulses, is also seen in their manifestation. Man always diseases his body and dissipates his mind, just in proportion as he devotes himself to the pursuit of gratification. There is no vice known to the individual,

which has not its basis in this effort at gratifying desire; and there is no continued effort at mere gratification, which does not ultimate in dissipation and vice. On the other hand, he who never pushes his efforts beyond the mere supply of his needs, never runs into vice and dissipation.

Tried then by this standard, we propose to examine the question of "Free Love," as understood and advocated by a certain class of philosophers, for the purpose of ascertaining whether, in reality, they are advocating *freedom of love*, or *license for lust*.

Whatever may be said by the advocates of Free Love, about the necessary freedom of all love, we know from the arguments made use of, as well as from the manner of applying them, to what class of impulses they refer when speaking of love. They have particular reference to the sexes, in their relations with each other; and in speaking of freedom in respect thereto, they refer to the restrictions imposed by the marriage institution. They complain of being restricted to one individual, as husband or wife, and not being permitted to express or manifest their love for others out of the marriage relation.

In their arguments they affirm that no one man can meet all the demands of one woman, in the physical, intellectual, social and religious planes; neither can one woman meet the demands of one man. They furthermore affirm, that although a man and a woman may have been suited to each other at the time of union, so that they were fully satisfied with each other, yet owing to unequal developments, they will become, subsequently, unsuited to each other, and consequently ought to separate, and form new alliances. They furthermore affirm that love demands variety; and that without it it becomes satiated, and ultimately disgusted.

In their practice, without intimating or intending to intimate any thing criminal, they become exceedingly promiscuous in the intercourse, so far as the manifestation or expression of their loves, called affinities or passional attractions are concerned. Setting at naught the reserve and prudery of our grandmothers, bestowing caresses and kisses without reserve, where inclination leads; awakening, of course, nothing but feelings of purity in the breasts of the pure, but impurity in the breasts of the impure. And they are not quite infallible in determining the pure from the impure.

All the impulses arising between individuals are called forth by the particular relations they sustain to each other; and primarily and legitimately, they have respect to needs. Where there are no needs, there are no conscious impulses; so that whenever and wherever we detect an impulse, we can trace a need. Now, the law of the need determines the method of supply; and until the *character* of the need changes, it will demand no change in the method of supplying it. Hence, the need of the body for food, to nourish and develop it being the same, the character and method of the supply will be the same. Man is never satiated or cloyed by using pure water to quench his thirst, so long as the thirst continues; but when the demand is supplied, he then has no inclination to drink water. But when thirsty again, he finds water the appropriate drink, and he has found it so from childhood. He never becomes cloyed with water as a means of quenching thirst. In that respect he never "demands variety."

The same principle is truly illustrated in the use of food. Plain simple nourishing food, such as is suited to the needs of the body, never cloyes, while hunger continues. And it always meets the demand, when hunger is present. Man never becomes cloyed by it as a means of satisfying hunger. The same is true with respect to all physical needs.

On the other hand, when man, regardless of need, seeks the gratification of desire in his meats and drinks, he enters the sphere of lustful pursuit, and lays in himself the foundation for destroying his own pleasure. This effort after gratification tends to dissipation and disease, and ultimately destroys the sensibility which at first gave pleasure; so that in the pursuit of lust, cloying naturally arises, and hence in the pursuit of pleasure, "variety" is demanded.

We invite all who are familiar with the demand for "variety," to examine the nature of that demand, and see if it ever arises, except in the pursuit of pleasure. That "which is good for food," for the physical, intellectual, moral and religious natures of man, and which is freely given for his use, to supply his needs, never provokes in him the desire, beyond the demand of his needs. Man never drinks water but to quench thirst; he never eats plain food but to satisfy hunger; all beyond is to gratify desire, and tends to dissipation and disease.

The same is also true in respect to man's social and affectional nature. As a social being he has needs demanding their appropriate supply; and the appropriate supply is provided, and is to be found among the trees of Eden, given for his use; and when found, it will also harmonize with the law of needs and supplies which is never to provoke the desire, beyond the demand of the need.

In the *moral* and *social* relations of life, man finds the means of harmoniously unfolding his affections, and calling him away from the *love of self*, to the *love of the Divine*. The *social* and *moral sphere* is mediatorial between the *selfishness* and *antagonism* of the individual, and the *purity* and *harmony* of the Universal or Divine. Therefore man's social needs have respect to that moral elevation and redemption. But if he mistake the *use* of the means, and convert them into instruments of lust or gratification, these very means of redemption become the instruments of degradation; for it is a principle of universal application, the greater the power to bless, in *true relation* and *use*, the greater the power to curse, when that *relation* or *use* is *perverted*.

The nature of self love is to seek to sacrifice all things to self gain and gratification. Hence its individual tendency is, to beget discord and antagonism. The nature of Divine love is to beget universal harmony and happiness. Hence its tendency is to resist the selfish and lustful impulses of the individual and partial, for the purpose of harmonizing them with the personal and universal. Man's moral and social natures tend, when properly cultivated, to call the desires of the individual away from the supreme love of self, and cause them to center on beings out of himself; thus the tendency of the social nature is to prepare the individual for the reception of Divine or Universal love into his consciousness. Hence all the needs of the moral and social nature have respect to fitting man for the reception of the Divine, by preparing in him that condition of purity and truth which shall enable him to harmonize with the Divine.

The different loves to which the human individual is subject, are characterized by the different social relations which give birth to them. Beginning at the highest and universal, we name:

- 1st. Divine love, or Universal Infinite.
- 2d. Conjugal love. Highest finite or individual.
- 3d. Parental love. The 1st consequent.

- 4th. Filial love. The 2d consequent.
 5th. Fraternal love. The 3d consequent.
 6th. Social love. The 4th consequent.
 7th. Self love. Individual finite.

Inasmuch as the *highest use* of these several loves, is to elevate the *individual* and *finite* in condition and character to the DIVINE and INFINITE, or UNIVERSAL, they must all, in their action, harmonize with the laws of unfolding, in every other department. Each, when truly and properly exercised, must never provoke desires beyond the demand of needs; and must never demand "variety," except in accordance with the law of needs, which we have already seen, is only when the nature of the need has changed.

We will proceed to examine each of the social or medial loves, for the purpose of ascertaining certain principles and laws. Social love, or the love of friends, takes place between individuals, according to points of harmony between them, which points of harmony have more respect to their common loves or delights than to their thoughts or opinions. Friendships, are more or less perfect according to the *interiority* of that upon which they are based; and there is every degree of them, from the most absolute love of self, to the most absolute love of friend and the abnegation of self. We have already seen that much which passes for friendship, in the world is merely the love of the *use* of friends; that is, the love of them *as instruments* of self gain and gratification. Their society or friendship is sought for the pleasure or profit which they promise, and they are valuable only to the extent of what they thus yield; and when they cease to be thus valuable, they are abandoned. These friendships, low and selfish as they are, are an advance from absolute selfishness, and are introducing the *dawn* of a higher and better impulse. But in their imperfection and selfishness, they are much mixed with lust, and belong to that class, demanding "variety." But when we advance from this mere *dawn* of the social or friendly love, to that higher and more perfect condition, where *we love the friend for the moral and religious beauty, purity and fidelity manifested in character and life; where that begins to awaken an echo from the divine within*, we have arrived at that point in our social love where the true law of God will be put into the understanding, and written in the affections; at this point we wish to investigate the nature of social love.

One who has experienced it in this degree, will bear witness that such friendship can never die. Unlike that which needs to be renewed and reiterated day by day, and which can only be enjoyed in the mutual presence of each other, it is based upon the truth, purity and fidelity of their souls, and is as omnipresent as the need calling for its existence. In their mutual confidence and trust there is a deep unutterable joy, which voices forth itself to the soul, and awakens all to harmony within. It seeks its social mate only to share some new truth, breathe forth some new joy, or extend some needed aid. Its mission ever is, to bless; and in blessing thus, be blessed.

Let the advocates of Free Love go and ask such friends, if there is any danger of their becoming satiated or cloyed by such feasts of social love? Ask them if that kind of love demands "variety"? or complains of being compelled to love but one such friend? Let them examine the demands of such friendship. It asks for no license of the most fastidious, for it feels no demand for expression which the most fastidious would not readily yield. Faith in the truthful, earnest heart, is willing to take the tongue at its word.

Take next fraternal love, the love which belongs to brother and sister. Every one who has sustained that relation in spirit, will bear witness that true fraternal love demands no "variety," in consequence of unequal development, or otherwise. We can love brother and sister with true devotion of hearts, whether we have *one* or *many* to love; and we do not require a multiplicity of them to keep our loves alive. The relation of brother and sister is peculiarly holy. It at once excludes all impure and unholy desires, and teaches man to love woman in purity and truth. If man would study the sacredness with which he would guard his sister's honor, and then remember the womanhood of that sister, he would learn to respect and honor womanhood, and never seek to degrade and pollute it.

Ask the child if he finds any difficulty in keeping alive his love of parents. Does he demand "variety" there? From childhood to old age, he has been undergoing every degree of development incident to this life; but has he found these different degrees of development demanding "variety" in individual parents? By no means. True filial love will admit no other into the parental relation. Step-fathers and step-mothers, are often unwelcome intrusions. The

child who has learned to love its parents, can never substitute others for them. The love of parent by the child is more sacred and endearing than any love it has experienced in its childhood. The *union of love and reverence*, calling for the yielding up of that selfish will, tends much to unfold a moral and religious susceptibility in such tender bosom. True filial love is a means of high social and moral development, and calls the individual a great way from that individual and selfish love, toward the *universal and divine*.

We come next to the parent. We need not ask the true parent whether parental love demands "variety." The revelation which God makes to the mother "the first time she feels her first born's breath," by implanting in her bosom that tenderest of all affections, a mother's love, answers with a most emphatic No. Maternal love demands no "variety," to avoid being cloyed. However unequal may be the intellectual development of parent and child, no such condition occurs as is stated by the advocates of Free Love.

Let us then look at the relation of husband and wife, the highest and holiest relation into which individuals can come, and ascertain why, in that relation, "variety" should be demanded.

When we consider the conjugal relation as that which is fundamental to every other, because it is destined to give birth to every other, it becomes most evident that it should be most holy. The laws by which offspring are produced are such that the parent transmits character and condition at the time, and by the act of procreation. In this way, germinal proclivities are imparted, which, in a great measure, determine the harmonic or discordant relation the offspring shall sustain to the universe. That relation, intrusted with such a mission, should, of all others, be a pure and holy one; and those coming into that relation should be prepared to unite upon the highest plane in the act of generation. This can only take place where there is the most perfect blending of every thought, feeling, desire and aspiration of their united souls, elevated above all considerations of lust or gratification. And this blending of being and existence into one, can only take place in the conjugal union of the male and female spirit. And this conjugal union must extend to every department of their being.

Thus the high destiny to be accomplished through this relation would lead us to conclude, that, of all others, *this* should be the

furthermost removed from that desire which expends its strength in seeking gratification. But when we come to examine into the true character of conjugal love, we cannot doubt the divinity of its origin, the purity of its character, and the exclusiveness of its demand. Of all things else, it will not admit of "variety." Those who aspire to a mere physical and intellectual union, may unite upon a lower plane for the purpose of begetting offspring; but if they have any of the Divinity dwelling consciously within them, they can never unite upon any other plane than that which makes them one throughout.

The true husband, feeling all the demands of his awakened manhood, calling for an answer to its needs, meets in the true partner of his bosom one who responds perfectly to those demands. Until man meets the one who becomes to him the embodiment of womanhood, and thus the incarnation of all he seeks in woman, his affections will go forth over the wide expanse of humanity, like the dove from the ark, seeking some place to rest the weary wing. While in this wandering condition he is inclined to bestow his affections upon every object that seems to promise any degree of pleasure. His love of woman is diffused over the whole race, now pointing to this, then to that, according as he finds promise of enjoyment. In this condition he has not attained to that degree of manhood, that he can appreciate woman for what she is in herself; he sees her only in her *use* to man; as a means by which to serve himself. In this condition he estimates her value by the amount of service or pleasure he can derive from her *use*. He seeks her society, not for purposes of elevation in purity, holiness and love, but for killing time by administering to his desires for gratification.

In this unconjugal condition of mind, he wishes to change associates as often as one propensity is satiated; for in seeking gratification through the affections, the same law of satiety prevails, as in respect to appetites. After one woman has satisfied his desires in one direction, and thus caused the life of that particular lust to enter another propensity, he must seek another partner to answer that particular propensity. This is what gives rise to this demand for "variety;" and this satiety of propensities is what the Free Love philosopher calls "unequal development," demanding new alliances.

But when man meets the true woman, who becomes to him the

embodiment of all womanhood, then like the weary dove, he has found the true resting place of his soul. He gathers the olive branch of peace, and bears it before the world. His affectional wanderings cease. His diffused and scattered loves are gathered in. And that true and faithful woman heart becomes the altar of divinity before which, in childlike meekness, he bows and worships the Divine of the universe, in spirit and in truth; and in that holy worship, woman's love, pure as the angels round the eternal throne, is breathed into his soul, as the answering spirit of God, and he becomes inspired. A new revelation of beauty, purity and love, takes place within his soul, and he stands as one redeemed, having his garments made white and clean in the life of innocency thus imbreathed into his being. Woman thus conjugally wedded to man, through her purity, fidelity and love, becomes an angel of inspiration, standing at the door of the inner sanctuary, forever leading man in the direction of the Divine. Thus true conjugal love weds *woman* to the *existence*, and *man* to the *being*, of God. *Woman* is the *love*, and *man* the *strength*; and unitedly *they* are the *wisdom of God*, prepared to give birth to immortality and eternal life in their holily begotten offspring.

Souls thus wedded, are no longer two; they will never become disqualified for the society or companionship of each other, through the law of unequal development. Those who are thus wedded will develop together, for they are one in the divine. They have no *me* and *thee*; it is all one in *us*. In this Eden of the soul, they dwell in peace, walking with their God. Into this Eden, then, let no tempter come, to persuade them to disobedience, by seeking the gratification of their desires. Cursed be that tempting one who would disturb their trust and confidence in each other, by seducing them from their fidelity.

We affirm that the love that demands "variety," that ultimately dloys and asks for change, is not love; when tried by the true standard, it will be found to belong to the class of lusts; the one who is endeared to us by any such impulse, can never become to us an inward inspiration, wedding us with the Divine. Is it then objected that such unions should cease, in order that higher and better ones may take place. I answer they will cease, when, according to divine law, the real union can take place. But they will cease of themselves.

At the proper time and under proper circumstances, each will gravitate to their own place. But until we are qualified for the true union, we must remain under law. The marriage institution is absolutely indispensable for those who are in any degree under the influence of their lusts. Those who are redeemed from their lusts will not be injured by the institution; those who are not, can not dispense with it. In a future article we will consider further this subject.

"GIVE ME THIS WATER."

I have sat beside the fountain
 Where the Asdrobel doth grow,
 And have drank the crystal waters
 From the silent depths that flow.

As the flower at noontide wilted,
 Laughs, and lives its life anew,
 When there falls at eve upon it
 Gently the life-giving dew.

So I drank the living water,
 Sick at heart and weary too,
 Felt the warm life circle through me,
 Laughed and held my life anew.

And the Asdrobel I gathered,
 Bound it to my home-sick heart,
 And it gives its life unto me,
 Of my life becomes a part.

Living water, bread of heaven,
 Let me thirst and faint no more,
 No more want the gift Oh Father,
 That my soul has waited for.

L. M. W.

MAN A SPIRITUAL BEING.—No. III.

L. M. WHITCOMB.

ALL speech is the expression of thought, and all thought is the expression of being, therefore the innermost or soul lives in thought and in expression. The first is the revelation of the soul, the second is the revelation of the thought. Thus we find that as the spirit expresses itself by means of its life in what we term thought, yet that is manifested by means of expression, either by speech or by action. What speech and acts are to the thought, that is thought to the spirit.

If we distinctly perceive this double expression of spirit, we shall perceive that man as a spirit is constantly revealing himself to spirit, and that his revelation through the external means, unto the external consciousness, is alone dependant upon external channels; for his thought, as revealed to spirit, is by the action which is the spontaneous and necessary expression of the soul's life. Communication merely signifies giving to another's consciousness the thought. When it is not given to the consciousness, it is as the natural and universal giving of each to all, from and to all things, and is as the life of all elements to the body. But when it is recognized and defined, it is then termed reception or communication. If we will consider man as thus subject to this interior reception and impartation, we find no mystery in his spiritual nature, neither his spiritual communication.

Thought necessarily expresses itself in acts and in speech. Each motion and expression of the features are revealments of man's thought. The communication from one to another depends upon recognition. If both have language in common, then that may be the medium; if this be not the means, then signs may be made so. If we are cut off from these means we have left the internal action,

and, by necessity, the expression. If one can receive this by the same means that gives the expression, then thought may be the revelator of spirit unto another's consciousness without the external means.

Spirit, as purely such, can not be cognizant of external expression, only by what evolves it; therefore when individuals interpret each other through internal expression, they communicate as spirit with spirit. No one who recognizes either in themselves or in the other, this mode of communication, can fail to see that man constantly reveals himself as subject to spiritual laws, and his intercourse may thus be a purely spiritual one. Thoughts give their expression by means of recognized sounds and signs; but the recognition of the thought depending upon a consciousness of the significance of the words, it will be perceived that words can be the transfers of ideas only when they are interpreted into ideas. Thus their reception is from the *expression* of thought unto thought; any sign is also thus interpreted. But when you interpret thoughts thus, you are always interpreting them unto your consciousness through your own recognition of the signs. If you read the thought uninterpreted by the signs, then you would have one less barrier between you and the spirit which evolved the thought.

In communications as from spirit unto spirit, whether in or out of the body, then, these signs are not the communication, but the means of giving the communication unto another's consciousness. We are thus always obliged to receive another's revelation, and the reception is no longer the true thought, but another's expression of it. When given directly unto yourself, it must depend upon your own recognition; if without signs, then the thought itself must be received into your consciousness. If by signs or symbols, then your consciousness receives what, and as, you interpret. Words are significant of ideas only to those who interpret them, and thus it is with thoughts, which may have their own revelation. This takes the form of words or emblems, even after it is received, because thought is so often expressed through these, that ideas immediately form themselves into expression. Thus it is that spirits have various shapes and forms, often corresponding with those they held in the flesh, because of the vividness with which their thought conceives of its former habitation. These thoughts are often mistaken for a

real and substantial presence, as are also emblems that are seen as visions by those whose perceptions are so quickened as to make them recognizant of the projected thought.

It has been said that if a man has a thought he can speak it, else it is no thought. It is plain, however, that thought concentrates into ideas by certain powers of the mind, and when thus concentrated they are easily given in words, but the want of that concentration does not limit the life or interior action of the spirit, which must of necessity be constantly evolving these thoughts as revelations of its life. Man thus as a spirit forms for himself his spiritual world. In it he lives, moves, and has a being as truly as in the external world. His intercourse with others into it, is dependant upon his own means of interpretation. If he interprets through and into external channels, then he must depend upon those and be subject unto a false interpretation.

Written thoughts are the wider means, through signs, of giving ideas to others, and in using this means there is the same limitation of the idea to interpretation. In using all these means, man shows that his spirit is at once conscious of its thought, and also of the necessity of giving it expression; and that in appealing to another as capable of interpretation, he does so as recognizant of his spiritual nature. For whether we make signs the means of addressing another's consciousness, or depend upon an interior recognition, we are endeavoring to reach his spirit, and to reveal from our spirit unto his. Thus when as spirits communing with spirits we lay aside all external means, we at once come into true relations to each other, and to a perfect understanding of each other's thoughts, feelings and desires. Often however our consciousness waits the interpretation into signs, and we fail to recognize this communication because of our habit of thus interpreting.

When spirits thus come into relation to our spirits, they both give and receive, but we fail to perceive, until it is formed into words or symbols, the thought that is given or taken. Thus "an angel spake unto me" has become the sure authority, or "I saw in vision" has been deemed revelation. But when the spirit feels in its innermost recesses the higher promptings to duty, the strength to go forth to conquest, the satisfaction of entireness, it is living its spiritual life, and its communion is with spirit unto spirit. Mediums

serve as interpreters to those who are not content with this interior communion—those who demand that the external consciousness shall be satisfied.

All men demand proof of any fact or phenomena, but the proof is merely sufficient for the external consciousness; the significance of the fact or phenomena is dependant upon our interior translation of it. Thus we have skeptics who doubt all that the external does not reveal, and those who doubt because the external fails to satisfy by its revelation to the internal. Let man consider himself as a spirit, subject to spiritual laws, and also a medium between the spiritual and the natural, and he will find that, though his signs and symbols of thought be necessary to his understanding, yet without them he is capable of communication. In using them he is constantly an interpreter from the outmost to that within, and thus liable to error, because his interpretation may fail of the true significance. Simple words are not certainties. The tone of voice, the manner, may change the whole meaning, therefore there can be no true communication except from spirit unto spirit, and as that depends upon the law of sympathy, we can readily understand how difficult it may be to satisfy the internal and external consciousness. It can be done only when the mind receives its communion directly unto itself, and becomes its own interpreter.

SCRIPTURAL SCENES.—No. IV.

"Fear not for God hath heard the voice of the lad where he is."—Exodus 21, 17.

THE simplicity of the Scripture narratives constitutes a strong proof of their genuineness. There is no elaborate detail, no waste of phrases, but a simple statement of fact, or narrative of events. There is seldom comment or argument. The lesson, if learned, is to be learned in itself, and not in any inferential conclusions.

The simple words of this spiritual narrative have a grander lesson than prophet could teach. "God hath heard the lad *where he is.*" The universality of spiritual presence, the power that needs not times or seasons neither waits for expressed supplication, but is the

all-pervading ever-present help of each suffering child of earth, seems to be made evident here. The spirit or angel waited only the condition in the individual to reveal the fountain to the famishing. There has been a tendency in the past to make the temple and altar the place to meet the Highest; also in the present is there not a feeling growing and strengthening that the spirits must be met, must know other call than that of the ardent affections and the necessity of the soul? Hagar's love for her child needed no other call neither sought other expression than the mother's soul—filled grief that could not look on the face of suffering. The instinctive shrinking from the terror of his death became her prayer and aspiration, and the answer was not wanting to the child's moan of pain, though the sacred temple enshrined it not, but the wilderness was the altar—the mother's love, and child's need, the priest and the sacrifice.

Whatever necessity we learn from other developments of spiritual power, we must not forget this one, that the individual condition is the limit that places the barrier to our desires, and those desires are the influences that must destroy the barrier. All the affections that call unto their object, all the aspirations that become a call for help, are the great movers of spiritual power. All external manifestations, being but expressions of internal power, become of value as they reveal the internal in the external. To place seasons as the boundaries of spiritual presence, and to make mediums more subject to the presence of affection than are all the human family, is to make God partial and his gifts measured. As the beneficent shining of the sun, is the love which flows into all the affections, and it waits only the internal condition to be the sustenance of each soul, and the time is only limited by such condition.

L. M. W.

LECTURES ON THE TRUE, THE BEAUTIFUL AND
THE GOOD. By M. D. COUSIN. Translated by O. W. WRIGHT.
D. Appleton & Co., New York.

WHEN the philosopher attempts to found a system upon what to him is a great fact, but represents it unto the understanding alone, ignoring the true demands of the human soul, and making reason the only guide, we can easily see to what he would lead us—to a materialism as fatal as that of the skeptic, or to an idealism as unsatisfactory as that of the mystic. But when philosophy, taking hold of fact, interprets through sentiment unto reason, then we recognize the fundamental truths that philosophy forms into a stairway to lead man to the height of his attainment, viz.: a true understanding of himself.

In this volume of lectures we find principles and truths made satisfactory to the understanding, and arranged with one end, to place before man his relations to truth, beauty and goodness, and find in them all, the incentive to action, the impulse of being, and the Infinite, their source. From the system of Locke, which is too cold and reasoning, to that of Kant, which is too vague and ideal, we find no permanent satisfaction; the heart demands its expression through the intellect. To feel is more than to reason, yet sentiment will not satisfy the intellect; therefore that philosophy which places before man the soul of the universe as existent and sentient, as the real and the ideal, as the cause and effect, can alone bring us from the dreariness of isolation and place before us a universe of living realities that become beauty, truth, goodness and God.

Cousin, though he falls short of a clear presentation of the nature of man, his need and its supply, yet attaches to him the importance of a being at once absolute and defined, and makes his end and purpose that of finding in himself all of the Infinite that can be recog-

nized, and of representing God within his own soul. Nothing can make man more humbly thankful than to find clearly set forth by another, truths that to him had seemed a revelation unto himself. Thus Plato's theory of Ideas is held up in a new form as a revelation of the present age. Fenelon gives the truly spiritual conception of the Infinite as represented in the finite, and places consciousness as the only revelator of God. Descartes too, holds in one sentence philosophy that would suffice for an hour's dissertation by our esteemed revelators of truth. However humiliating it may be, it is also glorious that truth has not waited present revelation, but ever has and will find some channels in which to present itself.

That which we term Modern Spiritualism, and conceive of as the special revelation to a few chosen ones, may be traced in philosophy and fact through all the ages. No religious faith but contains its elements, and until those faiths led from simple truths to mysticism, they were the life and support of true devotion. It can not be deemed now that the mere fact of spiritual intercourse covers the ground of this new philosophy. We must accept Cousin's wide definition. "Our true doctrine, our true flag is Spiritualism, that philosophy as solid as generous; which began with Socrates and Plato, which the Gospel has spread abroad in the world, which Descartes put under the severe forms of modern genius, which in the seventeenth century was one of the glories and forces of our country, which perished with the national grandeur in the eighteenth century, which at the commencement of the present century M. Roger Collard came to re-establish in public instruction, whilst M. de Chateaubriand, Madame de Staël and M. L. de Quincy transferred it into the literature and the arts. To it is rightly given the name of *Spiritualism*, because its character in fact is that of subordinating the senses to the spirit, and tending, by all the means that reason acknowledges, to elevate and ennoble man. It teaches the spirituality of the soul, the liberty and responsibility of human actions, moral obligation, disinterested virtue, the dignity of justice, the beauty of charity; and beyond the limits of this world it shows a God, author and type of humanity, who, after having evidently made man for an excellent end, will not abandon him in the mysterious development of his destiny. This philosophy is the natural ally of all good causes. It sustains religious sentiment; it seconds true

art, poesy worthy of the name, and true literature; it is the support of right; it equally repels the craft of the demagogue and tyranny; it teaches all men to respect and value themselves, and, little by little, it conducts human societies to the true republic, that dream of all generous souls." When we stand on this broad platform we find that there are no *special* revelators, that no external medium is necessary, but that truth, beauty and goodness are as the sunlight, the universal gift, that awaits only the birth of the soul to be its life and revelation.

We can in no way commend this volume so well as by a few extracts which will show its high tone of moral and religious instruction, as well as its appreciation of art and beauty, and make it sought as a stimulator to high and noble thought. The volume entitled *Course of the History of Modern Philosophy*, by the same author and translator, is published by the same enterprising house, and alike claims admiration.

"To-day, as in all times, two great wants are felt by man. The first, the most imperious, is that of fixed immutable principles, which depend upon neither times nor places nor circumstances, and upon which the mind reposes with an unbounded confidence. In all investigations, as long as we have seized only isolated, disconnected facts, as long as we have not referred them to a general law, we possess the materials of science, but there is yet no science." "Experience does not contain all science, but it furnishes the conditions of all science. Space is nothing for us without visible and tangible bodies that occupy it, time is nothing without the succession of events, cause without its effects, substance without its modes, law without the phenomena that it rules. Reason would reveal to us no universal and necessary truth, if consciousness and the senses did not suggest to our particular and contingent notions. In aesthetics, while severely distinguishing between the beautiful and the agreeable, we have shown that the agreeable is the constant accompaniment of the beautiful, and that if art has for its supreme law the expression of the ideal, it must express it under an animated and living form which puts it in relation with our senses, with our imagination, above all with our heart."

"The theory of ecstasy is at once the necessary condition and the condemnation of the theory of absolute unity. Without unity

as the direct object of knowledge, of what use is ecstasy in the subject of knowledge. Ecstasy, far from elevating man to God, abuses him below man; for it effaces in him thought, by taking away its condition, which is consciousness. To suppress consciousness is to render all knowledge impossible; it is not to comprehend the perfection of this mode of knowing, wherein the limitation of subject and object gives at once the simplest, most immediate and most determinate knowledge."

"Our soul feels the need of putting itself in unison, and, as it were, in equilibrium with that of others. Hence those electric movements, thus to speak, that run through large assemblies. One receives the counter-stroke of the sentiments of his neighbors—admiration and enthusiasm are contagious, as well as pleasantry and ridicule." "Public worship is no more an arbitrary institution than society and government, language and arts. All these have their roots in human nature."

"Adoration is a universal sentiment. It differs in degrees according to different natures; it takes the most different forms; it is often even ignorant of itself; sometimes it is revealed by an exclamation springing from the heart in the midst of the great scenes of nature and life, sometimes it silently rises in the mute and penetrated soul; it may err in its expressions, even in its object; but at bottom it is always the same. It is a spontaneous, irresistible emotion of the soul; and when reason is applied to it, it is declared just and legitimate."

As all beautiful things and all true things are related—these to a unity, that to absolute truth, and those to another unity that is absolute beauty, so all moral principles participate in the same principle, which is good. We thus elevate ourselves to the conception of the good in itself, of absolute good, superior to all particular duties and determined in those duties." "Every thing has its end. This principle is as absolute as that which refers every event to a cause. Man has, therefore, an end. This end is revealed in all his thoughts, in all his ways, in all his sentiments, in all his life. Whatever he does, whatever he feels, whatever he thinks, he thinks upon the infinite, loves the infinite, tends to the infinite. This need of the infinite is the main-spring of scientific curiosity, the principle of all discoveries. Love also

stops and rests only there. On the route it may experience lively joys; but a secret bitterness that is mingled with them soon makes it feel their insufficiency and emptiness. Often, while ignorant of its true object, it asks whence comes that fatal disenchantment by which all its successes, all its pleasures, are successively extinguished. If it knew how to read itself, it would recognize that if nothing here below satisfies it, it is because its object is more elevated, because the true bourne after which it aspires is infinite perfection. Finally, like thought and love, human activity is without limits. Who can say where it shall stop? Behold this earth almost known. Soon another world will be necessary for us. Man is journeying towards the infinite, which is always receding before him, which he always pursues. He conceives it, he feels it, he bears it, thus to speak, in himself—how should his end be elsewhere? Hence that unconquerable instinct of immortality, that universal hope of another life to which all worship, all poesies, all traditions, bear witness. We tend to the infinite with all our powers; death comes to interrupt the destiny that seeks its goal, and overtakes it unfinished. It is, therefore, likely that there is something after death, since at death nothing in us is terminated. Look at the flower that to-morrow will not be. To-day, at least, it is entirely developed: we can conceive nothing more beautiful of its kind; it has attained its perfection. My perfection, my moral perfection, that of which I have the clearest idea and the most invincible need, for which I feel that I am born—in vain I call for it, in vain I labor for it; it escapes me and leaves me only hope. Shall this hope be deceived? All beings attain their end; should man alone not attain his? Should the greatest of creatures be the most ill-treated? But a being that should remain incomplete and unfinished, that should not attain the end which all his instincts proclaim for him, would be a monster in the eternal order. A problem much more difficult to solve than the difficulties that have been raised against the immortality of the soul. In our opinion this tendency of all the desires and all the powers of the soul towards the infinite, elucidated by the principle of final causes, is a serious and important confirmation of the moral proof and the metaphysical proof of another life.”

L. M. W.

REASONS FOR OUR UNPOPULARITY, ETC.

SINCE the time I was old enough to hear and judge for myself, I have so managed as to be found on the unpopular side of almost every question. I hardly know the pleasure, if it be one, to be found moving with the popular current; on the contrary, my life has been one of constant struggle against popular prejudice. Thinking that, perhaps, a chapter of autobiography, showing my constant conflict with popular sentiment might be interesting, I have concluded to pen the following:

I was born of Presbyterian parents, educated in that faith, and, at the early age of fifteen years, I experienced religion, as it was called, and united with the Presbyterian Church. I was an earnest and conscientious member, during the time I continued with them; but at the age of twenty, against my own will, and in spite of all effort to the contrary, I became skeptical on the subject of religion, and shortly lost my faith in the Bible, as the word of God, and in Christianity as a system of divine truth.

At this time (1832) I visited Ohio, and being pleased with the country, I concluded to make it my home. As soon as this was known to the Presbyterian brethren of the village, (Medina, O.,) application was made to me to obtain letters and unite with the Church in Ohio. I declined doing so, and stated to the brother the reason to be that I had lost my faith in Christianity, the Bible, etc. The brother commenced reasoning with me, but to no purpose. He could not answer my objections. He then advised me, as a matter of policy, to unite with the Church, even though I did not believe. This astonished me; I was not prepared for such an exhibition of depravity. I denounced the advice as being dishonest. He threatened me with the denunciation and opposition of the Church, to defeat me in my business undertakings. (I was then preparing for the Bar.) I defied him and the Church—told him they might

trample me in the dust; I could not be a hypocrite—and when the time should come that I could not live a life of honesty in opinion and practice, I hoped to die; and thus we parted. From that time forth the war commenced against me. Those who have never experienced it can form no idea of its bitterness. The whole sectarian community was let loose upon me. Their children were taught, almost as part of their catechism, to shun and despise me. They seemed to think they were doing God service, while they were destroying my influence by slanderous denunciations.

Clergymen did not hesitate to insult and abuse me in their public discourses. Many a time was the attention of the congregation turned upon me by their personal allusions; and from the time my refusal to unite with the Church became known, I never knew what kindness and courtesy, from the religious world, was. The consequence was and is, that within a very wide circle in the West, among the orthodox, my name has been, and is, associated with all that is wicked and vile. Without having any specific crime laid to my charge, I have been denounced as the "*wicked infidel, Joel Tiffany.*" And what was the crime of which I was guilty? Simply that I had become skeptical, and would not hypocritically conceal the fact, and continue on the popular side. My soul revolted at the idea of being false, and living a life of hypocrisy. It was my love of truth and humanity which subjected me to such bitter persecution from the Church.

I next became a politician. I had just arrived at the age of twenty-one, when Jackson was to be elected a second time to the office of President. Unlike all my relations, I became a Democrat, and entered warmly into the political arena. I soon distinguished myself for my zeal, and entered the field as a "*Stump Speaker,*" making *warm* friends and *bitter* enemies.

I was fully indoctrinated with the idea of the sovereignty of the individual, and Democracy, which professed to be devoted to maintaining that idea, had a great charm for me. I really believed that the salvation of the country depended upon the success of the Democratic party. I was honest in my views, and acted honestly in support of them; and supposed that others were, and did the same. I soon came to associate with the leaders of the party in the county and State. As I became more developed, I entered more deeply into

the work of "*political issue making*" with the leaders of the party, until I fathomed Democracy to its center; and found, to my surprise and regret, that there was little sincerity and honesty among the leaders. That the party issues were the merest *clap-trap*, designed for humbugging the honest yeomanry into the support of demagogues. Here again my soul revolted. I could not enter the political arena under false pretences, claiming that I was contending for principles of vital importance to the country, when I knew the very issues to be urged for individual gain; and I resolved that I would not do it—made my complaints to the plotting leaders, and they laughed at my silly weakness. I publicly renounced my connection with the Democratic party and retired from the political field, determined to devote myself to my profession, thinking I could serve my country in no other way. This tended to cool the ardor of my political friends, while it did not abate the malice of my political enemies. About this time I examined the claims of the Anti-Slavery cause, and soon became an earnest Liberty Man or voting Abolitionist. This did not add to my popularity, nor did I expect it would. On the contrary, at that time I could have done nothing more unpopular. It was not only unpopular in itself, but it brought me into contact with my old political friends and enemies; and compelled me, as a friend of truth and humanity, to denounce their treachery to justice and the rights of man. This conflict was a long and earnest one, and engaged in without regard to its influence upon my reputation or worldly prosperity. Thus I succeeded in breaking peace with the *political world*, and what *religious* malice could not devise to blast reputation and influence, political malice, being less devilish, but more cunning, could do. Here again my love of truth and humanity became the cause of the most vile and slanderous denunciations.

About this time another cause of difficulty arose. During the time I was a member of the Democracy, I had been elected to the office of District Attorney of Lorain Co., O., and it was my misfortune to find the county infested by a gang of counterfeiters and horse thieves, of strength and influence sufficient, well nigh, to defeat all efforts to break them up and bring them to justice. And beside, I found that the leading men engaged in counterfeiting and stealing, belonged to the party electing me to the office. But in

the discharge of my duties I knew neither friend nor foe. In despite of threats or remonstrances I pushed forward until I conquered, and sent to the Penitentiary about fifty; the rest clearing the country. I also found a class of liquor venders engaged in that traffic, in defiance of law, pledged by each other to stand by and defend their business to the last. I took a hand with them, and brought them into Court by tens and fifties, until I compelled them to respect the law. They paid their fines to avoid the jail; but every dollar they paid was attended with a deep and bitter curse, uttered against myself, for prosecuting them. Thus every criminal in the country became my enemy, and learned to curse me by rote. Thus fidelity in the discharge of my official duties caused another class to slander and denounce me. So fidelity to my convictions of religious truth, brought me into conflict with the religious world; fidelity to my convictions of political truth, brought me into conflict with the political world; and fidelity to my convictions of duty brought me into conflict with the criminal world. The Church spake evil of me, and taught their children to call me infidel. The politician spake evil of me—and the criminal spake evil of me. I have, most emphatically, neglected to make to myself "friends of the mammon of unrighteousness."

But this was not enough. I had incurred the displeasure of Church and State, yet I must go further. During my investigations which led me to become a believer in God and the immortality of the soul, etc., I had become satisfied of the presence of the spirits of our deceased friends and relations. Certain manifestations had taken place in respect to myself, that led me to believe in, and advocate the doctrine of spirit communications, prior to the Rochester Manifestations. Consequently, when it was said that such manifestations were taking place, I was prepared to believe in, not only the possibility, but the probability of such facts. I almost immediately commenced lecturing upon the phenomena and philosophy of Spiritualism. During the fall and winter succeeding the announcement of these phenomena, I delivered a course of lectures in the Universalist church at Cleveland. These lectures were fully attended, which gave great alarm to the Church and Clergy. Judging from the spirit manifested, the stories fabricated by them, were it not for the law, they would have put me to death. I gave the first lectures

upon the subject of Modern Spiritualism, which were given in the United States. I challenged the Clergy, and the world; debated with them, and received their slanders and denunciations. In this way I have continued to enlist upon the unpopular side, and have been buffeted, scourged, spit upon, and, in reputation, have been nailed to the cross and crucified. And in the whole circle of the orthodox world in which I have moved, I have been the subject of the vilest slanders, fabricated without the slightest foundation in truth, and circulated with a zeal becoming a better cause. "*They say*" is the one who starts these miserable reports, and when traced, they uniformly begin with some brother or sister, who practices upon the principle of falsifying for the "*glory of God.*" I have given thus much of the history of my life for the purpose of presenting certain thoughts for the consideration of those who read them.

In respect to the reputation which the foregoing course of life has given to me, in the Church, and before the world, I take the liberty of saying, I know that, spiritually, I have been the gainer. When I left the Church, twenty-five years ago, I had some knowledge of what it would cost me, I knew that I would incur just what I did. If I desired fame, honor, ease, etc., in the world, I could remain in the Church, and, by being hypocritical, could secure it. The Church required no practice of self-denial, so far as the pursuit of pleasure, fame, honor, wealth, power and aggrandizement were concerned, which any man could not easily yield. But I had become skeptical on religious subjects against my will; nay more, against my most earnest and agonising prayers. I had wrestled and prayed until my faith was all gone. The absurdities of Presbyterian theology which had been taught me for religion, and which I mistook for Christianity, drove me into Atheism; and the question arose, shall I become hypocritical and remain on the popular side, and by living a lie, secure ease and worldly prosperity; or shall I proclaim the truth, and take upon my head the bitter cursings and denunciations of the Church and Clergy? I decided to be true to my convictions, and live the truth, at whatever cost. I did so from a simple love of the truth, looking for no other and higher reward than that which would flow from fidelity to truth. This at once took me out of market. I was not to be bought or sold. I from that time forward have never paused to inquire whether any cause

was popular, or would bring me money; I have only inquired "is it right, just, pure, true," etc. Under the influence of that early determination, I have ever been ready to enlist upon the unpopular side of every question, when conviction told me it was right. I can now see how fatal would have been the decision, to have become hypocritical, and have continued in the Church. How that falsehood and hypocrisy would have rotted into my soul, and have destroyed all moral and spiritual health. I have realized in my intellectual, moral and religious growth the truth, that *fidelity to our highest convictions is OBEDIENCE TO GOD.*

The slanderous course taken by the Church and world against me, has been disciplinary in its character. Early in life—at the age of twelve years—I resolved never to be angry. Consequently, I was obliged to keep a constant watch upon my feelings. With two exceptions, I have kept my resolve. I have learned to love my enemies. The course the Church have pursued in respect to myself has led me constantly to overlook and forgive their unkindness and falsehood. I can say in all good conscience, that I do not remember the time when their vilest slanders have had the power to awaken in my breast the slightest feeling of unkindness. I can meet kindly and cordially, those who are habitually doing me the greatest injustice. Under that discipline I have adopted this maxim as expressive of my feelings. I can better afford to be traduced, than they can afford to traduce me. Thank God, my character is my own, and is in my own keeping; they can not touch that. In the *inner sanctuary* of my soul I can preserve a temple, sacred to TRUTH, PURITY and FIDELITY, wherein I can enter, commune and be at rest; and no being but myself can pollute that; and before GOD and the GOOD ANGELS, THAT SHALL NOT BE POLLUTED. Therefore I can say to the enemy, take my reputation, scourge it; crown it with thorns; spit upon it; nail it to the cross; and mock its thirst with "vinegar and gall." You hurt *me* not. I love not my reputation. I lay up no treasure there. It is but the breath the world has given, and it may take it away.

In this way I have been blessed by the persecutions of the bigoted and false hearted. I know, before God, that their persecutions have been occasioned by my fidelity to my highest convictions; and I am resolved for the future, to continue to earn, at their hands, the

same blessings. I can look back over my past life, at those who commenced with me, and see some advanced to positions of wealth and worldly honor. But I discover this: that those who have been most advanced, are those who have sacrificed the most of fidelity of soul to obtain the advancement. I have in my mind one who is on the bench of the U. S. Court, who obtained that position as a reward for his infidelity to humanity and the rights of man. I have often been denounced as a fool for not running in the same race; but my feeling has ever been I cannot afford it; it costs too much. Let me rather "share with truth, her bitter crust."

MORNING PRAYER.

THE day breaketh, and over the earth comes the beauty and life of its awakening. Oh God, in this morning's freshness and purity, let me lay before Thee the offering of praise, not in words or in thoughts, but in aspirations and hopes. As the day has gathered the darkness and lifted the shadow from the face of the earth, so I entreat there may be lifted from my soul its doubts and fears, and that henceforth I see but the light of Thy holiness, in which there is only beauty and life. All things are glad for the coming of the morning. It brings color to the flower, song to the bird, sunlight to the river, and beauty to all things. Then rejoice my soul, not alone in the earth's life, but in God, who is the light of the day and thy light also; thy morning shall dawn; the beauty and glory await thee. Be glad, and sing for joy.

NEW YORK AND ERIE R. R.

We publish in our present number the change of time on this road, from and after the 6th of April, and we take particular pleasure in commending this road to the favorable consideration of the public. We came over it a few days since, and can certify that we never made 450 miles in better time, or with more ease and pleasantness to ourself, than we did from Dunkirk to New York. The cars are wide and roomy, and the employees of the road are prudent and gentlemanly. We say to all our friends in the West—when you come East, just try the wide cars, and our word for it, you will be well satisfied with the experiment.

CHICAGO, BURLINGTON, AND QUINCY R. R. LINE.

Jas. S. Joy, Prest., Chicago, Ill., C. G. Hammond, Supt., and H. Hitchcock, Asst. Supt., Chicago, Ill.

Chicago to Burlington.

8.15 A. M., Express.

8.45 P. M., “

Burlington to Chicago.

8.10 A. M., Express.

2.45 P. M., Accommodation.

6.35 P. M., Express.

Distance from Chicago to Burlington, 210 miles. Time, about 11 hours.

CHICAGO AND ROCK ISLAND R. R.

Henry Farnum, Pres., Chicago, Ill.

John F. Tracy, Supt., Chicago, Ill.

LARNED HOUSE, N. STONE, PROPRIETOR.

(Late of City Hotel.)

Corner opposite M. C. R. R. Depot and Steamboat Landing,
Detroit, Michigan.

CHICAGO AND MILWAUKEE R. R.

Walter S. Gurnee, Pres., Chicago, Ill.

W. S. Johnson, Supt., Chicago, Ill.

Chicago to Milwaukee.

10.00 A. M., Passenger Train.

3.15 P. M., “ “

5.30 P. M., Accommodation.

MICHIGAN CENTRAL RAILROAD.

SUMMER ARRANGEMENT.

On and after Monday, July 6th, 1857, Passenger Trains will run as follows:

DETROIT TO CHICAGO AND JOLIET				CHICAGO AND JOLIET TO DETROIT.			
New York Express.	Day Express.	Evening Express.	Night Express.	Miles.	STATIONS.	Miles.	Express.
5 P.M. 4.30	9.15 P.M. 8.55	6.40 A.M. 6	5.15 A.M. 4.35	287 203	ARRIVE [LEAVE]: Cincinnati, Columbus,	0 34	5.50 A.M. 7.35 A.M.
	10.20		9.10	203	Joliet,	0	8.15
	9.55		8.45	283	Frankfort,	8	7.25
	9.45		8.35	280	Frankfort,	18	7.35
	9.35		8.25	272	Matteson,	31	8
	9		8.15	268	Dyer,	39	8.25
	8.59		8.05	256	Ross,	37	8.43
	8.29		7.17	243	Lake, Lakes,	45 31	9 8.50
8.40	7.45	6.15	6.38	243	Lake,	31	8.50
	7.25	4.55	5.53	240	Porter,	42	8.55
9.55	8.55	4.25	5.53	225	Michigan City, New Buffalo,	54 64	9.25 9.45
	8.15	4		208	Terre Coulee,	50	10.5
	6.40	3.10	4.60	202	Buchanan,	83	10.15
1.40	5.15	2.55	4.60	191	Niles,	91	8.29
	4.45	2.25	3.87	178	Dowagiac, Dowagiac,	104 107	11.25 9.5
12.45 P.M.	4.18	2	3.45	169	Law Pk., Kalamazoo,	102 133	9.47 9.47
12	3.10	1.5	2.45	153	Galesburg, Battle Creek,	137 161	10.20 1.18
11.15	2.45	11.55	1.25	131	Marshall, Albion,	174 186	9.45 9.35
10.50 Dine.	2.10	11.15 Supper	1.25	118	Marshall, Albion,	174 186	9.45 9.35
10.10	12.45	10.25		96	Albion, Parma, Jackson,	186 193 206	9.35 8 8.25
9.30	12.20 P.M.	9.50	12.15 A.M.	76	Parma, Jackson, Gross Lake,	193 206 216	11.53 8.25 8.50
	14.20	9	12.15 A.M.	66	Gross Lake, Chebeque, Dexter,	216 221 258	9.40 9.10 8.55
	10.50	8.10	10.45	55	Chebeque, Ann Arbor, Ypsilanti,	221 258 268	9.40 9.10 8.55
8.15	9	7.40	10.25	33	Ann Arbor, Ypsilanti, Wayne, Dowagiac,	268 272 272 272	8.55 8.50 8.50 8.55
8	8.35	6.50		18	Wayne, Dowagiac,	272 272	9.18 8.55
7 A.M.	8.45	6.50	9.15 P.M.	10	Dowagiac, Detroit,	272 287	9.18 8.55

Trains do not stop at Stations where the time is omitted in above tables.

GOING WEST—FROM DETROIT—New York Express, daily (except Sundays) at 7 A. M., stops at those only as designated by figures above. Day Express, daily (except Sundays) at 8.15 A. M., stops at all the regular and Signal Stations. Evening Express, daily (except Sundays and Mondays) at 6 P. M., stops at all regular and Signal Stations, except as follows: West of Marshall, at Joliet, Stations only. Night Express, daily, at 9.15 P. M., stops only as designated by figures above, except on Sundays and Mondays. On those days it stops at all the regular Stations. On those days it stops at all the regular Stations, except as follows: West of Marshall, at Joliet, Stations only.

GOING EAST—FROM DETROIT—Morning Express, daily (except Sundays) at 6.30 A. M., stops only as designated by figures above table. Day Express, daily (except Sundays) at 7 A. M., stops at all regular and Signal Stations. Evening Express, daily (except Sundays and Mondays) at 6 P. M., stops at all regular and Signal Stations, except as follows: West of Marshall, at Joliet, Stations only. Night Express, daily, at 9.15 P. M., stops only as designated by figures above, except on Sundays and Mondays. On those days it stops at all the regular Stations, except as follows: West of Marshall, at Joliet, Stations only.

WESTWARD TRAINS connect at Chicago in the Great Central Road, with Trains of the Illinois Central, Chicago and North Western, and Chicago and Indiana Railroads, and also with all other lines diverging from that City. At Michigan City with Trains of New Albany and Salem Road to all parts of Indiana. At Lake Junction with the Joliet and Matteson, at Matteson and Joliet, and roads connecting at those points. EASTWARD TRAINS connect at Detroit with Great Western Railway Trains, the North Shore Trains, at Joliet, leaving at 9 A. M., Cleveland at 9 in the morning, and Sandusky Line at 9 in the morning. At the company's Ticket Offices at Detroit, Chicago and Joliet, Through Tickets can be purchased to all the principal cities and towns accessible by railroad or steamboat lines. STANDARD OF TIME—In the Great Central Depot, Chicago, which is back in the Great Central timetable, Buffalo 35, Washington 43, New York 54, Montreal 56, Boston 60.

K. N. RIGG, Gen'l Sup't.

DISTANCES IN MILES,

FROM

Chicago via Michigan Central and other Lines in its Connection,

TO THE FOLLOWING PLACES:

Albion, Mich.,	186	Dowagiac,	104	Michigan City,	55	Pittsfield,	860
Ann Arbor,	244	Decatur,	115	Marshall,	174	Philadelphia,	873
Attica,	554	Dexter,	235	Mariett,	515	Palmer,	930
Albion, N. Y.,	555	Dearborn,	272	Modina,	545	Providence,	1013
Avon,	583	Detroit,	282	Malona,	786	Portland,	1131
Auburn,	656	Dayton,	318	Moore's Junc.,	832	Plymouth,	1050
Antwerp,	720	Deposit,	768	Montreal,	839	Portsmouth,	
Amsterdam,	781	Dauville Junc.,	1103	Manchester, Vt.,	862	N. H.,	1070
Albany,	814	Elmira,	672	Montpelier,	920	Quebec,	1007
Augu-ta,	1166	Eagle Bridge,	841	Manchester,		Rochester,	685
Battle Creek,	161	Fulton,	691	N. H.,	1032	Roma,	706
Brantford,	447	Fort Plain,	756	Mechanic's F'ls,	1094	Richland,	748
Buffalo,	523	Fonda,	773	New Buffalo,	64	Rouser Point,	840
Batavia,	559	Fort Edwards,	836	Niles,	91	Rutland,	880
Brookport,	568	Fitchburgh,	996	New Albany,	810	Richmond,	911
Belleville,	619	Fall River,	1035	Niagara Falls,	511	Seneca Falls,	640
Bath, N. Y.,	639	Gibsons,	22	Narrowsburgh,	824	Syracuse,	667
Bahkwinville,	679	Galesburgh,	147	N'th Benning'tn,	850	Sacket's Harbor,	750
Blossburg,	696	Grass Lake,	216	North Adams,	883	St. John'sville,	750
Brookvane,	714	Genova,	650	New York,	947	Seranton,	793
Binghampton,	731	Great Bend,	745	Northfield,	930	Schenectady,	797
Boonville,	755	Greenfield,	951	New Haven,	977	Saratoga,	819
Ballston,	812	Groton,	998	Norwich,	983	St. Alban's,	863
Baltimore,	850	Gorham, W. Ms,	1040	Norwalk,	987	Stonington,	1005
Burlington,	890	Hamilton,	468	New London,	996	Salem,	1030
Bellows Falls,	933	Hornellsville,	614	Nashua,	1015	St. Johnsbury,	1044
Battleborough,	957	Homer,	700	Nantucket,	1130	St. Thomas,	1056
Bridgeport,	973	Harrisburgh,	767	New Bedford,	1040	Skowhegan,	1197
Boston,	1014	Hartford,	941	Newburyport,	1050	Terre Coupee,	80
Brunswick,	1133	Ilyannis,	1094	Oncida,	693	Toronto,	506
Bath, Me.,	1142	Indianapolis,	219	Oswego,	702	Troy,	819
Bangor,	1240	Island Pond,	982	Owego,	703	Utica,	720
Calumet,	14	Jackson,	206	Ogdensburgh,	727	Wayne,	264
Chelsea,	227	Jefferson,	655	Ottawa,	780	Wheeling,	520
Cincinnati,	320	Kalamazoo,	139	Porter,	43	Waterloo,	637
Chatham,	328	Kingston,	666	Paw Paw,	122	Watertown,	705
Cleveland,	390	Kecue,	955	Parma,	195	Williamsburgh,	747
Columbus,	398	Lake Junc.,	35	Paris,	439	Williamsport,	750
Chillicothe,	415	La Fayette,	146	Portsmouth, O.,	500	White Hall,	858
Cobourg,	576	Louisville,	318	Port Colborne,	503	Washington,	890
Charlotte,	591	London,	392	Pittsburgh,	520	Waterbury,	909
Canandaigua,	608	Lexington,	410	Port Hope,	668	Williamantic,	966
Clyde,	629	Lancaster,	445	Portage,	584	Worcester,	970
Corning,	655	Lowiston,	515	Palmyra,	609	White River	
Chittenango,	682	Lockport,	629	Penn Yan,	632	Junc.,	983
Cape Vincent,	690	Lyona,	622	Prescott,	726	Windsor,	997
Clayton,	700	Little Fa'ls,	741	Pottsdain Junc.,	750	Wells River,	1023
Ganden,	721	Lowell,	1015	Pierrepont,	760	Waterville,	1185
Castleton,	871	Littleton,	1044	Palatine Bridge,	762	Ypsilanti,	252
Cattawissa,	802	Leeds Junc.,	1148	Plattsburgh,	852	Yarmouth Jnc.,	1119
Concord,	1048	Livermore F'ls,	1168	Port Jervis,	858	Zanesville,	445

LAKE SHORE RAILROAD LINE—Composed of B. & E., C. P. & A. & C. & T. R. R. Roads.

CONDENSED TIME TABLE—TAKING EFFECT DECEMBER 7, 1906.

WESTWARD TRAINS.				EASTWARD TRAINS.			
EXPRESSION MAIL	LIGHTNING EXPRESS	CHICAGO EXPRESS	MONTREAL EXPRESS	DETROIT EXPRESS	MONTREAL EXPRESS	CHICAGO EXPRESS	EXPRESSION MAIL
7:00 A.M.	10:40 A.M.	7:45 P.M.	11:40 P.M.	4:30 P.M.	10:10 P.M.	9:30 A.M.	5:30 A.M.
7:45 "	11:30 "	8:38 "	12:37 "	3:28 "	9:27 "	4:35 "	4:35 "
8:12 "	11:45 "	9:05 "	1:05 "	3:02 "	9:06 "	4:10 "	4:10 "
8:45 "	12:25 "	9:45 "	1:40 "	2:40 "	8:46 "	3:52 "	3:52 "
9:25 "	1:05 "	10:35 "	2:20 "	1:54 "	8:06 "	3:14 "	3:14 "
9:52 "	1:30 "	11:06 "	2:47 "	1:30 "	7:45 "	2:47 "	2:47 "
10:40 "	2:05 "	12:05 "	3:25 "	12:30 "	7:05 "	1:55 "	1:55 "
10:40 "	2:05 "	12:05 A.M.	3:25 "	11:56 "	6:35 "	1:35 "	1:35 "
11:14 "	2:21 "	12:35 "	4:09 "	11:14 "	6:05 "	1:01 "	1:01 "
11:45 "	2:49 "	1:09 "	4:49 "	10:44 "	5:38 "	12:32 "	12:32 "
12:17 P.M.	3:18 "	1:43 "	5:14 "	10:11 "	5:13 "	12:03 "	12:03 "
12:37 "	3:37 "	2:07 "	5:37 "	9:48 "	4:51 "	11:39 "	11:39 "
12:50 "	3:49 "	2:20 "	5:50 "	9:34 "	4:41 "	11:28 "	11:28 "
1:19 "	4:19 "	2:50 "	6:20 "	9:08 "	4:19 "	11:03 "	11:03 "
2:25 "	5:20 "	4:00 "	7:30 "	8:00 "	3:20 "	10:00 "	10:00 "
3:05 "	6:00 "	4:35 "	8:00 "	7:25 "	2:25 "	9:30 "	9:30 "
Via Sandusky.	Via Sandusky.	Via Sandusky.	Via Sandusky.	Via Sandusky.	Via Sandusky.	Via Sandusky.	Via Sandusky.
4:14 "	9:05 "	7:42 "	9:05 "	6:13 "	11:02 "	8:29 "	8:29 "
4:50 "	9:32 "	8:55 "	9:32 "	5:35 "	11:02 "	8:04 "	8:04 "
5:52 "	10:25 "	9:55 "	10:25 "	4:33 "	11:43 "	7:07 "	7:07 "
6:53 "	11:03 "	10:53 "	11:03 "	3:55 "	11:02 "	6:32 "	6:32 "
8:00 "	12:15 "	12:15 "	12:15 "	2:25 A.M.	9:25 A.M.	5:20 P.M.	5:20 P.M.
6:55 A.M.	8:45 A.M.	7:55 P.M.	9:30 "	3:40 P.M.	8:55 P.M.	7:30 A.M.	7:30 A.M.

PRINCIPAL CONNECTIONS
At Buffalo, with New York Central and N. Y. & Erie R. Roads.
At Dunkirk, with N. Y. & E. R. R.
At Cleveland, with Cleveland, Columbus and Cincinnati, and Cleveland and Pittsburgh Railroads.
At Monroeville, with Sandusky, Maumee and Newark Railroad.
At Cayuga, with Mad River & Lake Erie Railroad.
At Toledo, with Michigan South and Northern Indiana, and Toledo, Wabash and Western Railroads.
Baggage checked through Between, BUFFALO, DUNKIRK, CLEVELAND, CINCINNATI, TOLEDO, CHICAGO, INDIANAPOLIS and St. LOUIS.
Foot Note The only route between the East and West, without the intervention of omnibuses or ferries.
THROUGH TICKETS
 By this line can be obtained at all the principal Ticket offices in the United States and Canada.
R. N. BROWN, Supt.,
 St. E. R. R. Buffalo.
J. L. NOTTINGHAM, Supt.,
 C. P. & A. & C. R. Cleve'd.
E. R. PHILLIPS, Supt.,
 C. & T. R. R. Cleveland.
W. M. E. BARR,
 General Agent,
 Lake Shore R. R. Line, Buffalo.

PHILOSOPHY AND RELIGION.

"These things ought ye to have done and not to have left the other undone."—*Jesus to the Scribes and Pharisees.*

THE tendency to extremes in opinion and action is apparent in all. To shun Scylla, men too often rush upon Charybdis. This tendency is very apparent in the philosopher and the theologian; the one deifying, the other denouncing reason. The one despising all religious forms and ceremonies, the other venerating and worshiping them as God; the philosopher complaining that the theologian lacks reason, and the theologian complaining that the philosopher lacks religion. Both speak the truth of each other; but neither have the truth in themselves. That philosophy which excludes these religious forms and ceremonies is an imperfect and false philosophy; and that theology which makes war upon the rational faculties, and would dethrone reason, tends to evil rather than to good: makes persecuting and false hearted bigots, rather than truly loving and religious men and women.

The rational faculties have to do with things in their finite relations, and thus investigate the proper mode or manner of doing or accomplishing *ends* and *uses*. Men and angels, as individuals, are finite beings, deriving *their individual existence*, from *universal existence*, through certain particular relations and laws incident thereto. These laws are but *modes* of divine manifestation, and are as constant as the relations and conditions concerned in giving expression to them. In simple language, all these expressions of power concerned in producing and developing finite individualities are finite manifestations of an infinite cause. The intellectual faculties are suited to the investigation of these particular relations and conditions, for the purpose of determining their *use* or *value*, in developing and perfecting the being man. These facul-

ties determine what relations must be entered into, and what must be avoided in order to bring the individual man into such relations to *universal existence* as are necessary to unfold in him his true and highest destiny.

But before the intellectual faculties can perform perfectly their use, they must be correctly informed in respect to the *facts and relations* of universal existence, and of the facts and needs of particular or individual existence: and also of the modes of potential expression or action incidental to such facts or relations. For unless the intellectual faculties are correctly informed upon these subjects reason cannot determine how to supply the needs of the individual.

It is one of the plainest and simplest propositions, that man the finite, must derive his existence from that which is without himself. That he can develop only by receiving and having incorporated into himself something which was not before a part of him. That that which is thus received and incorporated into himself, must be so, under laws as fixed and immutable, and yet as universal as the universe. And as these laws can only act, or be manifested through certain definite conditions and relations, it must be most obvious that the relation which the individual and finite sustains to universal existence, in order to true and perfect development, must be exact in every particular: and hence the way to "eternal," or the true "life," is an exceeding straight and narrow one, "and few there be that find it;" while the way to "death" or a false life, is exceeding open or broad; "and many there be which go in there at."

It is the office of reason, combining and expressing the use of the intellectual faculties, to find out this "straight and narrow way," by investigating the needs of the individual and finite, and the means by which those needs can and must be supplied.

All conscious individualities are subject to conscious impulses, which of themselves, intellectually considered, are facts, proclaiming states or conditions, indicating relations, needs, etc., and suggesting action, which, when truly considered, have respect to accomplishing in the individual his or its highest destiny. It is the business of the intellectual faculties to consider these conscious impulses and ascertain the significance of their voice. Thus wherever we turn, in whatever direction we push our investigations we find the

exercise of the intellectual faculties indispensably necessary to finding out the *way* of true development, and the *uses* of means by which to secure the same.

But while the intellectual faculties are essential to enable us to find out the ways and means of true development, they lack the power to supply the necessary impulse to pursue the way by making use of the proper means. This true impulse to action can only be found in man's religious nature. All have known the difference between knowing what is right, and being inclined to do it. Had men always acted up to their highest convictions of duty, they would never have known the pangs of remorse or self-condemnation. Their condemnation has ever been "that light has come into the world, and they have loved darkness rather than light." Or in plain language, their understandings have been convicted, but their hearts have not been converted.

Therefore it needs no argument to convince the thinking and observing mind, that something more than an enlightening of the understanding is necessary to bring man into true condition and relation by means of which he may attain to his truest destiny. However plain may be the way of life, unless he possess a sufficient impulse power to prompt him to walk therein, his light but adds to his condemnation and suffering.

In truth it will not be denied that man's infidelity to his convictions of right is what continues to bury the world in vice and crime. When man can be persuaded to act up to his highest convictions, "his redemption draweth nigh." Whenever the soul says, in all the deep earnestness of its immortal life, "Lord, I will follow thee whithersoever thou goest," and puts that resolution into practice, that soul will be found in the "straight and narrow path," entering at once upon the "joys of its Lord."

Thus while the intellectual faculties are essential to enable the individual to find out the way, and to instruct him in the proper use of the means, the religious faculties are also essential to furnish the necessary motive power, to induce him to walk in the right way.

And this motive power to right action, in order that it may accomplish in the individual his highest destiny, must be superior to every other power. It must be based so deep that nothing can get beneath it, and it must tower so high that nothing can rise above

it; it must have the firm basis of the immutable for its foundation; it must be a tower whose top shall reach unto the heavens. And such is the religious impulse of the soul. Its language and action is, "If thy right hand offend thee, cut it off." "If thy right eye, pluck it out."

The deep earnestness of this nature is seen in the amount of sacrifice the individual will make to obey its demands. There is no conceivable limit to the sacrifice and suffering the individual will endure, if he conceive that his religion demands it. There is no tie binding the heart of one being to another it will not break and trample upon. There is no relation it will not sever. There is no difficulty it will not undertake and surmount.

Every nation, in every age of the world, have furnished abundant proofs of the truthfulness of this position. Divorced from the influence of this nature, nothing has been done for man or humanity. This impulse in the soul is deeper than the love of worldly gain or gratification. Armed with faith and hope, it becomes superior to the love of self. What, like it, could cause its devotee to torture himself to death in the many ways known to Pagan worship? What, like the religious impulse, would cause the mother to pluck her babe from her bosom and cast it into the fangs of the crocodile? What, like it, could cause songs and rejoicings while consuming at the stake? Here, in man's religious nature, is to be found the impulse that is superior to all others. None can rise higher, none can sink deeper.

I am now speaking of the *strength* of the religious impulse; of its omnipotence in and over the individual. There is and can be no power superior to it. Hence this impulse may be as potent to curse, as to bless the individual. If it be wisely directed, so as to harmonize with an enlightened understanding, its influence will be to bless; but if otherwise, then it will rather curse than bless. This impulse, under the direction of ignorance, tends to beget bigotry and superstition; and all the evils of religious proscription and persecution have been the result of this misdirection of the religious impulse. Therefore in our judgment we must be careful and not attribute to the *impulse* those evils which are the result of *misdirection*.

Our conclusion then is, that man must respect and obey both his intellectual and religious needs, in order to true development.

Without the intellectual and rational being properly unfolded, so as to clearly and understandingly find out and direct the proper exercise of the religious, they will become perverted, and act rather to curse than otherwise; and unless the religious faculties be properly unfolded, man will lack impulse. Knowing the right, he will neglect the doing of it. The necessity of the presence of religion in the soul to guard against all accident, is most beautifully and truthfully set forth by Geo. D. Burleigh, in his poem of the Maniac. His "DONALDANE," who became the maniac, was, in every thing intellectual and moral, all the mind could conceive, or heart desire. But in all these things he was subject to disappointment and despair. His love for "LILLIAN" was pure and holy as finite love could be. But his love of her, was the *manifestation confined to her presence*. Consequently, when she died the manifestation ceased; and darkness came over his soul like the mantle of night. And he sang of her:

"She is gone, gone, gone!
 I am Night, and the Demon King
 Has plucked out all my stars;
 See! these eye-holes are the scars,
 And the moon filled this black ring;
 I am Night with never a dawn,
 She is gone, gone, gone!
 O me! the day is black!
 I am day and the sun is dead,
 Dead and darker than pitch!
 Now discover which is which;
 Day and night have met and wed,
 And the sun will never come back;
 O me, the day is black."

To him the world and every thing died in the death of her he loved; and why? Hear the poet:

"Though he had dwelt among the beautiful
 And glorious things of Earth, lived in the life
 Of bird and flower, of grasses and green leaves;
 And bowed to grandeur with a wordless awe;
 Yet he had never pierced the rind of things
 After their deepest mystery, to the core
 And central secret, where mutation lies
 On the rock basis of the Immutable.

They passed him by—a pageant of bright forms
 Gay maskers full of momentary life,
 Pushed from the stage by each succeeding troop,
 Their mission ended with the forms they bore.
 From their fair visors looked on him no eye
 Lit at the soul of the ETERNAL SEER:
 They went and were no more, and he must find
 Some new-born fairness when to feed his soul,
 The Infinite under life, that bubbles up into those
 Wells of being, tree and man,
 Star and the worlds he had not dived to that,
 So that his soul had now no resting place.”

Here we have the soul's sense of the need of that foundation rock which lies so firm and deep that nothing can undermine it.

Religion has respect to that which unites the soul with, and binds it to the infinite of all life and being. Hence its aspirations are the goings forth of the inmost of the soul, seeking the infinite and universal fountain of all life and being; and as the soul's perfection consists in coming into conscious and living union with the Infinite and Universal of the Universe, the aspirations and the volitions proceeding thence must be the highest and deepest of the soul, seeking its highest destiny.

All conditions, from the lowest finite to the infinite, are generally resident in man; and development consists in bringing man consciously to live therein, by unfolding in him successively those higher or more perfect conditions. Hence, when we can bring the life of the spirit to enter any of these higher conditions, they are consciously developed, and the soul thus progresses to a higher condition; and by such progress is brought into rapport with the like or corresponding condition in the universal, and thus becomes receptive of the truths pertaining to such degree of elevation.

But while these conditions are germinally present in man, they are not necessarily consciously present. No condition is *consciously* present unless the life of the spirit, for the time being, enter and vivify it. For this reason, man is subject to changing states or conditions. He may be consciously, and to a certain extent affectionally, in one state one moment, and in another the next. Some possess the power to fix themselves in certain states, and powerfully to resist external influences, which tend to call them away; others

seem to have very little power thus to fix themselves, and are swayed about by very trivial circumstances.

The law of progress in man, as in every other existence in the universe, causes him to seek that which is above; the highest aspiration of each condition or state calls for that which is above; and when the individual harmonizes his existence with such aspiration, he has opened the door by means of which such higher condition may become a conscious presence in him. Hence, there is one rule to be observed by every one seeking true spiritual elevation, and that is, "*Harmonize your life with your highest aspirations.*" By so doing, you will ever be walking in the straight path to your highest destiny, and will be entering, at every step, into the joys of your Lord.

But this highest aspiration of the soul is that which seeks the infinite and absolute; that is, the religious aspiration. In man's sense of weakness and destitution, there is a call for strength and fullness; and that call is unto that power from which strength must come, and from which fullness must flow. Hence, man instinctively turns to the **GREAT FOUNTAIN** of all.

The truth of this position is seen whenever a man is made to feel sensibly his weakness, destitution and need. The strong self-reliant man will come to his knees as soon as the weak and dependant one, the moment the danger is imminent, and his strength seems inadequate for deliverance. He turns to the same source for help, and with the same strong cries he pleads for aid.

The source to which the soul turns for aid must be such as seems to it to possess the requisite power, and to be present to render the needed aid. And none but the **ALL POWERFUL** and **OMNIPRESENT** possess the necessary attributes; hence the soul, in its sense of need, instinctively turns to the Being, who, according to its conception, is the **HIGHEST** and the **BEST**; who is **ALL POWERFUL** and **EVER PRESENT**.

This conception of the Infinite and Absolute Father, Maker, and Preserver, is a spiritual one. No matter how gross and external may be the form which represents this Being, the conception is spiritual; the power and presence are spiritual; and the aspiration and prayer thereto are spiritual. The *form will* be according to the intellectual and moral unfolding of the individual, but the aspiration and prayer will be to the soul's **HIGHEST** and **BEST**.

No individual, who does not feel this call for spiritual union and

communion with the great Father Spirit, is obeying the law of his highest destiny. His soul, in its affections, is not reaching forth for those higher and more perfect conditions. He is not made acquainted with his needs: he does not feel his weakness and destitution, and very likely will loiter and play by the way until his toys will be swept away, his bubbles will explode; and that which he looked upon as permanent will have vanished from his sight. Adversity is often useful to teach man his weakness and dependence; and under the influence of adverse circumstances, he often begins the true life.

Inasmuch as the soul's conception of the INFINITE and ABSOLUTE is spiritual, and is the *highest* and *best* of its capabilities, independent of the *form* which represents that conception; when it turns to that conception, it turns to its *highest* and its *best*; and under the laws of communication, to which we have frequently had occasion to refer, that turning to its *highest conception* is its best effort to attain to its *highest condition*.

For the sake of illustration and impression, we will again refer to these laws of communication.

The first fundamental law of communication is, *there must be like to answer unto like*. Those only can commune consciously who possess a like common consciousness, and to a certain extent, come into a like common condition. Hence, all revelations to the consciousness must be by like states or conditions. Therefore, he who seeks communication or communion must first come into the proper state. Owing to this indispensable condition for communication and communion, it becomes one of the needs consciously present in the soul where communion is sought. By communion is to be understood the union or inblending of the affections. We seek communion when we feel a desire for the affection and love of another, and try to call it forth by the expression or manifestation of our own.

All have felt the truth of this position. Whenever one soul seeks communion with another, there is an instinctive perception of the necessity of first coming into a corresponding state or condition with such other. Consequently, whenever communion is sought, the aspirant unconsciously strives to come into the condition of the one with whom he would commune. And according to his conception

of that condition, and of that which is necessary to qualify him for it, will be his effort and action. If, in the spiritual circle, communication and communion are sought with any given spirit; the aspirant seeks to harmonize his own condition with the supposed condition of the one he seeks. If he seeks communion with one to him of a high and elevated condition, he naturally comes into a corresponding one; he would not think of approaching such an one with low and trifling thoughts and feeling, hoping to get a response. When the child seeks communion with its spirit parent, it comes with all the filial love and respect of the child, and adapts itself to the supposed state or condition of the parent. When the parent asks for communion with its heaven-born babe, it does so in parental purity and love. The same is true with every other relation and character. Here, then, we have the great law, revealed in every circle where spiritual communication and communion are sought, and that is, *that we come into our conception of the character and condition of the being with whom we would commune, when communion is sought.* Consequently, when we seek to commune with those who in character are above us, according to our conception, we rise above our common level, and for the time being advance; and when we seek to commune with those who in character are beneath us, according to our conception, we sink below our common level, and are thereby degraded. "Hence, evil communications corrupt good manners." This brings us back again to consider the philosophy and use of religious exercises.

The Being whom the soul seeks as an object of veneration and worship, according to its conception of attributes and character, is absolute and perfect, as being the embodiment of all that is *true, pure and good*; of all after which the soul can aspire, or to which it can attain. Hence, the Being of the soul's worship becomes the embodiment of its purest and divinest conceptions, of its holiest and loftiest aspirations. And the soul, in its act of earnest worship, is in condition, as near in character to the divine as its present state is capable of being.

Such being the character and attributes of the soul's divine ideal, it being the purest and most perfect of the conscious planes in which the soul is, and since it is the fundamental law of communion, that we come into the character of the being with whom communion is

sought, when the soul meekly bows and worships before its divinest ideal, it is making its best heaven appointed effort to attain to its highest and best condition; and by that earnest and honest effort it comes unto a state which admits the conscious presence and influence of a holier and wiser class of angelic beings; a purer inspiration is imbreathed, a holier fire is kindled upon the altar of the heart, and a worthier offering is made. In that truly religious act of worship, the soul, for the time being, is separated from all that is false, impure and unjust; it is infilled with love for all, as creatures of the Divine Father's bounty. Its prayer is for blessings upon all.

While thus reverently bowing and worshipping at the shrine of its divinest ideal, it cannot entertain a false conception, an impure affection, or an unjust sentiment. In that act of worship the soul is true to its highest nature and needs, and it says in spirit, to all that would call it away from its true destiny, "Get thee behind me, Satan."

The external philosopher objects to this act of religious worship as paid to an ideal being who does not exist. Herein the philosopher is mistaken. The worship is not paid to the ideal being, but to that which the being is supposed to embody, to wit: character, truth, purity, holiness, etc. The poor Pagan, worshiping before the image of his own carving, is not worshiping the image, but that which it is supposed to embody or represent. Every religious worshiper, whatever may be the form of his conception, or the character of his theology, in the act of worship bows before this divinity of character. So that the objection of the philosopher has no foundation except in his own misconception. The *form* of the worshiped idol may have no spiritual existence, but the character or attribute of truth, purity and holiness have; and that is what is to be and is worshipped. Those are the divine attributes; and the *form* of the *material* or *mental image* is but to *poise* and *steady* the mind, while it contemplates and reverences the attributes.

The truth of these positions is manifest in the religious worship of the various theological sects. No matter how wide may be the difference of their theological dogmas in respect to the *mode* of divine action and the *purposes* of the Divine Being, when they come to seek union and communion through the act of spiritual worship, these theological and speculative differences disappear. Theologi-

cally, there are no two of the different sects in the Christian world who can agree as to the divine purposes and methods of action; but religiously or affectionally, no two of them can or do differ, while one sect believes that God has "foreordained whatever comes to pass," and another believes that he has foreordained nothing; while one sect believe that all mankind are to be saved, and another believe that by far the greatest part are to be lost; and thus are engaged in discussing theological differences, until their disagreement amounts to bitterness of feeling; let them drop these theological and speculative differences, and attempt to consider the *character* and *attributes* of the BEING of their worship, and they do not and can not disagree. They can each and all bow together, and worship before the same shrine, and reverence and adore the same divinity. Whether the BEING they worship before be called "Jehovah, Jove, or Lord," he is the embodiment and perfection of the *pure*, the *true*, the *beautiful*, the *wise*, the *good*, the *holy*, the *just*, and, in their united worship, they tend to the same divine elevation of character. And herein is the *philosophy* and *use* of religious worship most beautifully illustrated and demonstrated. Whatever may be the theological opinions of the worshipper in the act of earnest worship, they are forgotten, and the devotee becomes *honest*, *truthful* and *pure*. From the very nature of things, it must be so. Since the Divine Being is, in the estimation of every worshipper, the perfection of truth, purity, justice, etc., and since, according to the law of communion, every one seeking it strives instinctively to come into the like character with the being with whom communion is sought, it must follow that every sincere worshipper must, in the act of worship, become *honest*, *truthful* and *pure*.

The fact that they do not continue thus honest, truthful and pure, after the act of worship is terminated, proves nothing against the worship. It rather shows the necessity of its continuance. If their tendency to degenerate is so great that they relapse into their falsehood and dishonesty the moment their worship ceases, this only shows the power of that voice which can make itself heard and felt, as it calls them away to seek a higher and better life.

The external philosopher objects that the tendency of religious exercises is to mislead the mind, and cause the observers thereof to become superstitious and bigoted; and thereby tends to beget a proscriptive and persecuting spirit.

This objection is likewise based upon a misconception of the true religious idea embodied in worship. Men never become *religiously* bigoted and proscriptive; all bigotry and proscription proceed from *theological dogmas*, not from *religious sentiments*. Religion has to do with the affections, and has little respect to the *form* of the *image*, or the *external representation*; it seeks to commune with the *divine embodiment*, the spirit by which the *form* or *image* is invested. The God of the heart's worship is a spirit, symbolized by names, forms and images. Each worshiper must worship according to his own conception, and not according to the conception of another. Each must form his own ideal with which to embody the divinity after which he aspires, remembering that it is the *divinity* he worships not the *ideal* embodying it. Such a worshiper can never become bigoted and proscriptive. He is a true worshiper, worshipping "the Father in spirit and in truth."

With the theologian it is different. He mistakes the *form*, the *image*, the *ideal*, for the *divinity* they are intended to represent, and he honors and reverences the *representation*; and proscribes all who will not bow down before *his image*, and adopt the form which he prescribes. Teach men to distinguish between the *image* and *that which it represents*, and they will soon cease to be bigoted and proscriptive. Religion never did and never can beget a spirit of persecution. Theology never did, and never can beget any other spirit.

Investigate this subject as we may, philosophy unites with the soul's aspirations, and teaches the *use*, nay more, the *necessity* of religious worship. It is one of the needs of the soul, and of the needs it is one of the highest; and unless it be properly supplied, the soul cannot pursue its true destiny.

The truly enlightened philosopher becomes an omnist. Instead of rejecting all forms of worship, he adopts all. He does not find it *necessary* to go to Jerusalem or Mecca to worship; yet being there, he can worship, whether at Jerusalem or Mecca. Perceiving the true spirit of worship to be the actualizing in oneself its HIGHEST and its BEST, he can enter into sympathy with all who are making the noble effort, thus to attain to that *divine condition*. In that earnest going forth of the soul, he can bow down with the Hindoo, the Mohammedan, the Jew, the Christian, no matter what

form stands before him. Be it what it may, in his worship, he seeks the *Invisible Divinity*. He aspires to his Highest and Best, and so do each of his fellow-worshippers. In that earnest aspiration and prayer he ascends to a higher plane, unites with a higher sphere of angelic influences; and so do each of his fellow-worshippers.

No philosophy will meet the demands of the soul which does not include all necessary provisions for the exercise and development of man's religious nature. Spiritualism has hitherto failed to meet that demand; not because it has not a true religious basis, but because, in its first manifestation, it has been addressed to the external mind; because that class of mind needed most the evidence it had to give. But the time has come when we must, if we hope to continue, attend to the religious needs of the soul, and ascertain what Spiritualism has to offer there.

In another article I will examine the *uses* and *abuses* of Spiritualism, and determine what is to be its probable future.

"WHATEVER IS, IS NOT RIGHT."

WHILE all effects in the material and spiritual universe are an expression of the outworkings of divine power therein, and must tend to accomplish all that divine wisdom and power united are capable of accomplishing. Yet such results must be accomplished through the instrumentality of certain definite relations; and where such relations are interfered with, Ends are defeated.

The laws of divine action and manifestation must be as fixed and immutable as the conditions of divine being are constant; and, until there is change in the *being* of God, there can be no change in the laws of divine action. The common idea that Omnipotence can accomplish every thing, the most contradictory and absurd, irrespective of condition or law, is very far from the truth. Omnipotence implies all power that is, not power that is not. There are things to be contemplated which are essentially impossible, and which Omnipotence cannot accomplish.

All essential power is in the Divine, and is an eternal Omnipresence, ready to be manifested when the necessary conditions and re-

lations occur; so that these manifestations of power are the spontaneous goings forth of this eternal Omnipresence. But this power cannot act or be manifested in the formation or sustentation of individualities, except under certain laws, manifested through certain relations.

Our proposition is, that each individuality is the product of certain conditions and relations just suited to such productions; and being thus produced, the law of its constitution is an expression of such conditions and relations; and whatever unites with such individuality, must harmonize with such constitutional law.

Owing to these principles of individualization, individualities must be as diverse in character and constitution, as are the conditions and relations producing them; and hence, the laws of development for each individuality must be specified, and since these laws are but an expression of the conditions and relations then and there existing, it necessarily follows, that whatever interferes with, or modifies either condition or relation, affects unfavorably the individuality.

Hence, when it is said that "whatever is, is right," we must be careful to observe the stand point from which the view is taken. It is only when viewed from the Infinite or Universal, that "all discord" becomes "harmony." From the stand point of the *individual* and *partial*, discord is actual and positive, and produces as positive results, as harmony. In respect to the *individual* and *finite*, the way to life is exceeding "straight and narrow," and the way to death open and broad.

The term "right" must be understood to have the same significance in respect to the *all* or *universal*, as the term "good" has in respect to the *individual*. It signifies that the fact of our existence proves the law creating and sustaining it; and that law could not be, were it not for its appropriate condition and relation begetting that expression called law; and that condition and relation could not be, unless in ultimate harmony with the universal.

But in respect to the *individual* and *partial*, it is not difficult to show that whatever is, is not right or good; and the effect upon the individual, so far as life, health, development and happiness are concerned, is as though there were, in respect to the universal, essential wrong. It can be reduced to a certainty

that, in respect to the individual, there must be inharmony in every other condition and relation than the specific one. If it require certain particular conditions to *form* and *develop* the individual, place him under other and different conditions, and he not only lacks that which he needs, but he is brought under the action of other conditions and circumstances, which must resist and antagonize with the constitutional action of that *form* otherwise produced.

But this is not only true in theory; our every day's experience furnishes the demonstration. We feel it in ourselves, we see it in others. All conditions, relations and actions are not right when applied to the individual, either for the health and development of the body, or of the spirit. There are those which will inevitably disease and destroy the body; and there are those which will corrupt and degrade the spirit. Sickness is not health; pain is not pleasure; truth is not falsehood; right is not wrong; purity and impurity are not the same; consequently, we see, feel and know, that there are differences in states, qualities of actions and results; and, when tried by the standard of *use* to the individual, as tending to advance or retard his development, these differences of states, and qualities of action, etc., become positively good or bad, right or wrong; and impose upon the individual consequences as real, as though in the universal sense, there were essential evil.

When, disregarding the laws of life and true development, I thrust my hand into the flames, and hold it there until it is consumed, the *pain* and *loss* are the same to me, whether you consider the principle of fire, or that which consumed my hand, good or evil. The fact that the principle involved in the destruction of my hand, is essential to life and being in every other respect, does not mitigate my pain, or restore my hand. If I am seeking to vindicate the Divine Government, such other considerations are proper; but they avail nothing for my individual suffering and loss. Therefore those pretended philosophers, who, under the pretence of vindicating the Divine Government, seek to excuse themselves in violating the laws of individual well being, commit an error fatal to the cause of truth, and the welfare of humanity.

DEVELOPMENT.

MAN, as the ultimate of progressive individualization, contains in himself every property, relation and impulse concerned in his production and sustentation; and development, spiritually, consists in bringing all these properties, relations and impulses into his consciousness in true harmonic order, so that they become living, conscious, spiritual entities within him. It is with man as it is said to be with the block of marble. The figure is concealed therein; the sculptor only finds it. By carefully removing all the particles which conceal the true figure, the beautiful form is revealed.

It is a very common error to suppose that man must search for truth out of himself, and that in his search he must have standards or tests of truth out of his own consciousness. But reflection will teach any one that man can find truth only in his own soul, and that he can try or determine its character only by the living, conscious standard within. If an external standard be sought, that must be tried by the higher and more perfect inward standard before it can be received. Thus, if any one propose to take the Bible as the standard of truth, before he can do so he must first try his standard to know if it be correct, else he would not know whether to take the Bible, the Koran, or any other book. All this implies that man has a higher and more reliable standard within his own soul, or he could not have tried the Bible and found it to be the true standard.

If any one affirms of the Bible that it is a perfect standard, and that of all spiritual and religious truth, he ought to know what he says to be true before he makes such an affirmation; for if he does not know the truth of what he affirms, he is not authorized to affirm it, and his affirmation is unworthy of respect. If he does know the truth of what he affirms, then he must have a knowledge of all spiritual and religious truth, or of that which necessarily pertains

thereto, by means of which he could be able to ascertain and declare a perfect standard thereof. For man must know the standard, and that of which it is a standard, before he can declare the agreement or disagreement between them.

Try this question as we will, it resolves itself into this: The ultimate standard of all truth must be in man, else he could never know when he had the truth. External standards are of no avail, except they are the repetitions of the internal.

Since, then, the standard of all truth must be found in man, before he can perceive and receive the truth, it follows that all truth necessarily resides in man as a divine presence and actuality, else no response could be given to that which is true. For it is a principle of universal application that like can only answer unto like, only the like in character and condition can harmonize. Christ and Belial can have no concord. Truth in God, and falsehood in man, can not dwell together. Ignorance can not perceive wisdom, hate can not feel the monitions of love, and purity can not dwell with impurity. All these things necessarily imply that man must have resident within him, the germs of all truth and all pure affection; and that development consists in bringing them out into consciousness in the individual.

As a necessary deduction from this general truth, man possesses within himself all conditions of being, capable of responding to all conditions, when the same is developed into consciousness; and consequently, development of condition consists in bringing the life and consciousness of the individual into that department. Thus, if I seek to converse with the angels of any particular degree of unfoldment in any particular sphere, I must come consciously into that particular degree and sphere of being in myself, and I shall find *that* in me which can receive and answer to the truths and affections of such degree and sphere.

For this reason, the mere animal mind can not communicate with the spiritual, because there is no corresponding degree or sphere of its own being into which its life and consciousness can enter, to respond to the spiritual. Hence no amount of effort can succeed in causing the dog to feel or perceive religious or spiritual truth. It is upon this principle that the mind in its physical condition of per-

ception and affection, can not perceive spiritual things. Everything must be discerned according to the laws of its plane.

It is in accordance with this principle that the great direction given to the truth seeker is,

“ Know then thyself, presume not God to scan,
The proper study of mankind is man.”

And the man to be studied is thyself. We can study others only as we find an answer to them in ourselves. We can judge of them only as we have learned to judge of ourselves. Hence the rule of the great Teacher, “ As ye judge, ye shall be judged.”

Development then consists in coming more interiorly into ourselves, so that our life and consciousness become more interior. The principle that the mind can perceive only that which becomes a conscious portion of it, makes it necessary that whatever of spiritual or divine being be made known to us, must be revealed by its conscious presence in us; and this can only be the case when, by our life, we have developed into consciousness that state corresponding to that which is to be revealed.

This development of state or condition in ourselves, under favorable circumstances, is attended by the inspiration of truth and love from the corresponding states in the Spirit-world, both in respect to the individuals and their spheres; so that by coming consciously in that department of my being which, in character, can answer to the Divine of the universe, I am in a condition to receive influxes or inspirations from the Omnipresent Divinity.

Upon this principle of development, the more *interior* my life and consciousness becomes, the more *universal* will be my inspiration, according to my individual strength or capacity to receive.

There are two principles cognizable by the mind in consciousness: the principle of *perception* as addressing the understanding, and of *affection* or love, directing the will or volition. The *one* informs the mind, and is from *without*. The *other* is from the *state* or *condition* of the mind, and is expressive of its character, and is from *within*.

There is a manifest difference between the *understanding* and the *affections and volitions*. To know the right and feel just obligations, is one thing; to be willing to do the right, fulfilling such

obligations, is quite another. And the condemnation of the world consists in this, "that light has come to them, that is, their understandings are enlightened, and they choose darkness rather than light, because their affections are false. This refusal to act up to the highest conviction, obeying the highest impulse, is what constitutes the infidelity of the world and the Church, and the true development of fidelity in the soul, is what is necessary to individual and universal salvation.

Man needs some kind of exercise which shall tend to exalt and purify his affections, and bring him into that department of his being which shall incline him to be faithful to his convictions. And there is but one kind of exercise that will do it, and that is continued and earnest aspiration for the ALL-TRUE, THE ALL-PURE, and THE ALL-GOOD. Pray daily, hourly, momentarily to that Being who is to the soul the HIGHEST and the BEST. Consecrate every thought, every feeling, every impulse to the OMNIPRESENT DIVINITY; then will man in his affections come into the Divine of his own being, and will find in himself a well of water springing up into everlasting life.

EXTRACTS FROM DIARY AND LETTERS OF J. S.

SPRING GARDEN, Dec. 25.

Dear M.—I love anniversaries. There is something so pleasant in the quickened memories, and in the promises they give. Days in the past, all beautiful! so, in time, all days will be beautiful. But who remembers this birth-day because it is a birth-day? Like me, most are saying, last year I had such a pleasure—three years ago I went to such a place. A few keep it as a birth-day because then was for them the birth-day of a pure and holy thought—a new desire. You are keeping it because just one year ago you were married; I hardly think of that, but that just five years ago I began to die. Don't take it to heart that I don't think of your gladness; I have many a wish for you this day, such as love gives, that become prayers, they rise so high and are so holy. But I don't celebrate your days, you must do that, and I quite other days. I said I kept

the day that I began to die, and that is proof that I begin to live, else I should not know that I had begun to die. I never thought of keeping the day thus before. It is to me as if I said, Oh blessed Jesus, I know you have lived, not because the year tells me so, but because my life has sought yours and tries to gain its height. What you were, and when, is not for me, but what you *are* and I am. 'This birth-day is not of the Child of Bethlehem, but of holy thoughts and aspirations. He who keeps this birth-day keeps it unto the Lord. It is when thy birth is made the symbol of my birth, that I truly keep it unto thee.

Dear M., H. comes next steamer, I heard a month ago.

YOUR JULIA.

Diary.—There is nothing certain, heaven is not here or there, but within. So is God not here or there, but everywhere; because, when the soul has taken into itself the love and perfection that represents the universality of God in a perfected selfhood, it finds Him in all things. "Where shall one go from his presence?" There is no going from one's self, and therefore no going from God. Life of my life he must be, and I must know him in, and of myself. This one desire to come into His presence—what is it but a desire to come into the perfection of my being, and so take into myself the knowledge of His goodness, purity, holiness and love. Now I know why Jesus made his love the savior of his disciples. By becoming one with him in his sympathies, they found the Gate to Heaven; they found the fullness of that life that typified the life of God; and they held through his affection the chain that led to his attainment. And so they became, by being one with him, one with the Father. What, then, keeps me from reaching forth unto his life? Only this: I do not get hold of the chain that lifts me to it. How shall I, save by his attainment? But Jesus is not where he was when the disciples found him *the way*. How does he keep his hold on earth? Much more, how does he reach me? For after sixty days he could no more be seen by man, so speedy was his ascent unto his Father. It can be only thus: through those who, perfected in their life, reach by their affection some other perfected life that links to his. Then Jesus is a representative to me of what I call for; he is the fullness of the affections I must exercise; he is thus to me a

Saviour by being at the height of my human attainment, but not of my spiritual; for his Father is my Father, his God my God.

Jan. 1. Dear M.—These anniversaries—the birth-day of the affections, and the birth-day of new time, how close they join upon each other. Was it by accident that there came this pause before the beginning—this stop placed at the end of the year—this wonderful exclamation point—it is finished? That the story begin again as before? The slaves, who have their holidays between Christmas and New Year, do not count them as time. The year ends with Christmas, and begins with New Year. And there is beautiful significance in it. The end of the old by the birth-day—the end of time by the fullness of life—and yet it must go on; time shall be no more only when that eternal holiday begins, when the spirit rests in its attainment, and knows only to measure by its desires. Well, M., I have begun time again, and it has taken so pretty a step for me this day that I know that it has left in its track a gleam. I had planned a meeting of Lucy's father and mother through her instrumentality, and it came about; I only tell you the result. The little cottage on the hill is hired, and they are in it to-day. L. is to spend the rest of the week there. There was no festivity—that would have been mockery, even at this festive season. I left Lucy's instinct to arrange, and though she is but a child she has wonderful quickness of perception. I can see how it came to her from the circumstance of her mother's quickened desires while she yet hoped against hope, before Lucy knew what was light and hope. I shall not disturb the sanctity of that home for many days. I have stood aloof and folded my hands, and my prayers took not form in words. I let my mediumship cease when Lucy's would serve, and am now content—yes, content, M., that they should hold her faster than I, that she should also leave me for them. She has done her work for me. I was glad to know that all those boys and girls reached you in safety, and more than glad for you in what you had done for them and for me. Homes for so many! and love and kindness—I hope so. My *scheme* works admirably; I have even interested Dr. I. in it, and he met me cordially a day since. I have also interested others who have friends in the country, and we will yet find you strong men and women to help you till your

lands, and reap your harvests, and find firesides near yours. Bless you, that you have even been to me in this, as in all, my wise friend.

Again, M., I flatter your heart with good news. The Erebus has reached port and the steamer is in, and H. has forgiven, and I am wondering why my spirit folds its wings and says peace—why I no longer send it *without* itself, but within itself it finds its resting place. Is this the law—the mystery solved? Oh, most circumspect friend, that wast so very wise, and could never reveal the source of thy wisdom! What is revelation? Not *unto* us, but *within* us. Dr. L. and I had a discussion on that. He opposed all revelation as he used, I listened to him as I used, for he is a great reasoner but I replied as I used *not*. Why do you oppose revelation? While you do so you prove it, for you virtually say, that is revealed unto me which written revelation does not reveal, all revelation is recognized through revelation, and that only can be revealed which is revealed unto you. And so I stood my ground, not for infallible revelation, but continued and eternal, and therefore *past*. That is truth which to-day is recognized as truth, but that was no less truth which some other soul recognized some other day. My truth is by my revelation, what others is unto them. When my truth is also their truth, then they reverence mine, and I theirs, but until we recognize the same truth we doubt each other's revelation. As fast as we come into truth we shall recognize the truth of all things, but until it is within us we do not know of it, neither can it be taught us. Did you recognize all that, M., when your silence said, find out the mystery—this mystery, that every human soul that makes us love, reveals to us more and more of the infinite love—brings us nearer the kingdom of heaven—nearer our home, our rest, nearer our God? And when a soul meets us in its aims, aspirations, efforts, and becomes a part of our life and being, to be without whom is as the heavens without its sun, night without its star, or rather, without whom there is no being, only trying to be. When that one has made our conscious life its own, we can then feel, not understand, what God may be—what His love means—what is the height, the depth, the richness of it. Not that any one thus attains unto it. The fullness, the richness, is not for man, only in aspiration, else he would rest and not still aspire; but resting in himself—in his self-

hood and antireness, he yet aspires to God. Coming into his presence, he yet would grasp more and more of Him, and so he lifts himself even through his delights, and dwells forever in the Kingdom of heaven. I did not intend to preach a sermon from Dr. P's text, but you listen in love to all I have to say, as you used to, when you held my hand and looked into my face to see how much I knew, and how little. Thus as I was, let me be, your

JULIA.

Diary.—No dream so bright but has its reality, for all are the reflections of the yet *to be*. So the future lives in *to-day*, as does the past, for the eternal holds them all, and there is nothing that is not in the *living now*. As the sea, when it is calm, holds all the sky with the clouds or stars, so my soul, when it rests in itself, keeps the wonder and the beauty of the Infinite, and though so far off, and so small, knows *they are*. They say at sea, sometimes the coming ship is seen even when the world's curve keeps the real ship far out of sight; that must be the dream of the sea; the reflex of the sky is not its dream but is itself. Then all this beauty is no dream but is itself holding what yet is *not* itself, but immeasurably beyond. I've stood sometimes and knew not that I was the drop that caught the image of the whole, when all at once the infinite was in me, and the eternal; I never had been, should be, but *was*. A moment, and it was as if the drop had been shivered and, no longer concentrate, could find but parts of the whole. Yet I never rested in a present until this. I do not say, thanks! I do not pray in words; I do but live. The little flower that gives its odor does not think to give, or bless, or ask, but it does it all; each floating breath bears its prayer and praise. But yet I feel it will not always be thus with me. I am just now as the tired oarsman who through the current has pushed his bark to gain the shore, but weary, he drops his oars and the tide takes him on—on; he will by and by wake up again and struggle, and yet if he floated down perhaps a little way, some friendly eddy would bring him to still water. But why wish for it? Why not on and on? the great, grand sea lies there. Who'd travel foot-sore, and over the rough way, if there were a stream to glide on? And yet now it will not be I, but *we*, who thus will float and give the stream its burden—one soul, yet two. I can not still be

other than myself, my aspirations and my desires yet centre in this strange *me*. And yet the circumference is not from this centre; as I have seen two pebbles tossed into the sea: the circles each mark the spot they fell, but they grow wider and wider, and now they meet; one finds the limit of the other, and there is no circle, but the ripple of the sea!

February. Dear M.—I have made my first visit to the cottage to-day. I went with Lucy. There was in her eye so bright a light that I could not have thought that less than a year ago I took her in, a half-starved child. There was still a little coldness on her mother's face; what had been so many years in coming, could not go in days, and there was a half-subdued wildness in the father's eye, that could not lose itself except when Lucy was in sight. I did not wish to seem curious, so I asked about Lucy's school, and if they would let her stay with me until she was ready to go. As I had hired the cottage only for a few weeks, I ventured to suggest the country and then came away, leaving L. there. I am sure they'll go, and will you be looking for a snug farm to lease? they must be fitted for the country. Only think of their English home, and then its transfer here! I shall be sorry to have the little drama removed to another stage, but it is best, I see. Curious neighbors and impertinent gazers are not good in such cases, besides, the city is too near; one is easily lost in a crowd. I hope to celebrate the day of Lucy's coming to me by their departure, and I shall keep the day of her leaving me to find her father by going to them, and we, I mean *you and I* now, will find what words are writ all over those grand monuments and tablets scattered so prodigally about you. It was considered a great discovery when Champollion found the key to the secrets of the Egyptian Monuments, but it is far more wonderful when one reads the words on a pebble or a boulder. Expect me in the month of roses.

JULIA.

Diary.—I have been sitting in the shelter of the sunshine, for at this season the sun is the protector, and looking at the persistent shoots that *would* grow, and I fell onto the subject of reforms. What is it in this work that puzzles the wisest, and makes the

sensitive despair? It is simple, if people could only *act* it instead of *preach* it. What is it people need? A few, bread and clothes; but most need not to have these given them, but to know how to get them. There is something in almost all to appeal to, to awaken this desire to know how to do, to know how to take care of themselves, their homes and their children; for every one feels this influence of the potent *mine*. It is not because man is sinful that he is selfish; that selfishness is the guard to preserve his individuality. That is pronounced selfishness which is limited within one's own limit. The expanded soul labors for self, but it finds self in the universal; the contracted finds it in his personal wants; his eye sees it, his mouth tastes it, his hands grasp it—his self—his world. Appeal to man's selfhood, and you make him a man. Precisely as he is more or less of a man, will that selfhood expand and grasp.

July 1. One word more, dear M., not about love, which people do not like to hear talked about, only to feel, nor reforms, which are better in practice than on paper; nor whether you would rather I would wear a brown or a grey dress to travel in—but just to have the pleasure of knowing I am so near you still, as to be away from you. For do you know sometimes I feel only that closeness of communion when my eye cannot see, my hand grasp, or voice reach the one I love, but soul fills soul, and there is not the barrier of nearness. Just as when two, standing on opposite heights, look over all distance and interventions; but when they come down there is a before unperceived high fence, or tangle of alder bushes, that shuts them from each other, and they are again obliged to recede before they can really find each other. And I wanted to let you know the day and the minute you may expect to see two forms, (because your eye will not see, but your heart feel, that there is only one) coming over the bridge; and to tell you not to be *very* glad to see me till we get away from all eyes, and one more thing: don't let Lucy or her father or mother know of my coming. I shall take them by surprise in their new home. How blessed to think of the "year of our Lord" that their hearts have come into! Whose hand directed all their ways, and made me a medium to them, and they to me? I only to act as prompted, and arrange some externals, one of them to be the awakener in me of a true life. Was not that the holiest, most sacred office? "And a little child shall lead them."

And now, my M., a long adieu, for though I see you and speak to you, it will depend on something else whether you know all I have for you, for I can not talk with you much, perhaps, only sit on the rocks and by the water close by you, and let you read me. Your unwearied correspondent for a time takes leave, as,

JULIA.

OUR IDOL.

BY J. L. JOICE.

Close the door lightly,
Bridle thy breath.

Our little earth angel
Is talking with death.

Gently he woos her ;
She wishes to stay ;
His arms are around her,
He bears her away.

Music comes floating
Down from the dome,
Angels are chaunting
The sweet welcome home.

Come, stricken weeper,
Come to the bed ;
Gaze on the sleeper,
Our idol is dead.

Smooth out the ringlets,
Close the blue eye ;
No wonder such beauty
Is claimed for the sky.

Cross the hands gently
O'er the white breast,
So like a child spirit
Strayed out from the blessed.

Bear her out softly,
This idol of ours,
Let her grave slumbers
Be 'mid the sweet flowers.

INFIDELITY AND CONSEQUENT DISTRUST.

FIDELITY is essential to the true life; and where that is lacking the true life cannot be lived. That this is so is most evident from the consequences which follow a breach of fidelity. Fidelity has respect to the soul's allegiance to all that is true and pure; and perfect fidelity will cause us to obey the requirements of truth and purity at whatever cost. "If thy right hand offend thee cut it off: if thy right eye pluck it out," was the language of Jesus; and it was his perfect fidelity which caused him to differ from other men. His faith in the Father, who fed the sparrows, and clothed the lilies, led him "to seek first the kingdom of heaven and its righteousness," trusting that all things needful would be added thereto.

The first great lesson all need learn is that of FIDELITY. It is the first begotten of "Faith in God," which, being interpreted, is Faith in *truth, purity and righteousness*; being confident that it is better to be *true, pure and just*, than to possess that which we obtain by a sacrifice of our FIDELITY. The soul which has such *living faith in God* that it will never swerve from its fidelity to gain present advantages, or avoid present trials, will soon find its foundations sure; it will build upon the "rock basis of the immutable," and the "winds may blow, and the floods may come and beat upon its house, it will not fall."

It is the high destiny of the soul to harmonize its being and existence with all truth, and to become purified in every affection; hence, it can only properly pursue its destiny by its allegiance to the ALL TRUE and the ALL PURE: and when it departs from such "straight and narrow path," it must necessarily meet with resistance and antagonism: it must come into inharmonious and discordant relations, and destroy its own peace and happiness.

The question has sometimes been asked, is it right to falsify or deceive under any circumstances? The question is easily answer-

ed. Can you knowingly falsify or deceive and maintain integrity? such integrity as will support living confidence or trust? God answers the question by the consequences which must inevitably follow the betrayal. Whoever purposely utters a falsehood for any consideration, reveals this state, *that love of truth is not supreme in his soul*; and consequently that circumstances are superior to truth; and hence, he who controls circumstances, controls that soul; and when the soul finds this state within, it has an inward witness of its own infidelity, and it thereby loses confidence. It is the judgment of God in every soul, that where there is capability of betrayal, trust cannot be reposed; and when any one has purposely uttered a falsehood, such capability is demonstrated to exist.

It is for this reason that confidence once disturbed can never be restored, unless it can be shewn that such disturbance was the result of misapprehension, or that the offender has become so changed in character, as that he is incapable of further betrayal. Take any relation, however dear and tender it may be, and the delights and joys of that relation depend upon the trust and confidence existing therein. The relation of husband and wife imperatively demands that confiding trust. While that condition continues, there is no other relation can give such delight and living joy. But let any thing occur to disturb that trust, let there be the manifestation of an attempt to deceive, either by concealment or misrepresentation, confidence is destroyed, trust is at an end, and wretchedness the most wretched takes the place of happiness.

Let the soul know that it has, in any degree, been deceived and betrayed, and there is no alternative left. It must doubt and distrust. Although it knows that truth and purity are possible with the betraying one, it also knows that falsehood and impurity are likewise possible: and it cannot know which are present without other proof; thus, its trust is in other proofs, and not in the soul which has been false. To the husband and the wife nothing can be of more importance than the most perfect confidence; with it, none can be more blessed: without it, none more cursed. But confidence, trust, is the purchase of perfect fidelity. Therefore, that husband and that wife, who would dwell in peace and unity, must be utterly faithful, in body and in spirit, to each other. The one must entertain no thought, feeling, or desire, which it would not

fully communicate to the other. Each must ever be ready, with an open heart, for the full and perfect communion of the other.

The great sin of infidelity is thus manifest in its disastrous consequences. There is no social relation which can be truly maintained without confidence; and confidence cannot be maintained, in any relation, without fidelity. Therefore, he who lacks fidelity of soul, is unfitted for every relation. He is a living discord in the great anthem of existence; and until he attain to fidelity of condition, which is purity, and of relation, which is truth, he can never come into divine harmony and happiness.

This known lack of fidelity in man has disturbed the confidence which is necessary to the success of every true and noble enterprise, and the disorder and confusion which seems to be on the increase in the social, civil, political, and religious world, arises from the known infidelity of those who assume to direct in these several departments.

The public press has fallen into such hands, and is so conducted as to destroy all confidence in its statements. The mass of mankind consider Editors and the Conductors of public journals as a mercenary and hireling set. They follow journalism as a means of obtaining a livelihood; reckless of truth or falsehood, so that they cater successfully to public opinion. This is so notoriously true, that he who makes a statement upon the strength of a newspaper paragraph is laughed at for his weakness and stupidity. No one pretends to believe what is contained in the public prints unless he has an interest in believing it. The public have no faith in editors and newspaper scribblers, because experience has demonstrated that they are not men of truth. That, in character they are like Judas, ready to betray with a kiss, any cause, when they can command thirty pieces of silver by doing so. Should any one, seriously attempt to claim that any of the leading political organs of this country were worthy of confidence, he would be considered a fit subject for the insane asylum.

That such is the fact, no one can deny; and that the public press is growing worse and worse, if the totally depraved can get worse, is most evident. All classes of men have lost confidence in each other, none more so than politicians. No man at all acquainted with the character of our leading men, as politicians, thinks of

trusting them beyond their own selfish interests. If they can control their selfish interests, they can control them. The worth of a politician, in a political campaign, can be determined as easily as the value of a horse. The cost of carrying any particular measure can be estimated in dollars, at so much a vote. No man pretends to any patriotism, or, pretending to it, he does not expect there will be any silly enough to believe him. In this republican country, the government is considered the property of the party who can procure the greatest number of votes; and when procured, they have a right to use it for party purposes, "To the victors belong the spoils," and they fight to become victors that they may obtain the spoils. Who will deny this? Not even the victors themselves.

It has always been claimed that intelligence and virtue were necessary for the success of republican institutions. That when the people became corrupt, such institutions could not be maintained. Can any one doubt the corruption of the people who sustain the corrupt press, in its corruptions? With its character for integrity gone, as it confessedly is, why does the press find it for its advantage to continue in its infidelity? Simply because it satisfies the people, and they are willing to sustain it. The press has become partizan; the people themselves are partizan, and have little respect for truth, justice, and humanity.

The people have lost confidence in themselves; they have lost confidence in their government. They do not expect or require their government to be administered upon just and righteous principles. There is no right, however sacred to humanity, they will not rejoice to see trampled in the dust, provided party ends are to be gained thereby. Innumerable examples might be referred to, both in state and national governments, illustrating the truth of this position. The people do not expect politicians to be honest, or to tell the truth, and yet they put them in places of power. If any one doubts the truth of this position, let him make the examination. Let him inquire of those around him; he cannot go amiss, and he will find that all are without confidence in politicians. "Kissing goes by favor," says the successful demagogue, and proves it at every step.

Time was when men respected principle, when something like love of country was known, when, knowing what justice and right re-

quired, you could form some opinion as to what government would do. But that time has gone by. The people have lost confidence in courts and juries, as well as in governors and legislators. The conduct of judges has been such as to show them partizan and false.

And what is to be the result of this lack of confidence on the part of the people, in themselves, in their legislators, governors, judges, in short, in all their paraphernalia of government? We answer, disrespect of all authority, and disobedience to all requirements not satisfactory to the multitude. Vigilance committees will take the place of regularly organized governments; riots and mobs will become the order of the day, until ultimately revolution will put an end to the present political institutions. We may again refer to this subject and cite a few facts to sustain our position. Nothing can be more obvious than that unless integrity can be maintained in the constitution and administration of a republican government it must come to an end.

TRUE RELIGION.

RELIGION is the living expression of the soul, in its utmost fidelity to the all of truth, purity and righteousness. That aspiration after the divine character, which causes the soul to "hunger and thirst after righteousness," is a religious aspiration; that prayer, "create in me a clean heart, and renew a right spirit within me," is a religious prayer; that expectation, "I shall be satisfied when I awake in thy likeness," is a religious expectation; that effort of life which leads the soul to actualize in its conscious selfhood such aspirations, prayers and expectations, is a religious effort; and that life which consists in such efforts is a religious life; and will ultimate in laying up "treasures in heaven where neither moth nor rust can corrupt, and where thieves can not break through and steal."

But how differently do the church and the world view the subject of religion. With them, religious service consists in believing in certain creeds, observing certain ordinances and forms, and practicing certain rites. With them, the selfish, lustful and impure in

heart, can engage in religious service without change of character or condition. Such kind of service does not antagonize with the world, because it does not call for the sacrifice of the worldly spirit. It promises salvation *in* sin, and does not require its hopeful subject to put away his wicked desires and actions. The religion of Jesus provoked the enmity and hatred of the world, because it was not of the world. Said he to the disciple, "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

This religion of Jesus, which begat such opposition, persecution and death from those whose evil characters and practices it rebuked, seems to have been very different from that practised by the Ministers of the Episcopal Church in Sacramento and its vicinity, according to the account given thereof by their Bishop, Dr. Kip. It is the lack of this Christly quality of religion which has made Episcopalianism so acceptable to slaveholders and pro-slavery politicians in that vicinity. It is the lack of this Christly quality which makes the Detroit Free Press, a pro-slavery political paper of the North, quote the remarks of Bishop Kip upon that subject, and think such religious practices "worthy of imitation." The Free Press quotes the remarks of the Bishop, and says "they breathe forth the right spirit." And what, pray, is this practice on the part of the Ministers of the Episcopal Church, which is so "worthy of imitation?" breathing forth the right spirit. We find, on examination, that the "commendable practice" and "right spirit" consists in so conducting the religious service and teachings of that Church, as not to disturb the consciences, or reprove the practices of slave dealers and trading politicians, but on the contrary, so adapting their religion to this state of things, as to make it popular and agreeable to such "miserable sinners." That is the kind of religion the "FREE PRESS" needs: a free and easy religion. It makes the pious Editor rub his hands and smack his lips, to think of the potency of such a religion; one that can save slaveholders and trading politicians, without disturbing their wicked lives by condemning their practices.

Great questions of humanity, involving all that is sacred to truth, purity and fidelity of soul, involving principles fundamental to Christianity, as a MORAL SAVIOUR, and without which character it

cannot become a RELIGIOUS REDEEMER, have been discussed, and are agitating the minds of the people, and the Ministers of the Episcopal Church of Sacramento have evinced the "right spirit" by so regulating their religious teachings, and conducting their religious service, as not to favor the right, or condemn the wrong. They have not cast their influence upon the side of truth, purity and justice. "From these excitements," says Bishop Kip, "our Church stood aloof; its Ministers contented themselves with doing their MASTER'S WORK, and inculcating the truth, that their duty was to preach the Gospel."

What kind of work of their Master have these Ministers been about, that they have not disturbed the slaveholder or the politician? What is the value of the Gospel they preach, if it does not include the discussion of the topics of this world, polluted as they are in themselves, and polluting in their influence. Men in the Church are involved in these discussions, and yet the watchman upon the wall, has nothing to say.

"Our Ministers contented themselves with doing their Master's work" forsooth! What is their Master's work? Said Jesus of Nazareth, when he returned from the scene of his temptations, "filled with the spirit of God," and stood up in the Synagogue at Nazareth to read: "The spirit of the Lord is upon me, because it hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach *deliverance to the captives* and recovery of sight to the blind, to set at liberty them that are bruised," etc. Is this Jesus the one whom they profess to call their Master? Yet for neglecting to perform *his* work, according to *his* understanding thereof, these Ministers are commended by their Bishop, and by the *piety* of the Detroit Free Press. The millennium must be at hand.

But these Ministers were content to "inculcate the truth that it was their duty to preach the Gospel." We suppose their idea of preaching the Gospel consisted in teaching the doctrines of Apostolic succession in the ministry, and faith in the merits of Jesus, by means of which these slaveholders and politicians were to be saved, without the necessity of making their lives and characters harmonize with his. The doctrine that the vile, the false, the unjust and oppressive can be saved by faith, in one who is pure, true and just, must be

glad tidings to the guilty. The slaveholder and trading politician can afford to pay the ministry of the Episcopal Church of Sacramento, if they can procure for them such a salvation. Having no merits of their own, if they can be saved by the merits of another, then the Sacramento Gospel is just what they need. This kind of salvation, which insists upon truth, *purity* and fidelity as the only means of escape, does not come within the range of slaveholding and political redemption. If there is no other salvation, all such must be damned. But if the Sacramento kind is sufficient, then indeed there is hope for the Free Press—and he does well to land it as being the “right kind.”

TESTS OF SPIRIT PRESENCE.

THE existence and presence of spiritual beings have been so often and so certainly demonstrated, during the past seven years, that few can be found, in any community, who deny the existence of the soul, as a conscious living entity beyond the tomb. The time had come, in the onward march of mind, which demanded matter of fact evidence of the immortality of the soul; and, true to the great law of adjusting supply to demand, that evidence has been given. But, among external evidences, none seems to be more satisfactory, and to settle beyond all doubt and cavil the actuality of these manifestations, than that of obtaining the actual likeness of our spirit friends.

Numerous instances have come under our own observation where this has been done. We state it as a fact which we shall take pleasure in proving if it is challenged. It is a fact which can be proved by numerous witnesses, and the likenesses can be produced. These likenesses are taken the natural size, in oil, and also in colored crayon, by a medium who is not an artist; while the medium is blindfolded and in a dark room, in the short spaces of from ten to forty minutes each. Those in Crayon taking from ten to fifteen minutes; those in Oil, from thirty to forty.

I have seen some ten or a dozen, taken through the mediumship of young Roggers formerly of Columbus, and hearing that our friend

H. S. Robbins of Windham, Portage, Co. O., had become a believer in spiritual manifestations, through the evidence furnished him by the likeness of a little spirit son which he obtained through Roggers, I desired Mr. Robbins to give me a statement of the facts, which he has kindly done, under date of Sept. 17, 1857, and offers to give a more particular one of it, if it is deemed necessary. Upon this point, he says, "On the first of July we attended the meeting at Ravenna, saw Mr. Roggers at the hotel about three minutes, told him I wished two portraits, one of an old man, the other of our little son. He replied that he should sit in the evening, I might call in the morning. I did so, and he presented me a good portrait of the boy. We had none of him, therefore we prize it highly. It is a fine thing. There is a wreath of flowers about his neck which is connected with a circumstance that happened a short time before his death, which is interesting to us, besides a *test*. Mr. Roggers afterwards came to my house and painted a likeness of my wife's, uncle, and one of her grandfather. We recognized the uncle, the grandfather we never saw. We have taken four copies of the old man's portrait, and sent to his children, in different parts of the country, without any explanation. He left no likeness. I expect to hear from them soon. The portraits were executed, one in fifteen minutes, the others in twenty minutes, of which facts I can affirm and testify."

Such is the testimony of Mr. Robbins: and the like testimony can be obtained from many others. So that these facts are so. I have heard many say "If I could get a likeness of such and such friends, then I would believe." But, pray, would the likeness of your deceased friends be any better evidence of the actuality of spirit presence in the form, than the likeness of Mr. Robbins' friends, Mr. Eddy's, and many others who have obtained them; and cannot you take the word of those men who are known to be truthful on other subjects, and who have no interest in deceiving you on this subject? If people will be honest with themselves, they will find plenty of testimony to establish the truth of these things beyond all cavil.

[COMMUNICATED.]

SPIRITUAL CENTRES.

CENTRES, from whence proceed a vital elevating influence, are as necessary for every moral, literary or religious effort, as the heart is in the animal economy. And the reason is, that all these movements receive a life from the spiritual world, and this may be more potent when it is made to bear on a single point, and to be diffused thence as far as the influence of that centre or "circle" may extend. Thus each meeting of all religious and benevolent associations is in a certain sense a "circle" for the reception of spiritual aid, as well as a conference for the comparison of ideas. They are "spiritual centres," around which minds in harmony with the leading idea gather, and as their desires and aspirations on important points blend together, they attract a corresponding spiritual influence which inspires and humanizes them.

Illustrations of this idea abound. When the souls of a few benevolent men are moved to execute some plan for the relief of the poor or ignorant, they attract a spiritual aid that inspires and strengthens those already engaged, and from their new life others are reached, and more and more influence felt both in this and the spirit spheres. It is important that this law be understood and made the basis of action by Spiritualists more than it is. Any measure that will harmonize a few minds and fix them upon a movement in which all are interested, will thus establish a "*spiritual centre*" which will be receptive of continually increasing spiritual influx.

The energy and strength of a movement will depend much on the amount of influx, and this last will depend first on the harmony and next on the numbers, influence and efficiency, of those engaged. But with even a few the influence will be greater than if they act separately.

We have been led thus to speak from sympathy with a movement in this city, in which Dr. O. H. Wellington and Mr. R. P. Wilson are engaged. Both these gentlemen have been long interested in spiritual philosophy, and its application in the cure of physical maladies. Each has investigated for himself, and without any acquaintance with the other, as they have never met until quite recently, when they found that they had similar views of the uses and value of Magnetism, and many ideas in common on the value of these "*spiritual centres*," more especially when it is desired to attract and concentrate the aid of spirits on any attempt to heal by Magnetism.

They felt sure that they would more than double their influence by uniting in Conducting an Institution. They agreed on a plan, and soon found that other mediums, strangers to them, yet some of them having much reputation, were attracted to them, and some of them were peculiarly calculated to harmonise with their idea, and aid in its execution, as fast as their services should be required.

Thus there is here a spiritual centre for healing influences, increasing in its efficiency and power because cultivating a unity of purpose and harmony of feeling. Each of these gentlemen who lead in this movement have marked peculiarities, and they are of entirely different temperaments. They have a common love for the cause, and can act together in harmony. The other mediums who have thus far been attracted, are each qualified to exert a different healing influence, and thus, like the different poles of a magnet, they attract each other, for they need each other, and the spirits are interested in their joint action, and aid in effecting a cure.

As all men constantly throw out magnetic emanations, it is evident that as long as there is harmony here, the patients will be under a healing and sustaining influence, not only while a medium directs an influence upon them, but every hour in the day. And this influence is so apparent that patients prize it, and it is always recognized by strangers who are mediums. Therefore, they anticipate very salutary results from these combined influences. They have hoped to reach more difficult cases, and to cure any case in a shorter time. Thus far they feel much encouraged.

Not only is their power to cure physical disease increased by this associate action, but they can aid far more in securing a harmonious

spiritual development. They have both taken great interest in those cases where, from physical weakness, spirits obtain too much control, and they feel confident they can secure harmony between the physical and spiritual in such cases, and especially afford the best opportunities for developing a harmonious and healthy mediumship.

Of course with this purpose they continually attract around them other Spiritualists, and, having a large and pleasant house in the very heart of the city, where they can accommodate transient visitors, they have a home for Spiritualists in New York, which must become a "centre" of much influence, and if properly conducted, exert an influence for good.

Whenever Spiritualists sufficiently harmonize to unite thus in some sphere of use, they will secure more aid from their spirit friends, and increase their own efficiency.

"THE PEACE OF GOD THAT PASSETH ALL UNDERSTANDING."

JESUS' defined idea of God, is included in the words "God is love." In estimating the attributes of Deity by a finite standard, theologians have resolved the infinite in the finite; thus, while reaching towards a comprehension of God, they lost the certainty of his being; because what the mind cannot grasp in itself, it cannot conceive of with any distinctness; consciousness must first receive before the understanding will rightly estimate. We must admit that Jesus reached a higher estimate of God than the world has since known, because in all attempts at a conception of God, the simple declaration made by Him has alone satisfied the heart and intellect. The infinite, considered as God, cannot be comprehended or measured by man; but God, the high and holy one, is the centre of every aspiration. We may then lay aside the controverted estimate of God, and the simple satisfying one—"God is love." The affections demand this to rest upon.

But we know well that man is not satisfied in the mere understanding that a Deity, all-loving and all-embracing, keeps watch over him; that though the necessity is apparent, yet the need does

not satisfy the demand. The want is felt here. God in the soul can alone reveal God the supreme. That which is estimated as God, must bear the impress of the heart to the understanding, and man become his own revelation of Deity.

If we designate love as the fulfilling of the law, and Jesus having come to fulfil the law, we shall begin to perceive that his life, the result of his perfected affections, revealed the Divine, and he was thus God manifest in the flesh. But he was no exception, and only a type—a witness of what we all may become, when we have purified the heart: viz., the affections, and have come into conscious relationship to the universe of spirit, by a full and expanded selfhood.

The God that men have conceived as a ruler and a judge, is found to act through the heart, and the rule and judgment lie in the discipline, which, through varied channels, brings him to know of purity, love, holiness. When the spirit of man has been thus disciplined, and has consciously extended through its perfected affections, it *feels* the peace of God, and the understanding is not called upon to reveal it. That peace becomes what is expressed as "dwelling under the shadow of the Almighty," "coming into the holy presence of the Lord," "the kingdom of Heaven, which is within," &c.

But the attainment of this condition, how is it to be accomplished? The little child opens its eyes to the light, stretches its arm for aid, calls for its supply; a ready hand gives, and care blesses. "Unless ye shall become as little children, ye shall in no wise enter the kingdom of Heaven." A trusting petition to that which is love to the soul—the paternity that cares for and guards, never lacks an answer. But that which is given, must be given precisely as that which receives is adequate to take; then the love of God must come through those channels of the soul that demand love. But it is not spiritual love alone that man calls for: human in his attainment, he is human in his wants. Let us seek then to know what man is asking for in the name of God. The opening of his spirit into conscious relations to all spirit; first in the human, then in the divine. The paternity of God is revealed through man's child-like trust; the brotherly love, through his extended sympathies, that unite him to all his fellows; the filial love expressed in the protecting care he

gives to that which demands his protection, makes certain the watchfulness and guardianship of that affection he addresses as "Our Father in Heaven;" and the universal love is perfected through the entireness that blends in one, two souls aspiring to express purity and love, strength and wisdom. When that condition is reached by the spirit, then the peace of God flows like a river, and the Deity is not sought through the intellect, but received into the heart.

Jesus felt the burden of care that needed lifting from the great heart of humanity, and he presented to hope and aspiration the tender, loving Father. Mankind have cherished the beautiful interpretation, and have rested in it with child-like trust. But the longing of the soul has not been satisfied; there is still the wailing cry of unrest, for man demanded, not merely to know of God, but to *manifest* Him. The humanity of God has been expressed by a life that perfectly satisfied the physical needs of man, but His divinity claimed expression. Through the centuries since Jesus claimed to have expressed God by the revelation of a perfected manhood, man has questioned the understanding in order to find the desire of his spiritual being.

The distinct revelation of the Word of God, signifies the truth flowing into the soul of man, which reaches, through the heart, the understanding; this is the divine revealed into the human. The sacredness of the word is because of the sacredness of the human spirit, and the interpretation into each, accords with its present condition of being. For instance, at this day the masses form an estimate of Deity by the sensuous standard, and thus bow down to a God of force. The great work of the day is to control the world without, and to bring the external up to the ideal; thus the moving cause is made to correspond with the estimated force or power, and a God of will governs the world and subjects causes. Thus is formed the general idea of God, modified in individuals and in the leaders of sects, to accord with an interior standard or ideal. The higher conception of Jesus, which is accepted as revelation, is made to correspond with this, by interpreting it through the intellect, and accepting its external significance; and it will only be when the masses have out-lived their present standard, that they, as individuals, will recognize the divine element resident in all things, and the coming into true relations to it, to be the *revelation of God*.

Thus the love of God and his peace, signify the entering that condition of being that shall fulfil the highest law of human existence, so that the perfected body, joined to the perfected spirit, be *the Christ, the Redeemer, the Sacrifice, the Saviour, the Immanuel.*

FAITH AND KNOWLEDGE.

THE mind being so constituted that it receives its impressions from every source, is formed by the circumstances that surround it. The external, or world of forms, reveals through the senses the manifestations of life; the mind receives the impress thereof, and becomes, in a measure, the result of these. The faculty of observation limits itself within the sphere of actualities. The interpretation of these becomes the moving power of the soul in its outer sphere of manifestation, and here springs *faith*, the child of forms and of expression. Its whole sphere reaches not beyond the outer. It takes from the various external avenues of influx, and translates the impressions received through the physical senses and through sympathetic influence, and becomes to the mind the ruling power. Faith is observant, concentrative, limited, and depends not on will, but effects.

Knowledge is the child of the innermost. It asks not, reasons not; but reason becomes its servant to satisfy the understanding. It knows no forms and depends on no senses, but is the *thus saith the Lord* of the soul. Education and sympathy yield to its mandate, and it becomes the revelator and the inspirer. It holds no arbitration and seeks no supremacy, but with its sovereign *I am* becomes law, order, and unity.

Knowledge is the expression of intuition. Its universal recognition may be found in the consciousness of existence. No reasoning or education will make a man doubt his present existence. Another and universal recognition, is that of the existence of a power above and beyond its own. This we say is universal: but through the heart and the intellect, faith here interprets and gives form to that knowledge, and then is it no longer positive, but partial. So will it be found through all the ideas and settled opinions

of men. Intuition suggests, and knowledge expresses, the result is truth; but faith or belief interpreting from intuition, then is there falsehood and truth intermingled. All the errors of opinion so tenaciously held from century to century result from the external power acting upon the intellect and heart so that intuition is *interpreted*. Falsity of faith in sincere men, in men of reasoning powers and active intellects, proves that the heart and intellect may be subject unto the external; whereas the revelation of truth unto the simplest understanding, shows intuition to depend not on the heart or intellect, but that it is the light, the divine essence, that moving and actuating cause that will have no interpretation; and when it becomes the governing power, is the inspirer and the revelator. To sit at the feet of truth is the yielding of these external means of faith unto intuitional knowledge. Christ, or the Divine made manifest, then is the Lord, and faith, reason and understanding are the disciples to whom is broken the bread of life. He it is that shall reveal all truth; in him shall all fullness dwell; he shall put all things in subjection; his kingdom is the heaven of the soul. "Here will I dwell forever, saith the Lord."

ALL THINGS WAIT FOR THEE.

ALCONAH had wandered weary days in the illimitable desert. He was a skilful astronomer, but the stars, those guides of his hitherto life, failed to bring him to his looked-for oasis. The water in his sack failed him at length; the olives and figs had tempted his hunger for the last time; there is no "shadow of a rock" where he may rest at noonday: or cool breath to tempt his dream at night. He has only his reliant faith in destiny to make him trust in a future or hope in the present. As he became foot-sore, and sun-blind, and moon-bewildered, he still remembered the promise of the stars, and the words written in their courses, and lifting his hand, he said: "It is past,—the beauty, the feast, the splendor,—rejoice, oh soul, for night brings not surer the coming day, than this night its morning. I said when the sun shone in my olive garden, be glad, for this is thy destiny, and when night brought the dew I thanked

the power that gave it to me. But the dew lies there now: shall I cease my thanks? The sun will bless the morning: shall I refuse to rejoice because I am not there? If I had found the fountain, I should have said, praised be Allah; but the fountain waits my coming: shall I withhold my praise? There are dates beside the waters, if I held one I should count it more than rubies; but the date hangs for my gathering: am I not rich in its certain being? When my feet were weary and sore, my loved one breathed upon them, and bound them with her hair; but she weeps that she cannot watch for me now, and love only waits my coming. Altona, my mother, wrapped the linen napkin about my head, and sang to me: has her love grown cold that I should cease to bless it? All are mine, wealth, beauty, rest, love, because, oh, Allah, they are thine, but thou would'st have me find them. I see the red light of the star of my birth. When I loved the most, I knew it was shining: when I prayed the most, I felt its gleam; but its course has not changed, or its shining ceased: I only wait its revolving years, and it will know me again. For who planted it, and guides it, and brings it to the south, and to the north, and makes its day and night tell one story, and sing one hymn? If it has hitherto failed not in its course, or ceased not in its shining, shall weary feet, or aching head, or famished lips, change or dim it? Oh, Allah, thou art, and so the star can be, and I am! I wait thy will."

MAGNETISM AND ITS CONNECTION WITH SPIRITUALISM.

MR. TIFFANY :— I often hear the observation, “ I believe in magnetism. Its truth has been clearly demonstrated to me. But this spiritualism is a delusion ; the result of the fanaticism of previous ages, taking form to satisfy the credulity of the present day.” I remember well in my first investigations of magnetism I was met at all points and denounced for the absurdity of my trust in so evident a delusion. Six years after, when I first endeavored to fix the limit between the action of mind in the body, and a power that could not be limited to mind thus connected, the same doubters met me with the objection of magnetic action. Here was evidently a step gained in the popular mind, and we find, also, that all the scientific, and most of theologic writers upon the subject, who endeavor to satisfy themselves or others of the folly of this new *issue*, admit magnetic action, and upon that, and its subtle connecting powers, denominated odic force, double action of the brain, &c., they base all their arguments to prove that spiritualism, so called, is a delusion. Now, I conceive that the admission of one truth necessarily admits that following. But it is well for us to endeavor to understand why others fail to perceive the necessary connection between the science of magnetism and spiritualism. In denominating these sciences, I only do so in reference to their external manifestation, and not in reference to their higher manifestations, for then we enter a field that as yet is understood more properly to belong to philosophy. But philosophy takes hold of science as the reason takes hold of fact, and that alone is philosophic which science can form a basis for.

In the starting point of man's investigation of the laws of his being, he makes one constant mistake : he conceives that spirit as connected with matter is very different from spirit not thus connected ; therefore, the distinction is ever kept up between a man and

a spirit. Let man once conceive of himself as a spirit, and he loses the desire to separate the laws of one world from the laws of another. The beautiful facts of science have revealed to us principles, and their development in the various forms of matter, sufficiently to show us that if we can find a law in one most insignificant development it is still a law in higher forms, the only change consisting in a manifestation. For instance, the law that causes the fall of an acorn, is the law of the planets: and the law of the generation of cells is the law of the generation of worlds. So through all the scientific revealments, no one now dares contradict an established law by a conclusion, but all conclusions are based on the law. The new development is only an expression of principles eternal as God. Nothing can contradict then these laws; what seems to, when studied in its own plan of revealment, will be found to be only a higher manifestation of the same law. Then we need have no fear in admitting any fact presented to us, but only in the conclusions we draw from such fact.

If, then, we find man to be governed by a spiritual law, and we ascertain what that law is, we can have no hesitation in pronouncing it a law for all spiritual existence, for in its connection with the body, it is not subject to the laws of the body only as to limit. We all admit a law that we term sympathy; by it the magnetiser acts upon his subject: and by it the public speaker holds his audience; by it friend meets friend, and none are without its influence, yet, but few recognise it. That it is only connected with the body we know, for the corpse lies in hushed silence, and no one calls on it for love, or claims a response to his feeling. It is something then that the body only held. Its connection with the body subjected it to the laws of the body, in as far as that was the engine to be moved and not the power. The power acted on and was not controlled by the machine.

If it be admitted that we have a spiritual law that we denominate magnetic, then it is a spiritual law whether spirit be connected with the body or unconnected; then it is evident that if spirit act on spirit it is by a law, and that such law cannot be set aside or changed except as to manifestation. The body places a limit to that manifestation, when the body is the controller of spirit, that is, when the spirit holds so strong a connection with matter that it

developes more evidently the laws of matter than of spirit. We frequently speak thus of man's higher and lower nature; but as it is not easy to place a limit between those natures, we will define this limit of influence only as a lack of sympathy with higher manifestations of spirit because of a stronger sympathy with the sensuous. This is not placing any man outside the evident embrace of spiritual laws, but is only making his manifestation of them accord more directly with a lower plane denominated physical.

Thus the limit of this influence depends upon the development of man in his spiritual nature; but his recognition of that influence is not thus dependant: for many that are closely allied to the spiritual, yet interpret all things through the external, and thus fail to recognise any other influence than that thus received. All men are not equally controlled by magnetic influence. It requires peculiar susceptibility, and is not dependant upon what is termed spirituality. This control is a peculiar development of the law. In terming it abnormal, we suppose it to be unnatural; it is only unnatural in its development, not in the law of it. A powerful will acts on a passive one; but that will is constantly thus acting on all minds, and the control only is dependant on passivity. An antagonistic will creates instead, repulsion; a perfectly sympathetic, and equally strong one, creates the true friend; between them range all the degrees denominated as disciples, admirers, enemies, doubters. Then if spirit is thus constantly acting on spirit by a law which is demonstrated by the psychologist or magnetiser, we must perceive it to be a spiritual law.

Now if that person who could here hold my mind under its influence should leave the body, it could by no means depart from the law of its spirit; it must still have power to act on spirit. But I have not yet thus left the body and become a purely spiritual being; but I become thus, when my spirit subjects the body and is positive to the wants and requirements of the body, but still passive in its spiritual being. When in this connection, I am subject to the control of such an one, the only difference is that in the former case the magnetiser measurably controlled my body, I only yielding my will, in the latter, I control my body and let my will alone be subject to the spirit.

This difference will be noticed by all those subject to the control

of purely spiritual beings and of the magnetiser. They more readily come under the control of spirits, because they make themselves subject to it, by throwing away, as it were, for a time, their bodies, and becoming purely spiritual beings; whereas between the magnetiser and subject that is not possible, for the magnetiser is also subject unto his body, and therefore controls through the laws of both spirit and body as connected with his own spirit and body.

This magnetic power may be exercised by an individual influence, or it may be from a general influence. The magnetism of an assembly is an illustration of the general influence; and when the individuals composing such assembly are of one mind and soul, then the magnetism is of such a nature that thought follows thought and yet there is no control of individuals, unless one, through great susceptibility, and by throwing his body out of its true relations to his spirit, gives himself up to the combined thought and is magnetised to a degree that he loses self consciousness. The trances of religious assemblies are of this nature.

These two developments, individual and combined influence, then, may cover the whole ground of spiritualism, as it is developed in mental phenomena, if it be once admitted that man is a spirit and subject unto spiritual laws. There are many points that might be here introduced, but it is presumed that all your readers are familiar with the laws of magnetism as they are at present recognized. It is well known that distance is not a certain barrier to intercourse between persons still on earth: but a person cannot as readily control one separated from him. This is partly because of an inability to concentrate the mind on the subject when not present, and also of intervening influences that control the subject, and of which the magnetiser is not at the time cognizant, it therefore cannot control. This will make plain the cause of frequent failures by spirits to produce certain effects at certain times upon their mediums. When such control is individual, there is required a passivity to the spirit controlling, but a positiveness to all other influences. This is readily obtained by allowing the spirit to keep its conscious connection with the body sufficiently to hold itself to the minds present, but at the same time the spirit yields itself to a purely spiritual control. But this is not often understood by mediums, so that in very many cases, we have the sympathetic connection of the medium

with the individuals present, and their own thoughts come forth tinged with spiritual truths. But this is no plausible objection to spiritual intercourse, but is a confirmation of its truth, even of its necessity, by showing the intimate connection of mind with mind.

Having watched with much interest a case to the point, I will give a few facts in relation to it. The medium being a person of the strictest integrity, and reliable as far as possible, when not wise in regard to the laws that governed the particular development of the mediumistic powers, would hold the mind equally balanced between the spirit world and the material, and thus give the feeling of the latter and the true revealment of the former. It was as if one hand took hold of matter, the other of spirit, and the link was the mind. But there was this observable tendency, the consciousness held the lower hand, and vibrated with the feeling of the individuals of the circle, while the other link of connection did not reveal unto the consciousness, therefore, the truth came through the feeling of the members of the circle, for the consciousness directed the words and form of the communications. It seems to me, if I rightly conceive of this tendency in the medium of spirits, we can readily perceive why they give truth in accordance with the peculiar feeling and desire of the individuals present, and, also, that those truths bear so evident a stamp of spiritual origin, that we cannot doubt their reliability.

But I only proposed to state a few of the reasons why a believer in the magnetic theory must also accept the spiritual. I will not trespass farther on your valuable columns, but leave the subject for wiser pens.

Respectfully yours,

CONSISTENCY.

SPIRITUALISM.

FOR the past seven years the phenomena of Spiritual Manifestations have been before the world, and the philosophy thereof has been discussed by every class of mind. We propose now to take a general view of the subject for the purpose of pointing out its *errors* and *abuses*, and ascertaining its probable future.

The phenomena, evidencing the presence and power of beings purely spiritual, have been so numerous and varied, that we can conceive of no species of evidence which has not been given; and we feel justified in saying, that the existence of a spirit world, and of communication between it and us, cannot be proved if modern manifestations are not sufficient. The individual, objecting to the evidence already offered upon that subject, can name no other species; for the whole ground has been covered. Every sense has testified by itself, and in connection with its fellows. The instincts, intuitions, the entire impressible nature have altered for their voices, affirming the actuality of modern Spiritual Manifestations.

And further, if the evidence contained in modern manifestations is not sufficient to establish the spiritual character of these phenomena, then we have no evidence that spirits have ever manifested themselves, or, indeed, that they exist at all. All the tests of certainty to which we are referred to prove the genuineness of ancient manifestations are repeatedly occurring under the modern; and the same philosophy which dispenses with spiritual agency in one case, will do it in the other. The truth in this respect is, that so far as external evidence is concerned, ancient and modern spiritualism must stand or fall together.

The first thing to which attention is called, in respect to the intelligence and character of these manifestations, is that while the intelligence is often such as to demonstrate the presence of disem-

bodied mind, the character, from some cause, does not always justify reliability in what is communicated. There are diversities of opinions, among those receiving them as spiritual, respecting the cause of such contradictions and misunderstandings. But whatever may be the cause, the want of reliability is most apparent to all.

That such is the case, and that it has been the common experience, is evident from the fact, that none but those said to be insane, or about to become so, pretend to place implicit confidence in what the spirits say. There are those who, in their communion with particular spirits, have never found themselves deceived. But there are not those who having held promiscuous intercourse with divers spirits, through different mediums, that have not been witnesses of false statements and contradictions.

These false statements and contradictions, coming from the spirit world, have been so common and universal, that no well informed believer in spiritual manifestations dares rely upon any given statement they may make, without some confirmatory evidence of its truth. With our experience in this respect, we should not think it wise and prudent to risk our lives or fortunes upon a bare statement coming from one of these sources. If, at a circle, held under the most favorable circumstances, what should purport to be the spirit of some absent friend should come and declare his own physical death, unless we had other evidence than his mere statement, we should not think it prudent to take out letters of administration upon his estate; or to advise his wife and supposed widow, to marry again. Our experience has been that these communications are not reliable.

By this it is not to be understood that no communications of facts coming from the spirits are true. On the contrary, it often occurs that the most remarkable and truthful communications are given, under circumstances which exclude every other than the spiritual hypothesis. Tens of thousands of examples might be given, where truthful communications have been had. But at the same time, so many untruthful statements have been made that we know not when to rely. And there is as certain evidence that spirits misunderstand, misstate, and misrepresent, as there is that they tell the truth.

I do not doubt that it sometimes happens, that the apparent

falsehood is the result of our own misunderstanding, or the imperfect means by which communication is had. But instances often occur when such an apology will not answer. I have been present on many occasions, when the communicating spirit has refused to answer the plainest and most simple questions, upon the most frivolous pretences. Such instances as the following often happen; a spirit, claiming to be a near and dear friend or relative, gives a communication to a person who is a stranger to the medium; and for the purpose of a test, the name, place of residence, age, time and place of death, etc., is asked. The person is requested to write down several names, times, places, etc, etc, and then point, and when the right one is indicated, then the proper signal will be given. The stranger asks the spirit to answer these several questions, by spelling them out at the call of the alphabet. The spirit declines doing so, because it has not a sufficient control of the medium.

A moments examination will show all this to be a mere pretence. The spirit, according to his own showing, has a sufficient control of the medium, to rap at the proper time, is sufficiently in rapport with the medium, to hear and understand the questions; can give communications at the call of the alphabet, and thus demonstrate that the only thing wanting to enable him to answer the questions, is, to know his own name, and the way of spelling it. That he knows his own name, he affirms, by agreeing to rap when it is pointed out; that he can spell, he has demonstrated, by giving communications at the call of the alphabet. Instances of this kind are occurring in almost every circle; and can be accounted for upon no other hypothesis, except that the spirit is guilty of false pretences.

The truth unquestionably is, that the communicating spirit is not the one claimed to be; and cannot answer the questions, because he does not know how. If the medium knew the answers, he could obtain them through the medium's mind, or could he perceive the mind of the questioner clearly, he might obtain them there; but being deprived of both these methods of ascertaining the facts, he takes the next best method of getting right by guessing. I have examined this class of phenomena thoroughly, and am satisfied that all such pretensions are silly falsehoods; and whenever I witness

any thing of the kind, I am certain that a lying spirit is present; and whenever the medium directs the investigator to "*write names and point,*" because the spirit cannot spell them out, you may be very certain that there is deception somewhere.

But the evidence that there are lying and deceiving spirits is not confined to this class of phenomena. Nothing is more common in the experience of the public medium than to hear elaborate statements of facts, particular details of circumstances and events which have no foundation in truth. The motives prompting to these misstatements, are sometimes apparent, and sometimes not. I have witnessed instances of the kind, when it was evident the spirit was purposely trifling with those investigating the subject; was trying to answer sharpness by sharpness; designed to answer falsely and was willing it should be so understood. I have witnessed other instances, where it was equally evident that the spirit, although answering falsely, designed to be believed, and thus to deceive.

There are Spiritualists who are unwilling to believe that there are spirits of such characters, and they strive to account for these apparent falsehoods upon some other hypothesis. We have listened patiently to all their arguments and weighed all their apologies, but we have never heard any theory suggested so direct and simple, as that which attributes them to the real character they exhibit. After all our investigations for seven or eight years, we must say, that we have as much evidence that there are lying spirits, as we have that there are spirits at all. If any one were disposed to dispute this conclusion, we would say inquire of those who have been most engaged in these investigations, "do you find these communications reliable?" and you will get but one answer, "They are not."

Since these things are so, it is most evident that Spiritual Communications, unless radically improved, can never become a reliable means of procuring information. And what is true in respect to fact, is equally true in respect to philosophy and doctrine. Whatever may be the *character* and *condition* of the spirits themselves, the doctrines they teach, or that come to us through mediums as from them, are most contradictory and absurd. Sectarian Theology cannot be more so. And if we were to attempt a collection of all that has come to us through the spirits, we should find no one doc-

trine upon which all were agreed. Whether we inquire into the state or condition of the spirits, or respecting their occupation, habits, means of enjoyment, etc., we meet with the same confusion, contradiction and absurdity. And our experience has been, that the individual who sits down blindly and confidingly at the feet of these Spiritual Gamaliels, and takes for truth all that comes from them, is soon fitted for the mad-house. Therefore it is safe to conclude that Spiritual communications according to the present type or manifestation, can not become a reliable means of ascertaining principles of truth or doctrine.

By the foregoing, we wish not to be understood as saying, that philosophical, moral and religious truths, the most profound, pure and elevating, have not come to us through the instrumentalities of spiritual manifestations. That inspirations from the bright spheres have not been breathed upon us, quickening into life and consciousness the latent truths of divinity within, until the tongue has been touched with a living coal from off the divine altar. We know that such has been and is the case. But such revelations and inspirations have been only to those who have had "*ears to hear*" and *characters* to fit them for such high communions. And furthermore, such revelations come by means of an *inward inspiration*, not through *outward manifestations*.

The next thing to which attention is called is, that Modern Spiritualism has tended to externalize the mind; that is, it has called man more into the *intellectual* or *thinking* faculties, than into the *moral* and *religious*. With many, this constitutes one of its peculiar excellencies; and I am free to admit, that there were and are minds who needed and still need this externalization. And again there were and are other minds who were and are too external already. The class who needed externalizing include those who discarded the exercise of their intellectual or rational faculties upon all religious subjects; and who consequently, were shut up in ignorance and bigotry; the blind vassals of a bigoted and proscriptionist theology. To such, whose eyes have been opened, Spiritualism has been an angel, rolling the stone from the door of their sepulchre. They have been called forth to a freedom and a life to which before they were strangers. And such emancipated ones, are now rejoicing

in their enfranchisement; but they are rather liable to run into excess in their "*new joy.*"

That class who were too external before, include those who ignored their religious natures, and *deified* their rational powers. This class, in their external philosophy, were as far from the truth as the bigot. Spiritualism has imparted life to a certain degree to their cold philosophy; has rather tended to call them inward; has led them to inquire and speculate respecting the angels and God; and while it has not awakened in them a *sense of religious love and worship*, it has called them to a sense of *admiration* of the *beauty, order and harmony* of the *divine government*, and may ultimately lead them to *perceive, love and worship* the character and attributes of the Divine Being.

But the point under this head is this: Spiritualism has caused men to *think* rather than to *feel*, and has tended to call the life and energy of the being into his *thoughts*, rather than into his *affections*. There is a natural cause for this. Spiritual manifestations, as a general thing, have been of an external kind, addressing man's physical senses and intellectual perceptions; consequently the very condition of cognising them, was necessarily external. Eyes, ears, and general sense must be open, and conscious life must be in them, to perceive the manifestation; intellect must seize the facts, and make the proper deductions, and thus proceed to account for, and philosophize upon them. Love of friends, relatives, etc., sometimes prompted us to seek communion with them; but that sought for communion, was oftener to satisfy ourselves, and gratify our own longings, than to perform *uses* of love for them. Often it was any thing but an aspiration after the *pure, the true, the just, and the good*, that led us to seek these communions. So that in our seeking to commune with our friends and relatives, we were not under that impulse or aspiration which tends to call us into our inmost or religious natures; and the result has demonstrated, that such communion has not called us there.

These external manifestations have often been of such a character as to draw largely upon the love of the marvelous and wonderful. In a very large proportion of minds seeking these manifestations, the love of the wonderful and curious has predominated. They have resorted to these scenes of manifestation from a similar motive,

to that which leads men to visit the museums, theatres, circus, etc., and the influence upon them has been of a similar character. Of the vast number who have engaged in these investigations, by far too few have been actuated by that deep and holy desire of soul, which seeks to know the truth, that it may be better qualified to fulfil its duties and its destiny; that seeks to find out the way of life, that it may the more certainly walk therein. That seeks to know the divine, that it may become divine in its own character.

The consequence of these things has been, that Spiritualism in its *faith*, has not been attended with a reformation in its *practice*. It has only added its testimony to confirm that which was before known to every observing mind, that *correct knowledge* does not necessarily secure *correct practice*; that a *conviction* of the *understanding* will accomplish but little without the *conversion* of the *affections*. Before Spiritualism can become the *Messiah* to the world, it must first, in itself, become the *Christ*. Until it shall cast its anchor *within* the vail, and inspire in man a higher and purer impulse than that which seeks to know and observe the curious, the wonderful, the harmonic and beautiful; unless it shall rise above the desire of *doing* in the *moral*, to the aspiration of *being* in the *religious*, it will not lay its foundations deep enough to withstand the storms and tempest which the soul must encounter on its way to eternal life.

It is admitted that spiritualism in its facts and truths meets a very important demand in man's nature. He has implanted within him a desire to know truth; and there is a peculiar gratification attending its revelations. Spiritualism in its facts and truths imparts to the mind this gratification. It goes very far toward making known the *uses* of existence: and often in the realization of its revelations, the soul, in excess of delight, cries out, "*Eureka*." It has often been said that the mind loves the truth, because it rejoices in the perceptions thereof, we have often witnessed audiences charmed into silence and rapt in admiration by the utterances of moral and religious truths; and they have gone away exclaiming, "*how beautiful!*" "*how true!*" "*how just!*" etc., declaring that they had had a "*feast of fat things*," ready to pay liberally for such utterances, and then have lived right on, without the slightest resolution or effort to obey and live that which they had heard.

Thus it has been my experience in Spiritualism, as in other things, that to delight to *hear* and *know* the truth, is not necessarily attended with a desire to *do* the truth. That those eloquent representations of truth, which so often delight and charm, do not always enter deep enough into the soul to affect its resolves and aspirations. When I listen to a discourse upon a moral, spiritual or religious subject, I measure its power for good, more by determining whether it is calculated to awaken in the soul higher aspirations, deeper and more earnest resolves for the right, the pure and the true, than I do by determining its power to delight and charm. Man needs that which shall not only please the fancy, delight the imagination, and instruct the understanding, but he needs that which shall move the soul in its living earnestness, in its inmost life and being: that shall awaken its deepest resolves, not only to *know* and *do*, but also to *be* the truth. That which does not thus appeal to man's inmost being, and call him into life and action there, can never administer unto him a full salvation. Our point is, it is not enough that man desires to *know* and *do* the truth and right, he must also aspire to *be* it. The selfish man may desire to *know*, the moral man strive to *do*, but the truly religious man aspires to *be*; and when man is right and pure and true, he will be sure both to *know* and *do* accordingly.

Thus Spiritualism, by its external manifestations, has failed to call those who have engaged in its investigations into their inmost or religious natures. It has failed to lay hold of that nature in man so necessary to make him a deeply earnest being. It has not, as a general thing, caused its advocates and believers to subordinate the interests and pleasures of the present life, to those higher ones pertaining to the future. In short, its almost universal tendency has been, not to awaken religious aspirations and desires in the hearts of those who did not possess them, but to destroy them where they before existed. Upon this point I shall have the testimony of nine tenths of those who have been converted from their religious faiths, to a belief in common Spiritualism. By this is not meant, that such have changed their theological opinions, and put away their bigoted notions, by embracing Spiritualism; all that is proper and well enough. But I mean, they have lost their religious aspirations; that earnest going forth of the soul, which lead them to

hunger and thirst after a higher life; that continued prayer of, "Create in me a clean heart, and renew a right spirit within me," that deep utterance of soul, "as for me I shall behold thy face in righteousness, I shall be satisfied when I awake in thy likeness."

This absence of decepted earnestness is manifested in their want of public energy; in a general unwillingness to make individual sacrifices to the cause. There are probably three millions of Spiritualists in the United States. As a class, they are probably more numerous than any other, and they are largely on the increase. In this city, they probably number from fifty to seventy-five thousand believers. They are probably more numerous than any other one sect, and they number among them men of learning, wealth and influence. And for any cause which came near to their souls, you could raise hundreds of thousands of dollars. But for the cause of Spiritualism and its incidents, you can scarcely raise a thousand. Numerous and wealthy as the believers in Spiritualism are, you not only cannot awaken interest enough to own a place of meeting, but it is with great difficulty that you can raise means enough to rent a room at the cost of a few hundreds. And what is true here in New York, is true throughout the world. Spiritualism does not lay hold of that in man which rules and governs him. One hundred earnest Methodists, with moderate means, would make greater sacrifices and accomplish more, in a public way, than the three million Spiritualists. I refer to these facts for the purpose of illustrating the truth, that Modern Spiritualism does not make men deeply in earnest, and the reason is; it does not appeal to their inmost natures.

It will not be denied that in pursuing their investigations of the facts, truths and principles of Spiritual Manifestations, a very large portion are prompted by a love of the curious, the wonderful, and the strange. I have observed this on every hand. Night after night has been spent in circles, awaiting marvelous manifestations listening to speculations and fine spun theories; doctrines of degrees, spheres and circles; histories and descriptions of primal creations, formations, and a thousand other things equally foreign to those things which concern our present needs and duties. Prompted by this love of the curious and wonderful, these things are sought for the pleasure and gratification they afford, and become a means of Spiritual dissipation.

I must speak plainly on this point. It is a principle of universal application, that whenever the mind pursues any subject with a view to the pleasure or gratification it affords, if it continue that pursuit for any considerable time, it becomes dissipated thereby. And I have observed the same result in many pursuing these investigations. The instances are numerous where individuals have become disqualified for any other business, owing to the dissipating influence of Spiritualism upon them. It is also true that one species of dissipation naturally makes way for another and another, etc. Thus gambling is naturally allied to drinking and general licentiousness; all amusements of a public kind call together this class of minds, seeking gratification in various ways. The same is true of Spiritualism upon a certain class. I know the truth of what I state. There are those who have lost their higher aspirations; who have ceased to make the proper distinctions between virtue and vice, between the pure and impure impulses of the soul; who have become and are becoming victims of a sensual philosophy, under the influence of what is termed Spiritualism. Having seen these things within the circle of my acquaintance, I have been led to inquire into the cause; and have found it as before stated. The fault is with the individual, and arises out of his particular state, as is manifested in the motive prompting the investigations. In individuals where this influence for evil has been marked, it will be found that they were more deeply under the influence of their natures, which prompted them to seek Spiritualism, as a means of pleasure or gratification.

But while we have noticed this decay of virtue only in those where the change has been marked, because the influence has been more potent. Yet a more careful examination, made by means of more delicate tests, will reveal the presence of a subtle influence, which rather tends to blunt the moral and religious sensibilities of the soul. This influence is *felt* by those who have become Spiritually impressible to the degree that they can detect spheres; and thus perceive the characters of those about them independent of any outward manifestation. It belongs to that class of sensing called *intuiting*. However beautiful and attractive may be the outward form and accomplishments of the individual, there is a sense of inward deformity and grossness. There is a murkiness and opacity,

a chilliness and foulness about their sphere, that gives an inclination to the spirit to withdraw, or shield itself by retiring inward.

Individuals thus impressible often astonish the world by their clear, deep insightedness into character. They prophecy with such remarkable accuracy of the future of such "whited sepulchres," declaring beforehand their viciousness which time is sure to reveal. Minds thus sensitive feel states or spheres before there is any external manifestation of their presence.

But this gradual and almost imperceptible decay of virtue, under the general influence of Modern Spiritualism, is perceptible by a sort of free and easy philosophy, in which many are inclined to seek one excuse for the practice of sensualism. Any argument, by means of which the general gratification of sense can be made to harmonize with the way to heaven, has ever been grateful to those whose organisms are such as lead them to delight in sensual gratification. That theology or religious philosophy which excuses and apologizes for such sensualism, will never lack advocates and supporters, so long as man is under the rule of his sensual nature. No man will ever defend or excuse the practice of any vice or crime from our inward approbation; nor will he seek to lessen the estimated difference between virtue and vice, justice or crime, unless he wishes to take advantage thereof. The intemperate drinker seeks to justify drinking; the libertine apologizes for sensuality; and the oppressor seeks to excuse his oppression, and when we hear any one judging favorably of any practice, we are justified in judging him by his judgment.

Men often mistake the individual for his character and practices; and they also are liable to mistake the character and practice for the individual. We see examples of this in those who are ready to inflict wrong and suffering upon the vicious and criminal. The law of retaliation has its basis in this mistake. When an individual has done some deed which causes the soul to shrink with horror from its contemplation, some minds take delight in avenging the deed, by inflicting the severest penalties; wound for wound, agony for agony, etc. They have never learned the significance of that judgment which says to the offending individual: neither do I condemn thee, go and sin no more. While the *individual* should not be injured, the *character, practice* or *deed* should be condemned.

To avoid this wrong, some run to the other extreme; and through fear of condemning the individual, justify or at least apologize for defective or bad characters, vicious practices, and wicked deeds. True humanity will never commit these errors. While Jesus had none but words of kindness and sympathy for the erring ones, he lent no countenance to their vicious and impure practices; on the contrary, he condemned them in the most earnest and positive manner.

In many Spiritualism has been instrumental in leading them to commit this latter error. They have really apologized for, and excused practices essentially vicious and criminal, under a vague and indefinite idea that the individual is the subject of an inexorable fate; unfortunate, not wicked, and in their effort to do away the idea of blame, they have rounded the corners of vice; and by their fatalism, have impaired the sensitive perceptions of the soul, by means of which the first approaches of impurity are detected. This fatal philosophy, together with the influence which the exercise of that desire for gratification, through the love of the wonderful, the strange and curious has exerted upon them, has caused Spiritualism in its influence upon a large class of minds, to blunt somewhat the moral and religious sensibilities. I wish to be understood, this is not universally the case; but it is by far too extensively so.

But further, Spiritualism in a very large class of minds, tends to beget a kind of moral and religious Atheism. Here let me be distinctly understood. I do not say that Spiritualism destroys man's faith in the existence of a great primal cause, in itself uncaused. On the contrary, it gives to the man who has been intellectually an Atheist, the elements of a faith in an omnipresent Spiritual power, in a great divine agency, a central and "*positive mind.*" It investigates the beauty, harmony and order of universal existence; and becomes filled with rapture and delight, as it contemplates the wisdom and power, of this great universal presence. An olden Atheist learns to talk eloquently and learnedly of God, the divine being, and the laws of deity, etc., etc., etc., and to a casual observer, it would seem that he really had found a God. Something to worship, reverence and adore. But the God of Spiritualism is a being of the head, and not of the heart; something to be *admired* but not to be *loved*. He challenges the loftiest thoughts, the boldest

imagery, and the highest admiration of his discoverers; but before him, the affections lie cold and dead. Before the God of the intellect, the heart throbs on its wonted measure, proud, vain and self-satisfied, thanking God in true Pharasaic style, that it is not like other men's. Its prayers, if it condescends to pray, are mouthings forth of beautiful thought, exquisite imagery, tender sentiments, but cold, formal, and devoid of life and earnestness. The reason is, the intellectual God is not a being of the affections. He has no heart, no love, no divine will. He works from a necessity, and there is no quality in him. Tell me, friends, is the GREAT POSITIVE MIND a being you love? One to whom, in your affections, you can come and pillow your soul on his great father heart? In the hour of distress, can you in humble faith and trust approach, saying with filial love and tenderness, "Abba, Father?" Is he one before whom your soul can bow, and say submissively, "thy will be done?" The Atheism of Spiritualism is not the Atheism of the head, but of the heart; not of the understanding, but of the affections.

Of all things, man most needs a God of the affections; one who shall be to him the LIVING and the TRUE GOD; one who shall be the ALL OF TRUTH, of PURITY of RIGHTEOUSNESS, and LOVE. One after whom the soul shall aspire, yea "pant as the hart after the water brook." My soul demands a Being for its God, before whom it can reverently bow and worship, upon whom it can call in its earnest aspirations; in whom it can trust in its hour of darkness and need. "THE GREAT POSITIVE MIND," and magnetic centre is not to me such a being. I may admire his wisdom and power, as they are manifested in his works; but I only attain to the delights of admiration, not to the joys of love. In this respect it is, that I say, Spiritualism, in a very large class of minds, has tended to beget a kind of moral and religious Atheism. Some I know, have become religiously Atheistic.

The common philosophy of Spiritualism has hitherto been external. It has ignored the exercise and development of the religious faculties. Looking upon every thing of the kind from an external stand point, religious forms and ceremonies have seemed foolish and senseless; and they have been looked upon as having their basis in ignorance, and necessarily tending to bigotry and superstition. Not understanding the nature and needs in the individual giving

rise to these exercises, and not perceiving a use in them, they have been made the subject of ridicule and contempt. Owing, however, to a spirit of liberality, they have indulged individuals in this religious weakness, rather than seem proscriptive. But to them, as a general thing, it has seemed a useless practice, and they have had very little sympathy with it. They speak of it as a weakness man will ultimately outgrow. In the external and intellectual sense they have recognised every principle involved in religious exercises constituting genuine worship, but have not yet discovered their use in the internal and religious sense.

Another very common fault with Spiritualists is to be found in their overlooking those truths which properly belong to the present, and which need to be understood and observed to fit them for present duties, and trying to solve those problems which belong to other planes of unfolding, and which seem to have nothing to do with present needs and duties. It is what has been called "undue aspiration." Questions as to the origin of matter, as to the primal conditions of the universe, as to the origin of spirit, its dependence upon, or independence of matter, the position of the spheres in relation to our earth; the number of miles they are apart; whether spirits have clothing, and where and how they obtained it, do they eat, and if so, what? and so on endlessly are questions being discussed by them, often to the neglect of those other questions: how shall I live to day to accomplish the most for my own and the world's salvation? What do I now most need to know, that I may be right and *do* right? What false affections do I possess? What true impulses do I need? Spirits of truth, purity and righteousness, breathe upon me of thy divine inspirations; illuminate my understanding, purify my affections that I may receive of the divine spirit. Seeking to find out present needs, that we may fulfil present duties, leads the soul to aspire *to be*; comes nearest its inmost life, and makes it the *now* of being; while seeking after the wonderful and curious of existence only leads the soul to aspire to know, and postpones the desire of *being* to a future convenience, so that such exercises, however much they may enlarge the understanding of the individual, do not elevate and purify his condition.

Another point to be noticed: Spiritualism has led its advocates generally to fall into the too common error of trying to redeem the

world, without first redeeming themselves. It has revealed the faults of others, but not their own. They have seen the mote in their neighbors eye, but not the beam in their own. They tell of the redemptive power of Spiritualism, while they remain unredeemed by it. If its influence upon the world to overcome selfishness, appetite, passion and lust, shall be no greater than it has been upon themselves, the world will not be redeemed; the Millennium will be postponed until the coming of some other Messiah. This vaunting of the powers and virtues of Spiritualism, has tended to beget the Pharaaaic spirit. They are inclined to hold their heads very high, and look Heaven pretty boldly in the face, thanking God that they are not like other sects, etc., bigoted, proscriptive. It would not be amiss to hint to them, that the truly virtuous never boast of their virtues, that the truly noble never vaunt of their nobility. This is a fault whose influence tends to any other than the proper condition of mind. We must let our lives, our character and works praise us, if we would be worthily praised.

But again, the moral and religious standard of Spiritualism has not hitherto been placed high enough. It is a fact worthy of notice, when a new school of philosophy either in morals or religion becomes established, the moral and religious standards first erected are never afterwards excelled by their followers without the establishment of a new school. Thus George Fox erected the moral and religious standards of the Friends, and they have never excelled it since his day; on the contrary they have retrograded. The standard erected by Wesley, has never been excelled by the Methodists; on the contrary they have gone backward. And it is the same with every other school of philosophy. The standard being once erected, if it is proposed to go beyond, a new school has to be established. You cannot reform any school in politics, morals or religion. Human experience has been uniform on this point. The reformer must step out and erect a new platform; and if he does not step out, ins will put him out, if he attempts to disturb their peace and security by finding fault with their character and attainment. Hence the moral and religious standard of Spiritualism proper, has already been taken, and it has not been taken high enough to lay hold of that which rules and governs in the individual. It has excited his hopes, and removed his fears in respect to the future with-

out changing his character. It has given him a being to admire, but not a God to love. It has given him a sort of contentment with respect to his present attainments, trusting that all will come out right in the end, as our philosophy, vouchsafe a high ultimate destiny for all. Thus it has weakened the aspirations of the soul, and by so doing, checked the onward progress of conditions. Understand, this is not universally the case, but it is by far too general. It is so general, that whoever attempts to show up its faults and imperfections, and to correct them by elevating a higher standard, will find himself out of sympathy, and obliged to found a new school, if he would proceed.

I hear it said that with Spiritualism it is different; that they have been careful to avoid all organization and sectarianism; that every one acts and thinks for him or herself; that its motto is, and has been "no creed." To this I reply: Spiritualism has its theology and theosophy as much as Presbyterianism. It has that which constitutes the individual a Spiritualist, as much as the Presbyterian has that which constitutes him such. It is said Spiritualism has no creed. Its very motto constitutes a creed. Says the Spiritualist, "I believe in no creeds," "I believe we must have no creeds." These points of faith become as positive with him as the doctrines of "foreordination" with the Presbyterian, and "free grace" with the Methodist; and the moment a man begins setting up a creed, he is declared to be violating a fundamental principle of Spiritualism, and loses sympathy in that respect, as much as the man who violates the fundamentals of Presbyterianism, Methodism or any other creed-bound organization.

I have seen as much bigotry manifested in individuals in respect to those articles of Spiritual faith "no creeds" "no organization" as I have in respect to articles of faith in other organizations. I witnessed this at a convention of individuals, when it was proposed to pass certain resolutions as expressive of the sense of the meeting. It was strenuously objected to by certain ones, because it violated a fundamental principle of Spiritualism which ignored all creeds, and extended to all, the liberty of thinking and speaking for themselves, thus trying to bind the meeting by the article "no creed," and thus depriving them of thinking and speaking for themselves, lest they should violate that principle of freedom. Not perceiving that they

themselves were attempting to bind the meeting by a creed, and destroying the very freedom they were seeking to preserve. And I may as well say here, that the dangers which Spiritualists see in organizations, do not pertain to organization but to the principles by which they organize. The dangers of a creed, are not in the mere creed, but in the spirit with which the opinions are entertained. Man's false opinions are of but little importance, compared with the false spirit with which those opinions are cherished. If we cultivate a *spirit of truth*, false or erroneous notions will have but little power over our characters; and however correct our opinions may be intellectually, they will accomplish but little for our moral and spiritual well being, unless we have the spirit of truth in our hearts.

It is proposed to redeem the world from its low condition, by establishing in the individual, correct principles and impulses to action, and by so establishing them that they shall become superior to every other impulse. The love of truth, purity and justice must become superior to every other consideration. Without establishing in the soul, this perfect fidelity to the divine, laying its foundations so deep and broad, that no other impulse can undermine or overturn it, Spiritualism cannot accomplish the redemption of the individual, and without redeeming the individual, the race cannot be redeemed. Spiritualism, under the most favorable auspices, has failed to come thus deep into the soul, and move it in its inmost being. You will all bear witness, that a faith or belief in Modern Spiritualism, has hitherto failed to accomplish so radical and thorough a change. However much it may prepare the way, we must look for some thing more to finish the work.

Is it said; "it has not had time to work so great and radical a change." It has not had time to convince and change the entire mass, that is granted. But has it not had time to accomplish its work with particular individuals? Has it not, so far as the understanding is concerned, wrought a full and complete conviction in the minds of thousands, so that they have full faith in the great truths of the Spiritual philosophy? and in view of these great truths, do they not claim for it the power to redeem the world? The question is, where the truths are received, and their worth acknowledged, have they established this fidelity of soul so essential

to a full salvation? Is it still affirmed that although perceived, they are not lived out. That is the very point I have been making, that Spiritualism does not lay hold of man's deepest nature; it leaves him still a creature of expediency, and not a worshiper of the true, the pure, and the just. Spiritualism will be likely to fail when popular Christianity has failed, by becoming a thing of *belief* and not a matter of *life*. Again I affirm, man must not only seek to *know* and *do*, but he must *aspire to be*.

There are many other points I would like to notice but have not space. The foregoing defects are not necessarily incident to an investigation and adoption of the principles of Spiritual existence and manifestation. They have resulted from the character and condition of society, and of those through whose agency they have been obtained. Spiritual phenomena have demonstrated this great law, that as we leave this earth sphere, we commence the Spiritual; that the difference is so slight as to be hardly perceptible. That changes are gradual, that Spirits often continue a long time under the influence of habits and tastes acquired in this life, so that there is every variety of character in the spirit world to be found in this. That there are those who seek association with individuals on earth for the purpose of the gratification of their appetites, and for the continuance of their habits.

We know another fact, as well by principles of philosophy, as also by matter of experiment. That our mind may come into such communion with another, as to use the body of such other for purposes of speaking, writing etc., as well also as for gratification. When in a certain state our mind may see, hear, feel, taste and enjoy or suffer through the body of another.

We also know another fact; that minds, whether in the earthly bodies or out of them, associate by affinities, and that these affinities are according to mutual states, so that like seeks like. This law prevails alike in human and Spiritual societies, and also between the human and spiritual. And knowing these laws and principles it is not difficult to account for all the moral and religious defects of Modern Spiritualism.

There will be Spiritual influence and intercourse between the spirit world and this whether we seek it or not, and by far the greatest amount of influence coming from the spirit spheres, is such

that we are not conscious of its source. Whether speaking, writing or thinking, we are or may be subject to unconscious inspirations. We also are influenced in our feelings and desires; if the influence be to prompt us to good, we recognize the good Angels; if for evil, we call it temptation. But we can comply with certain laws by means of which we act in aid of the spirits in their effort at influencing and controlling us; and these laws are such as are generally observed in Spiritual circles, looking to the general quietude and passivity of body and mind. But in complying with these laws, by means of which we secure outward manifestations, we do not necessarily change the character of our inward or Spiritual states; or those conditions which determine the *affinity* between us and *individual*, or *spheres* of spirits.

Basing ourselves upon the before mentioned principles and facts, which are known to many, and recognized by nearly all, our conclusions are easily drawn and demonstrated. First, there are every variety of character in the spirit world, consequently there must be every variety of *aspiration* and *desire*, begetting volitions, and inducing actions, corresponding thereto. Second, affinities are according to states; the like in condition and character seeking like. Consequently we naturally affinitize with those whose characters, and consequent desires and aspirations, are like our own. Under this law the character—(moral and religious)—of manifestations will be according to the characters of those whose influence acts in aid thereof. Under this law the good attract the good, and the bad attract the bad; and the moral and religious character and influence of the manifestation will be according to the like character through whose agency it is exerted. Third, minds have power to sense, enjoy and suffer through the agency of other bodies than their own, so that a spirit coming into a certain state in relation to me, can see, hear, feel, taste and enjoy, through the instrumentality of my physical being. This principle all recognize in that of Mediumship. The spirit often sees and hears, etc., through the senses of the medium. The same principle can be extended indefinitely to every sense of feeling, as we see demonstrated in animal magnetism; as we further recognize in the principles of inspiration. Consequently as there are every variety of character and consequent aspiration and desire, in the spirit world, begetting volitions and

actions, and as, by the very laws of communion, they can avail themselves of our physical bodies to gratify those desires, by co-operating with, or operating through us, the conclusion is inevitable, that, according to the natural and almost universal state of individuals and society, with whom the pursuits of selfish gain, pleasure and gratification, predominate, the corresponding sphere of character and influence in the spirit world would naturally and inevitably join upon us, so that unless, by special state or condition, rising above the selfish or sensual, we excluded it, when we sought communion with the spirits, we should almost inevitably get communication from this selfish and sensual sphere; and also upon the same principle, silent and unconscious inspirations would come to those who were in a condition to receive them, prompting them to do such things as would accord with the desires of the inspiring agency; lending themselves to their service, by seeking gratification in the various planes of appetite, passion and sense.

From the foregoing it becomes evident that unless we prepare ourselves for inspirations and communings with the spirits of truth, purity, etc., by first coming into a corresponding state which will exclude the lower, and make the influx of the higher possible, we shall be most likely to come under the influence of those no better than ourselves; we shall be quite liable to fall into the power of those whose desires are to gratify themselves, rather than to elevate us; and they would compass these ends better by infilling us with a subtle and licentious philosophy which would break down the barriers between purity and sensualism.

From a careful consideration of these principles, as well as from my own experience and observation, I have fully come to the conclusion that communication and communion with the spirit world is dangerous to those who do not, by earnest aspirations, seek to qualify themselves morally and religiously for the highest and holiest communions. That divorced from the religious nature, with its earnest aspirations for the ALL TRUE, the ALL PURE and the ALL GOOD, these sought for spiritual communications are more liable to lead to error than truth; more liable to depress than elevate the moral and religious tone of the soul.

Here, then, I would bring to view the one thing needful, to make Spiritualism the mighty angel flying through the midst of heaven,

"having the everlasting Gospel to preach to every kindred, nation and tongue under the heavens," and that is, you must RAISE THE RELIGIOUS STANDARD, calling forth the *holiest, deepest and most earnest* aspirations of the soul, after that STATE, CONDITION and BEING, which is GOD OVER ALL BLESSED FOR EVERMORE.

This standard is not to be confounded with one of dogmatic theology. The name or external form which is to represent the soul's HIGHEST and BEST, and which is only useful to steady and poise the mind, in its contemplation and aspirations, should not be a matter of disturbance, call it "Jehovah, Jove, or Lord." Make it a material or spiritual image, as seemeth thee best; that which is to be worshiped, aspired for, adored, is neither the name or the image, but the DIVINE SPIRIT OF TRUTH, PURITY and LOVE, which being omnipresent, does infill every name and form, and which the true worshiper perceives. Spiritualism has committed a great fault, by ignoring all forms, and refusing to worship with any; and she will correct that fault when she becomes an Omnist, and adopts all forms, and *worships with all*—CREATION.

PRAYER.

I AM about, Oh God, to lay my body to rest; let me first rest my soul by leaving the fears and doubts of the day, and by striving to find Thy love in all the events that have brought me fresh revelations of myself and of all that is about me. When I know that in all things I may find the perfect love of the Lord, then I fear no longer for myself or my brother. Help me to discern the law of my physical and spiritual being to the end that I perfect myself in each, so that I may present myself a holy and accepted sacrifice unto Thee. And now I pray that my spirit may be so calmed by the thought of Thy love and care, that I may awaken to know myself nearer, my God, to Thee. What to-morrow has in store for me is not for me to ask: only that it have in its gift the hope of a nearer attainment unto all that is holy and pure, and that then I may be worthy to be called Thy child, and to come into Thy holy presence.

THE RELATIONS OF THE DIVINE TO THE HUMAN.

THE two conditions of mind recognized as the independent and self-sustained, and of the dependent and helpless, arise from man's relations to the universal, and prove that his nature is not held in subserviency to any condition, but reaches forth to grasp all. The consciousness of independent action relates alone to that beneath man, and of which he is not only able to grasp the cause and effect, but to discover the one end and purpose, viz.: the ministration of all lower forms into the higher, that thus they may be inwrought into new beauty, and receive of the mediation of that which is above. But when man has reached that point of conscious power which subjects all beneath himself, he yet feels himself dependent. His action, though individual, is yet subject. His course tends to one end, and its measure is not in his hands.

Thus it is clearly seen, that though every human being is an individual in all that relates to his personality, yet he is a generality in what relates to his destiny. That which he terms God, holds the same relation to him that he holds to that beneath him.

The human thus relates to lower forms, and allies man to all matter. It is a glorious birthright belonging to every child of earth—that of attachment through relationship to every minutest atom of the material universe. It should be held as a sacred bond, and guarded as the best advancement to perfection of being. But as soon as we pass the connecting link to matter, we enter the condition where man's relations express a higher destiny. The elements of thought and feeling now concentrate in his conscious individuality, and he in vain seeks the cause and effect of that which he is not, and which he holds relation to only through other individualities. Thus the human stands at the height of created forms, but is the lowest of individualized personalities. Then man in his relation to that which is above him can perceive only that of which he

the representative, and as it is interpreted by that of which he is in conscious relation unto. Thus all effort to comprehend the Divine must be vain, until the human has received into its conscious being the very essence of divinity. This reception into the consciousness of any truth or beauty is not dependent upon external effort, but is the union of the soul's life with its corresponding life, so that the intellect recognizes the harmony and knows its attainment. Consciousness depends upon the understanding, reception upon the affections. Thus the being and existence of God becomes fixed and limited, and is a representation of the soul's conscious connection with that above it; hence dependence on God is a universal feeling which expresses itself in worship. All humanity thus calls upon the Divinity—all men thus hold relations to God. The expression of individual sovereignty, which constitutes the distinctive degree above the mere brute, is lost when the next degree is aspired unto, and all men in worshiping God merge their thoughts and feelings, their hopes and aspirations, in a general sphere of conceived good. They individualize God because they have individualized their aspirations, and a perfect being is represented by attributes and purposes corresponding to their own, and limited alone by their conception of power or attainment.

But when the human soul, with its hold upon matter, has reached unto a recognition of the Divine through its conscious relation unto it, then is there expressed *God in man*. Very many good and wise men have reached a *recognition* of this possible attainment. but of all who have represented the glorious destiny of man on earth, Jesus alone became the incarnation of divinity. Thus the few simple words showing to us his recognition of his condition, are sufficient, when interpreted through his attainment, to make plain his power over matter, and yet his full sympathy with spirit, so that his Father or the sphere of his attainment represents the aspirations of the purified soul ever since. The light of conceived wisdom is not in his conception of God, except for those who, from his standpoint, reach unto his aspiration; and we find that it is the attribute of love more than of wisdom that is made the test of spiritual perfection in the teachings of Jesus; thus love represents the human interpretation of perfection, and is the human manifestation of Divinity. Love is the distinctive limit whereby humanity takes hold

of divinity and becomes conscious of the indwelling God. The Father has not necessarily the attribute of wisdom, but he is the personification of affection. Therefore the Divine is represented unto the human through love, and the soul perceives of God as a Father, while it aspires through the affections and through dependence on him. But the Divinity must be represented through man's entire nature, and thus become wisdom also. He must bring himself through the perfection of his affections unto conscious relations to the Divine, and then God will be not alone the parent to love, the guardian to protect, but will represent the soul's aspiration, prayer, hope, attainment, and dwelling in his holy presence will be the heaven of soul, and found on earth as in the spheres.

The mistake we make is in limiting our aspirations, so that we mark out a sphere of being and existence for God that is human rather than divine. The effort to escape this is manifest in the office of mediation which all religions and faiths engraft into their systems. The mediation of Jesus thus represents the effort of the soul to find its divinity *through its humanity*; and the office of mediation, when rightly conceived of, will alone satisfy the intellect and the heart. For God, as the expression of the soul's aspiration, becomes the soul's life, only through the element of love. Thus the bread of heaven, as a symbol of the soul's need, is given through the affections, and the divinity is made human by love received and bestowed.

When the disciples become conscious of the words of love that Jesus made to represent the Fatherhood of God, they became for a time one with him in that love. His Father became theirs through their affections; but *his* God was yet aspired unto by him through the higher mediation that to him represented the glory of heaven, and was the uplifter of his soul through *his* affections, so that he ascended unto the Father thereafter only to mediate from the God of his disciples, *which was now his sphere of life and action*.

The true conception of this power of Jesus to minister unto the highest life of his disciples can be of infinite service unto us, because we thus learn the office of each child of humanity. The divine expressed in the human becomes the *Saviour of the world*. He who brings unto his affections the fullness of life, and thus represents the universality of love in the finite—thus represents the In-

finite—is a mediator, a medium. He incarnates the divine to the human; he holds his life in balance between earth and heaven, and brings to the darkness of one the glory of the other. Peace on earth is then given, even as Jesus gave unto his disciples, and the weary find rest, the burdened ease, and the kingdom of heaven is attained.

THE WILL OF GOD.

SUBMISSION to the will of God being esteemed the triumph of all religious faith, we do well to consider in what lies this test of man's reliance upon higher power and wisdom. If from the standpoint of philosophy, we estimate the will of God, we find that nothing can be outside that will; that as soon as we doubt its infinite control, we doubt infinite power and thus wreck all faith in the government of the universe; for, whether we define God as a being of infinite power, or a universal principle, we cannot escape the deduction that nothing can be outside the infinite and universal.

"God's will be done" is then not a prayer based on an eternal necessity. "All things serve his might" and our subjection is inevitable. In our external lives we intuitively resign ourselves to that will. We move along our course conscious that though it is ours yet we are only the *expressors* of what is not the *creators*. Thus far it is easy to yield to what we esteem inevitable, or there is little rebellion against the laws of the universe as far as they are recognised in the government of our external lives and in their general operation. But when we have left this general action and result, and come to the special action, we then enter an inner world where this philosophy alone will not serve us; for though we trace the sure correspondence between the external cause and the internal effect, we do not place the same estimate upon them. We find that the centre, to us, of the universe is within the soul, and our estimate begins to be *personal*. Personal experiences then become the *expressors* of God's will, and, as these are included in the souls individuality, they become individual, and we separate them from the universal of cause and effect. Personal power is then the estimated cause, and *responsibility* is at once established.

Thus far all is right; there is no limit to the personality. The individual recognizes his individual sovereignty, and cherishes it as the only safeguard of his personality. But individual freedom is the result of universal order, because that which starts from the infinite in cause and reaches to the infinite in result, can have no course but through infinite order, and the kingdom of mind can not be outside this infinity. The sovereignty there is arbitrary, the results are certain, and personality only makes them individual. But submission to the will of God can not include the giving up of individuality, since that is a result from an unchanging cause, and therefore responsibility can not be set aside.

As soon, however, as we begin to define responsibility, we find it to be an estimate of our relations to that which is about us, because responsibility is only felt by means of some external cause. Were there nothing outside the human soul to be measured, there would be nothing within to be held responsible. Then all influences, including all the experiences of life are by means of some external cause, and are received into the consciousness and thus made personal and individual. Responsibility is established through an affixed standard, and is from interior action of the mind. Then here must lie the true submission to the will of God, not in an estimate of the order and law governing all things, or a recognition of a universal guardianship over all experiences, but a bringing to the highest interior standard the measurement of them. The first serves the soul in its faith in the God of the universe, but the latter is its trust in the God-like attributes of the human soul, which can permit no doubts of the universal good as including all individual experiences.

Then, reconciliation to the will of God, is not the renunciation of hope, or the yielding to despair, but is the soul's effort to attain its highest life, to resolve all things in itself, to affix and limit nothing outside itself. This effort is the recognition of its divinity by conscious attainment; it is what Christ represented as the divine; it is what he considered as the condition of the at-one-ment; it is the *we are one* that constituted the soul's peace. When the divine life pervades the external, so that God is expressed in every act and impulse, then his will can not be resisted, but is recognised as the highest effort and surest result.

The task of solving the problems of free agency and God's ordination is then easy. The freedom lies in the action of the soul, which is recognized as individual, but the subjection consists in the oneness of all in God, and therefore the tendency of all to good.

This submission to the will of God lays in the dust all man's pride and conceit, but exalts his selfhood. It makes him at once the agent and director. All things serve his will, because he is a manifestation of the divine.

This recognition is all that is needed to make the soul satisfied in all that it has and in all that it seeks. It is the *consciousness* of God which recognizes in Him all things. The ministration is then from all things unto the soul, and its growth is by means of all the experiences that result from its contact with that outside itself, and the reception into the consciousness of more and more of the infinite, so that the individual may represent the universal, and the microcosm embrace a microcosm unlimited and boundless.

The intellect attempts to grasp this boundless good, but the heart alone holds it. Thus it is that the heart or affections, it is said, must be given to God. Philosophy teaches man, through his intellect, to find the true, the beautiful and the good in all things, but the heart alone feels them as a part of the soul. By its sympathy or oneness with them it comes into the presence of God, and submits to his will, by expressing truth, beauty and holiness in every act.

EVIL SPIRITS.

FOR all states, there are corresponding spirits; for state, in a conscious spiritual sense, only exists in reference to spiritual beings. There are no states of pleasure or pain, of enjoyment or suffering, purity or impurity, except as they exist in, and proceed from, the individual. The question then to be investigated is this: are there states, in respect to the highest destiny of the individual, which are essentially evil? by which is meant, are they further removed from that destiny than the entire absence of good, or that which is essential to such destiny? Is there a condition of mind, originating desires and aspirations, positively adverse and antagonistic to those which tend to accomplish the true destiny? If there are, then, tried by every thing by which man knows or measures good, there are evil states, and consequently evil spirits.

There are a class of philosophers, who have discarded the idea of states and conditions essentially evil, and are trying to introduce a new nomenclature. Evil states they call "inversions;" and individual spirits under influences corresponding to these states, are "undeveloped spirits;" that is, not developed in good and truth. Words or names are valueless, except as representatives of ideas, perceptions, sentiments, etc., and it matters not whether we call evil states "inversions," or evil spirits "undeveloped ones," provided we understand the exact idea, perception or sentiment they are designed to represent.

It will not be denied that there are different states, begetting different desires and aspirations, which in turn beget different volitions and actions, tending to accomplish very different results; and to affirm that these states are essentially the same, differing only in degree, is to affirm that which can not be maintained. There is an essential and positive difference between the conditions of hate and love; begetting entirely different desires and actions, and tending

to accomplish entirely different results. Hate is further removed from the condition of love than its mere absence. The simple absence of love or hate would be indifference; and as the mind departs from that state, toward the one or the other condition, does it become positive, and become the parent of desire and aspiration, corresponding to the state it is entering upon. The feelings awakened in the mind by hate, are as positive as those awakened by love, and they as positively express themselves. The natural desire of hate is to injure, destroy, kill, etc., and its actions so tend. The natural desire of love is to bless, preserve, give life, etc., and its actions so tend. Hence in respect to the individual, there is an essential and positive difference between love and hate, and they are conditions to which the individual is subject.

But again there is a difference between fidelity and infidelity; between that state of mind which aspires for truth, purity and fidelity, and wills according to its aspirations; and that state which aspires for self gain and gratification, at the expense of truth, purity and fidelity of soul. There is a difference in the volition to be true, and the will to be false; and the actions induced by such volitions tend to different results, and the one is as positive as the other, and in no sense a lesser degree of the other. The same is true in respect to every state to which the soul is subject, either in respect to its perceptions or affections. Sorrow is different from joy, and is as positive in its action and its effects. The same is true of pain and pleasure. The one is something more than the absence of the other.

The influence which our various aspirations and desires, begetting corresponding actions, have upon our development, is very different. There is a class of them, said to be pure and true, which tend to unfold in us a character in harmony with universal being and existence, which cause us to attain to a true dignity and elevation; and there is another class which tend to dissipate and degrade the mind, bring us into antagonistic and inharmonic relations to universal being and existence; and these two classes of desires are essentially different from each other, both in their origin, character and action; and they produce entirely different results in the individual in whom they are found. Purity and impurity, as qualities, are each positive, and each alike impart a positive influence, tend-

ing to beget its own character and likeness. There are inspirations of impurity as well as of purity; and these inspirations tend to dissipate and degrade those who are the subjects of them.

It is said by some that there is no such thing as degenerating, going backward, becoming less perfect, etc. We know this to be otherwise. If to be changed from a kind and affectionate being to an unkind and cruel one; if to cease to be truthful and to respect integrity, after one has been habitually reliable; if to become a mere wreck of humanity, after one has been a man of true worth and dignity, be to degenerate, then we know that there is such a thing as degenerating, going backward. Who, that has witnessed the fearful work which intemperance has wrought upon him who was once kind and loving, noble and true, will say that there is no such thing as degenerating? Who that has witnessed the total abandonment of her whose feelings and aspirations were once pure and holy, who, in the morning of life dwelt in innocency until the spoiler came, will say that there is no going backward? The very condition and laws of development involve this liability to degenerate. The fact that we are susceptible to diverse influences, and that all do not tend to elevation of condition, involves the liability of going backward. "Evil communications corrupt good manners." They did so eighteen hundred years ago, and they do it now. Such is the universal experience.

Tried, then, by every standard by which we can measure good and evil, as tending to advance or retard man's highest destiny, as tending to harmonize him in all his relations, desires and actions with universal being and existence, in their laws of progressive unfolding and perfection, or tending to antagonize therewith, and thus destroying and being destroyed; as tending to beget happiness or misery, there are opposite states and conditions, alike positive in character, begetting corresponding aspirations and desires, which also produce corresponding volitions and actions, inducing corresponding influences, etc., and in respect to such states, there is such a thing as passing from one to the other, by progressing or retrogressing.

Our conclusion then is, that there are EVIL SPIRITS, or those who are, in their affections and desires, in states opposite and positive to that which is good; states begetting aspirations and desires

essentially false and impure; giving rise to volitions and actions which tend to degrade and destroy, rather than to elevate and give life. By this it is not meant that there are spirits essentially evil, in their entire being and constitution, without susceptibilities to good. Our position is, that every immortal being possesses the germ of all conditions, and that these conditions become positive in him according to the influx of life therein. That development consists in bringing these conditions into consciousness by the influx of life into them. Consequently, when man's surroundings are such as to cause an influx into one condition, and the individual concentrates his life therein, that is, acquiesces and yields thereto, his aspirations, desires, volitions and actions will correspond to such condition.

We hold that there is that in man which is positive to these conditions. That there is a power and energy pertaining to every soul, by means of which it can become superior to every minor condition and influence. That the soul, in its absolute relation to the absolute, is superior to all that is finite. While we talk about the strength of motive, or external influence, every one feels the residence within of a power by which he can sit in judgment upon all motives, and admit or reject their influence. There is an inward sense of freedom and of power, which is superior to all the deductions of philosophy. Prove to man intellectually that he is a machine, a mere child of fate, and there is that within his feelings which gives the lie to your philosophy. The fatalist may prove, intellectually, that he is the subject of fate, and thus satisfy his reason, but he cannot satisfy his feelings. He feels and acts like a free being. The reason the thoughts and feelings judge differently, is, the thoughts can only embrace the finite and sequential; the feelings reach to the infinite and spontaneous.

The high destiny of the immortal, is to be perfected in all knowledge; which can only be done by having the universe of existence translated, through his perceptions, into his understanding, so that in his spiritual perceptions and understanding there shall be a living conscious universe, in all its phenomena, relations, laws and principles present in his immortal selfhood. And farthermore, it is a part of his high destiny to be perfected in every pure impulse or affection, by having translated into his consciousness the impulse inci-

dent to every relation in existence, so that the order, beauty and harmony of the divine in the universe, may become a conscious presence and living joy in the soul. In short, it is the high destiny of man to become in his conscious selfhood the child of the infinite and the finite, begotten in the image of both, consequently the measure of good and evil to him, is that high destiny to be attained. That is good for him which tends to unfold in him a selfhood in harmony with the universe, including all its facts, truths, principles and impulses. And that is evil for him which tends to thwart or postpone that development.

Truth and *purity* derive all their authority from their essential and fundamental relations to this high destiny. Truth is the agreement of perception with fact; and hence has to do with harmonizing existence in the individual, with existence in the universal. Purity is the agreement of condition in the individual with condition in the universal. Hence purity, as a condition in the individual, is that state which gives birth to impulses in harmony with universal being. That truth and purity are fundamental to the destiny of the individual, will appear evident, by considering the consequences of a disregard or violation of them.

Truth being the agreement of the perceptions with the actuality of being and existence, or in other words, being a true translation of the actual and real, into the perceptive and ideal. A false perception or mistranslation necessarily introduces disagreement and disorder; begetting inharmony of relation, and consequently of impulse; and, so far as the false ideal goes, in its influence, it is in antagonism with universal existence, and agreement or harmony can never take place between the individual and the divine or universal until the error is corrected. But the consequences of false representation are more disastrous still. As truth is the agreement of the perceptions with the actual, and as all representations of these agreements are but modes of translation when the representation is false, the idea obtained is necessarily so. In such instance we have not only all the evil consequences of false perception, but we also have lost confidence in the individual making the false representation.

The judgment of the soul in such cases is very severe, but is a judgment which it can not avoid. When an individual has purposely

misstated a fact or misrepresented a truth, he has destroyed all foundation for trust or confidence. However much we may desire to overlook and forget the deed, there is a deep conviction within the soul that he is capable of being false, and therefore there is no absolute trust to be reposed there. He has demonstrated the fact, that circumstances, with him, are superior to the truth; hence in our trust, we must look to circumstances rather than to his integrity.

It is the universal experience, that, in our social intercourse, there is no enjoyment where there is no confidence; consequently, when the foundation for confidence is destroyed, all foundation for social harmony and happiness is gone. Let friends lose confidence in each other, and their friendship is at an end. Let the husband have occasion to distrust the integrity of his wife, or the wife the husband, and conjugal happiness is gone. The same is true in all our social and moral relations. Hence we see how essential to the true development and happiness of the individual, is this integrity of the soul; without it, man can not attain to his true destiny. Hence, when an individual is in a state or under an influence which leads him to utter falsehoods, or to act falsely and be false, he is in a state or under an influence which is essentially evil. Is in a condition farther removed from good, than its mere absence; and in such false or evil state, he is essentially active, and his actions, in their influence, are as positive for evil, as is the good for good; and upon the same principle that falsehood and deceit are denied the character of evil, may we deny to truth and fidelity the character of good, and the practice of falsehood as certainly tends to degrade and deprave, and carry man away from his true destiny, as the practice of truth tends to elevate, ennoble and accelerate that destiny. It is an unphilosophical and suspicious pretence which would thus confound right and wrong; good and evil.

But again, purity is a fundamental condition, necessary to unfold in man his true destiny. Aside from the inward consciousness thereof, the consequences attending a disregard of purity, or a practice of impurity demonstrate the good of the one, and the evil of the other. We may use the terms purity in reference to the state or condition of the mind; or we may use it as expressive of the qualities of our desires and actions. In either case it has reference

to that state or quality which harmonizes the individual and his actions with all individual and universal well-being.

That there is a difference in those states, and the qualities of those desires and actions, said to be pure, and those said to be impure, few will presume to deny. The difference between that maiden, whose thoughts, feelings and desires have never been disturbed or polluted by the presence of sensualism, whose every aspiration is for the pure, the true, the just and the good; whose prayers to the all *true* and *pure* go forth like the perfume from the flower, like the incense from the altar, in whose presence licentiousness stands rebuked and condemned, and hers, poor unfortunate, who, through sensualism, has fallen from that state of innocency, and is wallowing in debauchery and lust, making the night hideous with her vulgarity and profanity, prostituting herself to utter abandonment, is so great, that all can recognize it, and should any one be found so wedded to his theory, as to still attempt to maintain that there is no essential difference; that the poor abandoned had not degenerated, and by such states, desires and acts is not degenerating, that is going further from her true destiny. You may test the sincerity of his pretences by proposing to reduce his wife or daughter to that condition. In answer to such proposition, I doubt not, the true man would speak, in spite of his theory. When we attempt to ascertain the difference between the pure and the impure impulses, by that which is ever present in the one, and absent in the other, we find that the characteristic difference is this: The pure condition leads simply to the supply of needs; the impure seeks the gratification of desire. These conditions of mind are essentially different from each other; and they awaken desires, begetting actions, and producing results essentially different. Without dwelling on them here, we will simply say, that whoever persistently seeks the gratification of desire, irrespective of his needs, inevitably runs into dissipation, and diseases his body or his mind, or both; and thereby tends to degenerate and degrade his condition, and defeat or postpone his true destiny. And whoever seeks simply the supply of his needs, never runs into dissipation, and does not thus degrade himself.

It has been said by some that happiness is one of man's needs; and that the individual seeking gratification is seeking the supply of a need. But this is not true. Happiness is not one of the needs,

but a mere incident to the proper supply of needs; and true happiness can never be formed except in the proper supply of needs, physical, intellectual, moral and religious. And when all needs are truly and properly supplied, man will possess all the happiness he is capable of enjoying. That happiness which is sought after is never found, for the simple reason that it can only be obtained as the result of harmony flowing from the proper conditions and relations. The individual, in that condition which leads him to seek gratification, is selfish, and his desires lead him to antagonize with the well-being of others.

Thus we have seen that the conditions of truth, in its aspirations, desires, actions and results, are essentially different from falsehood; and if it is essentially good, falsehood is essentially bad; we have also seen that the condition of purity, in its aspirations, desires, actions and results, is essentially different from impurity; and if one is essentially good, the other is essentially evil. If the practice of one tends to elevate, the tendency of the other is to degrade; if the tendency of one is to advance, the tendency of the other is to defeat man's true destiny.

There are entire classes of individuals in this sphere, who are under a false and impure influence; whose desires and actions arise from conditions of infidelity or unfaithfulness; and, so far as we can measure the character by outward manifestation, they are continually descending from bad to worse. We have known many, whose intellectual, moral and religious sensibilities were acute, whose prospects for usefulness were good, until they became victims of false and impure influences, who have descended to the lowest conditions of abandonment, dead to every moral and religious feeling, bending every energy of their souls, not only to degrade and destroy themselves, but also to ensnare and entrap others; and in such low and false conditions, they are as positive and active as the good are in theirs; and their influence as positively tends to evil. Tried by the standard of true destiny, such individuals, in their ruling loves, desires and actions, are positively evil.

It is claimed by the advocates of no evil, that, although there are those in the physical body who are under influences begetting actions which degrade and injure, that these influences are confined to this sphere; that physical death divorces us from all these false and im-

pure conditions of mind, so that when the spirit enters upon its spiritual plane, nothing but truth, purity and love prevail. Unfortunately this doctrine has no foundation in philosophy or fact; but on the contrary, it is opposed by every well established principle of spiritual philosophy, and by every revelation of fact from that world.

In the outset we know, or ought to know, that man's desires after gain and gratification, which are the basis of his lusts, have their origin in his spiritual nature. The physical body, which only is disposed of by physical death, is the parent of no impulse which has not reference to its needs. The body has no desires or aspirations; at most it is but an instrument. I know men sometimes talk as though the body originated the spirit; as though the brain developed the mind, and so on. But reflection and investigation will teach them the reverse of this. It is the spirit which develops the body, and puts it on as its material covering. The mind develops the brain. The brain is but an instrument by means of which the mind acts upon the body, and the outward universe. We know that, by the exercise of any particular faculty of the mind, the corresponding organ of the brain is increased. We know that the proper mental or spiritual development of the infant, or rather the antenatal development, depends upon the neutral state of the mother. Ten thousand facts might be cited, all tending to show that the spirit is positive and active to the body in every thing pertaining to desires and aspirations, etc.; according to the state of the mind, health or disease is imparted to the body. Physical death has no other influence upon the spirit than what is incident to the separation of the physical body therefrom. The spiritual state or condition, with its aspirations and desires, remains unchanged. The testimony is, and philosophy harmonizes with it, that the change of state is so slight at death, that the spiritual born are not at first aware of the change. That man enters the spirit world as he left this. He is under the influence of the same ruling loves, giving birth to the same desires, tending to beget the same actions.

Phenomena attending spiritual relations demonstrate the same thing. The evidence attending modern manifestations is as strong to prove the existence of impure and untruthful spirits, as it is to prove the existence of pure and truthful ones. Taking the all of spiritual communications, and there is more of silly falsehood than

there is of rational truth, coming from that world. That they are the subjects of impure or lustful desires, and that they seek the gratification of those desires through the instrumentality of persons in the flesh, they both manifest and admit. That they habitually and continually resort to earth for purposes of self gratification, and that they influence or tempt men and women to lend themselves to impure and false practices, for that purpose, is as demonstrable as any other practice attending modern development. There is no species of evidence which can be brought to prove the good character and offices of one class of spirits, which can not be brought to prove the evil character and offices of another class. And why should it not be so according to every known principle of action *in* or *between* the two worlds. If we enter the spirit world as we leave this, why should we not take our spiritual condition as well as another? Why should we infer that only the good is taken, and the bad left behind? And taking our characters with us, why should not corresponding desires arise, and actions take place? Why should not the sensualist continue to prostitute every thing within his power, to purposes of gratification? It is what his spirit demanded when in the physical body; why should it not continue that demand now, out of the body? The character has not changed. The aspirations and desires have not changed. The means of gratification are at hand. Depend upon it they will use them; depend upon it they *do* use them.

But there is one argument the no evil advocates make use of which demands particular attention. And that is, that according to the laws of progressive development, the lowest in a higher plane is always higher than the highest of the lower plane; consequently, when man ascends from this physical plane to the spiritual, that the lowest of the spiritual plane will be higher than the highest character in the physical plane. The difficulty with this arrangement is, that the physical and spiritual plane, in the sense in which they are used here in respect to man, do not exist. Man always is in the spiritual plane, and never was in the physical. Man is connected with the outward or physical universe through a physical body. But the man is spiritual, in all that pertains to his manhood and character, and consequently in putting aside the physical body he does not enter upon a higher plane of character. Man, whether in

a physical body or out of it, is unfolded and unfolding in the spiritual plane, and, as a spiritual being, is intellectually, morally and religiously above the highest plane of the mere animal: that is, he has capabilities which the animal does not possess, and thoughts and desires to which the highest plane of animal unfolding, does not attain. And this is what fact and the laws of development demonstrate. But this has nothing to do with the transition from this to the spirit world. Has nothing to do with the elevation of character of those whose aspirations and desires tend to degrade them, and who prostitute their innocent bodies, by making them instruments of gratification. Therefore we again affirm, that according to the facts, as they are revealed through spiritual phenomena, as well as by the necessary and inevitable deductions we are constrained to make by a consideration of all the principles and laws concerned in producing individuality and character, there are Evil Spirits, by which we mean, there are spirits which do take delight in practices of falsehoods and impurity; whose pleasure consists in the gratification of those desires which tend to degrade and destroy, and that in the pursuit of such pleasures they do descend from bad to worse; that is, they come into states farther and farther removed, for that which pertains to the true destiny of the soul, and the state of depravity in which they are, is as positive for evil as is that of the good for good. I would here remark that these states of evil are vivified by the same life of the soul, as are the states of good; the evil is not in the life, but in the state. It is the same spiritually as it is physically. Pain is as positive as pleasure, and will continue as long as the cause continues. But the life which causes the pain, also causes the pleasure; and is as essential to one as the other. When the life retires, the pain ceases. The fault is not in the life, but in the condition causing the pain—and the remedy is not in destroying the life, but in changing the condition.

There is a spirit of truth in that theology which speaks of the anger of God, and of punishments inflicted in consequence of that anger. The philosophy is false, and the conception of divine character is false, which beget evils in another direction. But in respect to effects upon the individual sinning, and the consequences of that sin, it is as though God and all the universe were angry, and were pouring the thunders of wrath upon the sinner's head. When any

portion of the organism becomes diseased, the life and energy of the system is directed to repel the disease and restore harmony, and the severity of the pain is an indication of the intensity of the conflict. Nature brings all her power to bear upon the means of restoring order, and giving life dominion over the morbid influence. The same principle prevails in the spiritual universe. When the individual comes into a false and impure condition of mind, and thereby has desires begetting volitions and actions antagonistic to the true and the pure, which prevail in the universe, he comes into antagonism with universal being, and the whole universe, by all the power of divine truth and harmony, wages war upon him in such "evil condition," and, according to the resistance he makes, will be the ultimate pain and suffering. Omnipotence will ultimately prevail; the individual will be compelled to yield; but while he remains in this state of disobedience, in respect to his false and impure desires and actions, he will have to face an angry God—One who will ultimately lay waste all his earth deposited treasures—One who will give him no peace until the knee bows, and the tongue confesses to the honor and glory of the Divine.

But it is asked, what motives can the spirits of the departed have which should prompt them to lie and deceive, and to exert impure influences upon others? I answer, the same motives that spirits in the body have. The individual under the influence of his lustful nature, seeks gratification whether possessed of a physical body or not, and will adopt such means as he possesses to accomplish his object. If he finds it necessary to avail himself of others, as instruments of gratification, he must adopt some means to enable him to do so. Like the seducer in the physical body, it may be impolitic to approach his victim direct. By so doing, he would defeat his object. It may become necessary for him to assume a moral and religious character, and practice under that guise until confidence is obtained. Then he can begin to introduce a *pseudo* moral philosophy, by degrees letting down the standard of purity and morality, until finally he has laid the foundation for overthrowing all the barriers to vice; then come in under the guise of love, amid protestations of devotion, and the victim falls into his snare. Do you ask what motives these libertines have for thus lying and deceiving their intended victims? The answer is easy: to gratify their li-

bidinous desires. And the same motives exist with this class, as well beyond the tomb as this side. Wherever a ruling desire for gratification can exist, a motive for lying and deception can be found.

According to well established facts, and well known principles of philosophy, the lower the sphere of spiritual character in the spirit world, the more nearly are they allied to the selfishness and sensualism of this world. So to speak, the lowest and most degraded sphere of spiritual beings joins upon this world for the simple reason that they are the least removed from the selfish and sensual condition of beings here; and must avail themselves of these material means to obtain gratification. The consequence is inevitable, that beings in this world, possessing the like characters and desires, will become the subjects of their influence. They will go further. Unless the mind is armed with truth, purity and fidelity, so strongly as to make temptation impossible, there will be times when all will be subject to these evil influences. There is no safety but in earnest, active labor for the true, pure and good. Idleness of body and mind renders us peculiarly liable to temptation, according to the old song:

“For Satan finds some mischief still
For idle hands to do.”

The idea of tempting spirits has not been without its foundation in fact. Every sense by which the existence of spiritual beings has been made known to the world unites in testifying to the existence of this class. They have as really been seen and conversed with, as have the good or more highly developed ones, and every principle by which it can be maintained that such appearances and conversations were hallucinations, will demonstrate all spiritual appearances and communications to be of the same character. Spiritual phenomena also demonstrate the existence of the same class. By which I mean to say that the character of the phenomena are such, that it is evident that false and impure spirits do exist and are concerned in making manifestations. I could refer to instances of long continuance, when these evil disposed spirits gave every evidence of their false, impure and cruel character, that man in the body could give, gave every evidence that good spirits can give of their good character and intentions. The principles of spiritual philosophy demonstrate the existence of this class of spirits. I know of no

principle apparent in the constitution of spirits, which would lead us to understand that physical death changed the moral and religious character of the spirit; but every principle, so far as I can understand them, would teach me that no such change takes place. It would be as philosophical to suppose that the most ignorant became equally wise with the most learned and developed on entering the spirit world, as it is to suppose that the selfish, lustful and impure in character, become equally pure with those whose lives had been incarnations of truth and purity. The truth is, the hypothesis by which all evil ceases on entering the spirit world, if true, annihilated all distinctions of character and attainment. The principle, if carried out, finishes up the work of progress at once and for ever. The almighty miracle by which the sinner is transformed to a saint, by that spiritual presto, should make a God of him at once. And I know no reason why, if the former be true, the latter must not be true also. If at a single bound, one can overleap all the intermediate degrees between the most abandoned and the most pure, I know no limit to such vaulting power.

One question more remains to be discussed: What is the probable proportion of spirits entering the spirit world, who remain under the influence of their sensual nature, and go on from bad to worse? I answer the proportion is undoubtedly small. They are those in whom sensualism became their master while residing in the flesh. Those who yielded themselves servants to obey its impulses, despite every other consideration. The individual whose desire for gratification rises above every other consideration of love or respect, who, knowing his fate, defies it, and rushes madly on, will find himself still the slave of that desire beyond the tomb, and nothing short of exhaustion of means will probably call him to himself. Like the wandering prodigal, he must first spend all his substance, and come to absolute want, before he will come to himself—and be resolved to retrace his steps. Those individuals who maintain a proper respect for the principles of truth, in whom the love principle is yet the strongest, will not continue in this evil and false condition after entering the spirit world. They will almost immediately commence an onward and an upward movement, growing more wise, pure and happy day by day, and by far the greatest proportion of those entering the spirit world belong to this class.

In respect to man and human society, there are present three classes of spirits, according to principles of philosophy, as well as facts, apparent in the phenomena of spiritual manifestations. The love class to which we have been referring are present for purpose of gratification, and act solely in reference thereto. The next in order are those who are present for the purpose of undoing something they did while in the flesh, or for the purpose of counteracting some improper influence which they have left behind; which work is necessary for them to do before they can go on their way rejoicing. They are those who did not agree with their adversary while in the way with him, and now realise what it is to be in prison until the work has been done, or the last farthing paid. The third class are those who, as guardian angels and instructors, are engaged instructing and inspiring those who are in a condition to be approached, and receive their instruction. Their work belongs to that stage of unfoldment where they can best advance themselves by advancing others. Further on this subject in another lecture.

THE PEACE OF GOD.

I ASKED the gift through weary years,
The dream of life had held it once;
I asked as if some promise kept
The hope in fond remembrance.

A day, when beauty set the seal
Of heaven on earth, and imaged there
All that could be lived by holiest saint,
Had made the dream take form in prayer.

A night that in its mystery held
The eternal, and revealed in sight
Of stars, one glimpse of that which is,
Fulfilled the dream in heavenly light.

Alone, amid the whirling mart,
With all its busy, wakened life,
The dream was lived a moment more,
And was the hush to all the strife.

A word had sometimes seemed to be
The glad fruition, the echoed tone
That, from the Infinite, could hold
All hope, all prayers, desires, in one.

A tear, a wish—so slight a thing
As little flower, had been the key,
That had a moment's wondrous power
To unlock the soul's one mystery.

Of hope, desire; but still the beauty,
The rare sights that common things reveal,
And reflex glories of the only true,
Left only hope, of promise still the seal.

But all the beauty, life and truth
Was treasured in the word that came
From God, and was *himself*—his love
The dream, the hope, the soul's *sesame*.

His love—*yet given in human guise*;
As when the day gives unto night
Its opening glory, through the gate
That seems the way to endless light.

The promised peace had in the soul
A sure abiding place, held in suspense
Until the dream had sanctified
Each wish—then, hope was recompense.

THE PAST.

THERE was light, and beauty, and faith, and truth,
And the pledge of love, and the smile of hope,
There was darkness and death, pain, care and ruth,
And the frown of hate, and the promise broke.

So I gathered them up as I gathered the flowers,
The thistles and thorns, the buds and leaves;
I tied them about in the sunny hours,
As I saw the farmer bind his sheaves.

But what should I do with the fearful knot?
I felt the thorns pierce, tho' the fragrance I smelled
Such gift I could give to him who'd forgot
All he had hoped, and each bliss he had held.

I could give them to him who knew not of pain,
Who had dreamed no dream, and sought no gift,
But how could I bring back the shadow again
To him who had striven the darkness to lift?

So I pressed to my lips the fearful sheaf—
It was sweeter than life and harsher than death;
I saw the flowers pale, and wither each leaf
As I gave them the sign, with the kiss of my breath.

"It is well," I said, "*all* is beauty and truth;
Let them fade, let them perish—the cruel and sweet;"
So I loosened the band and gave them, as proof
Of all I had hoped—to the dust at my feet.

As one might look, on a summer's noon,
For his scattered flowers to wither and die,
So I watched for these waifs, with their beauty and bloom,
With their fear and their dread—the destiny.

And there as they lay, of hope the death,
I saw them grow to beauty and strength,
To wound no more; like the flowers, each breath
That first was a prayer, became promise at length.

L. M. W.