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.

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HOMER RAMSDELL, President.

TIFFANY'S MONTHLY.

THE NEW YEAR.

To ALL our readers we say, "I wish you a happy New Year." Although you will not receive the expression of our wish until after the New Years day has gone by, yet the wish will be none the less sincere, and may have none the less effect to secure to you its prayer of blessing. While most of our community seem disposed to make this day one of heartless reveling and dissipation, we are disposed to treat the matter more soberly, and act in reference to that which may tend to make it a "happy New Year" to some soul, who shall, in consequence of these suggestions, commence seeking the way that leads to the true life, and thus not only make this, but all succeeding years, happy ones.

I was awakened this morning very early by the noise of revelry in the streets, such as halloing, firing of guns, and the like. This informed me that dissipation and rowdyism had survived the old year, and was giving early pledges that the new year should be no improvement upon the old. It was thus the first up and about its business, dedicating its first hours to the parent of all vice—sensual dissipation. I could not forbear thinking how unworthy of man's high destiny was such conduct, and what deep foundations for sorrow were being laid in their souls. "Blessed are the pure in heart," whispered my good angel; but these poor beings, rich in destiny, but beggars in condition, are corrupting and degrading themselves, striving to sink to a deeper and more degrading poverty.

I arose early, just as day was breaking in the east, and lifted my best thoughts, feelings and aspirations to my Father in

heaven. I was then entering upon another year, perhaps my last in this sphere of action. Had I hitherto labored so that I could say "Father, I have finished the work that Thou gavest me to do?" If I could not say thus, then I was not prepared to go hence. Feeling that much remained to be done before my work was "finished," what more appropriate than dedicating the first waking hours of the new year to holy aspirations and high resolves, that this year should find me putting forth my best efforts to actualize the truth of that saying, "It is a good thing that man should both hope and quietly wait for the salvation of our God." Then I entered at the head of the page for the new year the following: "Father Divine, Feed my soul with the bread of heaven; give me to drink of the waters of life, that I may grow up into thy likeness, and become in thought, feeling and action an expression of thy will. Reveal in me, day by day, those truths which will enable me to become a light to the blind, strength to the feeble, and feet to the lame; and may thy kingdom come in me, and thy will be done through me in the world, now and evermore.."

I am next greeted with the "Happy New Year," as one by one I meet my Friends. This expression had its birth in the purest and holiest affections of the soul. Before Habit and Fashion had deprived it of its divinity, and degraded it to the mere mouthings of heartless hypocrisy, the "happy new year" was the soul's prayer for blessings on us, pure and holy as the soul. But now, alas, what does it signify? The one uttering it first is by custom entitled to a present; and the strife is to see who shall lay the other under obligation so as to secure the gift. So the prayer of the affections, asking for blessings upon loved ones, is exchanged for a form which signifies "please make me a present." O could we rise above such silly, selfish thoughts, and with earnest hearts make that first prayer of the year, and then live it out during the remainder thereof, how blessed would the new year be to us!

The customs of the fashionable world betray its character. There are none who do not understand the utter heartlessness of those who generally engage in making "New Year's calls." The discreet and virtuous take but little delight in such shallow non-

sense and dissipation, and are most likely to be found at home. "The pure in heart," and in aspiration of soul, can find little that is agreeable in those running calls, sipping wine and talking nonsense. The consequence is, that "keeping open doors" is extending a general invitation to the licentious and dissipated; aiding in making lust respectable; extending the hand of fashion to give character to vice, and baptize it into the name of respectability. And why, pray, is such a custom kept up? who is made wiser and better by it? Look at the character of those who generally engage in making New Year's calls, and what is there that should make respectable ladies feel honored by their attention? what that should tend to gratify a virtuous mind? Those who "receive calls" are not silly enough to think that any genuine respect for themselves is especially indicated by the dapper dandyism of those who are running from house to house, "taking and touching glasses" with the ladies, nor do they suppose that there is any heart in that oft-repeated phrase, "a happy new year," as the glass goes to the lips. Then why, in the name of Heaven, prostitute the holy hours of a new year to such an unholy practice?

New Years, like Christmas and other holidays, is converted into a day of dissipation and vice. Instead of reviewing the past and learning to avoid the evils and securing the good, which past experience would enable the discreet and wise to do, people too generally confirm themselves in evil practices already formed, if they do not even form new ones. I am not complaining that the people strive to enjoy themselves on such occasions, but that they seek enjoyments by such practices as tend to beget evil, without any mixture of good to compensate. They seek pleasure by the exercise of their sensual appetites, tending to stimulate the passions.

For one I must enter my most earnest protest. At least for myself, I will try what to me seems the better way. The New Years and Christmas days I will spend in earnest soul-effort to attain to a higher and better life. The sincerity of my prayer for a "Happy New Year" shall be evidenced by an effort to actualize in my life those truths and principles which, if observed and

kept, will secure to all endless years of happiness. The year upon which I this day enter, I most solemnly dedicate to the work of true religious development in my soul, and, to the extent of my influence, in the souls of others. Again, then, I wish all A HAPPY NEW YEAR.

HOW TO LIVE THE TRUE LIFE.

IT is certain that all can not understand alike any external rule or standard of judgment. By external I mean a standard outside of their own consciousness. Whatever we read or hear we must interpret by the understanding, and it will be to us according to the interpretation thus given. Now since, at the best, human understanding is quite fallible, and is constantly misunderstanding and misinterpreting the most common and simple expressions in use, it must follow that any standard which must be thus interpreted before it can be applied to our lives, will be as imperfect as the understanding interpreting it. Very few will understand it alike, and consequently, while professing to observe the same rules, different individuals will be found to be leading very different lives.

No writer or speaker can instruct all classes of minds, unless he address their common consciousness. So long as what he writes or speaks must depend for its significance upon the understandings of those who read, he will be liable to be a minister of falsehood to many. They will misinterpret his sayings, and accuse him of teaching that which he never intended; and he will be slandered and abused for doctrines which never were his; or being misinterpreted by those who have faith in his superior intelligence, they will receive and defend their own false ideas for his truth, and thus teach falsehoods upon his credit. This is one of the inevitable incidents of receiving truth upon the authority

of any man or book. The principle is simple. A truth perceived is its own highest authority, and needs no voucher but God's word in the soul. A truth not perceived is a falsehood to the mind, fashioning its own false ideas respecting it, no matter if introduced by a "thus saith the Lord," and concluded by a "he that believeth not shall be damned." Truth is the conscious portraiture of actuality in the mind. It is the exact agreement of the *ideal* and *perceptional* with the *actual* and *real* of existence. Any departure from this is disagreement or falsehood.

Man is conscious that he is not what he ought to be. He desires to become more true, pure, just and good in the future, to satisfy his highest ideal, his loftiest aspiration. He is conscious that he can not for ever be satisfied with his present imperfect condition, and hence his soul is ever prophesying of the "good time coming." The question is ever arising within, "What must I do to be saved?" and although he is ever trying to find out a cheap salvation—one that will not cost him his present selfish gratifications—and is offering rewards to theologians to invent short, cheap methods to heaven, he would not, after all, be cheated. Hence, an infallible rule to mark the way of the true life, which can enter the consciousness of all, and never become subject to misinterpretation, is the great desideratum of the soul.

In answer to this demand we suggest the following: It is evident that to be true in fact, under all circumstances, we must be true in spirit or desire. This we can never be, so long as our thoughts, feelings and actions are such as we would not have known to all the world as we know them ourselves; whenever we are indulging in thoughts or feelings which we would cloak from God, angels or men, we have a witness within, that they are *impure* or *false*, and tend to mislead and deprave. God has so fashioned and constituted the soul, that it is never ashamed to be *pure* and *true*. According to the parable of Adam and Eve in the Garden, their embarrassment and consequent attempt at concealment, arose from their falsehood and impurity. They knew not their nakedness until they had occasion to be ashamed of themselves. According to the same principle, we never seek to conceal the truth and purity of our souls. It is a part of our

mission to make these qualities manifest before the world, to the honor and glory of God; and even the INNER HEART of the world cannot deny honor and confidence to him in whom these qualities are manifest. Here, then, in the conscious life of every soul, is to be found one of the infallible rules or tests of the true life or true method of living and being. It becomes our internal standard, and is common to every human being. *So live, think, feel and act, that you would wish to be seen and known by all intelligences, as you see and know yourself.* The universal instinct of the soul, approving the *true* and the *pure*, and disproving the opposite, will be quick to detect the presence or absence of these qualities in all thoughts, feelings and actions, by leading the mind to desire concealment, or otherwise.

The beauty of this test may be seen in its universality. It applies to all conditions of minds, without respect to the degree of their intellectual or moral unfoldment. All must be judged by the laws under which they live, and the standard of judgment must be such as can enter the plane of moral and intellectual consciousness in which the individual is found. The above rule or test is based upon the known truth, that every individual, however low may be his moral condition, feels that there is a divinity in *truth* and *purity*, which imparts *trust* and *honor* to those who possess them, even in the estimation of the worst. Consequently they *inmostly* honor such qualities, and when their thoughts, feelings and actions are characterized by *truth* and *purity*, they honor them, and know that they will challenge the honor and respect of the world. Hence they are not ashamed to have such known, even as they themselves know them.

Here, then, we have a simple rule or test, within the reach of every conscious being—one which may become infallible in its application, because it is not addressed to the external thought or understanding, but to the internal consciousness or instincts of the soul. He who is prepared to take upon himself the high resolve, to live the true life, to follow the Christ whithersoever he may lead, can by this test find the WAY marked out by that DIVINE HAND which "puts his law into the understanding and writes it in the affections" of his true people. It becomes a law so plain

that "the wayfaring man, though a fool, need not err therein;" "and he who runs may read."

In respect to this law or test of the true condition and action of the individual, I hear people say, Your standard is so high that no man or woman can live up to it. No heresy can be more damnable to the soul than this. The theological idea that man can not be *pure* and *true*, and hence that there must be some other basis for salvation than fidelity of soul, has been the great Antichrist in every age of the world. Like him who is seeking to invent a perpetual motion, and thus trying to cheat God out of a portion of his government, those theological inventors have been constantly trying to sell to man some patent method of getting to heaven; and in order to dispose of their wares, they first try to convince him that he must obey God to be saved; and second, that owing to his innate depravity he can not obey him; and third, that God has commissioned them to proclaim the *glad tidings* of salvation through *theological faith* on the sinner's part, and *divine grace* on the part of God, so that God can remain just, and excuse injustice—can continue pure, and yet tolerate impurity, etc.

If it were true that man could not live up to the highest standards of truth, purity and fidelity, he would never feel ashamed and wish to conceal his fault, when he came short in those respects. Man is never ashamed of his real necessities. If falsehood and impurity were necessary conditions of his thoughts, feelings and actions, he would be no more ashamed of such conditions than of any other needs of his existence. If man can not be *pure* and *true*, he has no occasion to be ashamed of his falsehood and depravity. And God has acted unjustly by implanting in him such feelings and sentiments of condemnation. I say again, man is never ashamed of his necessities when they do not arise from his own blameworthy conduct. If that scaffolding upon which I stand gives away, and lets me fall to the earth, I do not blush at that necessity, which caused me to fall. If by the law of waste my physical body requires food, and I thereby become hungry, I never think of being ashamed to eat to supply my needs. I am never ashamed of that ignorance which I have

never possessed the means of removing. The truth is, man is never ashamed of that which he can not prevent. Therefore, when men admit the correctness of the rule, which requires them so to live as to wish to be known as they know themselves, and at the same time admit that they do not so live, the very confession proclaims them infidel to God and their own souls, no matter what their theological faith may be. For as sure as man is not ashamed of that which he can not control, and consequently of that which is not his, and yet is ashamed of his *falsehood* and *impurity*, he adjudges himself a liar when he says he can not so live as to wish to be known as he knows himself.

JUDGMENT.

"Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."

MAN, under the influence of his sensual or selfish nature, is ever seeking enjoyment. In this pursuit after pleasure, he hesitates not to violate the requirements of the laws of his physical, moral and religious well-being. Under the predominating influence of this nature, he will recognize the force of no law not sanctioned by severe and certain penalties; and in obeying such laws, he does so, not because he delights in their requirements, but because he dreads their inflictions.

It is upon this principle of government that all civil institutions for governing men are based. All laws prohibiting unjust and impure conduct depend for their force upon the penalties annexed. What if the law should say, Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, etc.? Unless a penalty severe enough to overcome the temptation to do these things be annexed, the law would be of no force.

The principle of governing men is simply this: Man can be

governed only by controlling that which rules in him. If man is under the ruling influence of self-love, and you seek to govern him, you must be able to control his self-interests, so that in obeying your requirements he is obeying his own interests. Hence it follows, necessarily, that the government by which man is to be governed must vary, according to the characters of those who become its subjects.

Such is, necessarily, the nature of all governments. Consequently, while men and nations are under the influence of their selfish and animal natures, they can be governed only by an appeal thereto. Hence the law must, in principle, denounce the offender, requiring "eye for eye and tooth for tooth." And this law must continue as long as man continues under the rule of his selfish nature. It is the only method of governing man until a higher nature is developed into power within him. Hence the true method of redemption is not by "destroying the law," but by "redeeming man from under the law." Such, then, is the Divine law, as applicable to the selfish plane, and such are its penalties; and such is the method of redemption therefrom.

But while man is a selfish and sensual being in one department of his nature, he is also a moral being in another department; and in violating the laws of his physical being by the practice of his selfishness and sensualism, he is also violating the laws of his moral and religious being. The laws of man's moral nature have respect to the means by which he is to be unfolded and perfected in all knowledge and pure affection. The high destiny of man is, to have translated into his conscious being the *all* of existence, in all its truths, principles and impulses; so that he, in his conscious selfhood, shall become the true type, image and representative of universal existence. The laws of his moral nature have respect to the means by which that high destiny is to be attained. Hence it is that man, in his unfolding, must harmonize with all truth and with every pure affection.

The affections are born of the relations which we sustain to beings or existences out of ourselves. Every relation has its corresponding affection, sometimes called love. Thus the social affections have their basis in the social relations, the domestic

affections have their basis in the domestic relations; the scientific, the moral and religious have theirs accordingly. Divine or universal love is that which vivifies or gives life to these affections.

The laws of man's moral being require perfect fidelity of soul to the requirements of truth, purity and justice. For as their ultimate end is to bring man into true and harmonious relations to universal being, so that he, the individual, in being and existence shall harmonize with the universal, the laws of truth, purity and justice become the highest, the fundamental laws of his destiny. Consequently, when the individual violates the requirements of truth, purity and justice, he lays the foundation of discord and inharmony within, by disturbing those conditions, and overthrowing those relations by which alone his true destiny can be attained.

The truth of this position is consciously felt by every individual who is sufficiently developed in the moral of his nature to become the subject of moral influences. Man, as a moral being, can not be happy while he is conscious that unjust relations exist in consequence of his own false positions. Until he can turn his mind within, and on the most careful examination find himself fulfilling the requirements of justice, and thus hear the voice of divine approbation saying, "Well done," as a moral man he can not be contented and happy. If he has not enough of moral life in him to make known his moral delinquencies, and persuade him to come into just relations, he has not enough to secure his moral redemption. If, having the life, he has not the power to come into true and just relations, he must fail of ultimate salvation.

Man must be redeemed, if at all, through the development of his moral nature. Being in the sphere of selfishness and sensualism, he can approach the divine only through the moral; and he can come to the Divine only through the perfection of the moral nature. Hence man's ultimate redemption involves the highest susceptibilities of his moral being, by means of which every false relation and discordant influence may be detected. Therefore, before man can enter into "life eternal," and thus be prepared to receive the joys incident to that life, his entire conscious being and relations must harmonize with the requirements of the most

perfectly developed moral nature. In looking over the past, he must not be able to find any influence or action of his, working for evil. If he does, under the influence of his quickened moral sensibilities, he will not be able to find peace and happiness.

An accurate knowledge of man, and his relations to the universe of intelligences by which he is surrounded, will reveal a degree of influence and a consequent weight of responsibility attending his being and actions, which have hitherto been but feebly understood. The revealment of the solemn fact, that man is imparting his character to every thing with which he comes in contact, whether it be good or bad, should be sufficient to awaken in him a solemn earnestness of soul, and a high resolve that that character and influence should be for the right.

Experiments in psychometry have demonstrated the presence of an influence in the autographic impressions of individuals, which continues and can be detected by individuals highly impressible. In this way the characters of individuals have been detected and most accurately set forth. Instances of this kind are so numerous and so well authenticated that the existence of this influence is as well established as any fact can be. Clairvoyance has also tended to demonstrate the same truth. The instances are almost numberless, where individuals have been searched out through the spiritual trail, so to speak, they have left behind them. And that trail is light or dark, according to the character from which it emanated.

The annunciation of this fact should not startle the mind as being something incredible. The like analogous facts exist in nature. The means by which the bee finds its way to its hive, or the dog follows his master's track through the crowd, are equally as mysterious, and to the one who has never observed these things, equally as incredible.

That the writer imparts his character to his autograph, so that the truly impressible can, under favorable circumstances, find it there, I *know* to be true. I have for years been impressible to such a degree that, under favorable circumstances, I could detect character in that way. I have submitted to the most trying test experiments, time and again, with the most perfect success. I

know in my consciousness, as I know any other existence, that such influence exists.

I know farther, that the character of the influence imparted thus to surrounding objects, varies as the character of the imparting individual varies, and that the autograph written at any time of life becomes a revelator of all subsequent changes of mental and spiritual condition. Thus I am enabled to ascertain, from the character of the influence imparted by an autograph, whether the writer thereof is living or deceased; and if deceased, what the spiritual condition is at the time of making the examination. According to the state of the writer, will be the character of the influence imparted. I have tried many hundreds of experiments of this kind with perfect success, so far as it could be known to us here. The fact that the writer was in the Spirit-world I never mistook, when I was accustomed to make such examinations. The tone of influence indicating such fact, I could not mistake; nor did it depend at all upon the opinions of those about us at the time. I have ascertained the decease of individuals from the influence of their autographs, when those about me did not know or believe the fact of such disease. In this way I have positively learned that man is continually imparting his characteristic influence to everything with which he comes in contact, and that such influence is, as it were, a repetition of his own character, and that it continues in communication with himself, varying as his spiritual condition varies.

In this way, man is connected at all times with the past of his existence. There is a continuous thread of being inwoven into his destiny which can never be broken; it commenced with his conscious being, and will continue forever, so that his identity and individuality can never be lost. Man, being thus connected and identified with the entire past of his being, has an influence and consequent responsibility commensurate with such identity and individuality. Whatever may be his present condition for good or for evil, that is breathed out through all the past of his being; it is either blessing or cursing the world by inspirations of truth or falsehood, purity or impurity.

The great laws of individual responsibility are twofold in their

character, and they have respect to omissions and commissions, each measured by the power of the individual for good or evil. To whom much is given, of such much will be required. Such is the law of judgment in the soul, and one which can not be escaped. If I have power to do great good, and thereby confer great happiness upon all around me, my moral nature demands of me that I do it; and if I do not heed its voice, it will adjudge me guilty, and deprive me of the approbation of that voice in the soul, which, by its plaudit, alone can give me peace and happiness. Hence, as my sphere of influence enlarges with the sphere of my selfhood, my responsibilities increase. If the influence of the present hour extends into all the past of my being, so that I am not only living in the present, but also in the past, capacitated to them back for forty-five years, a redeeming and healing influence, how vastly are the responsibilities of each succeeding moment increased. Tried by the standard of judgment in the soul, "how can I escape if I neglect so great a salvation."

This principle by which each day becomes the sum of all the past, and infills and is infilled by all the past, is universal. It is a means by which *time* is converted into ETERNITY and *space* into INFINITY. We have only to look to the great law of progress in individuality through the mineral, vegetable and animal kingdoms. Each succeeding one becomes the sum and continent of all the proceeding ones, until man, the consummated *form*, *life* and *use* of all, stands forth created *externally internally* and *inmostlly* in the FORM, RELATION and ESSENCE of all BEING and EXISTENCE.

It is owing to this principle that man's identity is ever the sum of his individuality. There is ever present in him and with him from birth till *now*, an increasing constant "I myself." No change of circumstances, states or conditions, can break the conscious condition of selfhood. It is because the past is inmostly in the present, the bud is in the flower and fruit, the infant in the boy, the man and spirit of all time.

With this view of the enlarged present, converting time into ETERNITY and space into INFINITY, when, in the future, man shall more fully realize the nature and extent of his influence for

good and evil—the book of his remembrance being opened, and the true standard of a moral and religious consciousness being set up in the soul—with what sorrow of heart will he mourn over his sins of omission and commission! When God calls him to such judgment, how will he wish he had "agreed with the adversary while he was in the way with him!" and with what earnestness will he enter upon the work of redeeming the past! He will then understand the admonition of the Preacher when he said, "Rejoice, O, young man, in thy youth," etc.; "but know thou that for all these things God will bring thee into judgment."

By the principles or laws of our moral constitution, are we to be made happy or miserable during the period of our moral redemption. The law of moral love or sympathy, when coming from the individual—from the reflected or finite side of his being—make happy or wretched, according as the individual finds himself adding to the happiness or suffering of others. Consequently, when looking over the past, we must be able to see that our existence is adding to the harmony and happiness of universal being. We must find in ourselves a consciousness that our influence has gone forth to bless, and is blessing; or to use the language of Jesus, our "light is so shining before the world, as to honor and glorify our Father in Heaven."

Inasmuch as our lives and influence become redemptive or not, according as they beget truth and purity in others, all those thoughts, feelings and actions which tend to beget impurity and falsehood in ourselves and others, become fruitful sources of regret and self-condemnation. Those pursuits after pleasure, by the gratification of our appetites and passions, create and confirm in us false and impure conditions of mind, which, in turn, beget a false and impure sphere of influence, tending to create discord and suffering in ourselves and others. These conditions and influences flow back through all the past of our being, and so far as they have power, make war upon the harmony and happiness of universal being; and before the soul can perfect itself or be perfected in its moral state, all these influences must be purged away.

Thus it is by the very constitution and laws of our being, we

can not escape the righteous judgment of God. We can be blessed in no other way than by hearing the voice of divine approbation in the soul, saying in respect to our lives and actions, "Well done, good and faithful servant," and for such FIDELITY "enter into the joys of thy Lord."

A SONG FROM THE EAST.

MAYAMI had known what was death--not the death of life, but the death of the life's life; for she numbered over her joys and they had all gone; she counted her hopes and there were none left. She lay through the dark night, listening to the sigh of the wind in her tent, and she sought to catch the musical numbers. They were coming and going, but she held the sweet refrain only—Allah, Allah. But it soothed not her restlessness —she would hold the gentle numbers that seemed to have a magic power, and so she sang:

The wind, the wind, coming, going,
The river's flood, flowing, flowing,
Breath by breath, coming, going,
Wave by wave, flowing, flowing,
Life's hopes, coming, going,
Life's flood, swelling, swelling,
Whither speeding, what telling?
One word, only one,
That is not me or mine,
It is only thee and thine;
Who can hold it 'neath the sun,
That one word—only one!

But as she sang, she fell asleep and dreamed. She held in her hand the sacred lotus flower. She looked into its depths; where was its source of life? From the turbid stream it had come forth in beauty; but where was its life? As leaf by leaf it

faded, she threw them to the current. It had gone—the flower —all the beauty. A time passed, and she came again to the wondrous stream. Another flower was there; she plucked it, and looked again for its wondrous life; she waited again for its fading, and again tossed it to the current. Thus day after day she plucked the beautiful flower, but she took not the life; she tossed them to the flood, but she held not the power of their blooming, for they grew till she came no more to the stream; "for if they die," she said, "why should I seek them?" and she gathered no more lotus blossoms till she came to float her lamp on the wondrous river. The little light went out in darkness—sank under the ripples—and she would not cease her weeping as she saw the other maidens clap their hands in glee as their floating hopes went down the current. But as she watched where hers vanished, the light of a star fell on the spot; it dimmed not—the waves flowed on—on, but there it was, a glimmer on the darkness. She watched it till the sunrise, and just when it fell she saw the lotus flower. "Light and beauty," she said "whence are they? one will not fade, the other will not perish." Then she lifted her eye to heaven, and laid her hand on the earth. "Tell me," she said, "whence are you, that I may find you," and then she woke. The wind was still blowing through her tent—its one song was in her ear, and as she listened she sang again:

Coming, going, swelling, flowing,
The wind, the flood;
Light eternal from the darkness,
Beauty vernal from the blackness,
Living, giving, but one word.
What are hopes that fade and die?
On the stream they withered lie;
That which gave them—*that is left;*
Of beauty spoiled, of hope bereft—
That which gave them still is *mine*,
Allah, Allah, I am thine.

SIGNS OF THE TIMES.

He who has faith in the supervision of an omniscient and omnipotent Power, may not tremble for the future as he carefully surveys the signs of the times. He may feel assured that all will work for the best—"That God will cause the wrath of man to praise him," and restrain all that can not be so directed. But unless such faith be very strong, the most gloomy forebodings will overshadow the future. And whatever may be his faith as to the ultimate result, when viewed as a grand or universal whole, he will not be able to doubt that revolutions and changes of the most alarming character are crowding upon us—that there is to be tribulation such as has not been for many days.

For the last thirty years all the moral life and energy of the people has been earnestly employed in the work of reform. There has been no period of the world's history which seemed to promise so much for humanity. All moral and religious enterprises were commenced and carried forward with an energy which promised speedy success; and we have often heard the song of gladness in anticipation of that redemption which was drawing nigh. In these days of hope and moral effort, men have been disposed to think that our Father placed too low an estimate upon the moral and religious character of man. The necessity for the "birth of the Spirit," so strenuously insisted upon by them, we have been prone to consider a theological weakness, which would be cured by the life-giving influence of modern developments, and that man, after all, was disposed to do about right when correctly informed. In short, faith in humanity as it is, has been, in spirit, the motto of every reformer. And they have conducted their reforms upon the hypothesis that such faith was well founded.

In 1827, in New England, began the temperance reform. I was then fifteen years of age; and uniting myself with the first association of the kind I ever heard of, I became identified with that movement. The first thing to be accomplished at that time

was to convince the people that intoxicating drinks were not needful as a common beverage. Up to that time they were in common and universal use. The minister could not preach, the lawyer could not plead, or the doctor ride, without the inspiring and sustaining influence of intoxicating drinks. The farmer and mechanic could not perform their labors without its strength-giving aid. It was needed at birth, through life, and at death. Such was the conviction and such the practice. And although the consequences were most disastrous in the thousands and tens of thousands who became victims yearly, yet under the supposed necessities of the case, the evils were submitted to with becoming resignation.

It was supposed by the friends of humanity, that when the great truth should be fully demonstrated that intoxicating drinks were unnecessary as a means of enabling men to perform their various labors, and that intemperance, with all its evils, was a natural and inevitable consequence of an attempted moderate and temperate use of such drinks, that such practice would be universally abandoned; that the love of humanity, in the properly enlightened mind, would be superior to the love of appetite. Our hope was, and hence our argument, convince men of the necessity and utility of abstaining from intoxicating drinks, and they will abandon their use.

Under the influence of this expectation, we entered hopefully and earnestly upon the work. In a few years the demonstration was made. Thousands and tens of thousands of witnesses could be obtained, to testify from their experience of the utter inutility of intoxicating drinks as an aid to the performance of labor. Men of every profession and calling, after having fully made the experiment, testified that such beverages were not only useless, but worse than useless, and universal experience demonstrated them to be dangerous. These demonstrations became so clear and indisputable that even the rum-seller and drinker have long since abandoned every other excuse, except their individual right to do as they please, agreeing that such practices are neither necessary or generally useful.

How, then, stood the case? The truths which, by their influence upon the great heart of humanity, were to triumph over

intemperance, were demonstrated beyond all cavil; none so bold or abandoned as to deny their force. First, it was demonstrated that intoxicating drinks were not needed as a beverage by any class in community. Second, it was demonstrated that their continual use would necessarily be attended with the long catalogue of woes, vices and crimes incident to such practices in the past; that tens of thousands would yearly go down to a drunkard's grave, and, according to the faith of many, enter upon a state of endless suffering; that hundreds of thousands of hearts would be continually wrung with anguish, over ruined hopes and slain prospects; that crimes would be multiplied in consequence, and a kind of moral leprosy spread over community. But notwithstanding this demonstration, the result has demonstrated the utter lack of living fidelity in the great public heart. The love of appetite is stronger than the love of humanity; and the happiness and well-being of the individual and society are sacrificed to the mere love of self-gratification.

Almost every expedient has been resorted to, to carry the public mind in favor of the total abstinence principle. Love of curiosity, sympathy, love of humanity, have all been appealed to, and such have wrought their work; yet they have all failed. Appetite is deeper, has a stronger hold upon the individual, than all these combined. For a while a public sentiment was created in certain localities, which seemed to keep the practice of public drinking in check. But that sentiment could not sustain itself. In a few months at most the influence of appetite would override such sentiment, and all moral power in that direction would be at an end.

The history of the temperance movement is one of interest, illustrating the character of society and the philosophy of reform. At first intemperance was supposed to be the result of using *distilled* liquors as a beverage, consequently the first societies formed only contemplated the discontinuance of such beverages, while the fermented liquors were recommended to take their place. This was soon found to be a mistake. The inconsistency of such practices was pointed out by the objector, in such a way as to destroy the moral power of such societies; and beside, it was found that the use of fermented liquors tended as directly to

create and keep alive an appetite for drink, as did the use of distilled liquors. The next movement, then, was to form total abstinence societies, denouncing the use of all that intoxicates. These associations soon commended themselves for consistency, at least, and bid fair to work well, and for a while did work well among the temperate and respectable classes. But they did not reach the drunkard, and those whose habits led them strongly in that direction. Those who had been converted to the doctrines of abstinence had been so, not upon the principle of the inherent wrongfulness of lustful practices, not from a love of the true and the pure, but from sympathy for their fellow-men. They considered the use of intoxicating beverages as being evil only in its results, either upon themselves, or in its influence upon their neighbors. Consequently, if they felt secure themselves, and did not use it in the presence or within the knowledge of others, they felt there was no harm in yielding to their inclinations. Hence a great deal of secret drinking continued among the temperate and sober-minded class.

The failure thus to reach the drunkard was supposed to be owing to the lack of sympathy manifested for them. It was supposed that the difference of condition between the sober and respectable classes in community, and the poor degraded ones, was so great as to discourage the man in the gutter, and thus to prevent his attempt at rising. To obviate this difficulty the Washingtonian movement was instituted. Men of their own character and class were procured to take the lead in the movement; and if the drunkard could not at first be raised to the more refined and moral platform of the teetotaler, the platform must be let down to him, and then be raised with him on it. Under the influence of this new movement drunkards became the lions of the day. The lower they had been sunk in dissipation and filth, the more they were petted and lionized at the first symptom of returning sobriety. Men who had never been thus degraded were of no account in this redemptive movement. Sympathy and curiosity gave coarseness and vulgarity sway for some time. Drunkards began to take the pledge, and make an effort to attain to a condition of sobriety. Broken-hearted wives began to hope

for a brighter day; but alas! they hoped but to be disappointed. The reform had no basis in the heart of the inebriate. For the moment, sympathy and the excitement about him became superior to appetite. He found himself much loved and petted in the name of humanity. But all this was merely external. He could stand while surroundings held him up; but the instant they were withdrawn, there was no foundation within to sustain him. His nature was in no manner changed—no new fountain was opened in his heart, and with the first relaxation, returned his morbid desires, and he again sought his cups and found the gutter. In this way nearly all of the thousands of reformed drunkards immediately returned to their cups, and have since found a drunkard's grave, demonstrating that man has yet found no means of saving the drunkard. The Washingtonian enterprise failed. It had no principle of reform in it. It rather tended to degrade than elevate the temperance standard. It did not even attempt to avail itself of a moral power to save.

The next movement was to avail themselves of the love of the curious, combined with the selfish, which is strong in man. To that end several societies were formed, combining in their provisions those which looked to securing attention and support to its members during sickness, or temporary inability to support one's-self. Under this head sprang up the orders of the Sons of Temperance, The Temple of Honor, Good Templar, etc., etc., each of which had its day and wrought its work, which was to demonstrate its inefficiency to accomplish its object, and the necessity of finding some living way with surer and deeper foundations. They have all failed, as the true philosopher could have told them before they made the experiment. In all their movements they never got beneath self. They never builded upon the rock basis of truth, purity and fidelity of soul to the ALL TRUE, PURE AND GOOD.

Having thus tried every expedient based upon man's intellectual, moral and sympathetic nature, and failing in all, the next movement was to appeal to the strong arm of the law as the last resort, and hence the "Maine Law" was to become the long looked-for Messiah which was to coerce men against their appetites to be

sober and temperate. Of all expedients this was the most unnatural and the most futile. Temperance was to join hands with the politician, and by his aid ascend the political throne, and wield the temporal scepter. It looked very much as we may suppose Jesus did, when in mockery he was arrayed in robes of royalty by Herod. The politician in every age has ever combined the characters of Esau and Judas: first sell himself, and then sell his neighbor. The love of pottage and silver is stronger with the politician than self respect or love of humanity. Temperance taking to herself such a partner, could not preserve the little virtue she had retained after so many previous betrayals. She was prostituted, robbed of her purity, and abandoned by her political husband in a few short months. Thus dishonored, bereft of her purity, shorn of her moral power, politically debauched, she has retired from the field, to be heard of no more. The "MAINE LAW" has proved a failure, as any man understanding the nature of man could have predicted, and now what remains to be done? Temperance organizations are at an end; temperance efforts are merely all suspended, and yet the monster has only been held in check for a short time. He has fairly won the field, and is now marching forth, conquering and to conquer. At no previous period has the use of intoxicating drinks as a beverage been more fashionable than now. Travel where you will, among all classes, the low and high, the vulgar and refined, seem to vie with each other in their use of the cup. No one now apologizes; now each follows his inclination, knowing that he has the countenance and support of others higher in position and more influential than those who would condemn him. You find it in all the hotels on all fashionable tables, on the boat and in the cars. Our young men and ladies are enjoying the festive glass. Intemperance is is on the increase; the returning tide is now rolling over us, and there is no power yet in exercise to stay its course. Who can contemplate the future in this respect without a shudder.?

In respect to intemperance, then, the signs of the times are portentous. From all past means we have nothing to hope. We have been leaning upon a broken reed in every instance. The cause of our failure has been this: The principles upon which we

have based our efforts at reform have not had so deep a foundation in the affections of man, as his love of self gratification. We have tried to govern him through an outward force and not an inward love.

The same will be found to be the history of the anti-slavery enterprise. Whatever may have been its defects, no one can now doubt that it is destined to prove a failure. The love of justice is not powerful enough to overcome the love of gain. The love of humanity which has engaged in the cause, has come from the finite and human side, and is what is denominated sympathy, and not from the divine or religious side of being as the offspring of the soul, and atribute of its being. The difference between that love which belongs to the finite and human, and that which belongs to the Infinite or Divine is this: The first is from and of self, and determines the value of everything by its use to self. Man under the rule of his individual impulses, loves only in respect to use, thus he loves from thought, consideration or understanding. From this selfish point man enters the moral plane and acts from the consideration of *use*. Sympathy is the means by which he begins to enter upon his moral state—and the gratification flowing from the consideration of moral *uses* become the motives to moral deeds. The pleasures of such contemplations and reflections are what man seeks when he enters the moral field from the selfish side. This becomes appareut the moment you question such an one upon the advantages of morality, charity, etc. Thus men enter upon the performance of moral acts in respect to the ultimate *uses* of such acts, first in respect to others, and second in respect to themselves. They count upon the reward they shall receive in the happiness incident to the contemplation of such kindly and generous acts. They have no delight in the act seperate from its *use*. If by any means the *use* fails, the delight perishes. Thus the *act* is not a *spontaneity* begotten of the affections, but an *external* one, proceeding from the thoughts. Now whatever becomes a spontaneity proceeding from the affections, will govern the individual in defiance of all such moral motives—and unless the principle of reform has its basis in such spontaneity, beneath which nothing can get,

its foundations are upon the sand, and they will be washed away. A moral sentiment, which has its life in sympathy, can now withstand a feeling which has its basis in the affections.

Man, the individual, in his affections is selfish; and hence his selfish acts are a spontaneity of his being, and have a deeper seat in him than those acts which are the mirrors of his thoughts and sympathies, and which constitute his moral acts. The selfish man will act morally when according to his estimate of the consequence of that act, he will be made more happy. The selfish man will act religiously when he thereby expects to obtain happiness or escape misery. But such moral and religious acts are expressions of his selfish nature, and tend to confirm him in his selfishness, consequently it will not do to rely upon any merely moral motive or sympathy to produce reformation in the individual or society. Unless the reformation have its basis in the ruling affections of the soul, that which comes into the affections is quite liable to overthrow it. Man's love of appetite and the gratifications incident thereto, is deeper in the soul than his sympathies based upon his thoughts and considerations. Man's love of ease and gain is deeper than his love of humanity, when not considered in its uses to himself. Consequently man's intellectual and moral sympathies can withstand but feebly the desires and aspirations based upon his selfish interests and affections. Man, whose moral love has not an ever-living basis in his RELIGIOUS LOVE, is the creature of circumstances. You may keep him right, as long as you can make him feel the outward pressure. Let human sympathy or public sentiment bear upon him, and he may be an outward observer of the moral law, but remove him from their force, and leave him to his own aspirations and appetites, and he will soon disregard such law.

Hence there is no safety or certain reliance to be placed upon any motive to reform which has not its basis in the deepest affections of the soul, and these deepest affections have resspect to man's religious nature. If man's love of humanity or virtue is not the outgrowing of his religious nature, it will out work to his own or his fellow's salvation.

The moral efforts of the past have not had a religious basis.

The reformers of the last thirty years have rather tended to ignore the religious nature, and act independently of religious considerations. They have been trying to lay other foundations of redemption, than those laid in the Christ. They have had very different sermons for their platform of principles than that of the "Mount." And their failure of success but illustrates the truth of that saying of Jesus, when he said that the reformer who did not build upon the principles *therein* contained, would "build upon the sand," and when the rains should descend, and the floods come, and the winds blow, his house would fall, because it was not founded upon a rock." We know that as a general truth, our professed reformers have been irreligious men and women. They have generally laid aside all forms of religious service, and ceased to be praying men and women. I do not propose to speak of the reasons why it has been so at this time, but merely to notice the fact, that so it has been. I need refer to no other evidence of the truth of my saying, that our reform movements have been of an irreligious character, than the above fact. Owing to their lack of a religious basis, they have failed. They have only postponed the evils they purposed to prevent, but have not prevented them; and now all those evils are returning upon us with redoubled vigor. The "falling away" which is so often spoken of, is upon us, and we are destined to hear such times in the moral and political world as few have anticipated. This "falling away" is the natural and inevitable consequence of the failure of all moral means of reform.

But it is said that "God will cause even the wrath of man to praise him." This failure in demonstrating the incompetency of mere moral means to redeem the world, will demonstrate the necessity of properly cultivating man's religious nature, and thereby laying a truly religious foundation in the soul of the reformer, which shall teach him the Divine Method by imparting to him the Divine Impulse as the true motive powers of Regeneration in the Individual and Society.

SPIRITUALISM OF 1858.

The truth that Spirits are able to communicate with mortals, has been unprecedented in its reception. In that general sense Spiritualists are numbered by thousands. That one idea is, however, the only one that can be the rallying power of so various minds. We have known of the power of one idea over multitudes to sway them, and to control their action, when this idea has originated in man's religious nature, and has thus become the mover of his whole being. Faith in spiritual communication results from man's affections; though philosophy might teach it, and reason demand it, yet the longing of the soul for knowledge of that which inspired its affection and love, established the faith. That which governs man as a religious being is not necessarily subject to reason; and though affection is the seat of pure religion, yet there is in man an element of adoration which, when uncontrolled by reason, becomes a power stronger than all others to govern his intellect and his heart. We do not, then, designate the belief in spiritual manifestations merely a religious belief, but rather an affectional demand. Because of this necessity of the heart, has it made such rapid strides; and now, at the commencement of a new cycle, we find it one of the themes of public thought, alike subject to ridicule and reverence. It lays itself open to the former most certainly, by the fanaticism it tends to enkindle, and it must claim the latter from all sincere men, who perceive that the human soul holds it, spite of all ridicule and contempt, and finds in it an incitement to virtue and a means of advancement.

In considering it as a moving power, we claim for it no more than it is; for only as it awakens in the mind the conviction of immortality, or establishes the fact of a great moving power that governs man in all worlds, or brings to the heart the knowledge it demands, can its claims be estimated. All beside this—all its philosophy and its theories—must be estimated by and in individuals, and will have as various significance as the individuals have capacity to grasp, or freedom to consider, all its revealments.

There is a class of men that will repeat to you so many wonders that you are overwhelmed and receive none; others give you so sublimated a theory that you turn to the most trivial of every-day experiences, and bless God that it needs not to be arranged and systematized, but is before you as proof of your humanity; others chase theories with their philosophy, as boys butterflies, and strive to reason all things into a nut-shell; yet, besides these, there stands before the world a company of earnest men and women declaring a great fact; there is present in a thousand homes the witness of eternal life; thousands of hearts are beating with a holy joy, and theory and philosophy can not mar the beauty of what to them is a revelation.

Thus the new year begins—science unsatisfied, religion reconsidering, philosophy awakened; also fanaticism enkindled, mysticism strengthened, superstition unchecked.

Doubtless most men are willing to believe, that under a divine and righteous government all things must bring forth good; and thus, while men strive to do away with wrong and ignorance, they find often that the Mighty Mover makes all things work his will; thus the blessing of any acting agent in the world is acknowledged. But the negative blessing will not account for the power of this faith. Its vitalizing effect is not merely an external action; it has taken hold of man's highest nature, and what was enkindled in the heart, has become the life of the whole man; therefore, if martyrs were called for, the land would be full of them; there is something that will not yield to any amount of opposition, neither of reasoning; for, though man's divine faculty, his reason, be the safeguard of his intellect, yet his heart is not touched by it, and what springs from the heart will live, spite of all attempts to deaden it, until the affections themselves die.

But this faith is not merely a faith satisfactory to the heart; it might thus reach the masses and control the ignorant; but men esteemed wise, judicious, far-searching, are ready to testify of the faith that is in them; as many of these, perhaps, as of the other class, mark this movement of the coming year. Thus the subject is claiming to be treated, not merely as a popular superstition appealing unto the affections, but it is able to satisfy the intellect

of the scholar, the statesman, the jurist. The seed planted by the way side became a great tree, so that the fowls of the air lodge in the branches thereof. The appeal to the affections has satisfied also the reason, and philosophy begins to define and measure it.

Considered religiously, it presents so heterogeneous a mass of folly and delusion, of earnest faith and inspired zeal, of old superstitions enkindled afresh, dogmas re-engrafted, and attempts to put new wine into old bottles, that its influence can hardly be estimated. But spite of all this, its religious tendency is manifested. That which constitutes pure religion never found truer disciples than are now found among those who behold the dream of their holiest moments, and their most sacred aspirations divinely realized.

But the religious phase can not be considered sectionally. All the sects have their representatives in this general faith, and all are able to engraft it into their former belief, thus proving that it is not the foe but the friend to religion. It is found to substantiate all spiritual truths, and to make certain what before seemed unreal. There is, however, often a tendency at first to war against the old, and thus many have become the acknowledged opponents to all religious faith, because it had not been able to satisfy the heart but enchained the reason. It is evident that rationalism subverts faith, when faith has not the basis of truth; therefore it is natural that when a man first begins to estimate his faith by a standard, he should discard what he considers as not capable of measurement Thus the one truth of spiritual communication seems to the bigot to contradict all his dogmas, and when forced to adopt it he lays them aside; and in laying them aside, he at first loses all that had built them up; therefore, we find that a belief in spiritual intercourse is denounced, as opposed to all biblical revelation, when it is the shining gate to all the sacred light, and makes certain the revelation and the inspiration.

Thus Spiritualism of the coming year stands forth to be attacked as a scientific fact, as a philosophic theory, as a religious faith. It will not hold itself responsible for individual idiosyncrasies; it will not be estimated by isolate facts. Its whole basis claims the

investigation of those who attack it. Those who claim to be its disciples, therefore, must not attempt to represent it as individuals; its facts and its theories are not individual; they have a general basis, and must be made to rest upon it. It is for individuals to present its influence upon their daily lives—to reveal its truly vitalizing effect by their enkindled and extended love—by their justice, righteousness, love of purity, truth and holiness. No amount of sophistry can reach this stand-point of earnest men and women.

When Jesus declared that the disciples possessed what the world could not give or take away, he expressed the power of that living faith which made man at once certain of his attainments and conscious of his possessions. That faith must be the test of every true Spiritualist; and he must take his position, not as a sectarian, but as an expounder of the highest, purest faith the world has ever known, by living it in every act. Then philosophy and religion, love and purity, will erect the temple in which to worship the living God.

RELIGIOUS WORSHIP.

RELIGION is that condition of the soul, by means of which it is united with, or bound to, the Parent and Author of its being. From this religious condition arise those aspirations which tend to lift the affections above every thing evil and false. Thus religious praying is the going forth of these pure and earnest aspirations, seeking union and communion with the Divine Being. The effect of religious prayer is, not to influence the Infinite and Uuchangable, but to affect ourselves—not to bring the Divine down to our low and imperfect condition, but to raise ourselves to his.

Soul communion is of the affections; and they who seek communion strive, by all their power, to come into the like condition

with the one with whom communion is sought; consequently, the more perfect the character of the being after whose condition we aspire, the stronger will be the soul's effort to attain to that perfection. All know the influence exerted upon us by those we seek to imitate. The higher their excellence, the more perfect their characters, the stronger the effort to attain to their condition.

The soul's best efforts are ever the result of its attempting to attain to its highest ideal. That which is to it worthy of all its powers, will command all its strength. This principle is seen in the common walks of life. Let a young man of coarse and vulgar thoughts, feelings and practices, become enamored of a delicate, beautiful and refined young lady, and while he strives to win her affections and respect, he is striving to render himself worthy of her. Her condition of thought, feeling and sentiment, becomes to him an object of aspiration; and in his effort to attain to the like condition, he becomes superior to his coarseness and vulgarity. According to his best ideal, he sits in judgment upon himself; and by all the discernment and power he possesses, he corrects his faults. Who, in their observations, have not witnessed the beneficial effects of such earnest aspirations and imitations? Who, indeed, has not experienced the same in himself?

All recognize the utility of presenting to the mind of the young worthy models for their imitation. In religious circles the lives of the saints, and those who have been eminent in their characters for truth, purity and fidelity, are presented as examples worthy of imitation. One of the highest ends is attained, when we awaken in the mind of the young disciple, an earnest aspiration for the truth, purity and fidelity of Jesus. The example of young Washington, with his little satchel, confessing his fault when he hacked the cherry tree, has been told by thousands of mothers to their little sons, hoping thereby to awaken in their minds aspirations which would lead them to become, like him, truthful.

The powerful influence which models for imitation have upon those who attempt to pattern after them, is often witnessed in copying their vices as well as their virtues. All have witnessed examples of this kind. Physical and moral deformities sometimes disappear, under the sanctifying influences of those who, in most

respects, challenge admiration. From hence may be inferred the necessity of having our moral and religious models free from blemish. Jesus, the divinely human Teacher of all that pertained to moral and religious perfection, becomes at once the most perfect model of history, and is worthy of all imitation. As a perfect translation of the Infinite into the finite—as an individual in whom the Divine dwelt in all the perfections of Godhood, he becomes the best of all models.

High and holy aspiration, which is the yearning of the soul for the perfections of Divinity, is absolutely essential to progress. Without this aspiration man will never attain to truth and purity; and with it he will never fall short. This aspiration becomes perfect, according to the perfections of its object, and its strength is according to the conscious need of the soul. The conscious need of the soul for a more perfect future, and its full faith in the possibility thereof, gives unrest and discontent in respect to present attainments; creates that "aching void," which nothing finite can satisfy. The soul, from its sense of weakness, calls for unfailing strength; from its sense of impurity, calls for the divine baptism; from its sense of ignorance and uncertainty, calls for unerring wisdom; and it finds all these in their perfection, in the object of its religious love and veneration.

True religious worship requires for its object a Being replete with every perfection. He must fulfill the end of all conceivable Being and Existence, and thus be the highest and best of the soul's conceptions and aspirations. A being thus perfect in character and manifestation, in whom "there is no variableness or shadow of turning," will ever occupy the pinnacle of the soul's aspiration. Whatever may be the soul's attainment, such being will be to it the "ALL IN ALL." He whose faith gives to him such a Being, one who becomes to the soul the "*living and true God*," and who is invested with all power, wisdom and goodness, is blessed beyond all comparison. With such a Being to adore and reverence, before whose DIVINE AND PERFECT WILL to bow, after whose PERFECTIONS to aspire, the soul can lack nothing in its onward and upward efforts. It has an Omnipotent arm laid underneath it which will raise it to the Highest and the Best.

True religious worship consists in the actualizing in ourselves *that* after which the soul thus aspires; and *forms* of worship have respect to the *means* by which we are aided in such actualizations. They are of no worth, except in the influences they exert upon those who engage in their use. It is a well known truth, that we tend to grow into the likeness of that after which we aspire; and that in consequence, continued earnest aspiration for that which is better than ourselves, tends to make us better; while a desire for that which is worse, tends to make us worse. Hence the conclusion is inevitable, that true worship of the Being who is the perfection of all *truth*, *purity* and *justice*, according to the soul's highest conception, can not but tend to make the worshiper better.

Is it objected that fact does not always sustain theory in this respect? I answer, the influence of religious worship is always good. The individual who honestly and sincerely seeks to commune with his God, is by such effort inevitably made better. Those who seem to be exceptions are they who, under the influence of their *theological* dogmas, have a patent way of getting to heaven; and their defective characters are owing rather to their theological opinions than their religious aspirations. Thus, take Orthodox Christianity for illustration: The religious sentiment is, that we must become in character like God if we would be saved; that none but the "pure in heart" can see God; that we "must be washed and made clean in the blood of the Lamb," that is, in a life of innocency, if we would come into the Divine Presence. Under the influence of the religious sentiment we aspire to such attainments; and if left solely to the influence of such sentiment, we should progress accordingly. But here theology steps in, and virtually excuses man from becoming pure, true, just, etc. It tells him that faith in the righteousness of another will secure the benefits of such perfect condition, without the actualization thereof in himself. Thus it will be found, on examination, that the fault with orthodoxy is in the licentiousness of its theology, not in the impurity of its religion. The character of its Saviour, as an object of imitation and aspiration, is perfect enough; the difficulty is, their theology declares the attainment by us to be impossible and

unnecessary. Thus, while their religion would lead man to become perfect, and thus save him, their theology excuses him for being imperfect, and thus damns him. And as it is cheaper to believe in the righteousness of another than to be righteous ourselves, according to the world's idea, we have more theologians than Christians—more Doctors of Divinity than Imitators of Jesus.

I am now about offering to the world some forms of aspiration suitable for public or social worship. They are carefully prepared and arranged with reference to the philosophy of their use; and we wish it understood that we consider these forms beneficial or not, according to the influence they have upon those using them. They are merely forms, which become significant according to that which the worshiper has to breathe into them. I offer you the words or body; from you or through you must come the spirit. And furthermore, these forms are merely suggestive. They may aid those who feel the need of them. Those who do not care pass them by. As forms, they are such as express to me my aspirations; that is, they are such as I can adopt, and feel benefited in their use.

Social worship, like all social doings, is but the united worship of the individuals composing the circle. There will be no real demand for social worship where there is no individual worship. If I do not cultivate individual aspiration I shall have little or no social aspiration. The individual who does not pray in secret will not pray socially. He may utter words of prayer; the soul will not be in them. These forms of social worship presuppose that those who seek their use have attuned themselves for the work through individual worship. They presuppose that those who use them feel their need and use. By such let them be tried and judged.

For the purpose of introducing the forms, we will suppose that a number of earnest souls have assembled for the purpose of united aspiration aud instruction. Some one officiating at the opening of the meeting may read as follows:

INTRODUCTORY SENTENCES.

The Lord is in his holy temple: Let all the earth keep silence before him.

Brethren, know ye not that ye are the temples of the living God?

When thou bringest thy gift before the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first become reconciled to thy brother, then come and offer thy gift.

The hour cometh, and now is when the true worshiper shall worship the Father in spirit and in truth: For the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship in spirit and in truth.

Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father in heaven.

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

The Spirit and the bride say, come; let him that heareth, say come: let him that is athirst come: and whosoever will, let him come and take of the waters of life freely.

Blessed are they who do hunger and thirst for righteousness, for they shall be filled.

Blessed are the pure in heart, for they shall see God.

Let the wicked man forsake his way and the unrighteous man his thoughts, and let him return into the Lord and he will find mercy; and unto our God, who will abundantly pardon him.

There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance.

The Lord is good unto them that wait on him, to the soul that seeketh for him.

It is a good thing that a man should both hope and quietly wait for the salvation of our God.

Therefore, seek ye the Lord while he may be found, and call ye upon him while he is near.

When ye pray, enter into your closet, and when ye have shut the door, pray to the Father in secret, and the Father who seeth in secret shall reward you openly.

Minister.—Let us pray.

Directions.—Let a few moments be devoted to silent, earnest aspiration, in which all present are requested to unite. For the purpose of uniting and harmonizing all in the prayer, if convenient, let the Lord's prayer be played or sung in the softest tone. Thus each will have an opportunity of entering the closet of the soul.

Remarks.—The benefits resulting from this exercise, if properly conducted, will be very great. According to the unity and earnestness of our aspirations, will be the purity of the sphere present in our meeting. And according to the purity of our social sphere will be the character of the inspiring influences present. If each one unites in earnestly lifting his thoughts, feelings and aspirations to his soul's Highest and Best, the room will soon be filled with a spiritual presence of the most elevating and tranquillizing character. A heavenly radiance will shine in upon the soul, and the place will become a mount of transfiguration to all who seek the holy visitation. The influence exerted by the minds of the meeting or circle is very great; and its character will do much to advance or retard spiritual communion. At the conclusion of this exercise, let the one officiating break the silence as follows:

Minister.—I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.

People respond.—Create in me a clean heart, and renew a right spirit within me.

Directions.—Next let there be read or sung the following

INVITATIONS TO WORSHIP.

Make a joyful noise unto the Lord, all ye lands: Serve the Lord with gladness, and come before his presence with a song.

Know ye that the Lord He is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: Be thankful unto him, and speak good of his holy name.

For the Lord is good: his mercy is everlasting; and his truth endureth to all generations.

Response.—O come let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

O come, let us worship and bow down: let us kneel before the Lord our Maker.

Directions. -(All kneeling or bowing down.) Minister says—Let us pray.

O thou who art to us the Holiest and Best. Thou who art Life of our life, Strength of our strength: Thon 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 that 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.

People respond—Amen.

Directions.—After this may be read such selections as to the one presiding may seem most appropriate.

READING.

Directions.—After this may be read and sung a hymn.

SINGING.

Directions.—Minister says—Let us pray.

GENERAL LITANY

Our Heavenly Father who, by Thy truth, dost enlighten, and by Thy spirit dost quicken, Thy children, bless us by Thy conscious presence in our souls; give unto us true knowledge, that we may so order our affections toward Thee as to become at one with Thy spirit.

Grant that we may have hearts to forgive all who have trespassed against us; that we may love our enemies, bless them that curse us, and pray for those who despitefully use us and persecute us, that we may become thy children.

Grant that our minds may be cleansed from all evil thoughts, from all false imaginings: that our affections may be purged from all vanity, pride, vain glory, hypocrisy and deceit: from envy, hatred, malice and all uncharitableness: from evil desires, lusts and all impurity.

Grant that we may be delivered from temptations: that all foundation in us for evil thoughts and desires may be taken away: that wicked and debasing influences may have no power over us: that at all times Thy good angels may watch over, guard and keep us.

Give us this day our daily bread, as well for the spirit as for the body—feeding our minds with truth, and inspiring our souls with love, that we may sustain true and just relations to Thee and Thy government, and thereby be enabled to become Thy angels and ministers for righteousness and true holiness unto allmankind.

Grant that we may have hearts to love and obey Thee: to hear meekly thy word: to receive it with true understanding and pure affection: to bring forth the fruits of the spirit: and diligently to live after Thy Commandments.

Grant that the erring and deceived may be led into the ways of truth: comfort and help the weak-hearted: confirm those who are in the right way: and give all victory over temptation.

Grant that all who are sick or who are in danger, necessity or tribulation, may have the necessary succor, aid and comfort: and to that end, incline our hearts, and the hearts of all Thy children, to minister unto all such according to their several abilities.

Give unto all who exercise the office of rulers and magistrates true understanding, that they may know Thy laws in all their truth and purity; and give unto them pure hearts, that they may obey them—that in all things they may be guided by Thy wisdom, and may fulfill Thy will in all their administrations, to the well-being and happiness of Thy children, and to the advancement of Thy kingdom in our hearts and through the world.

Lord of all power and might, Thou 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 Redeemer.

Have mercy upon all men—give us true repentance—endue us with the grace of Thy spirit to amend our lives, that we may live according to Thy truth.

And may Thy kingdom come and Thy will be done in our hearts and through us, in the world. Amen.

Directions.—After this may be read and sung another hymn.

SINGING.

Directions.—After singing will follow the lecture or discourse.

By carefully examining the character and progress of these exercises, it will be seen that they are designed and calculated to induce two states or conditions: first, external quiet and harmony, which is absolutely essential to spiritual communion. Second, internal or spiritual aspiration. By thus combining these states in ourselves, we secure to ourselves a good degree of spiritual impressibility and also a good character of influence by which we are to be inspired or impressed. Unless we can command these conditions, our meetings for spiritual communion will be likely to be of but little value to us, and may be of great detriment. To the end of securing the proper conditions, I have arranged the foregoing exercises. Thus I introduce the exercises, by reading such sentences as are calculated to collect the scattered thoughts of the audience; after which, I call for individual aspiration or silent prayer by all present. This exercise, if ob-

served, will exert a tranquilizing influence over all minds present. This is followed by a short confession and resolution to return into the right way. The proper tendency of this will be to cause each one to bethink him of his evil doings and wrong conditions of mind, preparatory to that prayer for a "clean heart" and a "right spirit." Next, with a view of harmonizing the minds and elevating the aspirations of all together, we sing those "Invitations to worship." After which, we have offered a form of prayer, which becomes suggestive of the true relation of the soul to the great Fountain and Parent of all truth, purity and righteousness, which cannot be read with any attention, without tending to lift the aspirations far above the ordinary plane. After this, reading and singing are performed, having reference to the harmony of the thoughts, feelings and aspirations of all present. Then follows a general Litany, in which are to be found forms suited to almost all states and conditions of mind. The propriety and utility of each specific form, I will consider hereafter. I commend this subject to all who have felt, or yet feel, the need of exercises tending to the elevation of their spiritual conditions.

SPIRITUAL PHENOMENA.

As a general thing there is less interest manifested in the various phenomena incident to modern manifestations, than there was a year or two since. They have ceased to be novel, and consequently the interest of novelty has likewise ceased. During the last eight years the various phenomena of Spiritualism have been manifested in almost every town and district in the country. And the result of these manifestations is, that millions have became believers in the general doctrines of Spiritualism. The decline of interest in these manifestations is not a decline of faith in their genuineness or actuality, but is the result of a satisfactory answer to the oft-repeated question of the soul, "if a man die shall he

live again." Having seen and heard enough for such purpose, to them the mission of manifestations seems to be at an end.

In this decline of interest among this class of believers we have another evidence of the true scope and use of external spiritual phenomena. Like every true demand of the soul or body, as indicated by its sense of need, when the appropriate supply is furnished the demand ceases. If the demand continue beyond the necessary supply, it furnishes strong evidence that the demand is one of gratification and not of need; and we call the attention of all to this subject. Take that class of spiritual believers who are continually calling for manifestations, and they exhibit a morbid desire for gratification. The love of the wonderful and marvelous prevails with them; and the influence their Spiritualism has upon them, is like the influence which the exercise of any desire for gratification would have.

My observation has been that those who manifest such fondness for manifestations, after they declare themselves perfectly satisfied as to the genuineness of spiritual phenomena, are as much under the influence of their desires for gratification as are the tiplers, the libertines, gamblers, etc.; and a continual exercise of those desires tends as directly to dissipate their minds, as though they were engaged in any other lustful practice with equal interest. It is a principle of universal application, that the exercise of any faculty of mind tends to develop and strengthen such faculty. Hence, the pursuit of Spiritualism under the influence of a desire for gratification, just as certainly tends to strengthen such desires, as the use of intoxicating drinks, attending places of amusement, or any thing of the kind.

We have observed this tendency among this class of believers and phenomena-seekers. The practice of forming circles to obtain manifestations among those who profess to be full believers, becomes dissipating in its influence. The love of truth, or the desire to know truth, that they may actualize it in themselves, and thus become better qualified to live the true life, is not the motive which brings them together. The desire to overcome their appetites, passions and lusts, has no place in their feelings. On the contrary, they wish to have a pleasant time—have their

love of the curious and wonderful gratified, and they go away after witnessing the oft-repeated phenomena, none the wiser in head or better in heart.

According to well-established principles connected with these manifestations, the state of mind prevailing in the circle determines the character of influences present. Hence, in these circles, assembled under the influence of the love of the curious and wonderful, will be manifested an influence of a similar character. There will be nothing to attract the good or repel the bad, but quite the contrary influence will prevail. Those Spirits who seek the society and companionship of Spirits in the body for purposes of gratification, will be attracted, and will most likely be in attendance. Here in these circles will they find means of obtaining an influence over impressible minds, which they might not be able to do under different circumstances. This, according to the known principles of spiritual intercourse, is what the rational mind would expect. This, according to general observation, is what is the uniform result of such curious circles. The general influence of all such circles is immoral and bad.

From the foregoing and other considerations, I am glad to see the general interest in external spiritual phenomena on the decline. It is indicating a healthier growth of the spiritual sentiment. Especially am I rejoiced when I find, as I do, that the interest in the truths of spiritual intercourse is as great as ever, and the faith in their genuineness undisturbed. I am further gratified to find that the public have had enough of the common "twaddle," such as traveling mountebanks are retailing off at a dime a head. The cause of Spiritualism has been cursed by the same class of men that have cursed every other cause. As soon as it became apparent that the public curiosity was sufficiently excited on the subject of Spiritualism, to pay a dime per individual to have their curiosity gratified, any number of traveling mediums and lecturers sprang up, who went forth catering for the dimes. Such kinds appear in the second stage of every new popular discovery. Phrenology, magnetism, psychology, etc., have never recovered the position they are entitled to in the public estimation, because of the mountebankisms perpetrated in their several names.. Al-

though they are now among the established sciences of the day, yet the idea of fraud and imposition is associated with their names. The same is true of Spiritualism, although its many phenomena, speaking their own language—the "God's word" of their plane, confirm every principle of the true Christian philosophy, as taught and lived by the Man of Nazareth. Although every principle involved in such manifestations is, in one form and another, received and believed in by the Church, yet the name "Spiritualism" has become so odious, that they are disposed to reject every truth even that is associated with such name.

For every effect there is a cause. This is one of the principles affirmed by the spiritual philosophy. Then there has been some cause for this unpopular name of Spiritualism. Originally it was not so. Its unpopularity is acquired. It is not owing to its vital principles, because they are such as are professed and believed in by the popular ones of the land. The doctrine of a life beyond the tomb, and the appearance of those who have entered upon their Spirit-state, is, and has been, preached from the fashionable pulpits of the land. The unpopularity of modern Spiritualism is not derived from the fundamental principles of its philosophy. It has been derived from the character and practices of those who have too frequently assumed to speak in its name and behalf. There is evidence enough, and a thousand times more than enough, to convince the world of the actuality of spiritual manifestations, were it not for the false character given to the subject by pretenders and monntebanks; and therefore it is that I now rejoice that the public interest in these manifestations is abating. When these men and women can not be supported, they will leave the stage; and then the cause of truth will be greatly subserved by their absence.

I have found no difficulty in awakening a deep and earnest interest in the moral and religious truths of Spiritualism. If I can once gain the public ear, while making one plea in behalf of our cause, I find no difficulty afterward. Our principles are such as to be recognized as soon as presented. They are based on the conscious affirmations of every soul which will pause to examine the inward voice. They are such as are calculated to answer the

ten thousand inquiries which have been continually arising respecting man's future. And they answer such questions in such a way as to leave no doubt. I am prepared to affirm that no candid mind can listen to the true teachings of one philosophy without being convinced. Few minds, indeed, would require any miracles to convince them, because they have the witness within.

DEVELOPMENT OF THE LAW OF SYMPATHY.

NEWTON made known to the world a grand law, but his discovery is not expressed alone in the word *attraction;* he also found that the law which governed an acorn governed planets, and was harmonious in its operations, and so unerring, that the whirling comets obey it, and among the myriad ships of the ocean whose tide flows eternal, and whose waves touch no shore, there is no collusion, but a moving harmony that becomes the music of the spheres. *That* was a greater discovery than all else; and had philosophers perceived its extent and bearing, we should have heard no more of *subject laws*, and of the study of *exceptions;* and had theologians perceived its truth, they would not have been telling all these years of supernaturalism, of the favor of the Almighty, of curses and death. But the aim of the philosopher would have been, to have made the exception tell him of the universal, and the partial reveal the entire; the theologian would have perceived that his *own* wrath made the wrath of God, his own revenge God's hate, and that the death of one righteous man was the life of the world—not through vicarious atonement, but through the revealment of the possibility of every human soul. We propose the investigation of the development, and expression of the law of sympathy, so termed, or spiritual attraction, which has its mathematical basis, and is capable of extension and diversibility, and by its centrifugal and centripetal action makes order of discord, and the divine the harmonious. Ponticello, when he

found the astrologers read his past life, and foresaw his future, said, "I know not whether Jupiter or Saturn have conjugated for my destiny, but I know now there is something diviner than chance—something more certain than free will; and to that I resign myself without fear, and leave my fate to be read in my subjection to it. It is true that no changed relation of matter or Spirit can leave the universe as it found it; and as the sure bonds of attraction connect all with the least, and the least with all, therefore must all express in some degree any such change. Then we say, that any simplest law of attraction must and will show us the governing power of our own desires and impulses, and through them of our acts. We can look then safely at an individual case, and not pronounce it an exception. We can safely say, if once a thing has occurred it may occur again, under the same circumstances and by the same law. We propose to leave the more general expression of the law, and confine ourselves more particularly to spiritual attraction, that you may learn, if possible, why you love and hate, why you approve and condemn, why you hope and despair, and why the beautiful truth of the companionship of angels, and that the bonds of affection can never be severed, is not a certainty to you. Each individual is an expression of a universe. The microcosm is a type of the macrocosm for the world within, has its unlimited power to receive from the world without, and the world without but expresses the world within. It has been truly said, that no scientific discovery has been made that had not its development in the human body; that no mechanical invention has been given to the world that had not its representation also there. Morse did not study the sensation that made itself felt from his hand to his brain, or Fulton the valves that act in the distribution of the life forces or their propelling power; but as long as man has thought and felt, or his heart beat and his lungs respired, have been working this engine and telegraph. The human body also contains, in some form, the elements of the world, and presents to our study the laws of the universe. Man had to *discover* the planetary atmosphere, though for centuries he had rejoiced in the south wind and the west wind; and so, as yet, mankind hardly realize that they have their individual atmo-

sphere, which, with its health or miasma, gives pleasure or discomfort. If, as has been said, we may safely make exceptions our rule, this can now be proved without a doubt. Owing to a natural sensibility or opposite obtuseness, all do not feel alike the influence of this atmosphere, but all perhaps know of cases, when the approach of another, undiscovered by any other sense, yet revealed surely the presence. This was by the attraction or repulsion of their spheres—through the emanations which formed their individual atmosphere. This sensible atmosphere surrounds each individual; its emanations form the atmosphere of Spirits that fill the universe; and through this general, all-pervading atmosphere is recognized the sympathetic chords that unite all Spirits. Animal magnetism has proved the power of the will, in projecting these sympathetic chords. Thought reaches thought, and in blending, the positive and stronger subjugates the negative and weaker. Will here acts as a concentrator, and the positive power sends its influence in *one* direction; without such concentration by the will, the power is equal but diffused. Therefore, an operator and subject of magnetism, though developing to us an abnormal condition, yet reveal to us a natural one, governed by the same law. The very positive person gives off his positive life, as certainly and constantly as are performed the unchanging functions of his body; and the subject feels the influence as surely as that of the air. Here, then, we have a great power, that becomes to the mind a mover and controller, suggestor and actor. This power is developed from the mind *through* the body, and differs in properties as the mind in faculties, and is dependent upon those faculties. It possesses to the spiritual eye color and combinations of color, and the sensations of pleasure it awakens depend upon the sympathy or attraction it gives and receives. Friend meets friend, and by the cordial grasp enters into closer relations with him. If their spheres blend harmoniously, there is felt the thrill of pleasure and the renewal of life. The public speaker, by the power of his magnetism, as much as by his voice and gesture, holds in sway his audience, and its thoughts wave and move according to the harmonious reception in the spheres, that expresses the mental condition of each listener. This law is

observable in the influence of all men and women of powerful will. Those quickly concentrate around such sympathetic minds, and the influence extends and widens according to the power of the will to throw out this magnetism, either by the expression of language, gesture or countenance. These satellites revolve around their sun, and receive of its life and vigor, until some stronger attraction draws them in another direction. This law of sympathy among individuals is the basis of association; and religious societies, political organizations, and combinations dependent upon compacts, will be found to have originated in some active mind that with powerful will, first concentrated and then diffused its influence upon the community. This attraction and concentration forms the barrier to human progress, as well as becomes the incentive to it. For from the effect of inherited proclivities of educational bias, and the influence of circumstance, men, feeling the force of this mental combination, interpret all things by the interpretation given in the past, and preconceived notions and doctrines become stronger than new revealments, and men of power and influence, drawing others within their sphere, give an impulse to the individual; and there is, as it were, an amalgamation of mind. Therefore a church retains its influence, however contrary its dogmas to the natural instincts of the mind and heart; and political dynasties preserve their tyranny, however repulsive to the free-born impulses of the individual will.

Therefore societies and combinations, which at present keep individuals in subjection, result from the power which is yet the redeemer of the world. As this sphere of attraction is the result of mind, it can not be lost by the mere laying aside of the body. When the soul or life leaves its mortal covering, then the mind has unembarrassed influence upon mind, and its attraction to the material depending not on its own individual connection with matter, it still makes its sphere felt; and, inasmuch as it has not the grosser elements to contend with in itself, it may often subjugate such in others, more readily in its changed relation, and though its *universal* influence may be less, yet upon individuals it may be greater. Jesus expressed this when, knowing by his strong love that he could come nearer unto his disciples through

their faith in him, than could any other Spirit in his sphere, he said, "And greater works than these shall ye do, because I go unto the Father." Now I influence you through our sympathetic relations, but there is a barrier unto its perfect expression. Our bodies, with their wants and attractions, come between; but when I shall have cast aside the flesh, and you have drawn into oneness with each other through your love for me, then will I give you of the gift of my spirit, and you shall know it as the spirit of truth, and it shall be unto you the *comforter*. "I will send it unto you through your oneness with me and the Divine." Here, then, Jesus proved most clearly the influence of his Spirit after its changed relation, and showed to his disciples the continuance of his love. The life and influence of Jesus was no exception, save as it depended upon relations and conditions. The circumstances of his birth, his mother's earnest piety, his father's quiet faith, gave to him the wonderful mental organism that developed harmoniously the body, and made him the first expression of the perfect man—made him *the* Christ, because others have not developed the entireness of the soul as fully as he. Skeptics will tell you that Plato preached the doctrines of Jesus years before; and so he did; because truth depends not on the individual Christ for revealment, but upon *Christ, the Principal*, which is existent in all men. Truth, either moral or spiritual, scientific or theologic, *depends* on no revealment. It is ever-existent and permanent, and *new* truth is an absurdity; but the revealment depends upon the *recognition* through the relations of harmony or sympathy. Therefore, Confucius gave the precepts of Christianity, and Plato discovered of the divine, and Aristotle knew of the human soul, and Socrates preached of its relations; and many thousands of wise men have lived their lives of holiness through the recognition of the divinity in themselves. But it remained for Jesus to concentrate the sympathetic power, through his fraternal love, and entering into oneness with the highest, to live the divine life in a human form; and through his will and attractions to heal the sick, to restore the blind, and to recall the nearly departed Spirit to the inanimated body. All this was done through this law of attraction; for angels ministered unto him, and the divine was

the source of his life and strength. Yet we find that *his* works were ever dependent upon the relations of sympathy in the individual. He could do no mighty works among the unbelievers. Faith, he asserts, cured, and that faith was the result of a harmoy in the individual, which made the recognition of the power of Jesus. All the truthfully recorded expressions in the life of Jesus which have been interpreted love, mean this abundant and universal principle of oneness and diffusive sympathy. He drew all men unto him by it, and in the seclusion of the mountains, where no disturbing influences broke in upon the harmony of the multitude assembled with him, there flowed from him words of exhortation, of command, of blessing and pure truth; but that truth was only *recognized* and *expressed*, *not created;* and its acknowledgment by so many of the human family since has not been dependent upon its *source*, but upon the *innate recognition* of it in the human soul—Jesus, the Revelator of a light that lighteth every man, because *the* Christ, through the fuller expression of that principle unto the world. Jesus also more perfectly revealed to the world the power of the Spirit, unencumbered by the material body. Through his love, and desire to express that love, he revealed himself as a Spirit, and his promise to bestow spiritual gifts was fulfilled to the apostles, who did his works more perfectly after his ascension than before, because of his spiritual aid, and their increased faith in themselves, they having before relied upon *his* ability. We have here an external proof of the power of the Spirit upon the children of earth. *External*, because all must be deemed such that depends upon aught save the soul's true and best revelation within itself. Paul used this reasoning most plainly: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead;" "And if Christ be not raised, your faith is vain"—making the proof of his resurrection their source of faith, and one expression of law prove its universality. In the teaching of Jesus we have, too, the key to unlock all the mysteries of that communication with the Spirit-world, which, by its seemingly contradictory presentation in the present age, makes it rejected by many.

(*Concluded in the next number.*)

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Perrysburg	19	Chemung	199	Chester	405
Dayton	22	Waverly	204	Junction	406
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Corning	169	Port Jervis	372	Bergen	460
Big Flats	176	Otisville	384	Jersey City	467
Junc. E. C. & N. F.	182	Middletown	393	New York	461

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Junction	14	Paw Paw	123	Dexter	236
Michigan City	54	Kalamazoo	140	Ann Arbor	245
New Buffalo	64	Battle Creek	161	Ypsilanti	252
Niles	91	Marshall	174	Detroit	282

GREAT WESTERN RAILWAY—Distances in Miles.

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

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South Bend	83	Toledo	242	Washington	895
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White Pigeon	119	Monroeville	295	Erie	449
Sturges	131	Newark	388	Dunkirk	499
Cold Water	153	Zanesville	414	Buffalo	526
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THE MONTHLY FOR 1858.

To Our Friends and Subscribers.

We feel that some apology is due to our friends for the delay in getting out our last Numbers, also the unreasonable issue of this our first No. for the 4th vol.

In the absence of the Editor, I take the responsibility of calling upon all persons interested in *Progressive Reform* to lend us their aid in extending the circulation of the Monthly. Last year it did not defray expenses, so we have been compelled to rise in the price. We have resolved to make an effort to continue it this year. We hope our friends will be prompt in sending in their subscriptions, and thereby help us and benefit themselves.

We trust that by the immediate assistanee from our subscriptions to be able to get all right in a few months.

Will not each of our friends forward us their own subscription and procure us one subscriber? Then the Monthly will be sustained.

The Editor has been absent from the city since October, and we have been compelled to get along as we could.

The "*financial crisis*" that visited our city did not pass us by, but gave us "*a call*," and sadly deranged our plans.

Please forward to No. 6 Fourth Avenue, your subscriptions.

Look at our prices, and form Clubs in your towns.

H. S. T.....

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J. TIFFANY,
EDITOR AND PROPRIETOR.