

CRUMS OF THOUGHT
FROM
HARMONIAL TABLETS,
SERVED UP IN THE AUTHOR'S OWN SAUCE
AND
DEDICATED TO ALL CANDIDATES FOR
AURELIA,
BY AN
IMPRESSIONAL MEDIUM.

"What is this mighty breath, ye sages say,
That in a powerful language—felt, not heard—
Instructs the fowls of heaven?"

THOMSON.

"Upon mine honour, sir, I heard a humming,
And that a strange one, too, which did awake me."

SHAKESPEARE.

PRICE ONE SHILLING.

(ENTIRE PROCEEDS TO BE GIVEN TO THE AURELIA FUND)

MELBOURNE:
TO BE HAD OF TERRY, BOOKSELLER, 96 RUSSELL STREET.

PRINTED BY HOPCRAFT, M'CULLOUGH & CO., WILLIAMSON-STREET,
GRAHAMSTOWN, NEW ZEALAND.

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ADDRESS TO THE READER

READER! avast, before you proceed any further, for, if you have not been in the habit of exercising your reflective faculties, or if you do not intend to begin now to exercise them, you may save yourself the trouble of reading the following pages—they are not intended for you and will do you no good—the shallow and the unthinking can reap no benefit from their perusal—but if you have trained your mind to reflect, to weigh evidence and form your own conclusions, I hail you as a brother of independent mind, an individuality, a soul, a man on your own account, and I invite you to a consideration, with me, of those principles which so much affect the problems of physical, intellectual, moral, social and spiritual life. I do not lay claim to much originality of thought; I cannot tell how much of the following is original, or how much has been suggested by other authors; I will not even guarantee that many of the passages, marked as quotations in the following pages, are correct, or that many not marked at all are not quotations; I may have altered both to suit my own ideas, for, in nearly all instances, I quote from memory, and many of the authors I have never read; but this I feel, whether the following thoughts have originated with myself or with others, whether I have read them in books, or whether I have been impressed with them by my spirit guides, they are equally dear to me in the present state of my mind, and I hope they may meet with the same approval on your part. But whether they meet with your approval or disapproval I shall be equally satisfied, providing your verdict is conscientiously given.

R. F. C.

REFLECTIONS.

The men who have set their mark upon the progress of thought have done so, not so much by the originality of their views, as by the happy manner in which they have compiled and brought within reach the advanced views of the age in which they lived; their success has not consisted so much in declaring something new, as in introducing—probably in a new dress—old thoughts of sterling value, which have lain dormant and neglected in men's minds for ages. Few writers of advanced thoughts live to see the fruits of their labors. Silently and unobserved they rise and take their place among the stars in the intellectual constellations, and when the healthful breeze of freedom has cleared the atmosphere of haze and clouds, they shine forth with truthful and beautiful splendour, guiding stars in the pathway of mind, culminating points in the realm of thought.

How true it is that one shall sow and another shall reap! Think you that a sensualist living in Jerusalem, with his harem of 1,000 wives and concubines, could be the author of all the ancient Jewish proverbs, so simple and so truthful! I say 'tis an impossibility. The mind of such an individual might give birth to the lascivious thoughts contained in that production of the Jewish Anacreon, The Song of Songs, but the wise sayings of the sages are too much above the plane of his thought. Thoughts are as natural as any other product of life, Nature never contradicts herself.

The fine moral precepts found in the sayings of Jesus existed ages before his time, his true value as a reformer consists in that he evolved from the region of IDEA and THOUGHT, as he understood them, a religion of action—ill understood by his immediate disciples, and still less understood by the majority of that people calling themselves Christians.

There was an Illiad before Homer wrote his, many Philosophers were before Socrates and Plato, Galileo and Copernicus, before Newton, Bacon's method had been followed, from the hour that reason dawned, and Aguste Comte is not the last that will carry it beyond its legitimate province.

Many of the ancients and a Monbaddo wrote of the origin of the human species before Darwin, and Professor Owen is neither the first nor the last nor the greatest of our philosophers. Mind succeeds mind in the kingdom of thought, ever onward rolls the wave of human pro-

gress, evolving first, and still evolving, higher planes of thought and action; we cannot fathom the depth of the beginning, nor yet see the mountain height that crowns the end.

DEFINITIONS.

Before we proceed let me define our terms. Harmonial Philosophy! The term Harmonial is used as implying perfect unity—a happy oneness and accord in all its parts—

“All are but parts of one stupenduous whole
Whose body nature is and God the soul.”

We use the term philosophy in its most extended sense, as not only embracing the physical sciences, but all the higher problems which have engaged the minds of mankind from the earliest dawn of thought. Theology, metaphysics, positive science, the physical, moral, intellectual and spiritual constitution of man, his relations with the external worlds of matter and spirit, with his fellow men, and with the great positive mind of the universe.

This is no system of high philosophy, purely abstract, designed only for the pedantic and sour-minded misanthrope, flaunting his learning before the eyes and in the ears of the untutored clown, but is interwoven in all its details with human sympathies and social interests.

INDIVIDUAL LIBERTY

The vulgar notion of liberty only implies a freedom from constraint of action. This is a very defective definition, and you will perceive its defects when you hear what the Harmonialist says—

“True liberty can only be enjoyed by the united freedom and union of internal and external law working in harmony; physical action is bounded by the power and circumstance of our being, and its social relations, but the range of mind is illimitable, and we claim for it free course to pursue its unrestricted enquiry, and to speak its sentiments as well as Moses, Buddha, Jesus or Mahomed. Nothing must be considered too sacred, nor yet anything too profane, on which to exercise the powers of man’s intellectual endowments, but this which appears so simple is a most difficult task. The iron sceptre of im-

perfect truth (comparatively great and glorious in the age of its advent among the infant races of mankind, but now rusted and time-worn) is made to enter into man's soul, like vaccine virus into the fluids of the body, and he knows it not, nor yet feels its stunting influence prostrating the free-born energies of his mind, but when the angel of harmony lifts him up he is no longer enslaved by the opinions of the old fathers of thought, he views them from his advanced position in the process of the ages, and they become his servants, aiding him in plucking the fruit from the ever-flourishing tree of Knowledge. Great names, great authorities, and great precedents have, in themselves, no weight in the balance of his judgment, he follows not the dialectic mode of reasoning pursued by the schoolmen of the middle ages, but examines for himself the evidences of others' conclusions. In short, he is a man on his own account, and not a lackey and lickspittle to another, the senseless echo of an uncertain sound.

METHODS OF REASONING.

Reader, you are perhaps better acquainted with the methods of reasoning followed as a fashion by the different schools of wranglers than I am, let us however refer to them.

That known as Aristotle's mode, the syllogistic, was long adhered to ; it obtained particular favour among dogmatists, but its days are on the wane, it is uncertain and oft leads to error. We cannot be sure that the major term is always correct, it has first to be proven. The minor term may or may not correspond with it, so in every case the conclusion is extremely liable to be vitiated. Reasoning from hypotheses is like building castles in the air, it takes the foundation for granted which may be no foundation at all, and the first fresh breeze of true discovery lays our superstructure prostrate in the dust.

Reasoning from Analogy, of which Butler has given us the best example in our language, is now so generally considered unreliable that it has almost ceased to be a process of reasoning, and is now simply used by sensible writers for purposes of rhetoric or embellishment ; there are however a few who still adhere to what they chose to term—strict Analogy, but their number is lessening every day. In my view Analogy seems rather to be a process through which the mind passes the subject before it proceeds to investigate it, than a mode of proof

Bacon's method of induction, or synthetical reasoning, is now admitted by all learned and intelligent minds to be a correct method. By the Positivists, or Auguste Comte's disciples, it is thought to be the only correct and true method of reasoning. The Harmonialist admits its correctness, so far as it goes, but looks upon it as only half satisfying to man's whole nature, and says demonstration, by tangible realities presented to the senses, may be all the proof a certain class of minds require, but this reasoning from facts in a retrograde manner, if solely followed, leads men to the belief that nothing exists beyond what the senses can recognise. Nevertheless this is indisputably a true method of reasoning. Every thing which the senses recognise when in a normal condition demonstrates its own existence, but there are Minds, lives, Principles, Natures, Qualities, Affinities, and Essences, in existence, which we cannot submit to mathematical rule; too subtile are they to be operated upon by our gross synthetical instrumentality. The Baconian mode of reasoning ought to be kept in its proper sphere as applicable to the Physical Sciences. Locke misapplied it to metaphysics. Carry out his mode, and the ideas of Infinity and Eternity pass from the vocabulary of man. When he said that nothing was in the understanding which had not arrived there through the senses, the reply of Leibnitz—"Yes there is the understanding itself"—was a full and sufficient answer.

David Hume and Dr. Paley misapplied the method, and drew opposite conclusions. When two such minds as these follow the same method and arrive at opposite results, the fault is more likely to be in the method than in the men.

But the most amusing result of all is to see the length to which Auguste Comte has been driven. He has got as far as "Materialism in Psychology, Selfishness in Ethics, and Atheism in Theology," and he could not help himself. The system he lays down for himself drives him to that pitiful end, and whoever accepts his method cannot escape his conclusions.

But the Harmonialist refers to the other end of the same chain of reasoning; a very old method "more ancient than the divine Plato, its august disciple," probably the oldest of all, as the mind invariably adopts it before it seeks to prove by induction. This mode commences *a priori* from what appears self-evident to the mind, descends, reets,

and overlaps with perfect harmony, the sensuous proofs of Induction. "He therefore only is true to his whole nature who, renouncing all senseless hypotheses; reasons synthetically from effect to cause, and analytically from cause to effect." Nor is the one method of any use in arriving at ultimate conclusions in the investigation of mind without the other.

We have already noticed the absurd conclusions to which M. Comte has been driven by carrying the sensuous method beyond its proper domain, and such has also been the result of the Cartesian method, from its one-sided spiritual view, that its disciples have truly earned for themselves the titles of Mystics, Dreamers, and Visionaries, landing ingloriously through their unbalanced enthusiasm in the mire of absurdity.

No wonder Descartes is now at a discount; he will never be properly appreciated until his book of Method and Principles takes its place by the side of Bacon's *Novum Organon*, and the Physical and Spiritual unite as a harmonious whole, forming a full and complete mode of reasoning.

HUMAN HAPPINESS.

In speaking of human happiness the harmonialist says, that it is derived from a natural basis. "Our whole nature must participate, for no true happiness can be found except in the development of our whole nature; physical power, in harmony with the power of conscience, the unity of the external with the internal man, the truthfulness of the soul in perfect agreement with the words and actions of the phenomenal man. That inharmonial or purely physical pleasures are sensuous, transitory and partial;" whereas harmonial pleasures, in unison with the whole of our nature, physical and rational, are permanent to the last degree." That inharmonial pleasures produce discord in our nature. The severance of the rational from the natural prevents all permanent enjoyment, and that where our nature is thus thrown into discord, we can neither see clearly, nor enjoy fully, the general beauty social order, and harmony of all existences..

RELIGIONS OF MEN.

The harmonialist affirms that there is nothing in the professedly revealed religions existing among mankind but what the human mind could either discover or invent.

That the evolution of religious thought follows the exact law of man's development.

The faculty of wonder lying immediately over the animal faculties which constitute the basis of man's nature, comes into operation before the higher organs of intellect, and thus gives birth to the mysterious, which in its turn begets the theological—the first outgoings of mind on the road of progress—the second stage of progress turns the mind in upon itself, and gives birth to the metaphysical. Still onward, and the mysterious and metaphysical become modified by the analytical process of the mind. These stages must of necessity all remain imperfect until the intellect by direct knowledge reduces the mysterious, the theological, and the metaphysical to their proper value in the currency of exact science, a feat which the harmonialist alone seems capable of accomplishing. The harmonialist avers that nothing tends more to damp the soul and produce ungenial and inharmonious thoughts than a stern and gloomy creed. That all conceptions of a future state of existence partake of the mental idiopathy, and moral and intellectual state of the conceptionalist. The great faith of the Harmonialist in the supreme fountain of all wisdom appears to lay at the basis of all his chief enjoyments, and, in anticipating his future advancement, he reasons thus: "In our present state the greatest among us can take in but a small portion of clear knowledge as respects the vast universe around us, but we perceive the all comprehending mind, and our rational nature suggests that the intellectual desires of all his creatures will as assuredly be satisfied, as their appetites, for natural desires are nowhere falsified in the plan of nature. "Without this satisfaction life would be a fragment without a design, a delusion and a misfortune." He follows up this train of thought by saying "The greater portion of the human family are born, live sensuously, feel, and die in darkness and ignorance, understanding not, nor being understood. Millions of illuminated insects whose span of life is short; just long enough to

transmit their feeble rays to others short-lived as themselves." And is this all there is to relieve the intensity of the darkness which surrounds us? Can such be the end of the all wise in bringing into life a comprehending intelligence? He answers, "No," and proceeds synthetically to prove his position, not by vague hypotheses but by facts cognizable to the senses, and proofs made intelligible to reason.

It is no part of our present purpose to enter into an examination of these proofs, but simply to state that millions of living witnesses, men and women of virtue and intelligence, bear witness to the truth and variety of spirit communications.

In reviewing this philosophy we find it to be peculiar in its freedom from dogmatism." It lays no claim to infallibility, sets up no fixed standard of thought; beyond the bounds of which you may not pass; professes not to have displayed the whole of truth, but leaves the future generations of the race to ascend still higher in the great temple of mind, that riches vast and invaluable, from the inexhaustible recourses of the mighty university may be added to its store."

It recognises no direct antagonism in any of the systems of Religion or Philosophy, which have gone before it, nor stands at direct variance with any of the systems which occupy men's minds at the present day, but sees a measure of good and truth in all, even the simplest and meanest, and propounds, as a fact arrived at by retrospective investigation, that the durability and permanence of every system depends upon the measure of Truth which it contains. That Truth alone is permanent—hath a never ending existence—that Thoughts, Ideas, and Principles alone contain Truth in its purity—that men, and parties of men, are only imperfect symbols, and the strongest union of these symbols must come to an end. If bad, their glory will be shortlived, if possessing a large measure of truth they will endure much longer, but no longer than until the race outgrows them. When that period arrives they must yield their old spirit and commence a new life, or perish of neglect as a part refusing to unite with the whole in its advancing changes.

The Harmonialist believes that the whole order of the universe originated in the divine unity, and that, when its cycle is complete, t'will be resolved again into perfect unity, and that all the deviations

in the course of creative force between the two points, are but accidents in this cycle course, but that, "still beneath this, endless variety in the individual atoms and entities exists as the inner life of all Unity and Harmony."

In all matters of judgment the Harmonialist takes reason as the standard of appeal, he admits that errors may arise, but these arise from imperfect knowledge, and not generally from any defect in the faculties. Correct knowledge will lead to correct reasoning.

In matters connected with morality and virtue he acknowledges with Jacobi, the authority of conscience, although it is no absolute test in matters of right, owing to its impersonal and subjective quality; yet it possesses considerable value, and may be appealed to, except in the case of the hardened offender who denies its existence.

He agrees with Bentham that "virtue has no reality apart from the rational pursuit of happiness," and with Bentham's opponents that a disinterested act produces the greatest amount of internal pleasure.

He agrees with Kant and Hegel and Shelling, and "many of the German Idealists, that reason and conscience are impersonal, and may be corrected and adjusted by an appeal to the collective reason and conscience, in history and external nature, since all are in harmony.

He defines Truth as the relation of things as they are, and Error as the relation of things as they are not." Facts as things which are, done, and can be attested by the senses. History he regards as a relation of facts, mingled with the myths of past ages, still he does not impugn the veracity of old authors, well knowing that no man can entirely free himself from the prejudices and frailties of the age in which he lives.

To sum up our definitions. The Harmonial Philosophy is not so much a letter, a word, a system of principles or ethics, or spoken thoughts and sentiments, as a life, a true religion of action, recognizing the law of God as stamped in and upon universal nature, and obeying that perfect law as written in the human soul. It encourages the utmost freedom of thought and bows in bondage to no fixed creed, daring to scrutinize all systems of faith, well knowing that truth and science can never imperil true faith, nor can God's house ever be divided against itself.

TRUE POSITION OF SPIRITUALISM, NATURAL AND UNIVERSAL.

Our spiritual philosophy being natural and universal, which cannot be said of any of the religions of mankind, it must necessarily follow that spiritualism is greater than them all, for, according to their spirituality, which ought to be the one essential element of their being (in fact the only thing that entitles them to be called religions) they must all be comprehended within its scope, reduced to the position of so many servants or witnesses, all bearing a testimony, more or less clear, according to their light, in favor of Spiritualism, the universal tree of the great Father's planting, with its roots in the earth and its branches shooting up into the heavens.

STRENGTH OF THE RELIGIOUS ELEMENT.

Man is a religious being, or rather possesses a religious element in his nature, which makes Deity, Immortality and Spiritual Progress facts necessary to his very being. Where this element and these facts are ignored, true harmony is an impossible attainment. Such is the power of this natural sentiment in the human soul that it can subdue and conquer the fear of death, enforce pain, privation and mortification of the flesh, and, when misdirected, can be made to do violence to the holiest and most sacred ties that bind humanity. Atheists, and mere secularists, who ignore it, must of necessity fail in their efforts to bind in one homogenous mass the conflicting interests of mankind.

The Harmonialist proceeds upon the principle of induction in proving his conclusions in regard to spiritual matters, he collates the various facts of so-called spirit phenomena, and, from a combination of unvarying results, giving forth an intelligible phase; from the unseen and invisible, he is led to the conclusion that unseen intelligences bound our material existence on every hand.

CHANNEL OF COMMUNICATION BETWEEN THIS AND THE FOLLOWING STAGES OF BEING.

Animal magnetism he finds to be the conduit or channel through which the thoughts of these intelligences come to us, he finds magnetism to be no intelligent entity but an element bound by the

fixed laws of its nature, stern and invariable, and, when he becomes acquainted with these laws, he guides them to his use, as in the case of the electric telegraph. But animal magnetism can no more be considered as the cause of this intelligence than electricity is the cause of an intelligent message transmitted through the telegraph wire from one station to another.

SCOPE OF THE HARMONIAL PHILOSOPHY.

Our philosophy comprises not only the spiritual but the physical, intellectual, moral and social condition of the human race in this the birth-sphere of their existence, and preparation to enter with advantage into the succeeding stages of being in the after-life. It embraces The Science of Man, The Science of the Universe, The Science of a Pure and Lovely Religion. In its universality it is apart from human authority, however learned, and from hero worship, however sublime. Tradition and the records of old opinions may corroborate our views but cannot give the sanction of proof. That rests with ourselves and within the compass of our natural powers. Our God is the supreme and infinite life of universal nature, our knowledge of him is derived from fixed and universal laws, demonstrated as humanity advances; our religion, our morals and our social relations must be alike based on science; and our faith must be the result of our real knowledge. To extend our faith beyond our knowledge is presumption, and in knowledge of the principles which govern all life are we to find our road to complete happiness.

CONCEPTIONS OF DEITY.

All primary ideas of God are true, all human conceptions of him are false; their conflicting nature proves them to be so; we can form no just conception of that which we cannot fully comprehend, we can only comprehend what is inferior or less than ourselves, or what comes within the range of our powers, hence the conflicting and consequently erroneous conceptions of God put forth by all the religions of the world. Plato's discovery of a geometrizing God as every substance in the physical universe exists in a state of geometrical and mathematical precision, however beautiful and true, is but a cold conception. The Father God of Jesus is a warm and happy conception

which meets with its unerring response in our inward nature ; what a pity it is that his followers have so distorted its character instead of allowing it to remain in its native simplicity.

HERO WORSHIP.

We avoid all hero worship, and seek not to impose our principles by the sanction of great names, for no name, however revered by man, can render truth more true or falsehood more false, or yet substitute the one for the other. Authority must give place to enquiry and precedent to our highest sense of right. The admiration of a long passed away moral hero, however great and good, must not take the place of the teachings of the omniactive spirit of all goodness within and without, the all and in all, of purity and truth.

TRUTH.

There is no distinction with us in the nature of truth, no such division as human and divine truths. The knowledge of God, of the Earth, of man, and the facts or laws of the universe, are alike from one source, and of one harmonious origin ; all science is from one root, and all true knowledge of it is obtained by one method—investigation.

The universal belief of a principle does not prove its truth, free investigation by intelligent minds in the pursuit of knowledge has overturned many of the time-honored beliefs of mankind ; which fact serves to teach us modesty' and points to progress.

We look upon no religious system ever invented by man as being utterly false ; all possess more or less good according to the genius and habits of the people from whom they emanated, or by whom they were adopted and professed.

RELIGION OF ACTION.

A Religion of beliefs as an effort to reform the race, consisting of naught but words of advice, and, as such, however good, is utterly valueless to change the world. The Religion of Action which DOES AND BIDS YOU DO will accomplish more in an age than windy, wordy, bombastic beliefs have done since the world began. Indeed, the professors of the latter, who have propagated their system by flourish of trumpet,

or beat of drum ecclesiastic have done incalculable harm to the cause of God's great design, human progress. Had they practised, and simply taught their religion, instead of vauntingly preaching it, the world would not have been so far behind. But their day is fast passing away. The terrors formerly inspired by hell fire are ending in smoke; and the support of the civil power is crumbling to pieces beneath their feet, they are being destroyed without hands, and their remains will soon find their resting place in the catacombs of the past.

NATURAL EVOLUTION OF HUMAN RELIGIONS.

There are periods of infancy, adolescence, maturity, and drivelling old age, in the life of all human religions as well as in that of man. In infancy they are subservient to their parentage: kicked and cuffed by persecution. In adolescence pleading by apologies for bare toleration. In maturity persecuting in their turn the young scions of thought for non-conformity to their useless ceremonials and vain, stupid, dogmas. And by this shall all men know them. For the great eternal truths of heaven-born pure and undefiled religion never yet engendered enmity in a human heart. They are not religious who believe in religion, those who practice it are alone entitled to be called so.

INFALLIBLE TEACHING.

We aver that no human language ever spoken or written is capable of conveying an immutable and infallible meaning to all mankind; for such is the mutability of all languages that, were it possible to do so in the first instance, the transmutation of the language alone, without taking into account the differences of human recipients, or the changes undergone by translation' would cause it to be variously understood in different and succeeding ages.

That teaching which approaches nearest to infallibility must be that which is stamped by deity direct upon the general nature of humanity, and the impression of which is renewed in every succeeding generation of the race.

Experience may lead to mistakes and reason to errors, but man

possesses no other means of correcting his mistakes and errors except experience and reason, either in this life or its succeeding stages.

NATURE EVER TRUE TO HERSELF.

Our Mother Nature never inspires her children with desires which are designed not to be gratified. She holds out no illusive hopes ; utter no false prophecies ; evolves no instincts to mock herself, but she is consistent and truthful throughout.

Aguste Comte but repeats the idea of Immanuel Kant, when he admits the necessity of a God but denies the existence, or possibility of proofs of his existence, or of the immortality of the soul ; arguing that we have no absolute demonstration on such topics, but that such beliefs are necessary to the harmony and satisfaction of the mind, and must therefore be admitted, now as harmony, and satisfaction is the full end and enjoyment of all God's creatures and everything is provided in nature to accomplish that end. Such absolute demonstrations on these topics must exist, and that they do exist is proven by man's intercourse with the spirit world.

MENTAL PHILOSOPHY.

Mind like muscle follows the same law of development, use gives strength and vigour to both. The human mind excels the capabilities of the widow's cruise of oil and barrel of meal, take as much from it as you please extraction only increases its capacity to produce. The influx of great thoughts is increased in the same ratio as we actively pursue our true line of duty in putting them forth, and decreased in proportion as we neglect them and allow them to become stagnant in the mind. All men feel that they have power over all circumstances in a greater or less degree to change or modify them to their well-being, and advantage or neglect and slight them to their hurt and sorrow.

We do not accept the idea that sensual impression is the only source through which we receive our ideas, our intuitions lead us to reach beyond the objects of sense, and our spiritual perceptions give a proper and definite meaning to the terms Mind, Life, Nature, Eternity, Infinity, Almighty, &c., &c., upon these we can reason as truly and come to conclusions as certain as upon the material objects which we

daily handle, and although their meaning implies a negation of certain tangible existences, or a bounding beyond all visible material forces and objects, it has nevertheless power to take such a hold upon the mind as materially to influence our conduct in every respect.

In nothing is this more exemplified than in the science of geometry which lays at the foundation of all the physical sciences, the foundation of this science is in the mind's ideal, it describes a point as being without length, breadth or extension—such a thing cannot be produced, it is no sensible or tangible thing, it is nothing material. It describes a line as a continuation of points, i.e., a continuation of nothings. Yet there is no two ideas existing in the mind more real than the idea of a point and a line, and we must accept these ideas which can only be negatively described before we can proceed to investigate any physical science whatever. There are three ways in which impressions are produced upon the mind. The first is external and through the senses; the second, internal, or by spirit impression; the third by the generating power of the thinking sentient being entering into harmonial relations with both the former sources of knowledge, and thus giving birth to new thoughts or impressions.

Memory, Mental Identity, Personal Unity, Love of Life projecting into the future, belong to the spiritual part of our being, they are nevertheless as real and distinctive as the form of the visage, the stature, or the complexion of any individual, and an idea more distasteful to the well developed human being, than the destruction of his mortal body, is the annihilation of his mind.

We must therefore seek our development according to the laws of our nature operating within us in harmony with the laws of nature operating without, a true and rational love of self in harmony with fraternal man, as also the harmonization of the desires, instincts, passions, and functions of the body with the spirit life within; for every gift that God has bestowed upon us is intended to be used in the best and highest sense our judgments can dictate, and not abused or neglected, which converts them to evil and a curse. Every ardent and longing desire of our true nature is destined to receive its fulfillment if free from the misdirected influences of sensual passion or perverted instinct.

Through the triumphs of our mentality we find ourselves the apex

of all created beings on earth. We do not assert that this world is a state of trial or probation by which our future destiny is for ever irrevocably fixed; all we affirm of it is—This is our birth-sphere we came into, being here; and we pass hence to still higher states of existence, of which we see not the end, and cannot fully conceive the extent of the progress.

PROGRESSIVE DEVELOPMENT.

Geology proves the development of the forms of life in a grand ascending scale, from the lowest monad to man; it is a glorious science, and reveals the wonder-working mind of the Creator. But the highest branch of science—in short, the science of all other sciences—the master-key that unlocks the mighty casket—is the science of humanity, its innate laws and its social development ought to constitute our chief study. If this be neglected, whatever other attainments we may possess, we are yet uncivilised, and in the bonds of barbarism.

Everything of which we cannot trace the cause is to us a mystery; but when our intelligence has obtained a thorough knowledge of the cause or causes, the mystery disappears. Mystery will therefore always find a place in the world until knowledge of all causes and their effects are mastered by the intelligence of man; but to what height will that intelligence lead him as he rises in the scale of being, passing from sphere to sphere higher and yet higher, ascending towards the fountain of true knowledge, and capable of comprehending all beneath him. We are utterly unable to prognosticate man's full capabilities in the future; to the Great Father of Life alone is man's ultimate truly known.

There can be no true use of wealth unless you share it with your neighbours nor true spiritual development of yourself unless you seek the spiritual development of others, think not to raise yourself in the scale of being by reading good books and adopting true principles, only let the care of your actions engross your greatest thought and attention, for by deeds alone we rise, and the truest and purest principles are valueless unless we practice them.

All nature moves forward in the grand procession of the ages—humanity follows the same law of progress, the aggregate of the worlds

mind never retrogrades—were a band of barbarians to overrun the civilized world they might kill and slay, and plunder the material wealth in their path but the contest would end in the destruction of barbarism, which must eventually be swallowed up of civilization—the apparent check would last no longer than is necessary to overcome the barbarous element by assimilation with the more advanced civilization—humanity in her progress never retires ignominiously from the contest.

MORAL ACCOUNTABILITY.

We look upon ourselves as moral and accountable beings, yet there is no department of our nature more misunderstood and neglected than this. Many think they have fulfilled their moral obligations to society when they have pointed out their bypath through their own particular church to a sectarian heaven, or got rid of their accountability by believing that some one else has been made a scapegoat for their shortcomings. True moral teaching shows us how to control our nature, and act in accordance with the laws upon which our Father God has founded our being, for to these laws alone are we accountable.

Moral virtue consists in the temperate use of all our natural faculties, as when the whole of our instincts are governed by reason and we are thoroughly imbued with a willingness to forego self-gratification if it cannot be indulged except at the expense of the good of others or injury to any part of our being.

Moral and mental harmony is only possible when we have obtained calmness and serenity of mind by freedom from inordinate care and over anxiety, the isolation of ourselves from society will not accomplish this mental and moral harmony. This is the abuse of this law, its proper use alone is pursued when, in social concert, we enjoy life and communicate its enjoyments to others in the best, most complete, and happiest manner possible.

It is not humility that cries, "Am I my brother's keeper?" What good can I do? It is selfishness and laziness, or the spirit of self-indulgence speaking from the bottom of a depraved mind alluring its votary to thus sin against society.

But supineness and indolence are also sins against self in as much as

they deteriorate our physical and intellectual powers, and thus bring ruin upon the fair Temple of our God by extinguishing the fire of omniactive love which is there enkindled. We must seek to remove all temptation to dishonesty and avarice, to strengthen the moral faculties by temperate use and proper direction, so as to open a way for the exercise, in the most benevolent manner, of our moral obligations and our duty not only to our families but to all mankind.

ACCOUNTABILITY OF SOCIETY.

Every human being is an integral part of society, and his weal or woe, his peace or misery, is bound up in the bundle of social union, if the individual acts not upon general society for its good, it will re-act upon him or his progeny to their hurt. God has given harmony to our animal organisation for the performance of our animal functions, violate that harmony and we suffer, preserve it and we enjoy life. We must build our social fabric upon the same principle of harmony in all its parts, or it will be as it has hitherto been, an ill-success and a disgrace to a world of rational beings.

As man must suffer when he by vicious actions deranges his animal functions, so must society suffer while they tolerate the possibility of vice arising from the existence of poverty and ignorance, these causes of discord must be removed, or 'tis vain and against all natural law to expect either a Golden Age or a Millenium.

No individual creates entirely the circumstances that bound his moral liberty in this life, for these the collective body of the community are responsible in the greatest measure and become the chief sufferers. and deservedly too, for permitting the existence of bad circumstances which it was in their power to remedy.

Every circumstance, whether it be Race, Family, Nationality, Religion, or aught else which prevents the affections of the individual from embracing the whole of his kind, must of necessity be false and bad, and ought to be rigidly examined, and the Golden Rule of Right and Harmony found and acted upon for no true brotherhood of our race can exist unless there be first established Harmony of sentiment, in the absence of all disparity in our social condition, and for the want of this not only every single individual but society in its collective force is responsible.

HABITS.

Our habits are the strongest power that bind us, in many minds much stronger than convictions; when firmly fixed, convictions cannot act directly upon them and uproot them; when bad and pernicious, nothing can effectually change bad habits but the substitution of good ones, thus the physical lays at the basis of all permanent moral and spiritual reform.

MOTIVES.

Motives are not always the cause of action, they serve rather to give character to our actions than to compel them, they enable us to judge whether the action be good or bad according to the character of the motive the self interested feeling impels to action, and being living and sentient beings our nature is to feel free and justify our acts by reference to the purity of our motives.

CONSCIENCE.

Conscience is a faculty of the mind which requires directing and cultivating as do all our other faculties, for its healthy and vigorous action it depends not upon one organ or group of organs of the brain but upon the concentrated power and free operation of all our higher faculties, we may be so misdirected as to cause us to have conscientious scruples at variance with the most fundamental laws of our being. Conscience can only be properly directed, when our law of what is right and proper is fully known and practised, when this takes place external law in all human society may perish from the earth. Man will have become a law unto himself.

FREEWILL AND NECESSITY.

Man possesses freedom of will or choice in a limited degree; his will is bounded by necessity and fixed by the general tendency of his nature or disposition; he cannot carry out what he wills if beyond the limit of his power; he can, by industry and perseverance, substitute one class of circumstances for another; and he moves in the right direction when he changes inferior or bad circumstances for superior or good ones.

Sometimes our will is the result of our feelings, at other times the result of our convictions; these, separately or combined, influence us to action, and may be termed voluntary; at other times we act from mere habit or impulse. This may be termed involuntary action, as the predisposing cause lays more remote; but whether the cause be Feeling, Conviction, Habit or Impulse which induces our will, when we make our choice and fix our desire we form our will.

COMMON SENSE.

Common Sense is only the average of the world's intelligence, prevalent in the market-place and at the corners of the streets, blown forth by the popular lecturer and preacher, or paraded in the columns of shallow newspapers, received without being tested by reason or justified by experience.

Your votary of Common Sense takes nothing upon its own merit but judges all by the standard of his own predilections.

Common Sense is shaped by the prevalent fashion of thinking, and worn as a garment to hide our nakedness of mind, when the popular voice shall have shaped out a new garment of Common Sense the common sense of this age will be thrown aside as old rags and the new one worn in its stead.

RIGHT AND WRONG.

The discovery of what is right and wrong is not always the result of reasoning, it is oftentimes the result of our intuitive sense or preception or conviction which we cannot help feeling to be the impress of a spiritual intelligence. Right is obedience to the highest dictates of our understanding, and wrong disobedience to those dictates.

No man willingly does wrong for wrong doings sake, he only pursues a criminal or wrong course because in his ignorance he conceives that such a course is most calculated to render him happy, for happiness is the pursuit of all. The intelligent and wise take the right path and enjoy life, while the ignorant and foolish take the wrong one and don't enjoy it. It is wrong to leave that which we can control to chance or fate, and it is right to bring the highest amount of intelligence we possess to regulate ourselves and all our affairs.

TEMPERANCE.

For an individual to obtain the greatest amount of happiness here upon earth the means of temperately satisfying all his physical, moral and spiritual desires must be provided by society, and placed within easy reach, and he must be trained not to run into excess and thus abuse God's good gifts, and sin against himself and suffer for his folly, or sin against his fellow beings by continuing to consume without rendering a just equivalent to society, and thus be the cause of suffering in others. The bountiful hand of omnipotence has made the earth to teem with all that is necessary to man's health and enjoyment if he will put forth his skill and energy to obtain it. The temperate use of this skill and energy tends to the greatest personal good in promoting the health and developing the mind, its intemperate use to which some are driven by the absurd usages of society, robs man's soul of its highest glories, and makes him a mere chattel. The disuse of skill and energy incidental to a luxurious life makes man a poor, helpless and dependent soulless thing. Temperance is the rational mean between repletion and want.

All our social, moral and physical evils result from a want of temperance, being either the result of repletion or want, there is therefore no such thing as absolute evil to be found anywhere in the gifts of God. In its nature evil is contingent, being either the abuse, or entire disuse of what is really good. Therefore, evil not being a natural product but an abarretion of nature—when all have become natural, and rational, evil will cease, and, furthermore, we may justly infer that evil is not necessary to the production of good, nor is temptation necessary to prove virtue.

For virtue is a rational, temperate and faithful obedience to the laws of our nature, its opposite vice a disregard of, or acting contrary to those laws.

WISDOM.

Many fall into the error of confounding intelligence and understanding with wisdom; they are not to be so confounded.

I define wisdom as the apprehension and practice of truths relating to man's happiness and progress by the fullest and best

development of the totality of his powers. Knowledge and understanding are not good in themselves; to sanctify them to our good, we must possess wisdom to discriminate and practice what we know and understand. Ignorance is the fruitful cause of all our vices. These vices once established in our habits, knowledge and understanding cannot uproot them. We require the superior power of wisdom acting through our knowledge and understanding to enable us to conquer. Selfishness bars the path of true wisdom as effectually as ignorance. Intelligence without wisdom only renders us more powerful for evil. Unless wisdom governs all our actions, our moral nature will reap naught but barren and unfruitful results.

EDUCATION.

The education of the human being commences at the hour of conception, and continues till birth through the organization of the mother—how important then that the maternal condition should be made the most favorable for the development of a justly balanced organization.

The science of educating the human being after birth is one of the most important, not so much to teach him what to think, but how to think and act so as to secure to himself the greatest amount of wisdom and happiness.

Every faculty of body and mind requires education, if that education be false the consequences are discordant and productive of misery; if true they invariably result in harmony and happiness. We must study the physical, moral, mental and spiritual peculiarities of each pupil, so that unnatural peculiarities may be corrected, moral deficiencies made good, and physical malformations altogether avoided or rendered harmless, for mental and physical peculiarities can only be overcome by effectual education or the continual operation of counter-acting circumstances, fostering and encouraging the good, and restraining the defective qualities or quantities of our temperament and organization, thus you will perceive that training and intellectual acquirements, coming from without, do not constitute the sum of true education, they only furnish a part of the means of obtaining it. True education bears its fruit from within. It is true development of soul.

Physical education, or the development of our bodily powers, constitutes the basis of true education, for our mental and moral nature cannot be kept in a healthy condition unless due attention be paid to physical exercises. To cultivate the physical to the neglect of the mental and moral is to give man the education of a beast of burthen.

To neglect the physical and over-tax the mental may produce the weathered husks of book-worm learning, but never the hale, green, vigorous plant of fruit-bearing thought.

To under-educate man physically we need not altogether neglect his sensual feelings and desires: we need only to teach him as men do monkeys—by imitation—failing to show him the virtue and happiness arising from the rational use of his natural powers.

False or over-education is produced when the mind is so mis-directed as to throw too much restraint upon the natural feelings and desires, hiding or suppressing all natural propensities, over-riding poor human nature until she sinks and dies beneath the hoofs of a vile and inhuman fanaticism.

The popular motive for educating the coming generation is too low; its mere end is the mitigation of the amount of crime, in order to save the expense of punishment. Higher ground than this the Harmonialist occupies. His aim is the development of the human soul to the full extent of its capabilities, producing an effect that shall carry its consequences into eternity.

SCIENCE OF SOCIETY.

Mankind have collated their facts in the different departments of science, and formed those glorious monuments of intelligence and art which are the wonder of our age, while to himself and his social relations man has been utterly neglectful; as if God designed all nature should be understood and improved, man alone being left in darkness and barbarism to prey upon his fellow men, finding his type among the savage beasts of the forest, whose perfection in many respects he has not yet reached.

The grand reason for this neglect has been the bigotry and arrogance of social and religious systems, which having once marked out their course of thought and practice, have declared their claim to

perfection, and strenuously opposed all innovation. But the Almighty Father of the law of progress has declared against all such human arrogance, for by the hand of time, the greatest of all innovators, the institutions of mankind are sapped to their very foundation, dissolved by the sun of righteousness, and burned up by the divine fire of man's wisdom and intelligence, when from their ashes spring up higher and nobler systems of knowledge and belief, the bad alone perishes utterly—over the eternal good and true death hath no power. Humanity in her convulsive efforts to be free oft brings partial disaster and ruin, as when the institutions of man bind the yoke of bondage so tight round men's souls that goaded to rebellion they seek by sudden revolution and bloodshed to accomplish that which time and human industry alone are destined to achieve.

We may admit that the present state of society among the Anglo Saxon race is a great improvement upon many which have gone before it, yet is it fixed upon no true scientific basis; its laws and its usages are alike the result of empiricism; its law makers and its politicians the most mischievous of all quacks; see how many hundreds of years they have labored at their class legislation; and with what result? Not even among them nor in any country under heaven, nor any society existing on the face of the earth, could a perfectly harmonial being be produced; the clash of contending interests, the proximity of vice and selfishness; under the sanction and protection of villanous and deceitful laws, tend to perpetuate evil and would nullify the teachings of the most divine teacher that ever appeared on earth.

Man is a social being, and cannot be happy to the full extent of his capabilities while alone, he must dwell in society, but not altogether for himself—he has no true interest apart from the interests of the whole.

Individual interest as pursued in the present state of society cuts asunder every tie that binds man to his fellows, and sends him isolated and grovelling after his own ends. He cannot love his neighbor as himself so long as his neighbor remains his inferior in the social scale, or possesses an interest at variance with his own. He cannot be truly pious, for true piety seeks the good of others rather than its own. He can find no true outgoings for his own self-love, for even that finds its true sphere in administering

to the good of others. He cannot foster the spirit of self-sacrifice which leads men to place the general welfare of the community above their own good and personal gratification. In final he must seek by his intelligence to bring about a state of society superior in every respect to the present, a state of Liberty, Equality and Fraternity before he can fully understand these truths and practice that divine precept—"love thy neighbor as thyself"—which implies that we show it by our actions in not refusing to share with him on equal terms. all the blessings showered upon our world by the Father of Providence.

FALSE ESTIMATE OF WORTH

Personal wealth is a hideous demon in the path of spiritual progress. It has placed the rich where the wise ought to have been in the conduct of public affairs, competition has given the low-minded, acquisitive, secretive organizations every facility for absorbing the greatest share of the good things of this life, and there is really no barrier in our present insane social condition to prevent these neglected and unscrupulous children of nature from pursuing the full bent of their mind, or stay the best things in this life from passing into the hands of the worst of men ; even many of our rulers, standing on the pedestal of wealth, furnish the worst specimens of our race, and yet we honor them, while the generous, large-hearted, benevolent, well-balanced human being has to put up with the worst, if he has not to go about in absolute want and misery, passing out of this life forlorn and neglected.

Every attempt to patch up the present state of inequality must prove a failure, for so long as such pernicious practices prevail and mammon rules in mens hearts we can only shift the evil not destroy it as we ought.

HARMONIAL METHOD OF ACTION.

All preeipitate action must be avoided in our social changes towards a pure harmonial state of society, the beauties of which seem so attractive and the advantages so great ; fear of want and prospect of ease and abundance will drive or draw men into a trial of a new state

of society who are utterly unfit to enter into it, and indeed if these be the only motives that lead them to adopt our usages—alas for our success; avarice, selfishness and ravenous greed will follow in their wake, marring our harmony; the secret of our success gone, discord and dissolution ensues. The feeling we have of our mental and spiritual wants, the hope that inspires us with a glorious future for the race and leads us to be willing to sacrifice wealth, ease, comfort, honour; and all men count most dear to gain our object—the good of all without personal distinction, must be our leading thought. Now, men and women are excited to labor by the hope of personal gain. Then they must be rendered harmonial, and labor for the public good, their personal health and green vigor of mind will be preserved as they pursue virtue instead of gain.

THINGS TO BE AVOIDED.

We must not follow the example set us by Christian teachers who do not try to make their hearers lives conform to the precepts of Jesus, but do their utmost to make His precepts fit to the lives of their hearers, thus producing a worse condition than ignorance—stupid sophists, vain and puffed-up, inaccessible to reason, yet laying claim to the greatest amount of humility. Poor deluded souls, they ought to excite our greatest commiseration. All human law should be kept inviolable so long as it remains law, and any under-mining, over-riding, or evasion of laws enacted by the supreme authority (the aggregate intelligence of the people) ought to meet with our utmost condemnation.

We must avoid the vital error of making laws for the government of mankind in society contrary to Nature's laws, fixed by the Eternal. Our reason for this is based on the fact that all the laws of Nature in and around us are not the result of an unintelligent force: they are the speaking voice of the ever-living, omnipresent God instructing us in the path of duty and obedience.

When we see the evils of Riches or Poverty, Gluttonous Luxury or Destitute Want, Unhallowed Extravagance or Starving Misery, Pampered Ease or Over-wrought Physical Power,—men who have hewn their way through forests of human beings or plunged through

oceans of blood and tears to power—or men who, in the ditch or on the dunghill-pallet of straw, breathe out their last sigh of misery in this life—we feel inclined to turn round upon the author of all being and demand, Why hast thou made us thus? But our divine philosophy comes to our aid—checks the impious thought and points out the harmonial narrow way of happiness lying between these evil extremes: 'tis the way of wisdom, a pleasant, flowery, and a peaceful path, leading direct to the higher mansions of our Father God.

THINGS AIMED AT BY ALL TRUE HARMONIALISTS AND RECOMMENDED FOR THE CONSIDERATION OF ALL CANDIDATES FOR AURELIA.

1. The annihilation of the debasing circumstances of caste, arising from birth or profession.
2. The destruction of all social distinctions arising from the possession of wealth.
3. To abolish all mere capitalists or landed proprietors who live by the industry of others, without rendering an equivalent to society for what they consume, and to invest in the whole what is monopolized by a few.
4. To abolish all standing armies as organised bands of ruffians dangerous to liberty and promotive of indolence.
5. To abolish the profession of Lawyers, and entirely remodel that of Physicians, and place under strict surveillance all those who can by any possibility reap any advantage from the vices or misfortune of society.
6. To abolish the order of Priesthood under every form, however modified, and all whose trades are fostered by ignorance and human credulity.
7. To abolish all personal retainers and servants except what are necessary to the sick, the infirm, infants or insane persons.
8. To reduce the number of merchants, and prevent them from acquiring for themselves more than average abundance.

9. To give free scope to the physical and intellectual capacities of both men and women.
10. To give woman, who is naturally industrious (by education and occasion), her true sphere of action, instead of allowing her to remain a slave to man and a devotee to the Goddess of Vanity.
11. To remove every barrier (beyond the pale of consanguinity) to marital union, and make affinity of soul the only cause of marriage.
12. To bring those who indulge in selfishness and acquisitiveness into contempt.
13. To secure the impossibility of any one being indebted to any but the general community.
14. To teach all to drink at the fountain from which springs the true Elixir of Life.—Temperance in all things.
15. To give the true Philosopher's Stone—contentment in all things under a perfect equality of material wealth, and full intellectual advantages to all.
16. To save the time spent in acquiring useless knowledge, studying dead languages, obsolete customs and the like.
17. To save the time spent in absurd legislation and personal or party debate.
18. To save the time and money spent in bringing from afar what can be produced at home.
19. To save the time and money spent in constructing works of no utility to man—vain monumental structures, cathedrals, churches, chapels, etc., and to direct the same into the channel of education that the rising generation may be raised to a life of harmonial holiness.
20. To teach the true method of loving our neighbor as ourselves, and to show Christians how it is done, they having spent nearly 1,900 years in talking about it and still don't know how to practice it.

FINIS.