

TIFFANY'S MONTHLY.

DEVOTED TO THE

INVESTIGATION OF THE SCIENCE OF MIND,

IN THE

Physical, Intellectual, Moral and Religious Planes thereof.

JOEL TIFFANY, EDITOR AND PROPRIETOR.

VOL. IV.

AUGUST, 1858.

No. IV.

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New-York :

PUBLISHED BY JOEL TIFFANY,
NO. 6 FOURTH AVENUE.

*per Goodspeed's
Lee Fund* *20 Jan*

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AT-ONE-MENT WITH GOD.

THE aspirations and desires of the soul bespeak its needs and capabilities. This we investigated and demonstrated in a previous article on the being and existence of God as an object of love and worship. These aspirations and desires also reveal to us our present state; they speak with the certainty of a God's word to us, so that we need not misunderstand the import of their language.

The aspiration after union and communion with the Father, giving dissatisfaction and unrest in respect to present attainments, has been felt by all who have attained to any degree of spiritual unfolding. The consciousness of our own ignorance and imperfection, and of the divine wisdom and perfection, causes an effort on our part to attain to such higher degree of excellence. In respect to our present state, we feel that there is necessarily a separation between us and the being after whom we aspire.

The great law of communion all recognize. Man perceives it intuitively, and without being conscious of it, makes an effort to comply with its requirements whenever he would avail himself of it. Under this law, whenever we seek to commune with any being through the affections, we first seek to come into the character of such being; because we perceive intuitively that communion of the affections can only take place where there is likeness or sameness of condition or character. This leads minds seeking to commune with those who are above them in state or condition, to aspire to such higher state: and hence such associations tend to elevate, improve and refine. Upon the same principle and according to the same law of action, those who seek to commune with those of a lower state or condition, strive to come into the like lower condition: the consequence is that such asso-

ciations and aspirations tend to degrade and destroy man's better condition; and under such influences man in his state often descends from bad to worse.

This conscious imperfection of the character and understanding, and the consequent separation which must exist between man and the divine, has been perceived by all in every age of the world. Man's judgment has ever been, that he was unfit, and by reason of his unfitness disqualified for divine communion and companionship; that he is capable of becoming qualified for such communion, and that he must have it to be satisfied.

In consequence of these intuitive perceptions, affirming truths which the soul could not ignore, there have arisen religious rites and ceremonies looking to the accomplishment of the great work of reconciliation or atonement between man and God. The feeling has been and is, that something must be done, to establish harmony and peace: and religious rites and ceremonies have had respect to the doing of that something. At this juncture theology has arisen with its dogmas, creeds and absurdities, and usurped the field, and attempted to lord it over the minds and bodies of its ignorant subjects.

In respect to the need of doing something to establish union and harmony between man and his Maker, all seem to be agreed: but when we come to inquire *what* is to be done? and *how* it is to be done? men begin to differ. Here again is illustrated the difference between the language of the feelings, and the language of the thoughts. The language of the feelings that something must be done, some change must be effected, to establish harmony, is universally the same. The most enlightened and the most ignorant feel alike in this. But the moment we begin to inquire into the *what* and the *how*, that is, the moment the thoughts supplant the feelings, men begin to differ and dispute.

But in respect to all differences and disputations among men, religiously or theologically considered, they all arrange themselves under three general divisions or schools; so that while there is an almost endless diversity of opinions among men as theologians, there is very great sameness in the principles essential or fundamental to each school.

One school considers God as being in a state of irreconciliation or displeasure towards man; and that he needs to be reconciled or propitiated, that his anger and consequent vengeance may be turned away. They consider that God acts upon the principle that man as a selfish being does; that is that he acts from consideration and judgment based upon his idea of use. That he blesses or curses man according as he is pleased or displeased with him and with his actions. Hence they consider that blessings and curses are expressions of opposite states of the divine feelings, called forth by the conduct of those who become the subjects of the divine government. With this school of theologians, religious services or exercises are valuable or not according to the influence they exert upon the divine volition. They are performed with a view of pleasing God, and thus, through the divine pleasure, procuring blessings. Hence with this class, religious service is something done for God. Something that is valuable to him, and with which he is pleased, and for which he makes payment by conferring happiness.

Another school of theologians teach quite the opposite doctrine; that God is not in a state of irreconciliation or displeasure towards man, and therefore does not need to be reconciled or propitiated at all. They admit the separation between man and God; but affirm that the separation is owing to the natural and inevitable antagonism there must exist between opposite states and conditions; as between truth and falsehood; between purity and impurity; between justice and oppression, &c. They affirm that man only needs to harmonize his character with the divine, so that truth shall answer to truth; purity to purity; justice to justice, &c., and then harmony and oneness will take place.

This school of teachers believe that religious forms and ceremonies are valuable or not for the influence they impart to those who use them or engage in their use; and that they have no effect whatever upon the divine mind or will. That he is the same under all circumstances, unapproachable by any or all outward influences; in short, that he is not the subject of outward influence, from any or all causes; consequently, with this class, religious service is not instituted for the use of God, but for the use

of man, as a means by which he is brought to a condition to receive the divine blessings.

There is a third class, which combines somewhat the doctrines of the other two, which I will consider after I have prepared the way by considering the two first. I propose to examine each of these schools in the light of the feelings and intuitions, that all unprejudiced minds may perceive alike the truth. For I hold that men can see and feel alike on these questions, if they will abide by the conscious affirmations of the soul pertaining to the subject.

The school of theologians who consider God as being in a state of irreconciliation and displeasure with man on account of his sins, do violence to every perfect attribute of Deity; and intellectually violate every principle of correct reasoning, and are finally thrown back upon the arbitrary mandates of authority, and soon become bigoted and proscriptive in their feelings and actions. The moment they assume that Deity can become the subject of anger or passion, or that displeasure can for a moment rule in his mind, he becomes, in their estimation, mutable, and the subject of influence. He is no longer the author and impartor of influence, the seat and fountain of all power, but he becomes receptive, and is influenced by a power not his own. When it is assumed that my character and conduct produces an effect upon the divine consciousness, and determines the divine pleasure and displeasure, God ceases to be the omnipotent and self-sufficient being, and becomes a creature of circumstances.

If any being in the universe has the power to affect the pleasure or displeasure of Deity, then God becomes weak and finite, and is liable at any time to be disturbed and rendered unhappy. If I can, by my conduct, affect the divine pleasure, then God does not depend upon his own self-sufficiency for what he is or is to be. It does not depend upon himself, but upon you and me to say and determine whether he shall be pleased or displeased on the morrow. In short, the very hypothesis that Deity is thus the subject of influence, annihilates at once and forever every divine quality and attribute.

This school of theologians, in pursuance of the hypothesis that

the Divine being is the subject of influences, and is, in mental state, what those influences cause him to be, consider all religious service as consisting in that which is calculated to please and propitiate Deity, and thus to make him the friend of the one rendering such service. The very term "divine service," "religious service," and the like, has its origin in this conception, that religious exercises were labor performed for God. They consider Deity as their Lord and master, commanding their service; and themselves as his servants or slaves, doing his bidding. Hence with this school, they obey the mandates of authority: thus saith the Lord, is the beginning and ending of all questions of service. Reason can have no voice with them; the moral sentiments are forbidden to speak on subjects of religious service. God has a right to do and command what he will, without respect to the moral quality of the act. God can authorize murder, adultery, robbery, theft, or any act whatever, and it will be right because it is in obedience to the divine command or permission. In pursuance of these views, every crime known, and every conceivable vice have been practiced in the name of the Lord. Slavery, war, polygamy, concubinage, are holy and pure, righteous and just, if preceded by a thus saith the Lord.

Under the influence of this faith, the most relentless and desolating persecutions have been carried forward. They think they have God's warrant for exterminating heretics at whatever cost. Like Saul of Tarsus, they think they are "doing God service." Love, human sympathy, humanity, are all banished from before the presence of this kind of God worship. It is in truth the fabled Moloch of every age, causing every true and noble impulse of soul to perish in its desolating presence.

This kind of theological faith binds and fetters the soul in the grossest superstitions. It begets a kind of fantasy which shuts from the mind all truth and love; makes the spirit a living antagonism in the divine government. It was owing to this state of religious arrogance and bigotry in the blind pharisees of old, which led Jesus to denounce such woes upon them. Their condition of formal religious service, and self-righteous obedience, made their case worse than the condition of the publicans and harlots, who

Jesus declared would press into the kingdom of heaven before them. The God of their imaginations was a falsehood; and the service they rendered was equally false.

This God of hatred as well as of love, of cursings as well as of blessings, becomes to them an excuse and an apology for every possible state of mind, and for the exercise of every possible quality of act.

The plan of salvation, or the means by which this class of believers hope or expect to attain to a condition of divine favor and happiness, becomes a medley of mysteries, absurdities and contradictions. Principles the most self-contradictory and absurd, and which are at war with every other truth and just sentiment in the universe, are taught and insisted upon as being essential to be believed in order to salvation. Every quality and attribute of justice is denied, every principle and aspiration of the affections is crushed, to make way for this theological Moloch.

The influence attending the reception and practice of this kind of faith, is substantially the same in every age, and among all sects of religious believers. Its tendency and spirit has ever been to stultify the intellectual faculties, to degrade the understanding, to pervert and corrupt the sentiments and practices of the faithful, and to remove them the furthest possible from the kingdom of heaven.

The reason for all this is, that their religious philosophy is fundamentally and essentially false in every particular; and consequently their whole religious life and activity is an inversion and a perversion. The entire life and energy of their religious natures is directed against the true revelations of truth, purity and justice in the divine government; so that the power by means of which they should harmonize themselves with the Divine in every department of his being and existence, is so directed and exercised as to cause them to antagonize.

The fundamental error with this class of minds is to be found in this hypothesis: Feeling, as all imperfect beings must feel, that there is inharmony between their own and the Divine condition, and that a change must be effected before harmony or atonement can take place, they suppose the change must take

place in the Divine mind; that his feelings toward them must become altered; that his present displeasure must be changed to pleasure, his present hate to love; and that in consequence of such change of mental state, his volition and actions will also become changed, and cursings will be converted to blessings.

Take the systems of Catholic and Protestant theology, and this fundamental error is apparent throughout the whole. The man never lived who could vindicate it upon rational grounds, for the simple reason that the fundamental principles thereof were self-evident absurdities. They affirm the immutability of the Divine Being and the unchangeability of his government, and yet, in the very next breath, make the whole system of salvation a tissue of shifts, expedients, and specially devised counterplots, to prevent the utter ruin of the whole race. They affirm the omniscience of Deity, and yet are continually talking as though he had been disappointed and thwarted at every turn. They talk about the omnipotence of God—that is, that he is the fountain and source of all power; that in him we live, move, and have our being; that he is the parent of all that is, and that without him can nothing be and act; and yet they are continually prating about an antagonistic power in nature and the universe which is laboring to subvert all his plans and purposes, and will ultimately succeed in making nine-tenths of all his immortal children endlessly and unutterably wretched, that their wretchedness may add to the ineffable glory and happiness of this God and his redeemed ones.

This kind of religious philosophy is at war with every principle of truth, with every true and noble sentiment; with every generous and redemptive impulse of the soul: and until the mind is freed from its false and perverting influences, it can never come into harmony and oneness with the divine government.

This kind of religious philosophy stands in the way of the world's redemption. Said Jesus, referring to its influence upon the scribes and pharisees, "they neither enter into the kingdom of heaven themselves, nor do they suffer those that are entering to go in."

Every individual examining himself, and listening to the voice

of his experience, will affirm the same of this kind of religious philosophy. It is essentially the same with the Hindoo, the Pagan, the Jew, the Christian, and the Mohammedan. In the reception of their faith, they all yield alike their right of private judgment, and give themselves up to the blind behests of authority. They strike down the only barrier between truth and falsehood, and disrobe themselves of every attribute of intellectual, moral and rational beings. In respect to religious worship, their views and practices are essentially the same. They each suppose that God requires services on his own account; and that he is pleased or propitiated by such service. They suppose that he, like all finite and imperfect beings, is subject to varying conditions of mind, which are determined by external circumstances, conditions and influences; and that his favor or disapprobation depends upon service creating such varying conditions.

They alike suppose that the Divine requires sacrifice to propitiate him and allay his wrath. They act upon the hypothesis that he possesses a sort of deific pride and selfishness; that his motive for all he does is his own glory and happiness; that in all he purposes, and in all he performs, he keeps that end constantly in view. That he has created all things in respect to use, and that use is his own glory and happiness. Basing their ideas of service and worship upon this hypothesis, they act accordingly. In pursuance of this idea of deific selfishness, the most revolting doctrines are taught and acts practiced. The Hindoo widow burns upon the funeral pile of the husband; the Hindoo mother gives her babe to the crocodiles; and the supposed Christian mother, her child to the flames of hell, each shouting glory to their deified Moloch.

According to this idea of deific selfishness, we are told by this class of theologians that God is jealous; jealous of the mother as she loves her babe; of the husband as he loves his wife. Many a mother, while mourning over the loss of the babe of her bosom, has been told by these theologians that she loved it too well; and that God was offended because he was made to occupy a secondary place in her maternal affections, and therefore he killed the child, that no one might usurp his place in

that mother's heart. In simple language, the theologian says that his God became jealous of the baby, and killed it because of his jealousy. And then he calls upon that mother to love that God who killed her babe because she loved it.

This same species of incongruity and irrationality appears throughout the entire system of this school of theology. It is essentially Pagan and idolatrous in all its features. Its system of atonement is alike mysterious and absurd. By its system of plottings and counterplottings, it finally involves the necessity of having innocence suffer to answer for guilt; and thus consummates the greatest possible injustice, in the name of justice. It makes one divine attribute triumph at the expense of another, and finally declares the whole to be an inexplicable mystery which no mind can fathom, and yet makes eternal salvation to depend upon receiving the mysterious doctrine.

The other school of religious philosophers meet with none of these mysteries or difficulties. They are enabled to harmonize the divine manifestation with the divine Being. They find no war between the thoughts, feelings and sentiments of the soul, and consequently are not compelled to suppress the intellectual faculties, that they may develop the religious. They distinguish at once between the intellectual faculties which have to do with the *existence* and *outward manifestation* of the infinite and divine, and the affectional sentiments, which look beyond the finite and mutable, to find out the infinite and perfect. In this way they can give to each of the faculties of the soul, their fullest exercise of thought, feeling and sentiment, without meeting with any antagonism.

The fundamental principle with this school is that God, the Divine Father of all, is infinite and perfect in every attribute and quality of being and existence. That he is self-existent and self-sufficient. That he is the fountain of all life, power and consciousness, in every department of being and existence. That there is no existence, life or power in the wide universe, which is not the going forth of this divine presence in that particular department. That the divine Father is everywhere and eternally present, as well in the natural as in the spiritual and celestial kingdoms.

That the blossoming of the rose bespeaks as certainly the divine presence and power, as the song of the archangel.

It is a fundamental principle with this class that the divine mind is subject to no change of state, condition or feeling. That, enshrined in the infinite perfection of all the divine attributes, he ever dwells in the fullness of all the beatitudes. That nothing can add to or detract from his divine perfections. That there is the ever and eternal going forth of his love, wisdom, and power, conferring blessings upon all estates and conditions receptive thereof. That man's blessings or cursings depend upon his state or condition by and through which he is connected with the divine government, and made receptive of its action. That obedience to the laws of man's physical, intellectual, moral and religious unfolding will bring him into a state of harmony or oneness with the Divine Being: and that when he keeps the whole law and offends in no point, he will attain to perfect salvation. With this class of believers, obedience constitutes salvation. By obedience, I mean that observation of the principles of the divine government, by means of which I harmonize each and every department of my being and existence with the corresponding departments of being and existence in the universe; so that the same presence and power which works out the divine perfections in the universe, shall outwork the divine will in and through me.

With this class of believers, every principle of being and action is as eternal and universal as Jehovah, for out of him there is no being and action. Hence, with them, there is no special exercise of power or will on the part of the Divine. His infinite and eternal presence, fullness and power admit of no especial or miraculous effort. That to infer the necessity of a special providence, impeaches the perfection and power of a general one. That God would never find special effort and presence necessary, if the general one were sufficient.

This class of believers affirm that every thing is universal in God, and only special in the individual and finite. That so far as God the Father is concerned, there is no escaping his infinite power and divine presence. That he is ever, and at all times and places, present by every attribute and faculty of Deity. That

man is subject to diverse and changing states, and that the divine presence and action in him is according to his state and condition.

It is a fundamental principle with this class of believers, that man is blessed or not, according to what he is in condition. If he is true in condition he has the blessings of truth. If he is false in condition he has the antagonism of falsehood. If he is pure in state, he will have the blessings of purity. If impure, then must he be cursed with the antagonism incident thereto. Hence, according to their faith, nothing is necessary to bring about harmony or oneness between themselves and God, except that they become true, pure and just, as God is. According to universal laws of harmony throughout the universe, they expect to be in a state of harmony or oneness with the Divine when they become like the Divine, and not until then.

Hence according to their faith, there was no necessity requiring the sacrifice of the innocent that the guilty might escape. There was no penalty to be paid to satisfy divine justice. God had no anger to appease, no malignity to gratify. Hence the divine plan of atonement involved none of the mystery and absurdity set forth in the creeds of the first school of theologians. God only requires obedience to the conditions by which alone the blessings of his government can be conferred upon the subject, and the blessings will be conferred.

The truthfulness of this doctrine is demonstrated in every department of the divine government. It is a principle to which no exception can be found, that God will at all times confer upon man all the blessings that he can receive. To whatever department of the divine government he yields obedience, he will have the blessings of obedience to that extent. If he comply with the laws of his physical unfolding, he will possess physical health and comfort. If he do his part by plowing and sowing his fields, God will do his part with sunshine and shower, without respect to his moral or religious character. "For he causeth his sun to shine on the evil and on the good, and sendeth his rain upon the just and the unjust." So also, if man will yield obedience to the laws of his intellectual being, he will have the blessings of obedience in that department. If he harmonize his condition

and relations with the demands of truth, purity and justice, he will have all the blessings which can flow to him through the moral and social department of his being. So also is it in respect to the religious and divine. When by obedience through every department of his existence, he comes into harmony with the divine existence, then will all the blessings of the divine being be his. There will be no harmony or living joy in the universe which will not be eternally his.

The principles of the atonement then are simple and easy to be understood. Man is conscious of inharmony between himself and God, and that before harmony or oneness can take place there must be a change. But the change must be his. The Divine is infinite and perfect, and cannot change to meet the imperfect and false condition of man. A sacrifice must be made, but man is the one to make it, not God. God has nothing in respect thereto which can be sacrificed or given up. The reason of the inharmony between man and God is owing to God's truth and man's falsehood; God's purity, man's impurity; God's justice, man's injustice, &c.; and the only way they can be harmonized is that they become alike in character. This can only be done by one or the other yielding. Either man must come to the divine character, or God must come to man's condition. This difference between them must be destroyed, sacrificed, given up. Now, what must become the atoning sacrifice? That which must be given up or destroyed—and that is man's falsehood, impurity, injustice, &c.; every quality and condition which causes him to differ in character from God.

Innocence is not to be slain to reconcile God to man, but guilt is to be destroyed to reconcile man to God. God did not need to be reconciled to man; but man needed to be reconciled to God. Hence said Paul, "God was in Christ, reconciling the world unto himself;" not reconciling himself unto the world. The idea that is taught by the first class of theologians, that the divine plan of atonement made it necessary that innocence should suffer and die, before justice could be done and man could be saved, is at war with every principle in the divine government; sets justice

and truth at defiance, and is not sustained by a single principle in nature or sentence in revelation.

The next question to be considered is when must this harmony or reconciliation take place? I answer, at any time while man is in a changing or mutable condition. Some suppose that after this temporal life is ended, there can be no change. But this supposition has no foundation in fact, philosophy or revelation. Man is under the same spiritual government after physical death as he was before. He is subject to the same laws of mental or spiritual action and impression. He has the same capabilities of perceiving truth and falsehood, and of being affected by them. The physically disembodied spirit is subject to the same spiritual desires, affections and loves; can have the same aspirations and desires after truth or falsehood, purity or impurity, &c. In truth there is not a single principle of spiritual or mental action which does not continue beyond the tomb. They who suppose that there is no redemption beyond the grave, admit the existence of every principle necessary to work out such redemption. It is not denied that the spirit can be sorry for its falsehoods and impurity, and can, if it will, obey the requirements of truth and justice, at least so far as its desires and aspirations are concerned.

If the spirit could have no perception of, or affection for the truth in the spirit-world, it could have no suffering because of its falsehood. It could have no regret or remorse. If there is no moral life in the constitution of the unredeemed spirit, then there can be no moral pain. The spirit morally dead in its perceptions and affections, can no more suffer morally, than can the being physically dead in his sensations suffer physically.

The only difference between the states of the embodied and the disembodied spirit is to be found in the relations which it sustains to the material universe. While invested with a material body, it is subject to those conditions which pertain to the government of matter. Through its union with the material, it is subjected to the conditions incident to the electric, magnetic, vital and nervous media, and hence is more or less affected by that which affects these media. Under the rule of the body, it is subject to the laws of gravitation; to the demands for physical

food and drink; to certain sensations, such as heat and cold and the like. But when divorced from the body, it is not subject to such laws and incidents. It is redeemed from so much of the laws of the divine government as held it in subjection to the material universe.

But its spiritual constitution has undergone no change in the hour, and by the act of death. The spirit still remains under the same spiritual government; has the same spiritual faculties and susceptibilities; becomes wise or foolish, true or false, pure or impure, just or unjust, in accordance with the same principles that ruled while in the body.

Having an equal faculty to perceive the truth, and having the same spiritual nature to be affected by that which is perceived, the disembodied spirit is necessarily subject to the same conditions of love and aversion as while in the physical body. It is subject to the same aspirations, and may make the same spiritual effort to realize those aspirations as when possessed of a physical exterior.

Those who look upon this life as being a probationary state, which determines forever the good or bad fortune of the immortal, have neither fact nor philosophy to sustain them in such position. This life is in no sense whatever a state of probation. The very hypothesis is a self-evident absurdity. What is implied by a state of probation? It is a state or condition in which a being is placed for the purpose of testing or proving him. Man, placed in time, full of ignorance and folly, subject to the influence of his appetites, passions and lusts: surrounded by enticing and deceptive influences leading to perdition; his judgment and understanding always at fault respecting God, heaven, &c., liable at all times to be led captive by the "arch enemy of souls,"—who, to give him additional power to accomplish the ruin of man, is endowed with the faculty of assuming the appearance of an angel of light—is made to run this infinite hazard for the purpose of proving him. And so severe is the test, that nine-tenths of the human family are doomed to unutterable and endless woe, to prove the fidelity and provide for the happiness of the other one-tenth, who are supposed to be finally saved.

But for whose benefit is this proof to be made? For the benefit of God or man? For the benefit of the saved or the damned? It cannot be for the benefit of God, for he knew the result without making the experiment; and beside, he created or instituted the means by which the experiment was made. It could not be for the benefit of the damned, for they have been made the infinite and eternal losers by the experiment. It can be but a poor consolation to the saved to know that their salvation has been procured at the expense of the eternal damnation of nine-tenths their number. The whole hypothesis is without any foundation in philosophy or fact, and, I am happy to say, is being rapidly abandoned.

The principles of the atonement may be summed up in a few simple propositions. Man intuitively perceives the inharmony existing between his and the divine condition, and feels that his true destiny can never be accomplished until harmony or oneness with God is attained. To this end all his higher and holier aspirations tend. In his effort after divine communion, he strives to become in character like God. He feels that without such attainment he cannot commune with him. But in this effort, he never feels that God is to be changed: that he is to become less true, pure and good, to harmonize with him. His intuitive perception is that he must attain to the divine perfections, that he must awaken in the divine likeness; and not that God must descend to his imperfect state, and put on his imperfect likeness. It takes a perverted theology to reason that out.

Man intuitively perceives that the cause of this inharmony between him and God must be removed by his putting away all that causes him to antagonize with the divine perfections. Hence whenever he attempts to commune with God by breathing forth his most earnest aspirations to him, he feels the necessity of being in a condition of truth, purity and justice. In his earnest prayers, he puts away all falsehood, impurity and wrong from his affections, and asks for a clean heart and a right spirit.

Man intuitively perceives that as soon as he becomes in character like God, then harmony and oneness will take place; and that he can only come into this state, by full and perfect obedience

to the divine law, in every department of his being. All the sacrifice God ever required on the part of any one, was the sacrifice of his disobedience. Yield your whole life and energy to work the divine will in and through you, and your salvation will be perfect. The moment you come into the proper condition, God will work in you to will and to do his full pleasure.

This is the doctrine of the intuitions, or of man's innate sense of right. It is the doctrine of the understanding and of the moral sentiments; and it is the doctrine of the Man of Nazareth, as taught by precept and lived out by example. This doctrine of full and perfect obedience, by means of which the individual was to come into harmony and oneness with God, was the fundamental principle of his entire system. His doctrine was, that whosoever kept the whole law and yet offended in a single point, would lose the benefit of full obedience, would fall short of full salvation. This doctrine of obeying the Divine in all things, that we might harmonize with him and his government, was the foundation which Jesus laid, and other than which could no man lay, and build unto eternal life. This perfect obedience, bringing him into harmony with the divine government in all things, made him consciously receptive of the Divine influence, by means of which he became baptized or Christened with the Divine spirit, and hence in that spiritual sense became the Christ, or the anointed of God. Hence also Paul, referring to that divine manifestation, said that God was in Christ, reconciling the world unto himself; persuading the world, through such an exhibition of the excellences of divinity, as to induce it to yield to the principles of the divine administration in all things.

The particular method of bringing about the atonement will be examined under the appropriate subject of Redemption, which will be the subject of another article.

INFIDELITY.

THIS is the great sin of the world. Man lacks fidelity to himself, his neighbor, and his God. In his activities he is continually ignoring the supremacy of those qualities and attributes of Divinity, by obedience to the requirements of which alone can he attain his true destiny. The soul affirms that only the "pure in heart can see God;" and yet man is continually defiling himself through his appetites, passions and lusts. He is conscious that falsehood and injustice are incompatible with those states and conditions necessary to harmonize himself with God and his government; and yet he is continually false, that he may be impure and unjust.

This general and almost universal infidelity is manifested in every profession, occupation and calling of life. Man, judged of in the light of his conduct, has no faith in the power of truth, purity and justice; and although he professes to believe in the existence and potential presence of a Supreme Ruler who will cause truth and justice to prevail over all antagonism, he will not trust himself or his family to the guardianship of such being, upon the claims of right. His practical motto is, "Keep your powder dry" first, and "trust in God" afterwards. God is of no avail with wet powder. And of so much more importance is it to attend to these externals, that, rather than to fail, he advises ignoring God altogether, by using falsehood, deceit and injustice to accomplish his purposes.

But there is another manifestation of infidelity to which I wish to call attention, which is very common among those calling themselves reformers, and which is very pernicious in its influence upon their characters and lives. This infidelity is seen in their effort to efface from every thing in the universe all signs and symbolic representations of divinity. They call themselves iconoclasts—image-breakers. They have a superstitious dread of superstition—a bigoted hatred of bigotry—a most sectarian jealousy of sectarianism. But when we examine into the nature

and character of that hatred they manifest for signs, symbols, forms, ceremonies, creeds and representations, we find that it is confined almost exclusively to those which are of a religious character—those which are designed to appeal to or cultivate the religious nature.

They recognize the use and potency of symbols, signs and ceremonies in every other department, and practice them. They do not hesitate to recommend the building of monuments to the memory of heroes and sages, that they may thereby certify to the world their approbation of their principles; that they may induce others to emulate their examples, and thus stimulate them to practice their virtues. They look upon these monuments as silent preachers, continually repeating the history of those whose names they purpose to immortalize. Bunker Hill, silent, solemn and grand, stands pointing her finger heavenward, preaching the gospel of freedom to all who turn their faces toward her. Who can look at her, and not hear the voice of Warren declaring, that "it is sweet to die for one's country."

What is the principle involved in the building of these monuments? It is that they become to us what we set them apart to represent. If we dedicate them to benevolence, they preach to us accordingly. If they are sacred to fidelity, to truth, to purity, to justice, they preach to all who have ears to hear their particular doctrines. All the monuments of the world proclaim the great truth which has been recognized in every age, that they are capable of becoming to the world what they are set apart and consecrated to represent.

A part and parcel of the same truth is recognized in the treasured mementoes of friends and loved ones. What is there in that lock of hair which is worn near the heart, that inspires the wearer with such emotions of tenderness and love? You look at it with feelings of indifference or cold unconcern; but do you laugh at her tears as she gazes upon it? Do you chide her for her weakness as she kisses it? Do you condemn her for her bigotry and superstition as she insists upon wearing it bound upon her heart? To you it means nothing. You have never consecrated or set it apart as the type and symbol of the holiest and

purest love of your virgin soul. You clipped it not from a cluster of shining curls, that were ever transfigured with a light and radiance of enshrined affection. It was not bequeathed to you by the voice of love, as the eye was dimming from the shadows of the valley, and the pulse was trembling to its last beat, and the breath was gathering for its last gasp. It is not to you the uttered and reuttered echo of all that love and tenderness which melts into the soul of her who treasures it.

Go ask the faithful and trusting wife to part with that plain ring she received at the hand of her husband on her wedding morn. Tell her you will replace it with one a thousandfold more beautiful and valuable; and she turns with contempt and scorn from your proposal. What is there in that simple hoop of gold that so encircles her finger and binds her heart that all the world could not buy it of her? Tell me, scoffer, image-breaker, stern old iconoclast, tell me, do you know the power that binds that ring upon her finger, and would not let it thence for all the wealth of India? Is it in the gold, or that which is present in its consecration? That ring is to her what it was set apart to represent. Whenever her eye rests upon it, all the associations of that holy time are gathered about her, and she is filled with their inspirations.

Such is the power of signs, symbols, mementoes and representations; and there are none to deny it. Infidel as men may be in other things, they cannot be infidel on this point. The power of consecration also extends to *TIMES* and *PLACES*. They are made sacred to that which they represent, when set apart and consecrated by earnest souls. Why was Bunker Monument built on Bunker Hill? Why were the plains of Platea and Marathon distinguished from other places of Greece? What has consecrated the mountains and valleys of Palestine? Why does the believer pensively and solemnly approach the hill of Calvary? Or to come home to every heart, what renders sacred the place of your nativity and childhood? The power of place to speak to the soul is felt while we stand at the tomb of those we love, and plant flowers around their bed of dust.

Time also has a tongue. We have just passed one of these sea-

sons. The fourth of July has been consecrated as the birth-day of the American nation. From its earliest dawn to its latest hours, carousal, glee, and general rejoicing proclaim its power over the minds of the people. Whether for good or for bad is not now the question. We are simply speaking of the *influence* of times and seasons. We all have our anniversaries in the family circle, in church and state. All these things show the general recognition of the influence of *times* and *seasons*.

Here then we stand. It is a principle of universal recognition, that objects may become to us that which, in their influence and power, we set them apart to represent. A monument may be consecrated to liberty in the name of Bunker Hill; to patriotism in the name of Warren, and Washington, and a host of others; to science and industry in the name of Franklin; to purity and fidelity in the name of Lucretia, &c. Mementoes have the power to revive in our memories, and enkindle in our affections all that with which they have been enshrined. They are each and all signs and symbolic representations of that for which they have been consecrated and set apart. Times and places also have their power through association and inspiration.

Religion, in its true definition and character, is that which unites or rebinds us to the heart of the great Infinite and Absolute Father. This Father, to all who recognize him as a conscious and loving being, is the perfection of all that is pure, true, holy, just, wise, loving and good; and the soul in its earnest or religious aspirations after union with that Father, instinctively strives to become absolute in its purity, truth, holiness, justice, love and goodness, that it may be united with its Father in heaven. Hence the soul, in the exercise of its highest affectional or religious nature, as it seeks after communion with God, is always putting forth its *best* effort in the act of genuine religious worship, to *actualize in itself* its highest ideals of the true, pure, just, loving and good.

In this effort to develop and unfold this highest and best nature, man needs the aid of all his faculties and powers. All that signs, symbols, mementoes and representations can do; all that the *associations* and *inspirations* of *places* and *times* can add, should

be secured. And what am I to think of the philosophy of that reformer who admits the power for good there is in these when applied to other things, and yet denies their aid in the pursuits of a holy and religious life?

If a building or monument can be made sacred to liberty, patriotism, science or chastity, by being consecrated and set apart to that use, may not one also become sacred to the contemplation and worship of the ALL-TRUE, ALL-PURE, ALL-WISE, ALL-JUST, and GOOD? If I am to cherish the memory of Warren, Washington, Franklin, and a host of others, for their patriotism, courage, humanity, philanthropy and general fidelity, and if I am to build monuments to their memory, and am to commemorate the days of their birth and of their great deeds, must I forget the man of Nazareth, who, to me, is the highest and most perfect incarnation of all the beatitudes, nay, of all the perfect attributes of Divinity? Shall I not commemorate the day of his birth, as the morn that gave to the world one who became God's brightest and best messenger of love and mercy? Shall not the returning hours of that anniversary season be consecrated by my soul, in making her best efforts *to become a worthy and obedient disciple of that Divine teacher?*

Where, scoffer, can I find a better exemplar? Who can become to you or me a higher type of PURITY, TRUTH, GOODNESS, JUSTICE, LOVE, and RIGHTEOUSNESS than he? Where can you find such meekness, gentleness, humility, faith, trust and fidelity, as lived and spoke through his life? Strange indeed is it, that we are to commemorate the single and imperfect virtues of common men, and turn our backs upon this most perfect exemplar, when all the virtues were gathered and incarnated in his life!

If a ring or a lock of hair can be consecrated and set apart as the type, symbol or memento of all that is tender, pure, and holy to the affections, may not I consecrate and set apart a *cross*, which shall become to me the type, symbol, and memento of that which, to my soul, is most holy and sacred? May I not make it to me the symbol of all that was exhibited thereon when the Man of Nazareth bowed his head in prayer for his murderers? May it not become to me a continued admonition of the necessity of cru-

cifying appetite, passion and lust? And may I not set it apart to that office? May it not be justly associated with the unswerving fidelity and love of Jesus, which was manifested in that hour of darkness and agony, and of that faith in God which he breathed forth in commending his spirit to him? May it not summon me to the mighty conflict, since it has proved that the Prince of this world *may* be cast out—self *may* be overcome—a state *may* be attained where the malice of our enemies can awaken no anger, no resistance, because “the Prince of this world has nothing in us”?

What then is the meaning of this onslaught which the professed reformers are making upon every thing religious and sacred—denouncing times, and seasons, and places, and symbols, and forms, mementoes and representations of things sacred, as that which is most vile and wicked? Do they intend to deny the existence of this principle by which the external can be made a type or symbol of the internal? Do they intend to deny the power of association and inspiration through *times* and *places*? We would advise them to make a pilgrimage to the tomb of a beloved mother, wife, sister or daughter, and if affection be not wholly dead in their souls, we will leave them to answer.

What am I to think of the heart of him who can mock at and trifle with the emotions that are awakened in my soul, as I gaze upon the precious memento of affection bequeathed to me by a loved one on the verge of the grave, whose voice to me is now hushed in death? He says it means nothing. To *him* perhaps it does. His hand was never clasped in hers. His heart never sent back the answering beat of her pure love. His soul never thrilled with the sweet melody of her love tones. His eye never moistened in answering sympathy, because the heart was too full to speak. That auburn curl never dangled upon his bosom, reflecting the golden hues of sunset in mimicry of the celestial light in which she now stands transfigured before his spiritual vision. To *him* it means nothing. But to *me* it means more than tongue can express. And shall he, then, snatch it from me, spit upon it, trample it in the dust, pour out his contempt, and mock me with derision and scorn, because it has that power with my soul?

Is this the boasted love of humanity to which he seeks to convert me? Is this the feast to which I am invited?

By what authority does the scoffer seize upon that which I have set apart and consecrated by every sacred association, by every lofty and holy aspiration of my soul to the work of aiding me in my earnest efforts to attain to a higher and better life; and, that he may rob it of its sacredness to me, defile it with his filth and slime, and pour his contempt and hatred upon it? Does he do it by the authority of humanity—love—justice—religion—God? Or does he do it by the authority of a wicked, hateful and infidel heart? Say not as an excuse, "It is not sacred to him." You need not say that. Sacredness is unknown to his soul, or he could never have been so profane. It might have been sacred to him, had he had an earnest, honest heart to have made the consecration. It is the heart that consecrates. A pebble picked up at the tomb of Napoleon, or an acorn gathered at Mount Vernon will answer the purpose in the hands of him who has the heart to set them apart to the remembrance of the heroes of the Old world and the New. They are each capable, in proper hands, moved by proper heads and hearts, of becoming mighty symbols to teach great lessons.

We have been led to these reflections by the conduct of a class of reformers (?) who gathered at the Rutland Convention. They *seemed* to be the embodiment of profanity and infidelity, by their apparent hatred of every thing which any soul had consecrated to a high and holy use. They *seemed* to take delight in trampling upon every thing which to any soul had attained any religious significance. If, through the power of association or earnest consecration, any soul had set apart any type, symbol or memento, which had, to such soul, the power to reflect more of the divine, and thus to aid the mind in its earnest efforts, no sooner did it become apparent to these iconoclasts, than they would pour out their profane filth and slime upon it, to destroy its power to reflect to any mind anything of Divinity. We shall call attention to this subject again.

MILTON IN HIS OLD AGE.

WE commend to all the perusal of the following poem, from the pen and soul of ELIZABETH LLOYD. It is indeed one of the most beautiful things of the kind we have ever met with. It is the spontaneous up-gushing of a soul which had taken a most refreshing draught at the fountain of God's love. O that all would drink at that fountain, and be made whole!

I am old and blind!
Men point to me as smitten by God's frown,
Afflicted, and deserted of my kind—
Yet I am not cast down.

I am weak, yet strong—
I murmur not that I no longer see—
Poor, old and helpless, I the more belong,
Father Supreme! to Thee.

O, merciful One,
When men are farthest, then Thou art most near
When friends pass by, my weaknesses to shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me—and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

On my bended knee
I recognize thy purpose clearly shown—
My vision Thou hast dimmed that I may see
Thyself, Thyself alone.

I have naught to fear!
This darkness is the shadow of Thy wing—
Beneath it I am almost sacred—here
Can come no evil thing.

O! I seem to stand
Trembling where foot of mortal ne'er hath been,
Wrapped in the radiance of thy sinless land,
Which eye hath never seen.

Visions come and go—
Shapes of resplendent beauty round me throng—
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is ripening on my sightless eye,
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime
My being fills with rapture, waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre;
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine.

SPIRITUAL STATES AFTER PHYSICAL DEATH.

THE former idea, that "heaven has no dawn and hell no twilight," is fast passing away. It is now very generally believed that there are diverse spiritual states pertaining to the spirit-life, corresponding to the diverse spiritual characters and conditions of those entering upon such life. It is very certain in respect to many entering upon that life, that they are not altogether good, neither are they altogether bad. That they are in a condition to grow wiser and better, or the opposite, according to that which rules in them.

The opinion is becoming very prevalent that the spirit-world is in an eminent degree subjective, and appears to each according to his state or condition: and hence that the spheres characterizing that life are the projections, so to speak, of these internal states into the external. Hence every internal condition has a corresponding external state, which becomes elevated and beautiful, or the reverse, according to that condition which produces it. There is much of truth and true philosophy in this hypothesis, which I have not time now, nor is it the purpose of this article to notice. I will simply remark, that that which is subjective in us, may become objective in others, in this and the spirit-life.

It is certain that man, spiritually speaking, gives forth a sphere which is according to his state; and which state can be determined by the character of the sphere thus imparted. Owing to this imparted sphere of influence, there arises a sympathy of feeling between those who are alike in their characters and tastes. Hence the adage,

“A fellow-feeling makes us wondrous kind ;”

Also—

“Birds of a feather flock together ;”

and according to the same principle, those who are unlike have an anti-sympathy or an aversion to the society of each other.

Under the operation of this principle, associations and societies are formed in this life; and they are also dissolved and broken up when any change in character and tastes takes place sufficient to destroy the condition of sympathy. We can find innumerable illustrations of this principle in society, sufficient to demonstrate the presence and action of this law of associations through sympathy based upon spheres.

Such being the known condition of individuals in respect to character and influence, and consequent sympathy and association in this life, it is not unphilosophical to infer the like distinctions as pertaining to the spirit-life;—that each spirit emits a sphere corresponding to his internal character and state, and that consequently the same foundation for sympathy and association, or of antagonism and separation exists *there* as *here*. Hence, if

left to inference alone, we should determine that those who in character were alike in their tastes, desires and actions, would associate together through sympathy; consequently we should expect to find spheres of association and influence corresponding to all leading states of character, as well in the spirit-world as in this.

But again, it cannot well be conceived that the *spiritual* constitution of man undergoes any change in passing from this to the spirit-life; or that, spiritually speaking, man is subject to any new spiritual government. On the contrary the mind can conceive of no spiritual faculty, law or government which is not a continuation of that which is manifested through the spirit while in the body. The principles by which the mind hopes to enjoy, or fears to suffer in the after life, are those by which it is made to enjoy or suffer in this. Look at the question as we will, the promises and threatenings of the future are based upon the hypothesis that, spiritually speaking, the laws governing the disembodied spirit in the other life, are essentially the same as in this life. Such being the natural and inevitable inferences which the philosophical mind must make, the phenomena coming from that world which tend to confirm the truth of these inferences, become in the highest degree credible. Knowing, as we do, that every variety of character is continually passing to that state, taking, so far as we can judge, their peculiar traits and characteristics with them, we should expect a corresponding variety in their manifestations, if they were permitted to manifest their presence to us. Consequently manifestations of ignorance, falsehood, impurity, &c., from that world would become as probable and credible as any other.

Among the almost endless varieties of character in society, they may all be classified under a very few leading divisions, to be characterized according to the love or affection which rules in them. There are two leading impulses of the spirit; and one or the other of them enters into every conscious voluntary action of the individual and gives character thereto. The one, or the true impulse, is that attending upon every conscious need of the individual, either in his physical, spiritual or religious being. The other, or

the false one, is that which seeks after gratification as the end of its proposed action or effort, and is the result of a condition induced by neglecting the proper supply of our needs, physical, spiritual or religious.

The prevalence of the one or the other of these states in the individual, determines the upward or downward tendency of his life and action. The man who, obeying the voice of God as heard in the proclamation of his needs, attends faithfully to their supply in every department of his being, cannot fail to make rapid progress in the perfection of his life and the attainment of his true destiny; while he who, unmindful of such needs, seeks only to administer to desires for gratification, cannot fail to inflict upon himself those antagonistic states which tend to disease, misery and death. The prevalence of the one or the other of these states in the individual, constitutes him pure or impure, virtuous or vicious, righteous or wicked.

Man needs, as a spiritual being, have respect (1) to his intellectual nature, or his understanding externally considered; (2) to his moral and social, or affectional nature; (3) to his religious or divine nature—laying the foundation for *three* discrete spheres of conscious being and ruling affection on the side of true development; constituting the *three* spheres recognized as heavens, or places of enjoyment, thus called the *first*, *second* and *third* heavens. The first called the *natural* heavens, the second called the *spiritual* heavens, and the third the *celestial* heavens.

The natural heavens correspond to man under the harmonic rule of his intellectual nature seeking to translate the beauty, order and harmony of the outward universe into his understanding. Such minds are passionately fond of scientific pursuits, and devote all the energies of their minds to scientific investigations. They delight in the achievements of intellect; they are inclined to deify reason, and neglect the cultivation of their affectional natures. To them the spirit-world is but an extension and amplification of this world. In appearance to them it differs only in the increased beauty, harmony and order of its natural scenery. It is the natural world transfigured and glowing with heavenly radiance.

The following vision of Mr. Say, being taken from a letter found among the papers of Madame Perkins, mother of Thomas Handyside Perkins, Esq., of Boston, written by Julia Murray, wife of the Rev. John Murray, to her aunt, Mrs. Daniel Sargent, mother of Manlius Sargent, will illustrate the appearance of the *natural heavens*.

Abstract of a Letter written by Mrs. Murray to Mrs. Daniel Sargent, relative to a Trance in which a Mr. Say was thrown.

After being afflicted for some time with a morbid melancholy, Mr. Say was seized with the pleurisy. On the afternoon of the ninth day of his illness he expired. It was judged convenient to prepare the body immediately for interment, but his mother objected to this haste. The doctor was summoned, and pronounced the dissolution certain. Still however she refused to yield, and she watched by the body till the next morning, when lo! to the astonishment of all, he once more opened his eyes.

The amazement consequent thereon, the many questions asked, the prevalent confusion, the agitated transports of his mother, the mingled joy and glad surprise manifested in her every word and action; every thing of this sort will be more easily imagined than described. But it is the discoveries made to Mr. Say which I particularly regard, and which will greatly interest every individual in whose candid and unprejudiced mind the above recital obtains credit. Had the fiery gulf been still delineated which upon the affrighted imagination of Mr. Say was so deeply impressed, I should rationally have concluded the view as no more than a continuation of his dream. But when prospects were opened, when truths were conveyed of which in his whole life he never formed the most remote idea, from the suggestion of which the strength of tradition would have induced him to think with the extremest horror, what are the reflections which reason, open to conviction, will make? Mr. Say, not finding himself immersed in a liquid sea of divine vengeance, or kept alive in a Tartarean stream of fire, the fuel of which was sulphur and brimstone, was comparatively happy; not having however embraced the truth as it is in Jesus, he could not take his seat among the elect number.

He found himself, nevertheless, *elevated*, in a white robe, and a celestial guide received him. The form of his body appeared as heretofore, but it was light as air, and its movements were easy and performed with the utmost celerity. Nothing, he assured me, that mortal eyes ever beheld can in any way give an adequate idea of the beauty, sublimity, magnitude and elegance of the scenes by which he was surrounded. An extensive plain was outspread, the horizon of which his eye could not reach, and the surface thereof was clothed with the most beautiful and grateful verdure; by grassy rivers and meandering streams it was diversified, and airs melodious beyond what description or idea can reach were wafted all around. The heavenly symphony of those celestial sounds yet vibrate, though faintly, upon the ears of this good man's recollection; his tongue expatiates thereon, and with tears of joy he assays to delineate its seraphic powers. Beings innumerable flitted around him; many were in possession of tranquillity, but upon the brows of others care and deep anxiety sat enthroned. Those upon whose spirits the peaceful morning had dawned were clad in snowy white, while upon the garments of others the spotted hue remained. * * * * *

Mr. Say experienced a disagreeable sensation when he beheld the traces of sorrow depicted on the features of the dejected ones; but his guide informed him that the hour approached when the angel of the Lord would preach the everlasting gospel, and all evil should be done away—when pain should forever cease, and God himself from every eye should wipe off every tear; and his philanthropic soul rejoiced in redeeming love. During his absence from the body he witnessed the death of three persons in this city, two white men and one negro. One of the white men, on quitting his tenement, received the spotted robe, with its attendant inquietudes; while the black man, who was ancient, and had suffered much, bounding from his enfeebled clay, was arrayed in white garments, and the joy of his emancipated spirit stood confessed. Upon Mr. Say's return to life he related the death of these persons, the exact time, the particular streets, houses, apartments, and even situations from which they made their exit, with a number of circumstances relative to the occurrences which

took place during the preparation to enter the body of the black man. Inquiries were immediately made at the several dwelling-houses, and every minute particular was found to have succeeded precisely as he had related it. By a number of respectable witnesses these facts were corroborated, and not a doubt of their authenticity can be reasonably entertained. Mr. Say remarked that nothing impeded his progress—that the thickest walls would not obstruct his view, and his passage was instantaneous. He saw also a separating veil, the transparency of which fully disclosed the elevated mansions prepared to receive the immortal made perfectly blessed, whose head is already crowned with everlasting joy. Through this veil one of the persons whom he had seen expire immediately passed. But when he assayed to penetrate the farther side of this veil—of which, could he have obtained, the probability is that he would never more have been doomed to an abode in mortality—he found himself again encircled by the body. The ecstatic vision was no more—the angelic notes were heard at a distance, or memory only reiterated them, and the agonies of his disorder returned. These pangs he welcomed—he flattered himself they might be the harbingers of real demise.

Ardently he wished that it were no sin to expedite his departure, and he would have willingly gone through the most excruciating tortures, flames and death, if thereby he might have regained the world of spirits. Soon however his elevated mind possessed tranquillity, his will became regulated, and his passions corrected; and he has ever since, in meek submission, becoming acquiescence, and holy resignation, waited the mandate of his God. * * *

In his peep into the other world with which he was favored, as he observed that every spirit received a form similar to that which upon this globe arrays his soul, he obtained his knowledge of individuals in the same manner as he now does; yet the ethereal texture was beyond expression, dignified, beautiful and adorned—in one word it is raised a spiritual body. In addition to the above he related many anecdotes, from which he gave me leave to select the following.

He was not long since visited by a distressing illness, which

it was supposed would be his last. For some time he remained speechless, receiving no sustenance but such as was administered in a tea-spoon. During this interval, his spirit was expatiating amid scenes, the magnificence and beauty of which were ineffable. He had a friend who resided several miles from this city. He felt an inclination to visit him, and immediately, in idea, passing through the window of his apartment, he found himself at the bedside of the man he loved. His friend saw the appearance, and said to his wife that Mr. Say had that night departed, for he had seen him present in his chamber. Early next morning he went to Philadelphia, in expectation of attending the funeral obsequies of the *supposed* deceased.

THE RUTLAND CONVENTION.

WE have just returned from our attendance upon this *omnium gatherum* of the so-called reformers of the age; and such a gathering is seldom met with in a life-time. We did not attend the Convention hoping to accomplish anything through the calm deliberations and earnest resolves, stimulating to right action, of the Convention: for it was most apparent to any reflecting mind, that such a multitude of reformers (?) as would gather in obedience to such a call, could never be reduced to anything like consistent and orderly action by any power short of that which can annihilate and recreate.

First, the call of the Convention was for the assembling of all the "*reformers*;" and who are they—and by what test are they to be determined? Each man determines himself to be a reformer, provided he has become dissatisfied with anything established, and seeks to overthrow or destroy it. Reform movements, now-a-days, consist mostly in distinctive efforts. The great aim is to overthrow and reduce to ruins every thing that affords the least hiding-place for a supposed enemy of the reformer's views. Construction is little thought of, and less aimed at. The efforts of

the reformers of to day tend to develop the combative and destructive organs, more than the moral, benevolent and religious ones.

This call for the Convention, addressed as it was to *all* reformers, fell gratefully upon the ears of these dissatisfied and destructive classes, and every grumbler from one end of the continent to the other, felt himself especially called upon to obey the summons, and to be on hand with his weapons of offense and defense.

Here came the *Atheist*, with his priest and priestess, to reform the world by denouncing religion as the curse of all curses; as that which has arrayed man against his fellow-man, in deadliest conflict; thinking, that by the destruction of man's religious nature, with all the holy aspirations incident thereto, all difficulties in the way of man's social and moral redemption would be removed.

Here came the *Socialist*, who has discovered that to save the world, *individualism* must be destroyed, or be very essentially reduced. Here came the *Individualist*, who has discovered that all the ills that flesh is heir to arise from the mixing and blending of individual and social interests; and he proposes to destroy *socialism*. Here came the *Free-Lover*, who has found that salvation is only to be had by abolishing the marriage institution, and giving to each and all the privilege of following those inclinations, yclept affinities, which shall lead the sexes to think that it should be agreeable to live together while those affinities would last, and to separate when both or either had become dissatisfied (satisfied). Here came the *Anti-Slavery* man—both unionist and dis-unionist—to pour out his wrath upon the slaveholder and the government—to choke himself with rage because the English language is not strong enough to become the vehicle of his denunciations, so as to give *full* relief to his soul. Here came the *Spiritualist*, as the steam iconoclast, determined to break up all forms, destroy all creeds, put an end to all organizations, and to commit the keeping and acting of this life to the promiscuous and uncertain teachings of the shadowy land. And thus we might continue to enumerate the many sects which poured in, file on file, and rank on rank, to make up this unsectarian Convention.

We have no doubt that those who signed the call for this gathering had a good purpose in view, and one which they hoped to do something toward accomplishing. They had observed the very general dissatisfaction which seemed to exist among the earnest and thinking ones of the land, respecting the institutions, civil, social, moral and religious now existing. Civil institutions, instead of protecting the rights of individuals, were now turned to weaken and destroy them; instead of protecting the weak and the ignorant from oppression and fraud, they now seem the most potent instrumentalities to oppress and defraud those they should protect. A knowledge of these facts has given rise to a class of *political reformers*, differing in their views and in their proposed remedies; so that while they declaim against the evils, they disagree as to the remedies, and thus come into conflict with each other.

The *social institutions*, being the outgrowth of man's imperfect social relations, and being adapted, as an external force, to remedy the evils arising out of these false and imperfect relations, are in themselves very imperfect, and operate oppressively and unjustly upon certain individuals and classes. This gives rise to *social reformers* of almost every character and grade, who can agree in nothing except the destruction of present institutions. And thus they come into conflict with each other, denouncing everybody, and being denounced by all.

Our institutions for moral regeneration or reformation being based upon the sympathies of those instituting and keeping them alive, and not upon any deep principle that is as universal as humanity, and as immutable as God, present the same elements of discord and conflict; each reformer waging a relentless war upon all others differing in shade of thought or mode of action from himself; so that all the moral force seemed to be spent in antagonisms between reformers, and no power was left to attack the evils of which they complained.

Our religious institutions were but so many camp-fields of theological gladiators. Time, money, and moral and religious power were mostly spent in setting up and defending certain systems of theological faith, or in attempting to overthrow and destroy those

which had already been set up; so that while the multitude seemed to be dissatisfied with the existing state of things, few were agreed as to what must be the remedy.

Those who signed the call for this Convention saw these things, and hoped, by bringing the different reformers together, and comparing their views, and finding that all were really actuated by a desire to be good and true men and women, and to act for the good of humanity, they could agree upon some plan of action by means of which all their labor and effort might be wisely directed to the removal of the evils of which they complained, and not be counteracted by their mutual antagonisms and disagreements.

Such, we have no doubt, was the purpose of those calling this Convention. It was not expected that the time would be spent in discussing the merits of the various reform movements. It was to be hoped that certain principles of truth, purity and justice, underlying them all, would be agreed upon, and some united method of action be proposed, by means of which all might put forth their power to establish the right and overthrow the wrong. But all such hope or expectation was futile. It is not often that every grumbler can get a congregation to complain before, and here was to be an opportunity; and no fanatic, of whatever school, was to be expected to omit the opportunity of occupying a free platform and undoing his budget.

This Convention was a miniature representation of the state of social, moral and religious reform in this country. It exhibited, at one view, all the antagonism, intolerance, bigotry, infidelity and inanity of the universal reform movement of the age. In that pandemoniac Babel,

“The host itself went surging in the whirls
Of civil conflict, with more mad turmoil
Than shook the heavens, when wildest rout disranked
The innumerable foe.”

One could not help inquiring, suppose old fogysm were dead and buried past all hope of resurrection, and the government of the social, moral and religious world were committed to these mad caps, who would not pray, from such rulings, “Good Lord deliver us”?

We are glad the Convention was called. We are glad they met: we rejoice that this needed exposition was made amid the green hills of New England. Nothing like it could have demonstrated the utter hopelessness of man's redemption through the sole agency of these grumbling disorganizers, whose whole supposed mission is to disintegrate and destroy all that the previous ages have built up. Reform, as generally used and understood by them, is but another name for destruction. Such rank infidelity, not in a theologic sense, but in one deeply religious, aiming its blows at the very heart of all true life and being, never sounded its trumpet more boldly from any lips than it did from the mouths of many standing upon that platform.

Such gross ignorance of every principle necessary to make men and women true in heart, that they may be true in life and action, is seldom exhibited. We say this, hoping and expecting to call down upon our head the severest criticisms. For one we court them. It is time the questions pertaining to the various reform movements of the age were examined and tried by a higher standard than they have usually been. It is time to ascertain whether any other foundation for man's redemption and salvation can be laid, than that which is laid in Christ Jesus; which foundation is full and perfect obedience to all the requirements of truth, purity and justice, in their inmost or divine spirit. It is time to ascertain whether natural morality, not having a religious basis, can beget such fidelity of soul.

There is to be another good resulting from the assembling of this Convention. Earnest men and earnest women met each other there, who will meet again, wiser and better for what they saw and learned. That Convention proclaimed a need which will be supplied, and in the supply of which a step will be taken toward bringing order out of all this confusion. The certain and inevitable tendency of all this disorganizing and disintegrating effort became so apparent, that many a true soul there took the needful alarm.

There is another thing to which we must refer, and that is to the conduct of the public journals sending their reporters to this Convention. It has long been known that no reliance could be

placed upon representations made to the public through these agencies. There is a class of reporters who are a living argument to prove the doctrine of total depravity as applicable to certain of the race. We noticed at this Convention certain ones who laid down their pens when ever anything was being said which they deemed to be unobjectionable; but whenever some bold scoffer opened his lips, or some disgusting proposition was made, they were all life and activity to note it down, and seemed to be in high glee that they had found something to tickle their morbid appetites. They reminded one of the little cur dog which takes so much pleasure in wallowing itself in all the carrion it can find, that its perfume may be grateful to its canine taste.

We have read the proceedings of this Convention, as reported in most of the leading papers, and find very little of truth in any of them. I call this downright abuse, not only of the Convention, but of the people who wish to be correctly informed respecting its proceedings. These newspapers ought to be responsible for the character of the beardless boys they send to report. They ought to find reporters of honest intentions, as well as of executive ability; and if they cannot find them among the present race, a new and better race ought to be educated and employed.

The papers generally led the people to infer that the Convention passed the many strange resolutions which were published as being before them. Their reporters knew better than this; and they ought to have informed their employers that the Convention passed none of these resolutions, nor did they propose to pass them. Each individual offered such resolutions as he thought proper, making it the basis of his remarks, requiring no second, and demanding no disposition of it by the Convention. The assembling of this Convention, and the proceedings connected therewith, demonstrated very positively certain things, among which is this—*the necessity of reforming the reformers, THE PUBLIC NEWSPAPERS, and their REPORTERS.*

THE SPIRITUAL LYCEUM AND CONFERENCE VERSUS
JOEL TIFFANY.

THIS modern institution in New York devoted the evening of the 28th of April last to the consideration of the case of my humble self. Some time in last September I prepared two lectures, one upon the subject of *Spiritualism*, the other upon the question of *Evil Spirits*, and delivered them before the meeting of the Spiritualists in Dodworth's Academy, in the presence of certain of the Lyceum members, who have been recently taking me to task for it. These lectures were highly approved at the time by a large number of Spiritualists who heard them, among whom were those occupying the highest positions among Spiritualists in the city. At the request of a number who heard the lectures, they were published in the December number of the Monthly.

These lectures were prepared while I was in the city last fall. The necessity of presenting these two subjects before the minds of the New York Spiritualists seemed imperative. Certain prominent men and some women were busily engaged in teaching a fatalistic philosophy in connection with Spiritualism which seemed to be very pernicious in its influence and tendency. The doctrine that there is really no such thing as evil—that there is no real distinction between purity and impurity—between truth and falsehood, and the like—was taught and argued with a zeal worthy a better cause; and the influence of such teachings was most apparent in the lives and conduct of many. I need not say that, convince an individual that there *is* no difference between purity and impurity, and it will not be long before he will *live* as though there was no difference.

The extracts published in the *Oberlin Evangelist*, and read by Dr. Hallock, were taken from these lectures, and for which I am so facetiously arraigned by the very modest Doctor. The first thing laid to my charge is, that I said these communications from the spirit-world were not reliable. This, the Doctor says, means "that Mr. T. has been diligently searching for the last seven or

eight years for a spiritual post to lean upon with absolute certainty, and instead has found only 'confusion, contradiction and absurdity.' Just what he went after—just what the devotee of authority always finds. 'Seek and ye shall find.' The man who sets out to *be* a pope or to *seek* one, is sure to accomplish his aim."

Really, Dr. Hallock, who has said any thing about authority save yourself? Am I to take this as a fair specimen of your intelligence or your integrity? By what authority do you infer or affirm that I have been looking for a "spiritual post" to lean upon with "absolute certainty?" There is no intimation of the kind in the lecture from which you quote. The point was simply, that the communications purporting to come from the spirit-world were so frequently false, that no sane man dare rely with confidence upon their statement of facts; and that therefore Spiritualism was not valuable as a means of obtaining reliable information. Because I am constrained to discredit an individual who has so frequently falsified his word that there is no reliance to be placed upon what he says, is that to be taken as evidence that I am searching after "authority"?—that I am setting out to be a Pope, or to find one? Most strange and false conclusion!

But permit me to inquire, Dr. Hallock, why you have not met the objection, and answered it, instead of departing from the truth to cast a slur upon myself? If my statement is false, deny it, and show its falsity: if true, admit it. You have had some experience in these matters. Have you found every thing purporting to come from that world reliable? Do you advise those getting communications therefrom to rely implicitly upon what they get? Do you say that these communications are a reliable means of getting a knowledge of fact or doctrine? I declared, that from my own observation and experience in these matters, I was forced to conclude that they were not reliable: and for saying that, you would infer that I would "*be* a pope," or "*seek* one."

Read again this extract upon which you base your inferences and imputations, and then look the world in the face, and say that you have dealt honestly with the subject, if you can.

"After all of our investigations for seven or eight years, we must say, that we have as much evidence that there are lying

spirits as we have that there any spirits at all. If any one were disposed to dispute this conclusion, we would say, inquire of those who have been most engaged in these investigations—"Do you find these communications reliable?" and you will get but one answer—"They are not."

"Since these things are so, it is most evident that the spiritual communications, unless radically improved, can never become a reliable means of procuring information. And what is true in respect to fact, is equally true in respect to philosophy and doctrine. Whatever may be the *character* and *condition* of the spirits themselves, the doctrines they teach, or that come to us through mediums as from them, are mostly contradictory and absurd. Whether we inquire into the state or condition of the spirits, or respecting their occupations, habits, means of enjoyment, &c., we meet with the same confusion, contradiction and absurdity. And our experience has been that the individual who sits blindly and confidingly at the feet of these spiritual Gamaliels, and takes for truth all that comes from them, is soon fitted for the mad-house. Therefore, it is safe to conclude that spiritual communications, according to the present type or manifestation, cannot become a reliable means of ascertaining principles of truth or doctrine."

I ask Dr. Gray also to read that extract, or anything else contained in the lectures from which it is taken, and point out the evidence upon which he bases his inference, that "the individual has not yet gone out of the old school of thought; that he is still in search of an authoritarian revelation." Dr. Gray never had the slightest reason from me for ever inferring any such thing; and I submit to his well-known candor to say if, on reflection, his inferences were not too hastily made, and without any proper foundation. I would also submit to Dr. Gray the questions I have to Dr. Hallock. I wish he would say to the world publicly what has been his experience as to the reliability of these so-called spiritual communications.

But further, Dr. Gray has very carelessly left another idea afloat which is quite liable to abuse. He says that the adherents of the old school of thought "lose sight of, or altogether fail to perceive the value of imperfection, or what they call evil. An oak reared in a hot-house, *under glass*, where neither tempest nor frost are permitted to molest it, what would it be good for?" Now, the Doctor surely does not intend to have us understand

that he is apologizing for vice and crime on the plea that they are as necessary for good and happiness as purity and virtue. He does not mean to say that he cannot attain his highest destiny without becoming a drunkard, a libertine, a debaucher, so as to become toughened on those points. He would not advise the young and innocent to make the tour of vice and prostitution for all the good they could get from such an experience. Yet such is liable to be the influence of his suggestion, made as it is, and for the apparent purpose for which it was made.

I wish Dr. Gray would give me an article on that subject, that I might know his views of the propriety of "sinning that grace may abound." A treatise got up on the subject of the *Virtues of Vice under the Divine Economy*, would certainly be novel, and, from the pen of Dr. Gray, could not fail to be interesting. The Doctor has, in his remarks, frequently thrown out the idea that there is no such thing as evil; that all tends to accomplish the highest possible good for the individual. I wish he would solve the problem how those who possess opposite characters, and are under diametrically opposite impulses to action, begetting opposite influences and results so far as every thing apparent is concerned, attain, by such means, to the same destiny. If *vice* is necessary for the *vicious*, what are the virtuous to do without it? If the most abandoned prostitution is essential to the highest good of the inmate of the Five Points, what is the virtuous maiden, who has gone to the spirit-world without taking that degree, to do? I really wish Dr. Gray or some other member of the Spiritual Lyceum would take this subject in hand, and give the world a clear and definite exposition of this philosophy.

But Dr. Hallock did not quite free his mind the first turn up, so after Dr. Gray had thrown out a few hints on the "*value of imperfection*," the spirit moved Dr. Hallock to continue in this wise:

"Dr. Hallock said: He had three objections to the devilish hypothesis and its entailed consequences.

"*Objection 1.* It is generally conceded (and none make a greater parade of the averment than those who find the most diabolism here and hereafter), that God is infinite in all his attributes, and omnipresent; that is to say, the Divine love, and wisdom, and

will, and power, are *infinite* and *everywhere*. Hence the devil, or the idea which he represents, is not even a respectable fallacy; it is a downright nullity. Its votaries may nurse it for a few years longer in their creeds, but the fact is not to be found in the universe. The Divine love and wisdom covers all that; consequently, *evil*, if it is to stand at all, must plant its infernal hoof outside of infinity, and *stay* there.

“ *Objection 2.* There is no ratio between one man and another, by which one person is competent to say that another is *worse* or *better* than himself. The idea, though thought to be a valuable Christian franchise, is subversive of the law of brotherhood and love to the neighbor, which is the very soul of Christianity.

“ *Objection 3.* Admitting we had the abstract right to vote ourselves saints, and others sinners, or *vice versa*, we have not the necessary knowledge to enable us to discharge the trust. Not only do we perpetually shift the standard and reverse the judgments we pass upon ourselves, calling that bad to-day which we pronounced to be ‘God’s service’ yesterday; but that which we call bad in our neighbor, we commend and call good in ourselves, when there is not a particle of difference between the acts of either. As for example, our neighbor plays *poker* ‘for a consideration.’ That we call *gambling*. We never do *that*; but we do *this*—we step boldly up (no sneaking around corners into dark alley ways—virtue courts the light), to a courtly domicile whose door is surmounted by a golden title of the virtuous deeds performed within, and enter, with that peculiar boldness which is the crown of virtue, to have a little virtuous conversation with another incarnation of all the virtues, sure to present himself as the resident virtue—the presiding deity, in short, of the place. Having congratulated each other on the shower of grace poured down upon the last prayer meeting, and the improvement in stocks at the ‘second board,’ virtue No. 1 mildly suggests to virtue No. 2 that he has a foreboding so strong that his house ‘up town’ will be a heap of ashes within the current twelve months, that he has found it necessary, in his deep affliction, to secure his virtuous advice in the matter. Beautifully their spheres interblend—virtue with virtue mixes, and by a providential, though singularly common coincidence, virtue No. 2 is impressed by an exactly *opposite* opinion with respect to the future of that doomed mansion. He is ready, and what is still more virtuous, *willing to back* his opposite opinion, too. So it is all virtuously agreed between them that virtue No. 1 shall hand over to virtue No. 2, ‘a small consideration,’ in virtue of which, virtue No. 1 is to receive ten thousand pieces of virtue in case his house goes to ashes, with the easy and pious alternative that in case it does not, virtue No. 2

is to keep the little 'consideration' (paid over among friends just to make the matter seem a little interesting) forever and a day. But, blessed unction to all respectable souls! *that* is not gambling; this is not a 'game of chance;' it is INSURING! Virtue No. 1 did *not* 'bet;' virtue No. 2 did *not* 'pocket the stakes;' he deposited a 'premium'—all the difference in the world when you do the one, and your neighbor the other. Capital judges we of evil Spirits!"

Here then we have the elements of Dr. Hallock's philosophy. "God is infinite in all his attributes, and omnipresent; that is to say, Divine love, and wisdom, and will, and power are *infinite* and *every where*." Therefore there is no evil—that is to say, there is no lust, there is no falsehood, there is no injustice, there is no vice and crime, no conflict and antagonism; and "the Devil, or the idea which he represents, is a downright nullity." The murderer is in as just and holy a state as the Saviour—the abandoned prostitute, polluting herself and seeking to pollute others, trying to entice the innocent into her den, is performing an angelic work, in that it is elevating her and her victim to heaven, and causing both to grow more and more into the likeness of the Divine. He would call the "consuming fires of lust," "hungering and thirsting after righteousness," and standing in the door of the brothel, the Dr. would cry, "Ho, every one that thirsteth, come!"

This is the doctrine and philosophy of Dr. Hallock, one of the leading Spiritualists of New York; a teacher of the "*new divine philosophy*." Such are the revelations of modern Spiritualism in *his* understanding, elevating and purifying *his* affections. Did I accuse unjustly when I said, before a New York audience, that under the general influence of modern Spiritualism, a gradual decay of virtue was apparent among some, by the introduction of a free and easy philosophy, by which some were disposed to excuse the practice of sensualism? Could better evidence be demanded or had of the truth of that saying, than Dr. Hallock has himself furnished? And for saying this, I am to be turned out of the synagogue! Spiritualists are cautioned not to listen to me—not to read my writings; the decree has gone forth that I must be put down, and the New York Lyceum proceeding is one

of the steps in that noble work. My magazine is proscribed—it must be stopped. I know all this—have known it for some time. I have heard the backbitings and cursings that certain leading ones have been uttering against me for the last year or two.

But again, hear the Doctor. “There is no ratio between one man and another by which one is competent to say that another is *worse or better* than himself.” Indeed! Is this one of the discoveries which Spiritualism has been instrumental in making to the Doctor? Man has no means of telling what is good or evil in himself or in another! No means of determining, with any certainty, good or evil, either in condition or manifestation! He meets with a man known to be temperate, loving, kind, humane, chaste, &c., and he knows himself to be intemperate, revengeful, brutal, licentious, &c., and yet he has no reason to suppose but that he is just as good as his neighbor—that these latter qualities proceed from just as pure and holy a condition as the former!

What is to become of those aspirations of soul which are so essential to true progress, under the blighting and cursing influence of *such* a philosophy? Man never will advance without aspiration. He will have no aspiration so long as he feels no need—is satisfied with his condition. Indeed, as he cannot judge between himself and another, after what shall he aspire? Did I accuse falsely, when I said the influence of this philosophy on some minds had been to destroy all high and holy aspirations—to make them contented with their present state, as best suited to them and the world?

But hear the Doctor again, for the purpose of seeing how *acute* his moral perceptions are, under the teachings of his “new divine philosophy.” He continues: “Objection 3. Admitting we had the abstract right to vote ourselves saints and others sinners, or *vice versa*, we have not the necessary knowledge to enable us to discharge the trust, &c. For instance, our neighbor plays *poker* for a consideration. That we call *gambling*,” &c. So the Doctor goes on to show that the man who gets his house insured acts upon the same principle as he who plays *poker*; and that, he says, we call legitimate. Well, if the Doctor can see no moral difference between playing *poker* and insuring property, his degree of

intelligence will not subject him to a very severe punishment. His sins will be quite likely to be *winked* at. I will not stop now to point out the difference, as I will at some future time, if the Doctor cannot find it out without my aid.

My present business with the remarks of the Doctor on that point is to find out whether he intends to encourage *gambling*, or discourage *insuring*. We can hardly suppose he intends to condemn *gambling*, because that would be trespassing upon a fundamental principle of his philosophy, by introducing evil, and thus getting an "*infernal hoof* inside of infinity," and also setting himself up as a judge, which he says he has no right to do. We are therefore to suppose that the association of the practice of *gaming* with that of *insuring*, is for the purpose of making respectable that very worthy and commendable practice of playing *poker* "for a consideration."

Did I accuse falsely when I said that one species of vice was naturally allied to all others? Here is Dr. Hallock illustrating the truth by precept at least, and as he does not consider it wrong I suppose he would not consider it slander to suppose he was not *too good to put his philosophy into practice*. We hope to hear from the Doctor on this subject.

PHENOMENAL.

[*Continued from the July Number.*]

This following is the relation of Jane Winson, of Long Burton, she being there three nights, taken the third day of July, 1677:

She heard and saw nothing as long as the candle did burn, but as soon as it was out there was something which did seem to fall down by the bedside, and by-and-by it began to lay on the bed's head with a staff, and did strike Jane Winson on the head. She put forth her hand and caught it, but was not able to hold it fast. She got out of bed to light a candle, and there was a great stone thrown after her, but it missed her. When the candle was lighted,

they arose and went down to the fire. One of them went to fetch the bed clothes to make a bed by the fire, and there lay a heap of stones on the bed whereon they lay before. As soon as the bed was made, and they laid down to take their rest, there was a great scratching on the form that stood by them in an extreme manner. Then it came and did heave up the bolster whereon they laid their heads, and did endeavor to heave them out. At last it got hold on one end of the pillow, and set it quite on end, and there it stood for a considerable time; at last falling down in its place, they fell asleep, and so continued all that night.

Page 444.—Mr. Andrew Pascall, once Fellow of Queen's College, in Cambridge, his narrative of three nights' disturbance at his father's house, in London, Soper Lane, in August, 1661:

The first night's disturbance.—There was in family my father and mother, my eldest brother and one of my sisters, with a young maiden gentlewoman her bedfellow, who seemed to be principally concerned, besides a maid that lay in the same chamber.

The gentlewoman before mentioned being in bed with my sister in a chamber within that where my father and mother lay, there seemed to her, then lying awake, one walking in the chamber, by a noise made as of a long gown, or some trailing garment, brushing and sweeping up and down the room. By-and-by there was a noise of clattering their shoes under the bed, with a scratching and tugging of the mat under the bed likewise. This continued some time; my sister being awakened, heard it, and so did the maid. After this my mother being called out of the next chamber, where she was up, came in, they being in great fright. My brother went up also, who, not gone to bed, sat below. A candle was brought, and the noise ceased while they were in the chamber. Presently after they were gone out again, and the light removed, the chamber door, which shuts with difficulty, flew to with a great bounce, it being wide open before. After this one of the shoes by the bedside was flung over the bed with a mighty force against the press, which stood on the other side. This put them to such a fright that the gentlewoman arose. My brother went into the room again, and sat up with them all night.

The second night's disturbance.—The next evening as we sat at supper we all heard a great noise above in the chamber, at the end of the house, as it were flinging of chairs and stools about the room, or removing of great trunks. And going up to see, all was still till we came down again. However, the gentlewoman resolved to go to bed again that night in the same chamber. My sister went to bed with her, and the rest to their lodgings, only my brother and I resolved to sit up some time and expect the event.

Within a while after we heard them knock earnestly above, and we both went up. They told us there had been the same disturbances as the night before, and something more. For besides the tugging at the mat under the bed, the bed clothes upon them were often tugged and pulled, insomuch as they were fain to hold them hard with their hands, to keep them from being pulled off. All was quiet for a little time while we were in the chamber with the light; but we were no sooner out of the chamber with the candle, but the noise under the bed, tugging of the mat, pulling of the bed clothes began again. Moreover something came into the bed which the gentlewoman said ran upon her by degrees, and seemed little and soft like a mole. Upon this she screeched out, and we came in again with the candle, then all was still again.

We retired often with the candle, and presently the same disturbance returned, together with a low whispering noise in many places about the bed, but chiefly towards the bed's head, which we all heard, staying in the chamber and removing the candle into the next room. My father and mother arose, and there were none of us but heard all or most part of this, but nothing appeared to us.

The thing was continually moving and stirring in some part or other of the bed, and most commonly at the feet, where it usually came up first. At last it came to that boldness that it would make the same disturbance while the candle was in the chamber, if it was but little shaded behind the door, so that we could sometimes see the clothes pulled and tugged, and we frequently saw it heave and lift up the clothes upon the bed towards the feet, in a little hill or rising which my brother and I often clapped our hands upon, perceiving it to move, and with all to make a little clack-

ing noise, which can not any more than the former whispering, be expressed in writing. We could not perceive any more than the clothes, as often as we saw them so moved and heaved up.

The shoes were laid upon the bed's tester the second night, to prevent the clattering which was made with them the night before; and while we were standing, talking in the chamber, as I was some distance from the bed, one of the shoes flew off and hit me lightly on the head, my hat being on; and another came presently tumbling down after it, none stirring the bed. Afterwards the aforesaid little thing came upon the gentlewoman so frequently that if we were but the least removed she could not lie quiet in her bed. Then she sat up in her bed with a mantle about her, which when we were retired was pulled at as if it would have been plucked from her. Whereupon she cried out again, and I came into the chamber again, and was desired to hold fast upon the mantle about her, which, notwithstanding, was tugged hard again, which I very sensibly perceived. * * *

The third night's disturbance.—The gentlewoman now resolved to change her chamber, to try if the disturbance would follow. She did so, my sister accompanying her. My brother sat up as before, expecting what would follow. The same noise was heard this third night as the night before above in the chamber. We had not sat long below before we were summoned up with loud knockings again. They were in the same case as before, if not worse. A while after they were in bed in this other chamber, there was a clattering heard at the door; presently after, the same noise under the bed; the same heaving of the clothes, and the same whispering as before.

But towards midnight, that thing which came into the bed before came now so often, with such ungrateful skipplings up and down upon her, that she often screeched and cried out. It seemed cold and very smooth, as she related, and would commonly come in at her feet and run all upon her by her side to her shoulder. Once she desired me to clap my hand upon her back near her shoulder blade, as feeling it then just coming up thither. I did so, on a sudden, and there seemed a cold blast or puff of wind to blow upon my hand just as I clapped it upon her. And one thing more remarkable was this: when the whispering was heard at her bed's head, after we had many times in vain conjured it to speak and tell us the intent of its whisperings and disturbance, I spake to it very earnestly to speak out or whisper louder. Hereupon it hissed out much louder than before, but nothing intelligible to be heard. * * *

Mother prayed it away.

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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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Office, No. 6 Fourth Avenue, New York.

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