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IN THE

Physical, Intellectual, Moral and Religious Planes thereof.

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GOD AS AN OBJECT OF RELIGIOUS WORSHIP.

THE disposition of the mind to inquire after the cause of all things, and its unsatisfied state while unanswered, are apparent to all who observe and think. This disposition is early manifested by the child. It soon perceives that there is more of existence than is revealed to it through the agency of its physical senses. It perceives that many changes are taking place, but the cause thereof is hidden from its view, and it feels that it is its right to know all: therefore it early learns to ask questions and to expect truthful answers.

The little child intuitively perceives that there is something lying beyond the sphere of its external observations. It perceives that the external owes its existence to this invisible something. When it looks at the earth, with its rocks, mountains and valleys, its rivers, oceans and seas, its trees, flowers and fruits, its animals and men; when it looks at the heavens, with its sun, moon and stars, it inquires, Who made them? It intuitively perceives and feels that they are made, and that there is a power competent thereto somewhere, and it wishes to find it out.

The child intuitively perceives the universal harmony of all truth, and the natural antagonism of falsehood. It perceives without instruction that it may trust the true, and must distrust the false. It perceives that for every effect there must be a cause, and that all must ultimate in an uncaused cause—that is, in the self-existent and self-sufficient.

There is no age after the understanding, based upon observation and reflection, is developed, when the mind does not affirm the self-existent and the self-sufficient. The atheist affirms this as well as the deist. They differ as to who or what is the absolute cause. The atheist says, Nature and her laws are eternal, self-existent and self-sufficient. The deist says, No—Nature and her

laws are temporal, and God alone is eternal. They do not differ as to the necessity of a cause self-existent and self-sufficient; they only differ as to who or what this cause is.

This fact is worthy of especial notice, as it has a very important bearing on our present investigations; to wit, that all rational beings, having attained to a degree of intelligence sufficient to perceive and trace invisible causes, arrive at the same conclusions respecting the necessary existence of something absolute—something uncaused. The atheist affirms every thing in substance, which is necessary to demonstrate all that the deist demands. There is no attribute which he applies to his Deity which the atheist does not apply to Nature. When the deist says, For every effect there must be a cause, the atheist says, I am agreed. When the deist says, Nothing could make itself, the atheist says, I am agreed to that, too. The deist says, There must have been, and is, an eternal and self-existent cause of all things; the atheist says, That is true. They each arrive at the same inferential necessity—the existence of the self-existent and self-sufficient. They only differ as to who or what constitutes that absolute cause of all things.

Here arises a difficulty. Many minds have much perplexity with themselves, because they can not comprehend the infinite and absolute of Deity; and they are on the very verge of atheism, because of the incomprehensibility of the SELF-EXISTENT and the SELF-SUFFICIENT. They do not seem to understand that the difficulty is with themselves; that none but the Infinite can embrace the Infinite in its comprehension; none but the absolute in state can comprehend the ABSOLUTE. It is as difficult to comprehend the absolute of matter as it is the absolute of Deity.

You demand a definite idea of what constitutes an absolute or an element of matter. Your demand is a self-evident absurdity. An absolute or element is not constituted: if it were, it would cease to be an element. To constitute signifies to unite, stand with or together, and necessarily implies a compound; and hence, that which is constituted is not an element. Hence the question, What constitutes an element demands no answer, because it is a self-evident absurdity.

When you demand to know the nature or quality of an element, if you will accept for an answer that which will describe its manifestations, you can be answered. Thus, matter is that which, in its manifestations, exhibits certain properties, such as impenetrability, extension, figure, divisibility, inertia, attraction, etc.; but observe, this is not telling what matter is; it is only naming what are its manifestations. Do you demand to know what matter is in its absolute, independent of its manifestations? I answer, matter is—matter.

The same is applicable to each and every primate of matter. The presence of oxygen can be known only by certain manifestations; and whenever we attempt describing it we only describe its qualities, attributes, etc., as they appear in its manifestations. When we attempt to go beyond that, we can only say, oxygen is oxygen.

The finite or rational mind can know nothing of spirit, except through its manifestations. Thus the manifestations of spirit are seen in those actions and expressions which manifest thought, feeling, sentiment. No other cause known to the mind can dictate or exercise intelligent, contingent action. Hence, all phenomena indicate the presence of spirit as the cause of such phenomena. But in this manifestation of spirit presence, we must never mistake the manifestation for the spirit itself. So then, in answer to the question, What is spirit? we can only reply by giving its manifestation, or naming those attributes or qualities by which it is known. If its absolute is demanded, we can simply say—spirit is spirit.

The same is true with respect to Deity. The infinitude of his being can never appear in the sphere of manifestation. We can speak of, or describe the divine manifestation; but beyond that we can not go. The Divinity of the universe in the Infinity of his Being, is the Great UNSPEAKABLE—the name which none can know or represent by an idea. Hence the saying, “No man hath seen the Father at any time.” He can be revealed to himself alone; and until the finite shall be born consciously into the infinite, it can never *know* the Divine Being.

From the foregoing considerations, the folly of those who are

striving to comprehend the infinite intellectually, is most apparent. Of all efforts, none could become more unphilosophical and absurd. And that disposition, so often manifested, to reject all faith in God because we can not comprehend him in the infinitude of his Being, would lead us to reject all faith in every absolute; because we can not comprehend the absolute of any existence. In respect to every manifestation, there is that which is the absolute thereof, and this the mind intuitively affirms. Every effect is the manifestation of its cause, and hence, when we discover effects, we infer the existence of an adequate cause. Every compound is composed of elements; and hence, whenever we see that which is compounded, we infer that it is not original—that something preceded it—that the elements existed prior to their combination, etc.

I will now proceed to establish certain propositions, which must be acknowledged by all.

First. Every desire and aspiration of the individual is based upon a corresponding nature in the individual: and when the existence and nature of the desire and aspiration is definitely determined, the existence of the corresponding nature is demonstrated.

Second. Whenever a nature is found to exist, there is that from which such nature proceeded, and which is competent to supply its needs and answer to all its demands. Consequently, if man has aspirations or desires for the Infinite and absolute, it is because he has a nature corresponding thereto; and there is the Infinite and absolute from which such nature has arisen, and which is competent to supply all its demands.

First. Every desire or aspiration of the individual is based upon a corresponding nature in him. To one who has investigated this subject, the proposition is an almost self-evident truth. A desire, like every other existence, must take character from that which produces it. Thus, animal desires must have their basis in the animal nature. The desire for physical food or drink can only arise from those natures capable of taking physical food or drink. The desire for warmth can only arise from those

natures which are consciously subject to the sensations of heat and cold. And the same is true in respect to every sense.

It takes an intellectual consciousness to lay the foundation for a desire for truth. That being or existence which has no intellectual nature, can have no intellectual desires. The desire for truth does not pertain to those existences below the plane of pure intellection. The mere animal, which has a certain degree of intellect, does not desire truth for intellectual purposes. It rather desires fact for physical purposes. Its activity, based upon its desires, always has respect to its physical, and not to its intellectual needs. It may seek to amass food for its body; but it makes no effort for its spirit. So far as manifestation is evidence, its highest aspirations have relation to its physical nature and needs. But when the intellectual being stands forth, having a distinct spiritual individuality, although it have not one-half the observation of the animal by its side, it seeks to go beyond the physical, and find out the cause of all the forms and mutations apparent on every hand.

Old dog Tray may be a very good friend in the plane of sympathy: he may move along side by side with the little child, and see the sun and feel its heat; he may have a choice as to the particular place where he will enjoy its warmth. But light and heat are all that he can get of the sun; and they are all he seeks. He never thought to inquire after its origin and nature. He never puzzled himself with the question whether it was made, and who made it, and what he made it of? Yet that little boy, standing at his side, not half his age, and not having half his experience, but a thousand-fold more reflection, sees the sun, and demands an answer to these questions which poor Tray never thought of, and of which he never can think, because he has no pure intellectual nature. Tray can not rise above the plane of physical observation, and arrive at the truth of philosophical induction. He has no nature corresponding thereto, for the development of which such truths are needed. But that little boy has a nature which must become annihilated, or find out an answer to its inquiries, or for ever remain dissatisfied.

But those desires and aspirations of the soul can never become

superior to the nature from which they proceed. They never can demand that which such nature is not competent to receive, and which it must receive to accomplish its perfect destiny. Thus, it is evident, that without an intellectual nature there can arise no intellectual desires; and hence, also, the presence of intellectual desires demonstrates the existence of an intellectual nature.

The same position is true respecting man's social and moral nature. He could not have social and moral aspirations or desires without such corresponding natures; and the possession of those natures with their needs will inevitably beget such desires.

Upon the same principle of philosophy may it be demonstrated, that man, possessing religious aspirations or desires, possesses a religious nature, one which can not be satisfied except by realizing that after which he aspires. These aspirations of the soul after the absolute and perfect to satisfy its longings, are prophecies of the soul's ultimate destiny, as well also as of that absolute and perfect nature which exists within, by means of which that perfect destiny is yet to be attained.

Second proposition. Whenever a nature is found to exist in any individual, that becomes evidence that there is that from which such existence arose, and which is competent to supply its needs. Thus, when it is demonstrated that man has a physical nature as a part of his existence, it becomes certain that there is that from which such physical nature proceeded, and which is competent to supply its every need. The physical nature is incapable of demanding any thing through its needs which does not exist, and which is not suited to such supply.

The argument is very plain. Every need must be an incident of that of which it is a need. Every existence, with its needs, is derived from that which is; and hence, whatever may be its needs, there is that from whence they came, and without which they could not have been needs. My physical body could not demand food to supply it with oxygen, carbon, lime, phosphorus, etc., unless by the constitution of its existence such substances entered into its composition. Hence, if there were not such substances as oxygen, carbon, lime, etc., my body could have had no such existence, consequently, could have had no such demand for

these materials. Hence every need, of any and every nature, is demonstrative evidence of a supply somewhere.

Further, we never demand intellectually to know the cause of any effect, until such effect exists in our perceptions. But when the same is perceived by us, we demand to know its cause. The fact that we demand to know its cause demonstrates the existence of a cause somewhere. The mind never seeks to find a cause until it first conceives an effect. Remove it from the sphere of conceiving effects, and it ceases searching for causes. Nothing can be more certain, than that for every effect there must be a cause. Then, what can be more certain, than that there is that which is suited to the supply of this intellectual demand for knowledge.

Whenever the mind, in its searchings, arrives at the absolute in its conceptions, it never seeks to go beyond and find out its cause, for the simple reason that it does not conceive the absolute to be an effect. In looking at all existence, in all its departments, it perceives mutation, effect to be written on the face of all things; all is in motion, dancing attendance upon some mighty presence. The mind raises the inquiry to find out that cause. It is certain, that all compounds, of which existence is composed, are more modern than the elements of which they are composed. Hence, there is always to be supposed something lying back of *existence*, which is denominated *being*, and is that from which existence has proceeded. Hence, in looking at existence we inquire who fashioned, formed, or made it? because we know, as it were intuitively, that existence is not primal—is not and can not be eternal; for *being* must have preceded it.

The atheist sometimes asks, Who made God? But he never makes such an inquiry until he has first conceived the idea that God is a creature. He must deny his self-existent and self-sufficient character, and reduce him to the sphere of the finite, before he can make such an inquiry. When he does so, then the inquiry very properly arises. But when the atheist ascends to the plane of primal cause, he never demands to know who caused or created the UNCAUSED CAUSE. His God, in his conception, is *as uncreated* as is the deist's or Christian's. Whenever it appears

that any given existence is an effect, then I have a right to demand its cause; but until I can demonstrate the absolute to be an effect, I feel no need to search after its cause. It stands forth its own eternal cause, and the soul is content so to consider it.

Thus the intellectual faculties can demand no truth which does not exist, and which may not at the proper time, and under proper circumstances, be incorporated into the mind, to supply its need. In short, for every intellectual demand for truth, there is somewhere an appropriate supply. The mind can have no demand for that which is not. There is nothing in the mental constitution out of which any such demand can arise. Therefore the principle holds good, that when a nature exists giving rise to needs, there is that from which it proceeded, and which is competent to supply all its needs.

The like principle holds good in respect to man's affectional and moral nature. Man is incapable of having a moral or social desire, which is not based upon a corresponding nature and need, and consequently, for which there is not an appropriate supply. In the various relations which man may sustain to his fellow man, may be found the origin of all the social needs and desires which can arise. And these needs and consequent desires are just suited to these relations. Man is incapable of having a love for a fellow-being, which will not come within the range of some of the social and domestic relations, and consequently through such relations may be supplied.

Upon the like principle, man's religious needs and consequent desires are not without their appropriate supply. The soul's demand for the Infinite and perfect, as the realization of its absolute needs, as being that only which can supply its demand, demonstrates the existence of that infinite and perfect supply, as well as the existence within man of a nature which is infinite in its needs, absolute in its aspirations and desires, and one which will never be satisfied until it awakens in the divine likeness. Thus, by every principle of correct reasoning, can we demonstrate the being and existence of the *absolute*, or the great *uncaused cause*, as *parent* of all: *him* after whom the soul must seek and

aspire until it finds *him* out, and rests in *his wisdom, love and power*.

I proceed, in the next place, to ascertain the *character* of this infinite and perfect BEING, which is competent to supply the utmost demands of the soul. To do this rationally and intelligently I must hold converse with the soul, and let it speak from its inmost. I can thus ascertain what is its utmost demand, and what is the least with which it will be satisfied. How much it demands for its understanding, how much for its love; for whatever it demands it must have, or the supply will be inadequate.

According to the constitutional nature of the soul, that which answers perfectly its demands must respond both to the understanding and the affections. It is not sufficient to answer to its desire for knowledge. It must be enabled to *become* perfection, as well as to *know* it. It must awaken in the divine likeness. But as respects knowledge, if the question were propounded, with how much knowledge would you be satisfied to cease all further inquiry and observation? you would feel the answer arising in the soul: With nothing short of *omniscience*. I must know all there is to be known, before my destiny can be complete. Until the great UNCAUSED CAUSE is revealed to my understanding, I must continue the search. The everlasting Why? How? Wherefore? and What? will claim my attention and exhaust my strength, until the PRIMAL CAUSE of all things is revealed.

But the enlightenment of my understanding is not sufficient. There is no amount of mere knowledge that can give rest and satisfaction. The acquisition of knowledge can no more satisfy the desires of the soul, than can the acquisition of wealth, fame, or power. This everlasting searching after truth is exhausting to the spirit. It is constantly speaking of the separation existing between the soul and its desires. There is a sense of unrest and disquiet in the midst of our most perfect success. When, as the reward of our earnest labors to ascertain some new truth, or demonstrate some principle, a new light shines into the soul, revealing some new beauty, harmony, order or law, by means of which our inquiries are answered, in the excess of delight we may

exclaim with one of old, "I have found it." Yet this delight tends rather to exhaust the soul than give it rest.

When I talk to the atheist of the necessity of finding something to satisfy the hungerings of the soul—something which shall fully answer to its demands for truth, purity, justice, love, etc., he tells me to look to nature. He inquires if I can not find enough in the manifestations of nature to fulfill my highest ideas, and satisfy my utmost demands?

When I seek to find the actualization of that which my soul desires in unconscious nature, I find that only which awakens in me admiration. The harmony, order, beauty and purity therein manifested fill me with silent awe and rapture. The delights of admiration become so intense, that I am pained, exhausted; and if the vision continue too long, I must weary and faint; and unless new life come to me I must die.

What though through the aid of the microscope I look far down into the abyss of the infinitesimal, and there feast my soul on beauties which are not revealed to the mind through the grosser forms of existence—until weary and faint, I find the infinitude of the atom, enshrined in the beatitudes of its unconscious divinity, and worship in the presence of its revelations; or what, though by the aid of the telescope I range the fields of immensity in search of the infinite and boundless, until I stand upon the outmost verge of existence, beyond which there is nothing but infinite and eternal emptiness. Nay more, what though my spiritual faculties become so enlarged and intensified, that I can see and comprehend the whole chain of being and existence, from the infinite to nothing; so that all there is or can be of outward truth, harmony and beauty be revealed within to my enraptured vision, unless I find it all summed up in a *conscious intelligence* and LOVE, of what avail is it to me? With all its beauty, harmony and law, *I can not love it, unless it can love in return.*

Ask the mathematician, as he revils in ecstasy over the discoveries he is making through the aid of his favorite science, if he has found any thing to love, any thing which calls for an expression of his affections? He can tell you of the delights of admi-

ration, but nothing of the joys of love. Ask the worshipers of nature and of art, if they have found that in their pursuits which challenges their love? and they will answer, no. The atheist can find much in nature to admire, but nothing to love. Every soul will testify that nothing but that which has life and conscious affection can awaken the sentiment of love.

We may trace all the attributes of truth, purity, justice, wisdom, etc., in the workings of the material universe; but they never awaken in the soul the slightest desire to give expression to its affections. We admire works of art like painting, statuary and the like; but we have no affection or love for them. We may be rapt in admiration as we examine specimens of ingenuity and skill; but we never feel like loving or manifesting affection toward them. If we can find no other God of the universe than those laws and principles which are manifested in the mutations and unfoldings which are taking place, we find no God to love, however much we may to admire.

But when I turn from the unconscious to the living and conscious, and in some individual being, possessed of life and consciousness, I find all the beatitudes enshrined; there where I find truth, purity, justice and love, nay, the spirit of all the virtues dwelling in living constancy, I find a being worth more to my soul than all the unconscious universe beside. There is that which answers more potently to the needs of my being than a thousand worlds of matchless beauty, order, harmony and law. In this being I have found something to love; something that gives life, strength, rest, satisfaction.

Every exercise of the intellectual faculties tends to weary and exhaust the spirit, unless it is coupled with the affections. The delights of admiration tend in a very great degree to prostrate the energies of the mind and leave it exhausted. The delights of admiration soon cease. The ecstasies attending the first discovery of a truth can be felt but once. The philosopher can cry "Eureka," over the same development but once—and that delight can continue but for a short time. It can furnish the soul with no *living* bread or water.

But it is not so with the affections; whenever the proper object

is found, the spirit grows strong in the bestowal of its love. The more perfect and soul-absorbing the love, the more perfect the rest and strength. Pure love for a worthy object, one that cannot disappoint and fail us, will realize to the soul what it is to feed upon that bread, of which if a man eat, he can hunger no more; it will teach us something of the nature of that fountain which will become in us a well of living water, springing up into everlasting life.

Those who have devoted all the energies of their being to the intellectual investigations of truth, principles, etc., and who, in the midst of their discoveries have felt the delights attending these new revelations, have felt their exhausting effects. They have felt the blood rushing to the brain, giving them throbbing temples and aching heads. As they have stood upon the threshold of some expected discovery with intense anxiety, and breath suspended, lest it should interrupt the flow of thought, or should throw a mist before the mental vision, they have felt their very life and strength exhaling; and they would not wish to live forever if such were to be their only portion.

But on the other hand, when the soul has found an object of its love, when every heart-beat sends a thrill of bliss throughout the entire being, giving of its purest love, and receiving its holiest in return, it then grows up into its fullest powers; the more it gives of its life the more it receives in return. In this state of living joy it would rest forever; here it finds that for which it has so long been sighing. In this state, eternity were too short to exhaust its powers. There is the perpetual "Eureka" of joy that can never be repeated, for its first utterance can never end.

But what can become to the soul such an object of its inmost love? That it may challenge the soul's highest powers, it must become to it its HIGHEST and its BEST. It must be clothed with every perfect attribute. It must be in itself the ABSOLUTE of all that is. It must be Omnipotent, that nothing may overthrow and thus endanger its permanency. The soul cannot have perfect rest without a sense of perfect security. The BEING challenging the soul's worship must possess the all of knowledge and of wisdom. It must not be subject to disappointment. It must

be the perfection of all truth, purity and love. In short, it must be the INFINITE and ABSOLUTE of all being and existence. It must be eternal as duration; as omnipresent as space. It must be AN EVER PRESENT HELP in all time of need.

This is the God of the heart's worship, instinctively revealed to the soul by its sense of its needs. This is the great Father of the spirit who has been revealed to man in every age of the world. It is the

“ Father of all, in every age
And every clime adored,
By saint, by savage and by sage,
Jehovah, Jove, or Lord.”

This Father of the soul's love, God of the heart's worship, is everlastingly the same. All in their inmost perceive him alike, because all, in their inmosts, are alike—have the same immortality and the same immortal needs. Hence all, in their inmost, have the same hungerings and thirstings after that which alone can satisfy those needs. This Father of the spirit, who becomes to the believing soul the all of its desires and aspirations, must not be confounded with those theological ideas which men often mistake for God, and which must be as various as are the intellectual and moral states of those begetting them; but he must be that which affectionally dwells upon the pinnacle of the soul's aspirations, and which is essentially the same in all.

The truth of these positions every earnest soul feels and knows. It can never find rest and satisfaction short of the absolute and perfect; and that which gives satisfaction must be as perfect, at least, in every respect, as the soul seeking it. The God of the soul's worship must have every quality and attribute of the soul to answer to its demand. It must have *love*, *knowledge*, *wisdom*, and *will*, as ever present states and conditions of its being. The soul must find *love* answering to *love*, *cognition* answering to *cognition*, *consciousness* to *consciousness*.

The God of the materialist, the pantheist or atheist, does not meet the affectional needs of the soul. He is indeed less to the affections than the merest living pet; like a dog, cat or canary. There is not a soul living but can find more real life and support

in the love of a fellow-being, than in a thousand unthinking, unloving, unconscious worlds, suns and systems. That which brings the great Father into the external and intellectual, orphans the soul and tends to destroy its aspirations.

Turn the mind within and let it hold a few moments' converse with itself. Speak to the soul and let it answer. Tell me, O my soul, why thou art never at rest; why always seeking, always aspiring? Because of an infinite hunger and an infinite thirst that nothing finite and mutable can satisfy. There is an aching void no conceivable imperfection can fill.

From what does this ever craving hunger and thirst proceed? It proceeds from the very life and being of the soul. It is that within that calls for union and communion with the great ABSOLUTE FATHER of all, and without which it can not be satisfied. Will not some angel or archangel's wisdom and love give thee eternal satisfaction and rest? No. There will be a sense of finiteness, weakness and imperfection which would necessarily limit and check my aspirations, and would not let them forth—boundless as the boundless, infinite as the infinite. There would be that in my soul looking beyond and asking for more. I can accept angels and archangels for my companions and fellow-worshippers; and I can join with them in songs of adoration and praise to the GREAT UNSPEAKABLE—the I AM; but unto the finite I can render only finite homage—unto the finite I can breathe forth only a finite aspiration. The full strength and powers of my being are not called out thereby.

But the question is asked, Do you expect to find this Father Infinite, this GREAT UNSPEAKABLE I AM? Do I expect to find HIM? Whence this hungering and thirsting after that which is not? Can an aspiration rise above its nature? Can a nature become superior to its author? Can there be a pure and holy desire in the soul, for which there is nothing in the wide universe to satisfy it? From the lowest to the highest in the planes of unfolded and unfolding existence, there can be found no such anomaly. Every true and legitimate desire has its appropriate supply. Then why should I be atheist to myself, and deny that which every law of my being and every aspiration of my affections de-

monstrates to be true? Why should all my finite and perishable hungerings and thirstings be satisfied, that I might attain to the misery of dying of an infinite hunger and of an infinite thirst? Do I expect to find him? He is already nearer to me than I am to myself. It is in Him I live, move and have my being. This infinite hungering and thirsting of my soul is the divine and perfect life and love of that Father drawing me to that infinite fountain. It is the voice of that ever-living, ever-loving Father, calling to me and saying, Son, come up higher.

Again, speak to the soul having full and undoubting faith in the being, presence and power of such a Father. Tell me, trusting soul, what is such faith worth to thee in the hour of temptation, trial and need? What could ye do without it? Let the heavens be shrouded in darkness; let them become as brass over your heads; let your faith in God the Father die in doubt and disbelief; let friends and trusting ones betray and forsake you; let temptation and sorrow come in like a flood; let the last ray of light become extinguished, and the last star of hope set in darkness and night, until the soul cries out in the agony of despair, "My God, my God, why hast thou forsaken me!" and then it can begin to feel what a *living faith* in an EVER PRESENT FATHER, FULL OF COMPASSION, LOVE AND POWER is worth.

Atheist, materialist, pantheist, have you any such *ever present help* in time of trouble, to whom you can go, and in humble faith and trust, cast yourself upon his bosom, saying, ABBA, FATHER? If you have not, there is *one* need of your being for which you have not yet found the needful supply—but yet which is to be found by all those who through pure affections and holy aspirations seek after HIM.

WATCHMAN, WHAT OF THE NIGHT?

THE failure of all previous effort to accomplish the redemption of the individual and society is most apparent, and often leads to the anxious inquiry, what shall we do to be saved? Philosophy would teach those who listen to her voice, that the power which redeems man from his vices and his crimes must enter deeper into his nature than that which begets them. The foundations of his salvation must be laid so deep, that nothing can get beneath them.

Sympathy is not deep enough to work a radical change. It may aid in bringing the individual within the sphere of proper influences, and also in making him more susceptible to the same; but at best it can only be a messenger going before and preparing the way. Sympathy is begotten of the relation of beings to one another, and it will continue no longer than the relation begetting it. Sympathy tends to exhaust itself, and the labor based thereon wearies the spirit, and causes the laborer to faint. It is not based upon the immutable and imperishable, and draws not its life and strength from them.

Jesus, in laying down the principles necessary to accomplish in the individual perfect salvation, by overthrowing every thing evil and false, and establishing perfect fidelity in the soul as the basis of redemption, declared that any other foundation would be like building upon the sand, and said of other systems built upon other foundations, "When the rains descended, and the floods came, and the winds blew, they beat upon that house, and it fell, because it was not founded upon a rock." For these reasons, the moral movements of the day have hitherto failed. However much they may have enlightened the minds of the people on the subject of existing evils; however much they may have enlisted their sympathies, they have not yet converted the heart to fidelity to truth, purity and righteousness.

Spiritualism, by its demonstrations, promised to do much. It tended to remove man's skepticism respecting a future spiritual

existence, and to demonstrate that this life was but the dawning of an eternal one. But after a careful investigation of its influence upon the lives and characters of its disciples, I find that it too, as a very general thing, lacks the true basis, perfect fidelity of soul to the requirements of truth, justice, purity and righteousness. Through its advocates, it proposes to become the MESSIAH to the world without becoming the CHRIST in itself. This will not do. Nothing short of the Divine christening will answer. Man must be born again, or he can not perceive the divine and become established therein. His appetites, passions and lusts must be overthrown, must be utterly destroyed before the divinely true, pure and good can dwell with him and in him.

In searching after the instrumentalities by means of which the great work of redemption is to be accomplished, I have looked into the religious organizations to see if the divine leaven was there. But I find them so intrenched in their various theologies, that there is no approaching them without bowing down to popular vices and superstitions. They demand the utter subversion of man's intellectual and rational faculties, which are as essential to the true salvation as any other. They seem not to understand that the intellectual and rational faculties belong to the divine existence, and are the essential attributes of the divine manifestation. They have not yet learned that reason is the highest faculty which God has set to preside over that department which unites and harmonizes all the finites with each other in the sphere of outward revelation. Reason is to the Existence, what love is to the Being of God. It is, so to speak, the spiritual body of Jehovah, and Jesus the Christ becomes the Son of God unto us, by translating the infinite and divine of the Father into our rational understanding.

That religious system is suicidal which demands the subversion of reason as the condition upon which it is to be received. It is as though, to approach the Divine Being, we must antagonize with the Divine Existence. Such religious systems can never become Messiahs unto men, because they are not Christs in themselves. The Divine Being can dwell consciously only in harmony with the Divine Existence. Such are the radical defects of all

existing theologic systems. In their leading doctrines they are irrational, and hence false. They do not enlighten the head nor purify the heart. They do not beget the peaceable fruits of righteousness in their members; on the contrary, a spirit of bigotry, superstition, falsehood and persecution is the more uniform result.

The path of the theologic Church has ever been marked with bitterness and blood. Its leading spirits have been the persecutors of every age. They always have, and always will crucify the divinely anointed, whenever he is found in their path; and they always will have the hooting mob shouting approbation. This Church has always had a blind, mysterious plan of salvation, by means of which it proposes to save men, not *from* their sins, but *notwithstanding* their sins.

In consequence of the *character* of their plan of salvation, their systems of faith have been licentious in their influence. This Church has ever sustained itself through the hopes and fears of perverted humanity; and the consequence has been, is, and ever must be, that, not being founded upon the rock of divine truth, purity and justice, it will not and it can not save the world from falsehood, injustice and impurity. Take them as they have existed for centuries, and they have not attained to a moral eminence which makes them in character distinguishable from the unconverted world and worldling.

Such is the character of these religious organizations, that an individual seeking to aid in the diffusion of true Christianity, can not unite with them without the surrender of his right of private judgment. There is not a denomination in Christendom that would permit me to remain with them in peace, no matter how pure and virtuous might be my life, or how holy and earnest might be my aspirations after the divine, provided I should speak to them freely of the divine requirements, as they most clearly appear to me; reproving them for such false notions as induce in them false lives, and feed them on false hopes. They would adjudge me heretical, and cast me out as an offender anathematized, and in their estimation disgraced.

Since these things are so, "Watchman, tell us of the night?" Shall we continue to try these systems longer? Where is the

defect to be found in our moral enterprises? They do not make true and faithful men; men who will not swerve, men who will follow wherever Christ leads.

What is the defect in our spiritual movement? A faith in the doctrines of the new philosophy does not secure obedience to the requirements of fidelity. Men are selfish, lustful and false under its reign. What are the defects in our religious organizations? They have not redeemed the world in the past; they are not doing it in the present; how then can we trust to them in the future?

I propose that these questions receive the serious consideration of all who propose to labor in the work of redeeming the world. Let us find definitely what are the radical defects of every system that has been tried, and whether the defect be inherent in the system, or in the method of applying it; and whatever may be the defects, let us immediately undertake the remedy.

WHAT DOES THIS MEAN?

WE clip the following from the *Boston Journal* of May 21:

"The *Charlottesville Advocate* states that a negro man, who had been emancipated by his master's will, voluntarily re-entered servitude on Monday, May 10th, preferring the condition of a slave to that of removal to a free State."

Are we to infer from this that, in the opinion of the *Journal*, slavery is preferable to freedom? and is the conduct of this poor slave referred to to prove it?

Are we to infer that slavery so degrades the poor victim, that he sometimes fails to recognize the prerogatives of humanity, the uses of life, the value of selfhood, and so throws the boon of freedom from him?

Are we to infer that the character of public sentiment is such in the free States, as to make the condition of the colored man worse than that of a slave?

Or had the poor man a wife and children in bondage, which he was unwilling to leave, and preferred rather to abide their fate with them than leave them to suffer alone.

There is great wrong somewhere, or a human being would never voluntarily surrender his manhood and become a slave. Will the *Charlottesville Advocate* tell us the cause of this sacrifice?

PHILOSOPHY OF REVIVALS.

OBSERVATION has demonstrated that men have something to do with getting up those spasmodic excitements called revivals of religion. I propose in this article to inquire into the character and extent of the agency they thus exercise, for the purpose of disabusing the minds of many upon this subject.

It is an established fact few will deny, that the mind is impressible to influences emanating from other minds in the body. Experiment has often demonstrated that under favorable conditions, distinct thoughts, feelings and sentiments can be silently impressed upon surrounding minds; and they can be done in such a way as to leave such impressible mind ignorant of the source of such impressions.

There are certain relative conditions which may be induced, whereby the impressible mind is entirely controlled by the thoughts and feelings of the obsessing mind. The principle of mental influence emanating from minds in the body, has become so generally recognized, that modern spiritual phenomena have been attributed to that cause by a large number of those who earnestly engage in promoting these religious revivals.

These mental influences have been exerted at great distances. The condition of mental *rapprochement* being established, it can be felt at any distance. Experiments have often been made at the distance of several miles with the most perfect success. All experimentors in animal magnetism, clairvoyance and psychology, know of the existence and exercise of this power.

Here then is a source from which these influences, manifested in these religious revivals, may arise; and hence in our investigations of the causes of these excitements, and the means by which they are commenced and carried forward, we must not overlook this possible source of influence. In our searching after causes of phenomena, if we would be accurate in our investigations, we must examine in all directions.

There is another source from which influences may come. We are surrounded by spiritual beings who have power, under favorable circumstances, to impress our minds with thoughts, feelings, and sentiments, and thus to induce in us volitions and actions. This truth is affirmed by all classes of believers in spiritual existences. The Spiritualist affirms the doctrine as connected with the phenomena of modern Spiritualism. The Orthodox affirm it in their doctrine of guardian angels; so that here is another source of silent and unobserved influence which may be involved in these revival meetings.

In every community there is a large number of individuals who are in a condition of mind said to be negative and impressible; by which I mean, they are impressible to such an extent as to become good subjects for experiment without any special preparation. Let a lecturer of strong physical and mental powers go before an audience of one hundred, and engage their attention for a few moments in earnest mental exercises, and he will have from five to ten of them in a situation to be experimented with. That is, from five to ten per cent. of the community are naturally in a negative condition, and can become the subjects of impressions to such an extent as to lose all self-control; and that without any considerable preparation.

This fact has been made apparent to those who have witnessed psychological experiments. After the lecturer has proceeded with his lecture for a short time, and has thus secured the attention of his audience, he requests them all to shut their eyes; which being done for a few moments, he then very positively and vehemently affirms that they cannot open them; and usually he will find a portion of them unable to do so. All such he brings forward under his more immediate influence, and soon has them

under very perfect control. In this condition he has almost unlimited power over their minds and sensations. All deeply interesting public speakers exert this species of influence to a greater or less extent.

This influence is often observed in the magnetic state. This may be induced either through manipulations, or by intense mental concentration of the operator upon his subject. It sometimes takes place almost spontaneously when certain individuals come into the presence of each other. This influence is also manifested to a greater or less degree in those feelings of attraction or repulsion which frequently arise when we meet with individuals for the first time.

This same influence, felt at a distance, is frequently noticed by having the thought of some one absent suddenly thrust upon us, when lo! he comes in before us. This phenomena is so common that all have noticed it, and it has grown into a proverb. These and many other like phenomena might be mentioned to illustrate the naturally impressible state to which all are sometimes subject.

There are certain conditions which are highly favorable to the exercise of this power. (1) That of extreme earnestness or positiveness on the part of the impressing mind, and (2) that of extreme negativeness on the part of the one receptive. When these conditions exist, and there is *unity* of desire on the part of the operator and subject, there is scarcely any limit to the mental influence which may be exercised.

We will now examine the ordinary means by which these religious revivals are commenced and carried forward in the light of the foregoing conditions, and ascertain how far they *may* be the result of influences emanating from the minds of those who are concerned in such work.

The first condition to be attained is that of great earnestness or positiveness on the part of those concerned in getting up and carrying forward the revival. To begin right they usually have found it expedient to employ an evangelist, as he is called; a man usually of great energy or magnetic power. The more physical energy connected with mental power the better. This man begins by arousing the church. The first effort is to awaken, harmo-

nize, and intensify the feelings of the professors of religion. First they must be awakened. They are denounced for their sloth and inactivity. They are told that the blood of souls is in their skirts—that the damned will rise up in judgment to condemn them; and in this way they are stimulated to look into their state and try it by the standard which is set up. In doing this they find themselves woefully deficient, and they become alarmed. Then begins great heart searchings, and they have occasion to pronounce themselves great sinners. They begin earnestly to set their hearts in order by confessions, repentings and forgivenesses, until in deep humility and earnestness of soul, their minds become intensified and harmonized. In this state they are now prepared to commence the work. The evangelist has sounded the key-note, and all the church have taken the sound, and now they are ready to go forward and act as one mind. Now let there be *unity* of thought, feeling and desire on their part, and who can estimate the amount of spiritual power which may be brought to bear upon the impressible mind.

Let us for a moment contemplate the nature of this power. Every thing depends upon its intensity; and nothing can be more intense than the nature which is called into exercise. All recognize the deep earnestness of the religious nature. Under its influence every tie can be sundered, every relation destroyed. The mother can sacrifice her babe, the wife can burn upon the pile of her husband. This is the nature called into exercise; and where there are many minds acting under its influence, having unity in the *end* to be accomplished, and unity as to the *means* by which it is to be accomplished, where can be found the individual so positive as to resist its power? All must feel to a greater or less extent its influence.

Under the excitement thus began, the naturally negative and impressive mind will be the first to be influenced. There will go forth a psychologic power from such agonizing circle that will bring all this class under more or less conviction. A solemnity, deep as eternity, will overshadow the mind, and the anxious inquiry will be raised, "What must I do?"

Experience has demonstrated that in order to success, there

must be *unity* in the circle of impressing minds. To attain to this unity, nothing must arise to disturb or distract the mind. If feelings of unkindness exist on the part of any member of the circle, they must be removed. There must be mutual confessions and forgivenesses; and if there be any who can not be reconciled, they must leave, or the work can not progress; thereby acknowledging the potency of their mental antagonism in resisting the Spirit. Experience has taught them that God can not work unless his children are agreed.

This looks very much as though their own mental states determined the question of success. We see this demonstrated in divers ways. When different sects agree to unite in procuring a revival, the first thing to be attended to is to become neutral on points of sectarian differences. They can not go together a single step while maintaining their denominational peculiarities. They thereby acknowledge that, in their judgment, they care more about these theologic points than God does; for he will bless them while they lay them aside and are united, but will cease the moment they are revived. This laying aside these points of dispute enables them to *harmonize* their minds and *unite* their efforts; but the instant they are resumed, the conditions are destroyed and the work ceases.

If we are to call the influence attending these means the Spirit of God, we have demonstrable evidence that his Spirit, in its action, is subject to the same laws that the human spirit is subject to; because the same conditions which are essential to the influence of mind upon mind are also essential to the influence of this Spirit; and the same conditions which will prevent or destroy the influence of the former, will likewise prevent the influence of the latter. So far then as the harmonious and positive conditions of the minds of those who are concerned in procuring and carrying forward this work are necessary, there is no difference, whether it is to be done by the influence of their own minds, or by the Spirit of God. The same conditions must be attended to in either case; and the same conditions being attended to, the same result will follow, whether done by God or themselves.

The truth is, that according to the known laws of mental

action, it is altogether unnecessary to hold the Spirit of God responsible for the extravagances attending these spasmodic seasons. The only conditions essential for originating and carrying them forward lie within the powers and prerogatives of those who are the necessary agents, and without whom the work cannot prosper.

The same probabilities appear when we examine the conditions of those who become the subjects of this work. When a subject is indicated, by apparent concern or solemnity, he then becomes an object of special attention. He is then gathered into the circle; is placed upon the "anxious seat," and becomes the *focus* of their desires, aspirations and earnest supplications. Fixing their minds upon the state to which they wish him to come, they unitedly pray and *will* him to come there. And under this influence it often happens that forgiveness and peace are found. So frequent indeed does it happen, that they insist upon the coming to the "anxious seat" as the heaven-appointed means of finding God. When the question is sometimes asked by the stubborn sinner, why God cannot reach him in any other place as well, they answer they cannot tell *why*, but that experience has demonstrated that God does especially bless the "anxious seat."

According to the known conditions of mental impressibility, there are substantial reasons why the "anxious seat" is the place of the greatest power. (1.) Those who have consented to come there, have indicated a willingness to become subject to the prevailing influence, and have thereby laid aside a portion of their positiveness. (2.) The "anxious seat" is the *focus* of the united thoughts, feelings and volitions of the praying circle; and those who occupy it are brought within that focus.

The fact that an "anxious seat" has been established as an essential feature of all revival means, demonstrates its marked utility—demonstrates a consciousness of its necessity—a necessity as universal as revivalism. Who would think of getting on with a revival without an "anxious seat?" God works by means, and this *focus of mental action* is apparently as essential for God as man.

Now, whether these subjects are impressed by the Spirit of God or by the minds of men, the conditions are the same; and by

complying with these conditions, men could become the subjects of psychologic influences to the same apparent extent, and with the same apparent results. If these influences are the result of the Spirit of God, then is it certain that God's Spirit and man's spirit observe the same laws of action and manifestation, and it becomes exceedingly difficult to distinguish between the influences of the Spirit of God and the influences of the minds of men.

So far as the *results* are concerned, we meet with the like sameness. When one mind is brought under the psychologic influence of another, it usually continues under that influence no longer than the impressing mind maintains its positive state. As soon as the magic word "all right" is pronounced, or by a sort of evaporation, the influence of the operator gradually subsides, the subject comes back into his normal condition. In the same way, most of those who are the subjects of this revival influence relapse into their normal conditions as soon as the interest subsides. When those who were all prayer and earnestness at the time of the great quickening, have expended their power and relapsed, their subjects or converts will be likely to relapse too. In this, it appears very much as though the influence depended upon, or rather was the effect of their mental states, and that the spirit of man was working instead of the Spirit of God.

But if it be insisted that, notwithstanding the identity of character and result would indicate the influence of the minds of those engaged in such work, it is the Spirit of God working through such means; then it will further appear that there is no known difference between the operation of the Spirit of God, and of the spirit of man—because the like results can be induced through the influence of mind acting upon mind.

The fact that all the phenomena developed during the origination and progress of these revivals, can be accounted for upon purely philosophic principles, should lead us to be careful how we attribute them to other than the real causes. We know no reason why we should infer the presence of the divine Spirit working in these revivals, so long as we find the human spirit competent to the work. It is certainly a little singular that they should each be subject to exactly the same conditions in the origin, continu-

ance and end of these excitements, unless they are alike in character.

The principles of getting up and carrying forward a revival of religion are well understood by revivalists; and they have learned them from observation, and not from reflection or revelation. They have attained to it by practice, as men have attained to skill in other professions and occupations. An evangelist or revival preacher makes a trade or profession of his business; and he is successful or not according as he observes the principles of mental impressibility. Whenever a work of this kind is to be gotten up, they advise with those experienced in the business, and if possible secure their services. All this would seem to indicate that men have much to do with these excitements, probably pretty much all that is done.

But in determining the source and nature of the influences concerned in producing and continuing these revivals, we are not denying the effect which they may have upon the character of those who become the subjects of their influence. Whether the influence exerted upon them during these seasons of excitement proceeds from embodied or disembodied spirits or not, so far as affecting them by awakening anxious inquiry and earnest aspirations after a higher and better life, the result is the same, whether it be the one or the other.

All this arousing is a mere preliminary affair; and it makes no difference whether the subject be awakened by a clap of thunder, a shock of an earthquake, or by the preaching of an evangelist. The condition to be attained is the thing needful, in order that certain results may take place. The condition to be attained in order to have the proper effect exerted, is one of outward submission and inward aspiration, by means of which the individual may become the subject of high spiritual influxes.

The method is something after this order. Man, under the influence of his natural appetites and passions, is selfish and sensual. He devotes the energies of his being to the pursuit of gain and gratification. Out of this arises his vices and his crimes. These belong to his individual and external character, and are to be found in the natural man. But he has within that which calls for

something higher and better than the external and perishable. There is within him that undeveloped germ of divinity seeking unfoldment, creating this restlessness and discontent with present attainments. It is that which is perpetually prophesying of a higher and more perfect destiny, and which awakens aspirations for its attainment. The antagonism in man is between the lusts of the external and the aspirations of the internal; but naturally and individually living in the external, his appetites, passions and lusts gain the ascendancy, so that while from his aspirations he would do good, from his lusts, evil is present with him.

Through his selfish and lustful affections he is subject to the influxes of evil, which tend to intensify and strengthen them. Through his higher aspirations or inmost affections he is subject to influxes of pure and holy influences from good spirits and God. Now the conditions of these influxes or inspirations are according to the life of his affections. When that is in the external and selfish, his influxes are accordingly: but when it is in the internal, his influxes are from the good and pure; and when the life of his affections are in the inmost, then his influxes are from God.

This process of awakening or arousing him through hope or fear is designed to reveal to him his real character, by causing him to investigate earnestly his real condition, and showing the necessity of a radical change. Earnest investigation into his character will soon reveal to the selfish and lustful man the falsity and impurity of his condition; and under a conviction that his eternal salvation demands a change, his selfishness will lead him to put forth his greatest possible effort to obtain it. But this effort, being selfish in its character, as the motive is to escape misery and obtain happiness, will bring him no relief. The stronger his effort to escape, the more intensely selfish is his desire, and the more determined and positive he becomes. Here arises what these men call the great conflict. It is a question of submission; of resignation, coupled with intense and holy aspiration. The aspirations are now fettered and clogged by the selfish desire of escape, and hence can not arise, like the disembodied spirit freed from the clogs of earth. In this state of agony the awakened

soul wrestles and prays with strong cryings, until weak and exhausted, it finds its utter poverty and destitution, when, gathering all its life and energy into one prayer for mercy, it casts itself helpless into the arms of its Father in heaven.

It is at this particular juncture that light and life break in upon the soul, and cause it to leap and sing for joy. This change is effected by an influx of a high and pure spiritual influence, at the moment the conflict is ended, the surrender made, and the soul breathes itself out in an aspiration to God. The influx will be according to the elevation of the aspiration, and the purity of the condition from which it was breathed. As soon as the aspirant is brought to *feel* his utter helplessness and destitution, he for the time being becomes dead to self, and casts himself without reserve or effort upon God. At this instant the life of all his affections retires inward and enters that one aspiration and prayer, which is breathed forth in "Lord, have mercy." The change is real, and takes place upon purely philosophic principles. It is an inflowing of the spirit into the internal or divine nature, by means of which the individual, in his affections and loves, is established therein. This inflowing could not take place until the life of the affections had retired from the external, leaving it dead, and had entered into the internal, constituting the means of union, and of the consequent inflowing of the Spirit.

By the foregoing I do not intend to affirm that this change actually does take place with all who profess to rejoice in hope. On the contrary I have too good reasons to believe that with a vast majority of those professing this change, but few indeed know its reality. There are many other changes of feeling incident to this state of mental excitement, which are only sympathetic, or at most externally psychologic, which are mistaken for the one above described. I have only intended to say that such a state as that denominated "the new birth" does exist, and may be attained to through the instrumentality of these revival exercises, and yet the exercises themselves be nothing more than the influence of mind acting upon mind. The problem is simply this. Man, as an individual, is selfish and finite: he has a destiny to accomplish by having the unselfish and infinite united with or

unfolded in him. Between these opposite states there is a natural separation, owing to dissimilarity of character. Man in his natural state, in the life of his affections, is in the external and finite, and thus cannot receive the conscious and affectional inflowing of the Infinite. It therefore becomes necessary that man, in the life of his affections, should come into the internal in order that this union and inflowing of the Divine can take place, and the process I have been describing is among the means by which this does sometimes take place. More on this subject hereafter.

GOD'S SIGNET.

WHAT shall translate the thought of God?
Each beauteous gleam
That lights the plain and makes the sod
Luminous as gold, doth seem
To stamp his impress;
This hill of pine
In light transfigured, bears not less
The seal divine;
The nodding grass and all the flowers
That beautify the summer hours,
Find ready place
In the thought of love that forms
Their beauty, and goodness that adorns
With such rare grace.
Each beauteous thing to please the eye
And gratify
The sense, is traced
By certain semblance to the All-loving,
And is placed
Beneath his seal, forever giving
Proof of all he is.

The tender thought of love, bestowed
By faithful hearts, and all that flowed
 Therefrom, seem His;
Each good that marks the daily course
Of life, and brings the sweet resource
 Of hopes and fancies,
Is imaged in the light that shines
From Heaven; and its wise designs
 And just decrees
Lack not a revelation. To trace
The sign, and in the wide embrace
Of love to place so much of beauty
And of blessing, marks the duty
 Of the glad child
Within the garden walks at play.
 The barren wild,
The rough, untrod and rayless way,
The steeps which each advance impede,
These form the track of life, and lead
Beyond the beauty and the bloom.
Decree is then but fate; the doom
Of all that hold the sacred flame
 Is sealed in death;
And want, and woe, and hate proclaim
 The earth bereft
Of heaven. But there are souls inflowed
 With God's own life,
That even there, the gift bestowed
By Him can find, and know His seal
As sure as when glories reveal
Its impress, or with beauty rife,
 The dazzling way
Brings promise of the eternal day
Of love. These can translate
The thought of God; His signet set
 On all the woe,
 As all the blessedness they know.

Beauty is His *outspoken thought*,
But love and life are yet inwrought
In all that is.
To see its seal is to be His,
Relationship to claim, the key
To hold to all life's mystery.

IMMORAL TENDENCIES OF FATALISM.

WITHOUT high and holy aspirations man will never become pure and true. Hence whatever tends to weaken man's aspirations for that which is higher and better than his present condition of attainment, tends to retard or prevent his true advancement, and is at war with the principles of true progress. Aspiration, as a conscious condition of the mind, bespeaks a sense of lack, a faith in the attainability of that which is lacking, and a desire for its attainment. That degree of aspiration which seeks to embody itself in expression and action, and thus to actualize its ideal, cannot exist without a sense of lack, and a faith in the attainability of that which is lacking. Hence whatever tends to ignore either of such conditions is fatal to true aspiration, and consequently to true progress.

It is upon this principle that self-righteousness becomes fatal to the development of true righteousness. The individual who is satisfied with his present attainments, is in the worst possible condition to make further attainments. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." The man who is satisfied with his own moral and religious state, will not seek to attain to a higher and better one. He who is satisfied with the morality of the world will not be anxious to improve it. Universal observation and experience must have demonstrated to all that where there is no sense of lack, there can be no aspiration; and without aspiration there will be no progress.

It must be equally obvious that where there is no faith in the

attainability of that which is desired, there will be no corresponding effort to obtain it. Without such faith there will be a sense of uselessness which will be fatal to all earnest effort. It matters not if the haven be in sight of the shipwrecked mariner, unless he has some faith in his ability to reach it, he will not launch forth. Convince him that no effort he can make will avail him any thing, and he will make no effort. But cause him to believe the attainment possible, and there is scarcely a limit to the effort he will make.

“*Possunt quia posse videntur,*”

is the language of philosophy and experience on this point.

These principles being true, it cannot be denied that any philosophy which attempts to satisfy man with his present state of intellectual, moral and religious attainment, or which strives to convince him that he has no power to better his condition by any individual effort which he can make, must be fatal to true development—must, if received and acted upon, destroy all high and holy aspiration of soul. With such a faith, or more properly speaking, with such lack of faith, man cannot be redeemed. His appetites, passions and lusts will be too strong for his virtues: his selfishness will rule supreme in the determination of all questions of justice and right.

The immoral tendencies of these conditions of mind have been observed by all; and hence, naturally, there is a shrinking from such philosophy. The instincts of the soul lead us to turn away from it as from something unholy and profane. Argue the question as we may, we *feel* that we can not trust to the integrity of the self-righteous man, or of the self-doomed fatalist. We *feel* that the power to control selfishness, passion and lust is wanting. The man who begins life by shirking all responsibilities, will be likely to end it by ignoring all the virtues. It will not take him long, under the influence of such philosophy, to abolish in his mind all distinctions between virtue and vice, truth and falsehood, purity and impurity. In his character integrity will be wanting, except as a matter of convenience or profit.

This fatalistic tendency is observable in the minds of a large class of believers in the modern manifestations of spiritual presence. I

am daily called upon to contend with them upon this point. I find its advocates alarmingly on the increase, and I have been led to inquire into the cause why, in connection with Spiritualism, such should be the tendency, the result of which inquiry I will give in a future number. My present object is to notice the existence and influence of this philosophy among the Spiritualists, and to make an effort to expose its sophistries, and thus destroy its power.

Some time in February last I visited the town of Angola, in Indiana, and gave several lectures upon the intellectual, moral and religious philosophy of Spiritualism. In the outset I met with this fatalistic philosophy among those denominating themselves Harmonialists, or Harmonial Philosophers. The first one I met of that number, and one who seemed to be the head and front of Spiritualism in that particular section, denounced the idea that there was any essential difference between virtue and vice, purity or impurity, right or wrong; declared these states to be all orderly and regular in the great path of progress, and each and all tending to the same happy result. That it was to be presumed that God understood his own business, and he had had it all his own way, and would bring it out right. Man was the creature of circumstances over which he had no control—acting only as he was acted upon. That his vices and antagonisms were as legitimate and proper as his virtues and harmonies; and were as necessary to development.

Starting with this hypothesis, that man had no will or power except what nature and God forced upon him; that all men acted according to their highest and best convictions; that the libertine and seducer were only performing a necessary part in the great work of individual and social progression, they proceeded to expound and demonstrate their philosophy thus: There is no such state or condition as purity, distinct from impurity: as truth, distinct from falsehood: as justice, distinct from injustice, etc. That these several states and conditions are only unprogressed good, etc. That, applied to the individual, the maxim, Whatever is is right, is true and philosophical. Their philosophers' stone, by which all evil was converted into good at sight or touch, was this:

Said they, There is no such thing as essential or positive evil; it only marks the absence of a certain degree of good, and hence is merely negative, of which good is positive. The relation of good and evil is the same as light and darkness: light is positive and darkness is negative—or the mere absence of light.

Basing themselves upon such an hypothesis, they argued and acted as though the doctrine were true. In answering the assertion, "Man is as good as he knows how to be," I said, my friend, please pause a moment, and let your own consciousness speak. Tell me, are you as good, as pure, as true, as just as you know how to be? Do you not desire to be better than you now are? One of them answered promptly, "I am as good as I wish to be. I am as good as I need to be at present. When I need to be better I shall be." This was according to his philosophy. His aspirations were dead: so was his moral and religious condition. Here was apparent the fatal effect of self-righteousness.

But in answer to the position that evil is the mere negation or absence of good, I answered: Evil is as positive a condition as good. It is as positive in its state, as positive in its action, and as positive in its results. By the same argument that evil is stripped of its positive character, will I demonstrate that there is no good. Impurity in its condition and action is as positive as purity, and by its influence can be as positively communicated. A false perception is as real in its existence as a true one; and it tends as certainly to error as a true perception does to the truth. Hate is as positive and active a condition of the mind as love, and it begets as positive an influence for evil, as love does for good. Pain is as positive a sensation as pleasure—sorrow is as real as joy. Discord is as actual as concord; commensurability as incommensurability; deformity as beauty; cursing as blessing, etc.

Their great error arose, intellectually considered, from loose and careless habits of thinking and speaking; morally and religiously considered, from loose and indifferent habits of feeling, and from low aspirations. In their philosophy they had converted all existence into one great good, which they called positive; and all non-existence into a great non-entity, which they called negative; and the ready answer to every evil was, Is not

darkness the absence of light? Is not cold the absence of heat? Seeming to think that in this reply the whole difficulty was met and answered.

But lust is something more than the absence of love: falsehood is farther removed from truth than its mere absence: pain is more remote from pleasure than the absence of sense. The mere absence of love is simple indifference—no feeling of interest or care. Is not hate something more than indifference? The mere absence of pleasure or delight is simple ease, quiet, no feeling. Is not pain something more than ease or quiet? The mere absence or negative of harmony is silence. Is not discord something more than silence? Is not disease as positive to destroy as health is to build up? And is not one condition as actual and real as the other? Examine the question as we will, it becomes most evident that evil is as real and positive as good, both in its condition and action.

The truth of this position is most incontrovertibly established by the consideration of what constitutes good or evil. Good and evil always have reference to ends or uses; and apply to conditions of existence in their relation and action. Thus we say a thing is good for any existence, which tends to develop and unfold therein its highest and most perfect destiny; and that is said to be evil which tends to postpone or defeat that destiny. Thus, take the question of good and evil in any plane of existence, and evil can be found to be as positive and active a state, condition and action as good. Physically speaking, there are states, conditions and actions which as positively tend to disease and death, as there are those which tend to health and life. Intellectually speaking, there are states, ideas and reasonings, which lead to false and illogical conclusions, and hence antagonize with the ultimatum of perfect wisdom in the soul. Morally speaking, there are states which antagonize with justice, truth and love, and which positively tend to defeat and destroy the true affectionate and loving condition of man and society. Religiously speaking, there are those impure and lustful conditions, which positively lead man to depart from the ways of truth, purity and holiness. Thus can the positive character of evil be demonstrated, by every principle by which

the existence and character of good can be proved. Each must be ascertained by the standard of use in the sphere of existence. Every finite and individual form, state and condition is developed through certain relations; and thus takes upon itself the expression of those relations in its constitution. And it can develop and perfect only according to the laws or conditions of its constitution; consequently, whenever it departs from its constitutional condition, it must meet with resistance and antagonism, which will tend to defeat and destroy its true destiny. The food which is taken into the stomach must be such as can be digested and assimilated, or it will be evil for the true development of the body. The truth which is presented to the mind must be such as the mind can receive and incorporate into the understanding, or it will tend to awaken falsehood therein, and thus prevent the perception and reception of truth.

This position will not admit of a doubt. The conditions of good and evil, as applied to individual existences, are each positive in their relations and actions, the one as the other. There are influences, the one tending to impart health and the other disease, the one pleasure and the other pain, the one joy and the other sorrow, happiness and misery, harmony and discord. There are opposite states, tending in opposite directions, blessing in one direction and cursing in the other. There are aspirations leading us onward and upward to the infinite and absolute of all; and there are those tending to degrade, debase and brutalize the soul.

It is not true that my wife or daughter need to graduate at the Five Points before they can learn to appreciate purity, and drink in their fill of living joy from its divine fountain. All that heaven can give will flow by inspiration into the souls of those who attain to the proper state to receive its blessings; and it will not depend for its joys upon the contrast which the mind is capable of making by having experienced the deepest woes of hell. Our divine Father depends not upon the pangs of the deepest hell to make known the joys of the highest heavens; and most false and pernicious is that doctrine which so affirms.

Since visiting Angola, I have seen and conversed with many Spiritualists in other parts of the country, and in almost every

place I have found those who were becoming disciples of this fatalistic philosophy. Judging from their manner of vindicating the doctrine of fatalism and "no evil," they deduce it from their ideas of the doctrine of progression, as taught by what they call the Harmonial Philosophy. This Philosophy is certainly a very bad one, or they are very bad disciples of it.

The philosophy which affirms that these false and impure states, begetting false and impure action, are necessary for true development, tends to remove all conscientious barriers to the practice of vice and crime. It pronounces virtually a godspeed to the libertine and seducer for performing well their part in that low sphere of development in which it would be unpleasant for the developed to engage. Is it denied that such is the tendency and the practical effect of this fatalistic philosophy? Then its advocates make a most miserable use of it. Within less than a week, while I was regretting that a certain young lady had fallen a victim to the seductive influences of this philosophy, and had become *enciente*, I was told by one of these advocates, standing high in the ranks, that he did not know that it was to be regretted; that it might be necessary for her development. Another thought that she had a right to be a mother, and we should not find fault. But this young lady did not seek to become a mother; neither did she desire to become so. On the contrary, she was seeking to conceal the fact, showing that the maternal condition was an accidental and not a voluntary state.

If, then, this fatalistic philosophy does not countenance such practices, why does it seek thus to excuse and apologize for such conduct? I am told that Jesus did not condemn the woman who was accused before him. Neither did he approve of her vicious practice. Instead of saying it might be needful for her development, he told her to "go and sin no more." These philosophers deny that they teach any such doctrine. But such is the practical effect. The Calvinist denies that he teaches fatalism when he affirms that every thing is fixed by the decrees of God. But whether he teaches it or not, such is the practical effect upon those who believe it. So do they who teach the doctrines of a vicarious atonement and of imputed righteousness deny that they license

men to live on in their imperfections, and yet hope for salvation. But such is the practical result of such teachings. Teach men that they cannot live without sinning, and they will not make the effort to do so. Teach men that they need not, and they will live on in their sinful enjoyments.

But I am asked why I am intent upon making manifest the faults of the Spiritualists, rather than others who are guilty of the same practices. My answer is, because I am a Spiritualist, and propose to do what the world and the church have ever been disposed to neglect; namely, to cast the beam out of our own eyes, that we may see clearly to cast the mote out of our brother's eye. The great error with reformers has generally been, that they have been so intent upon correcting the faults of others, that they have overlooked their own. If the various sects in religion had been as intent upon correcting their own faults as they have been in exposing the faults of their opponents, they would probably have made greater progress in the true life. It has always been the complaint of the world, that the Christian professor, while finding fault with them, was no better than he ought to be; and they have always said, "Physician, heal thyself." And because the church has not healed herself, her power to heal others has failed. Seeing these things, can I hope for any better results from Spiritualists or Spiritualism unless they heal themselves? I propose to become an obedient disciple of him who said, "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

But another reason why I am intent upon sifting Spiritualism is, that there are certain dangers attending these developments which need to be pointed out, or thousands will be injured thereby. Many have already been injured, and this has caused many to reject that which is true, and will cause many more to do the same, unless the true cautions are given and proper distinctions are made.

But another reason why I am so intent upon thoroughly purging Spiritualism from all these abuses, is that I perceive in its disclosures the elements of a mighty system by which this world is to be redeemed. I find in its facts and truths the knowledge

which is needed to aid us in adjusting our relations to this and the Spirit world. Its great facts become objective demonstrations of those principles and truths essential to meet the demands of man's understanding and of his affections, so that he may harmoniously unite in head and heart in the work of redemption and salvation. But these truths and principles are so blinded with errors of opinions and practices in the minds and conduct of those generally receiving them, that they are likely to fail of their true mission unless these errors are corrected.

The Spiritualists promise to do that which fashionable Christianity has failed to do, and that is to redeem the world. To do this, they must not fall into the error of their Christian brethren, by failing first to redeem themselves. If they do, they will be no more successful than those who have gone before them.

PHENOMENAL.

FOR the purpose of showing that modern phenomena are not new, and that they have appeared in every age, I publish the following extracts from the writings of Joseph Glanvil, published at London in the year 1685. The volume is prepared with great care, and the evidences demonstrating the actuality of the occurrences therein named, are abundant. In perusing this ancient work I have been forcibly struck with the exact sameness of the phenomena of two hundred years ago with the phenomena of to-day. Not only the same in character, but likewise the same conditions which favored the manifestations then, likewise favor them to-day.

That physical objects may be transported without hands, or physical contact, is known to thousands and tens of thousands who have witnessed the phenomena many times. Those who deny these things do so in the face of the truth—demonstrate their own ignorance and recklessness of assertion. That these things do take place. I know. I have seen them, I have handled them. I

have had every evidence that can be furnished many times repeated. Others have had the like experience. Read the following extract from Glanvil's writings above alluded to, entitled "*Saducismus Triumphatus*," (page 438:)

The relation of James Sherring, taken concerning the matter at Old Gast's house, of Little Barton, June 23, 1677, as follows:

The first night that I was there with Hugh Mellmore and Edward Smith, they heard as it were the washing in water over their heads. Then taking a candle and going up stairs, there was a wet cloth thrown at them, but it fell on the stairs. They going up further, then there was another thrown as before, and when they came up into the chamber there stood a bowl of water, some of it sprinkled over, and the water looked white as if there had been soap used in it. The bowl just before was in the kitchen, and could not be carried up but through the room where they were. The next thing they heard the same night was a terrible noise as if it had been a flat of thunder, and shortly after they heard great scratching about the bedstead, and after that a great knocking with a hammer against the bed's head, so that the two maids that were in the bed cried out for help. Then they ran up the stairs, and there lay the hammer on the bed, and on the bed's head there were near a thousand prints of the hammer, which the violent strokes had made. The maids said that they were scratched and pinched with a hand that was put into the bed, which had exceeding long nails. They said that the hammer was locked up in the cupboard fast when they went to bed.

The second night that James Sherring and Thomas Hillary were there, James Sherring sat down in the chimney to fill a pipe of tobacco. He made use of the fire-tongs to take up a coal to fire his pipe; and by-and-by the tongs were drawn up the stairs; and after they were up in the chamber, they were played withal as many times men do, and then thrown down upon the bed. Although the tongs were so near him, he never perceived the going of them away.

The same night one of the maids left her shoes by the fire, and they were carried up into the chamber, and the old man's brought

down and set in their places. The same night there was a knife carried up into the chamber, and it did scratch and scrape the bed's head all the night; but when they went up into the chamber the knife was thrown up into the loft. As they were going up the stairs there were things thrown at them, which were just before in the lower room, and when they went down the stairs the old man's breeches were thrown down after them. These were the most remarkable things done that night, only there was continual knocking and pinching the maids, which was usually done every night.

The third night, when James Sherring and Thomas Hillary were there as soon as the people were gone to bed, their clothes were taken and thrown at the candle, and put it out; and immediately after they cried out with a very hideous cry, that they should be all choked if they were not presently helped. Then they ran up the stairs and there was abundance of feathers plucked out of the bolster that lay under their heads, and some thrust into their mouths that they were almost choked. The feathers were thrown all about the room. They were plucked out at a hole no bigger than the top of one's little finger. Sometimes they were vexed with a very hideous knocking at their heads as they lay on the bed. Then James Sherring and Thomas Hillary took the candle and went up stairs, and stood at the bed's feet, and the knocking continued. Then they saw a hand with an arm-wrist holding the hammer, which kept on knocking against the bedstead. Then James Sherring going towards the bed's head, the hand and hammer fell down behind the bolster, and could not be found, for they turned up the bed-clothes to search for the hammer; but as soon as they went down stairs the hammer was thrown out into the middle of the chamber. These were the most remarkable things that were done that night.

There was a saddle in the house, of their Uncle Warren's of Leigh, which it should seem they detained wrongfully from the right owner; that as it did hang upon a pin in the entry, would come off and come into the house, and, as they termed it, hop about the house from one place to another, and upon the table and so to another, which stood on the other side of the house.

Jane Gast and her kinswoman took the saddle and carried it to Leigh, and as they were going along in the broad common, there would be sticks and stones thrown at them, which made them very much afraid, and going near together, their whittles, which were on their shoulders, were knit together. They carried the saddle to the house which was old Warren's, and there left it and returned home very quiet. But being gone to bed at night the saddle was brought back from Leigh, which is a mile and a half at least from Old Gast's house, and thrown upon the bed where the maids lay. After that the saddle was very troublesome until they broke it in small pieces and threw it out into the highway.

There was a pole which stood in the back side about 14 or 15 feet in length, which was brought into the house and carried up into the chamber and thrown on the bed: but all the wit they had could not get it out of the chamber, because of its length, until they took down a light of the window. They report that the things in the house were thrown about and broken to their great damage.

We will extract further from this work in our next number.

WE gave two lectures in Boston on Sunday, the 23d ult., respecting which the *Spiritual Age* makes the following comments:

"MELODEON MEETINGS.—The afternoon discourse by Mr. Tiffany on Sunday last was on the 'Advantages and Disadvantages of Spiritual Intercourse.' The fact is established that men can communicate with spirits; but there are spirits of all grades, from the purest angel down to those beings whose only delight is in the sphere of lust. We are subject to those influences, and should therefore strive to shape our minds so as to attract the pure and repel the impure. Impressible persons should be guarded as to the influences they receive from spirits in the body, that they be not such as will drag them downward; particularly is this necessary when engaging in circles, where the passive condition generally assumed renders them particularly susceptible to influence. Without due care in this respect much injury may be done.

We should prepare ourselves by interior communion with our religious natures to receive and impart a holy influence.

"In the evening Mr. Tiffany read an elaborate discourse from the text 'I am that I am.' Its purpose was to prove the existence of an Infinite Being, whose nature is affectional as well as intellectual, adapted to man's highest needs. He urged the necessity of a constant reliance upon this Being in our inmost affections, to enable us to bear life's trials and meet its temptations.

"The course of argument pursued was such as would commonly be addressed to Atheists rather than Spiritualists, and for that reason seemed to fall—we were about to say unappreciated, upon the audience. Whether their appetites are healthy or not, we are not prepared to decide; but few manifested hunger for this kind of metaphysical pabulum. Perhaps they have been pampered with too much high-seasoned food to readily come down to the plain substantials. We should be sorry, however, to have our good brother carry away the impression, from the moderate and not too enthusiastic audiences attending at the Melodeon last Sunday, that we do not relish all that is high and holy. We believe the Spiritualists of Boston are as truly religious in their hearts as any other class of men to be found here or elsewhere. They heartily believe in a religion of charity and good works, as their history during the past winter will amply testify. They do not, however, it must be confessed, manifest any predilection for forms or ceremonials in worship."

We publish the discourse which the *Age* says the Spiritualists of Boston did not appreciate, and ask our readers to examine it. Notwithstanding the opinion of the *Age* "that the Boston Spiritualists are as religious as any other class," we have failed to find the usual signs of religion either in their words or works. We have conversed with many of them, and, if their word can be taken, they do not differ from common materialists in their views. They have adopted a new nomenclature, and call things by different names. When a young girl becomes *enciente*, they call it "spiritual development." Well, names sometimes amount to something.

WHAT IS THE NATURE OF MY OFFENCE?

IN the *Spiritual Telegraph* of June 19, is published the proceedings of the New York Conference of Spiritualists of April 28.

It would seem that my humble self was made the theme of its deliberations and animadversions. The modest Hallock and the learned and gentle Gray took the trouble to point out my errors, and correct them according to their standards of measurement; but they did all this in such a modest and unassuming way as not to incur the censure of being censorious or dictatorial. I suppose they would not be guilty of expressing an opinion with any degree of confidence, as that would be setting up a standard by which they would seem to judge, and that would be violating the same principle for which I stand condemned in their estimation. I have only spoken of what has been my observation and experience respecting certain phases of Spiritualism, and hundreds of others have observed the same; and for stating this, I am denounced as one *over wise*—one *seeking to set up myself as authority*.

The great sin that the modest Hallock lays to my charge is, that I had affirmed that these spiritual communications are not reliable. That false statements are often made, and he would intimate that I was becoming POPISH, because I presumed to make such a statement. I submit, if Dr. Hallock is not equally POPISH in pronouncing me so, if to state a fact or express an opinion constitutes popery. Dare he or any other Spiritualist deny the truth of my statement? Dare he affirm that these communications are reliable? With all his effrontery he has not brass enough to say that. Then why is he finding fault because I have stated that truth? I will answer why in the next No. of the MONTHLY, to which I invite the attention of the reader.

Dr. Gray thinks the origin of my conclusions as to the unreliability of spiritual communications, and the errors and abuses incident to certain practices, is that I am yet in the old school of thought, seeking for authority, and finding none, attempting to set up myself as authority. I know not upon what the Doctor bases his inference. It cannot be from anything I have said or written. I have ever affirmed that truth cannot be communicated by authority; that it is its own highest authority. I will review the proceedings of that conference in my next No.; and I will try to lift the vail and point out the reason why I am made the subject of attack by these men. Space forbids in this.

THE TRANSLATION OF THE VEDAS.

WE clip the following from the *New York Tribune* of May 19:—

“Not only have the English undertaken the government of India, and the civilization, if not the Christianization of the inhabitants, they have also undertaken to confer upon the Hindoos the boon of being able to read their own Scriptures. Nor is it impossible that this may prove a more effectual means than any other of assailing Hindoo superstitions. The publication of the Christian Scriptures, and the rendering them accessible to the mass of the people, led to the Protestant Reformation; and it would not be surprising if a somewhat similar result should follow in India from a similar operation.

“The highest authority for the religion of the Brahmins is the Veda. All other works, such as the laws of Menu, the foundation of Indian jurisprudence, the six orthodox systems of philosophy, the Puranas or legendary histories of India, derive their authority from their agreement or supposed agreement with the Veda. The Veda alone is considered revelation; everything else, however sacred, can only claim the title of tradition. The most elaborate arguments have been framed by the Brahmins to establish the Divine origin and the absolute authority of the Veda. They maintain that it existed before all time, was revealed by Brahma, and transmitted down through a series of sages called Rishis, the first quite divine, the second three-fourths divine and one-fourth human, the third half divine and half human, the fourth one quarter divine and three quarters human, the fifth all human—through whom at last the Veda was brought down in its existing shape, as a written book, to the level of mortal understanding. In this shape, however, it is at the present day, or has been till lately, very little known to even the Brahmins themselves, of whom but few can understand or read it. They learn by heart portions of it, consisting of hymns and prayers which have to be muttered at sacrifices, and which every priest must know. But the language and grammar of the Veda, being somewhat different

from the common Sanscrit, is scarcely so intelligible to the ordinary Brahmins as the oldest English is to most of our readers. Hence, arguments have been wanting in India, as elsewhere under similar circumstances, to prove that the efficiency of these hymns and prayers does not depend upon their being understood, and that it is quite sufficient to know the meter, the correct pronunciation, and the name of the deity addressed.

“Instead of the Veda, thus difficult to be understood, and of which complete copies are even more rare than copies of the original Hebrew and Greek Scriptures were in Europe during the middle ages, the Brahmins of the present day read the Laws of Menu, the six systems of philosophy, the Puranas, the Tamtras. Yet, ignorant as they are of the Veda, they believe it as implicitly as the priests of the middle ages did the Bible, which they had never seen. They constantly appeal to its authority, and in controversy with the Mohammedans and the Christian missionaries, whenever hard pressed, invariably fall back on the Veda, referring to it with the greater confidence in support of everything they wish to establish as a divine ordinance in proportion as its real contents are unknown to themselves as well as their opponents. In process of time, the Laws of Menu and other Hindoo law books were printed and translated. Some of the Puranas also were translated into English and French. With regard to these, therefore, the missionaries could ask for chapter and verse. But the Veda was unknown to either party, and the Brahmins maintained, no doubt often honestly enough, that everything which was to be found nowhere else had been given in the Veda. There was no doctrine of Christianity, according to them, which had not been anticipated in the Veda. If the missionaries were incredulous, and called for the manuscripts, they were told that so sacred a book could not be exposed to the profane eyes of unbelievers, and there was an end to the argument.

“Under these circumstances, it was felt that nothing could be of greater assistance to the missionaries in India than an edition of the Veda. Prizes were offered to any Sanscrit scholar who would undertake to edit that work; but after the first book, published by Dr. Rosen in 1838, no further progress was made. The

East India Company then came forward, and through the Asiatic Society invited the pundits to undertake the work, and to publish a complete and authentic edition of their own sacred writings. The answers received only proved what was known before, that in the whole of Bengal there was not a single Brahmin who could edit the Veda. A native and real Sanscrit scholar stated in *The Calcutta Review* that it was doubtful if all Hindostan could furnish an entire copy of it; while the pundits of Madras declared that the publication was absurd, as nobody could understand it. In spite, however, of these obstacles, the Veda is now being published in England, under the patronage of the East India Company, and in five or six years more the whole will be printed. The missionaries have already derived great assistance from this edition of the Veda and its commentary, and constant applications are made by various Missionary Societies for copies of the original and its English translations. The Brahmins, though they did not approve of this publication of their sacred writings, have been honest enough to admit that the edition is complete and authentic. One of their most learned representatives says of it that it will furnish the pundits with a complete collection of the holy Sanhitas, only detached portions of which are to be found in the hands of a few of them. 'It is surely a very curious reflection,' he adds, 'on the vicissitudes of human affairs, that the descendants of the divine Rishis should be studying on the banks of the Bhagirathi, the Yamana, and the Sindh, their holy Scriptures, published on the banks of the Thames by one whom they regard as a distant Meljcha.'

"The publication of the Veda has brought to light the fact that the greater part and the worst part of the existing Brahminical system has no support whatever in those ancient writings, admitted by the Brahmins themselves to be the test of orthodoxy. A Hindoo who believed only in the Veda would be much nearer Christianity than a believer in the Puranas and the Tamtras. There is much in them which is childish and absurd, and but little perhaps that can be fully approved. The greater part consists of ancient hymns and mere prayers for food, health and wealth. There is no trace in the Veda of the atrocities of Siva and Kuli, of the licentiousness of Krishna, nor of the miraculous adventures of Vishnu. There is no text to countenance the marriage of children, or to forbid the marriage of child-widows, while the cruel and unhallowed rite of burning the widow on her husband's funeral pile is both against the spirit and the letter of the Veda. There is no authority whatever in the Veda for the complicated system of castes; no authority for the offensive privileges claimed by the Brahmins, nor for the degraded position of the Sudras. There is nothing to prohibit the different classes from living together."

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TIFFANY'S MONTHLY FOR 1858.

WE would say to our friends, that we have now resumed the publication of the MONTHLY, to be continued regularly until the Fourth Volume is complete. Our Second Number commences with June, and the volume will end with April, 1859. We hope our subscribers will pardon the delay in bringing it forward. Circumstances constrained us to suspend its publication for a few months. We now ask the earnest co-operation of all the friends of a moral and religious Spiritualism. Its facts, phenomena, and philosophy will still claim our attention; but we shall certainly expose its errors and abuses, notwithstanding all the frowns of those interested in perpetuating them. We are satisfied that unless a higher moral and religious standard is taken by Spiritualists generally, the days of Spiritualism will soon be numbered. Phenomenal Spiritualism is at a great discount already, and will be at a greater. Our course in exposing its errors has cost us some of our old friends, which we regret. However, we can better afford to lose them than to sacrifice the truth. When we cannot speak the truth fearlessly, we will cease speaking altogether.

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