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DEVOTED TO THE

INVESTIGATION OF THE SCIENCE OF MIND,

IN THE

Physical, Intellectual, Moral and Religious Planes thereof.

JOEL TIFFANY, EDITOR AND PROPRIETOR.

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SAVING FAITH.

Eph. ii : 8. By grace are ye saved, through faith, and that not of yourselves, it is the gift of God.

FAITH, or a conviction of the mind, is essential to true action. A belief that there is something above and beyond us, and that the same is attainable through proper, well-directed effort, is what keeps alive our aspirations, and stimulates us to action. It is a constituent element of hope, that beckons and cheers us on amid danger, trial and suffering. It is that which makes hope the anchor of the soul, entering deeply within the veil, far beyond the reach of sight, and realizing unto us the evidences of the unseen.

In estimating the character and value of faith, we must early learn to distinguish between the faith of the intellect or the understanding, and the faith of the affections, or intuitions; or, in other words, we must distinguish between a theological and a religious faith—between that which is in the fashion of our ideas, in the shape of our imaginations, and that faith which awakens in our souls trust and confidence, giving us true ideas and just conceptions.

By this I do not mean that an irrational or absurd faith is to be indulged in. I do not mean that faith is to be divorced from the understanding. I mean that there is a wide difference between a faith in a particular form, or idea based upon such form, and that faith in a principle or cause which begets the form.

To make the point still more apparent, I will refer to a principle which all must recognize. Whatever addresses my mind through my understanding must take upon itself the imperfections of my understanding in its presentation to my consciousness; and hence will become no more perfect to me than is my understand-

ing. This is the law of all external communication which reaches the mind through the understanding. Thus, you present me with the Bible, and tell me that it is the word of God. Now, how am I to find out what that word of God is? You tell me to examine it, read it, and try to understand it. I do so, and finally think I understand it. Now is my faith in the Bible, or is it in my understanding of the Bible? There can be but one answer; my faith must be according to my understanding. Now is my faith correct? That depends upon the correctness of my understanding. Such faith is just as liable to be erroneous as the understanding is imperfect.

Let the *external form* of the communication be ever so perfect and true in itself, the thought, idea, feeling, sentiment, etc., communicated or awakened, will be true or false, according to the state, condition and understanding of the one receiving it. Hence the faith based upon such an understanding can never be any more certainly true than is the understanding which is made the basis thereof.

The truth of this position is illustrated by the history of the past, and the experience of the present. Those who believe in the divinity of the character of Jesus, will not doubt but that he spake the truth upon those subjects which constituted his discourses with his disciples; neither will they deny that the disciples, as well as the world, misunderstood him, owing to the imperfections of their understandings. Hence their faith was not in the *truths* he uttered, but in their own *false ideas* or *understandings* thereof. It mattered not how clear might have been his perceptions of those things which he affirmed, nor how appropriate might have been his language to express those things which he perceived, those who heard his language were obliged to depend upon *their own* understandings to interpret what they heard, and then believe or reject according as they understood.

It was in reference to this difficulty attending external communication that Jesus said on one occasion, How is it that ye can not understand my speech? Even because ye can not hear my words; because the words I speak unto you they are spirit, and they are life. And on another occasion, he said: He that hath

ears to hear let him hear. And again: Having eyes, they see not, and having ears, they hear not, and having hearts they do not understand.

When Jesus spake of the coming of the kingdom of Heaven, the disciples and the people supposed he referred to the establishment of a temporal kingdom under the rule of the expected prince. Hence no matter how correct might have been his understanding, or the forms of expression he used to convey his ideas, those who heard him depended upon their own understandings for the meaning of that which he uttered. This Jesus perceived, and told them that respecting the doctrines of the kingdom, his language had been in parables; that before they could understand him correctly, the Spirit of Truth must come to enlighten their understandings, and bring to their remembrance that which he had spoken unto them.

In this manner, all the errors of the disciples and their followers arose. All the doctrines of the Church in every age have been according to the understandings of the age. Each have affirmed, and believed their affirmation to be true, that they believed the Bible. Each have affirmed what they believed to be the truths of the Bible; but in this they have been mistaken. Their faith has ever been in their own erroneous understandings, which have ever varied according to the state or condition of their moral and intellectual development.

In almost every age of the Church, there has been a class of very earnest Bible believers, who have come to the conclusion that the time for the second appearing of Christ was at hand. From the close of the apocalyptic vision of St. John until the present, the understandings of some have been in respect to the second coming of Christ: Lo I come quickly; and they respond, Even so. Come Lord Jesus. The history of the Church from the first century to the present, presents a continued recurrence of sects, teaching the immediate second coming of Jesus. And they all base their faith upon the positive teachings of the Bible. And yet they all are disappointed. Notwithstanding the clear, and to them unmistakable, meaning of the predictions of Daniel and St. John, time demonstrates that there is a mistake some-

where. Either the Bible has not told the truth upon those subjects, or these believers have misinterpreted its sayings. Those who have faith in the teachings of the Bible, will not hesitate to affirm that the error was in the understandings of those who read and interpreted. Hence Bible believers are compelled to take the same position, that man's faith is in his understanding; and consequently, is as liable to be erroneous as his understanding is to be imperfect.

Thus, when the believer teaches the doctrine of the second coming of Christ as coming from the Bible, he is teaching, not the infallible Bible doctrine upon that subject, unless he is infallible in his understanding to perceive it; but is teaching his own fallible ideas. Hence when he stands up to teach what he affirms to be God's word, he should always add, to be sure of the truth, "In my opinion." It is no answer to this position to say that men should strive earnestly to find out the spiritual meaning of the Bible. Those who have committed the greatest errors are those who have studied the most earnestly and prayerfully to find out its theological meaning.

No one acquainted with the Rev. Mr. Miller and Mr. Fitch, two able and earnest advocates of the modern advent doctrines, will deny that they studied the Bible earnestly and prayerfully to find out its doctrines of the coming of Christ, and of the judgment, and the like. More earnest, prayerful souls I never met with. Although no believer in their theological doctrines, I loved to be with them in their prayers. They spoke so from their hearts, they came so near the throne in their supplications, they seemed to be in the divine audience chamber, speaking face to face with the Father, and yet none were more egregiously mistaken in their views, none further from the truth than they.

It is of no use to say to men, you must study the Bible earnestly and prayerfully to find the truth, if these men did not do it. Man has no power to be earnest and prayerful if these men were not so; he has no means of knowing when he is so, if such cryings and agonizings of soul were not a full compliance with such requisition; and yet they did not find the truth. Their darkened understandings and misguided imaginations led them far astray.

'Their faith, you will all say, was not in the Bible, but in their false understandings of it; and when they affirmed such and such statements to be God's truth, they were making erroneous affirmations, and those who believed them were misled.

What then must be the inevitable conclusion respecting that faith which is based upon the uncertain revelations of the understanding? We see that it matters not who speaks or writes, so long as that which is spoken or written must depend for its value upon the interpretation given to it by the understanding of him who hears or reads. Great effort has been made, according to the teachings of theologians, to preserve the Bible as the verbal Word of God, from corruption or alteration; and it is claimed by most that the version we have is substantially correct in all its doctrines. This being admitted to be true, who shall become the standard interpreter thereof, so that *all* may be sure of getting truth therefrom? The Catholic says, the Mother Church; but the history of her translations proves her fallibility; at one time decreeing one doctrine, and at another time pronouncing it heretical to entertain it.

Taking the various translations of the Church from the time of Peter to the present, and it can not be denied that there has been more of error believed as coming from the Bible than there has been of truth; and yet they tell us the Bible has not been changed; that it has remained the infallible word of God, but that all these errors have been the result of the misunderstandings of those who have interpreted it. If this be true, then faith in the teachings of the Bible, has not always been faith in the truth; has not always led the believer in the way of the truth. Infallible as the Bible has been in itself, it has been as fallible as any other book to the understandings of those who have read it, and we have already seen that it can become to the mind nothing except that which the understanding makes it to mean. Hence the conclusion is inevitable: the Bible of the understanding will be as fallible and imperfect as the understanding.

The Protestant denies the infallibility of the MOTHER CHURCH, and declares in favor of committing the Bible to the reading and interpretation of all; and what is the result? The same that our

position would demonstrate must be the result. Its teachings are as variously received as are variously characterized and unfolded the understandings to which they are addressed. Each, receiving the Bible as the word of God, finds its teachings according to the standard by which he interprets it; and the consequence is, that there is no one doctrine taught and believed as coming from the Bible by one sect which is not denied, and the opposite doctrine taught by another. Thus one sect declares that the Bible teaches the doctrine of the Triune personality of God; another affirms that the Bible teaches the unity of the divine personality. One sect declares that the Bible teaches the universal salvation of the race; another sect affirms that it teaches the almost universal damnation thereof. One sect teaches that it is the Bible doctrine that God has fore-ordained whatsoever comes to pass; another sect affirms the Bible doctrine to be, that God has fore-ordained nothing. One sect teaches that the Bible doctrine is, that once in grace always in grace; another affirms that it teaches the doctrine of falling from grace. One sect affirms that the Bible teaches the annihilation of the wicked; another, the salvation of the wicked; another the endless misery of the wicked. One sect teaches that the Bible affirms the unconscious condition of the soul after death and before judgment; and another sect declares that the Bible teaches that we enter heaven or hell at once, etc. Thus I might proceed to the end of the chapter, showing that the Bible, like any other communication, becomes to the mind receiving it, just what his understanding makes it to mean. Hence the conclusion becomes inevitable, that it can never become the infallible word of God, until the individual, through the spirit of truth, has an infallible understanding thereof; or in other words, has the infallible truth of God to breathe into its forms of expression. Though in form it record the exact sayings of Jesus, unless we have the spirit of truth to breathe into those sayings his meanings, we shall be as liable to misunderstand and misbelieve as were the original disciples, who likewise heard the word, but did not understand the meaning thereof.

This same truth is equally apparent in respect to other communications, as it is in respect to the Bible. Those who have

no faith in the Bible, because of the diversity of opinions respecting its teachings among Bible believers, commit the same error, and are just as far from the truth as those whom they condemn. Those who worship at the shrine of nature and philosophy, fall into the same diversity of opinions, and consequently into the same general errors, with those they so much pity for their weakness and ignorance, and despise for their folly and meanness. They are under the same law of external communication, and consequently subject to the same imperfections of judgment. When they interpret nature in the language of their philosophy, their interpretations become subject to the imperfections of their understandings; and their philosophies will vary, as their understandings vary.

The Harmonial Philosopher, as he styles himself, or the Spiritualist, falls into the common error of misunderstanding the facts and phenomena which he attempts to interpret, and the consequence is, that there is as great a variety of opinions among Spiritualists, respecting the principles of their faith, as among other sects. The revelations of modern Spiritualism to the world, are addressed to the understanding, and hence must become to each mind, what his understanding makes it to mean, and therefore is subject to the laws of external communication; and will be as diverse in character as are the understandings receiving them.

The truth of this no truthful observer will deny. Although the evidence is positive that we have communication with the Spirits of the departed, it is equally as positive that the Spirit-world is differently perceived and understood by them, according to their states and conditions, just as the natural world is differently perceived by us, according to our states or conditions here. That is, this universal law of external communication is affirmed, that whatever comes to the mind through the understanding, whether from nature, man, or angels, must take upon itself the imperfections of the understanding of him who receives it. That in our communications with man, through his understanding, we can never be more certain of teaching him the truth of what we utter, than is his perception or understanding infallible to perceive such truth. Hence there

is no such thing as giving to man through external communications, infallible truth, faster than his understanding becomes infallible to perceive and receive it. The truth of this position was forcibly illustrated, a few days since, in a conversation I had with a Presbyterian clergyman, who was questioning me upon the subject of my theological faith. After I had taken the position above stated, I proposed to try its truth upon the clergyman. I inquired, dare you here stand forth and affirm that your understanding is infallible in determining the meaning of a single passage in the Bible? We will admit that the Bible is the word of God to all who truly understand it: now dare you affirm as an infallible truth, your understanding of a single doctrine therein contained? and if so, what is the doctrine? He said, I know I am fallible in my understanding, and therefore I tell my people to examine and find out for themselves. But, inquired I, are not your people as liable to misunderstand the Bible as yourself? nay more, are not many of them more liable to misunderstand it than yourself, owing to the undeveloped state of their minds? Therefore, when you tell them to examine for themselves, are you any more certain that they will arrive at the truth than yourself? in short, must they not also interpret through their understandings? and are not their understandings fallible, and their opinions liable to be erroneous? But, said the clergyman, the Bible is true notwithstanding. True to whom, I inquired? What is truth? Truth, said he, is the revelation that God has made. Granted, said I, but to whom has he made it? You already admit, that, with the Bible in your hand, you dare not affirm that the revelation has been made to you; and therefore you refer your people to examine for themselves; and you are no more certain that the revelation will be made to them. What then, is and must be the inevitable conclusion? That there is no such thing as giving to man, through external communication, infallible truth, further than his understanding is infallible to perceive and receive such truth. Hence no external method can become an infallible communication to all.

From the foregoing, it follows that faith in the convictions of our understanding is as liable to be erroneous as our understand

ings are liable to be false. It is certain that our faith in any truth or principle must conform to our understandings; and can only be true when our perceptions, or understandings are so. Hence it is certain that this external or theological faith is more liable to be false than true; and tends rather to error than truth. When our spiritual teachers tell us of the imperfections of our understandings, and their utter unreliability in respect to spiritual and divine things, they proclaim the probable falsity of all theological faith. For man's theological faith is always the product of his perceptions or ideal understandings, which are denounced by the clergy as being so treacherous and false.

Since all theological faith is so liable to be false, and always calls man out of his affections into his thoughts, it is certain that this kind of faith has but a doubtful influence in the proper development of the true man. The falsity of its character would be further manifested by an examination of its fruits. The tendency of all theological discussion and disputation, is to beget an unkind and untruthful state of the mind. It is a truth that none can deny, that just in proportion as man magnifies the importance of an intellectual or theologic faith, and enters upon a defense or vindication thereof, does he sink or obscure the importance of being in the right affectional or religious condition; and his faith becomes a statement of his thoughts, ideas, etc.; and not an expression of his affections or loves.

An examination of the practical workings of this kind of faith will further demonstrate its baneful influence upon their conduct and character. Theological faith always tends to beget a proscriptive spirit. It is, in truth, a very subtle and poisonous kind of idolatry; one where the true faith is overlooked, and mere form or technicality is worshiped. All persecutions called religious, have been theologic, and to defend or vindicate theologic opinions. The history of the past and the experience of the present is uniform on this point. Every reader of theologic or ecclesiastic history, must have been struck with the bitterness and malignity which has ever entered into theologic controversies. It was the theologic character of the Scribes and Pharisees which demanded the death of Jesus, and finally caused him to be exe-

cuted. Theology stoned Stephen. Paul, while a theologian, was intent upon the persecution of the Christians. The history of theology in the Church is one of blood. Theology invented and used the wheel, the rack, the cross, the stake. It has left no means of torture untried, that it might enforce its edicts and dogmas.

But we need not go back to the records of the past to demonstrate its false and proscriptive spirit. Wherever it appears, in whatever community it rears its cruel and blasphemous front, it at once breathes forth the spirit of intolerance and proscription. Those who refuse to subscribe to its dogmas, are at once brought under the ban of its anathemas. Whatever the law and public sentiment will permit, it will use to exterminate heretics. The theologian was never known to stop short of exhausting his power. Here in our midst, where the law and public sentiment guarantees immunity in the enjoyment of our religious opinions, the grosser forms of persecution are omitted. But whatever comes within the reach of theologic power is made to suffer. Reputation—influence—like the outer garments of the escaped victim, as a hat or coat in the paws of the enraged lion—everything is torn into shreds. See with what avidity the theologian falls upon the reputation and influence of the doomed heretic. To me it has ever been a marvel that in every community of theologians, there can be found so many who will invent and circulate such endless falsehoods respecting those who differ from them. I have often been led to wonder at such depravity, and can assign no other reason than the false directions given to the religious energies of the soul by a false theology. This spirit of intolerance is always manifested whenever the theologian is confronted. You cannot discuss a theologic difference with one of these men, without arousing feelings of anger and apparent malice. There is a kind of arrogance and pride of opinion about them, which seems to say, Dispute me at your peril. I will have you sent to hell unless you change your opinions, and the like.

I have merely called attention to these facts to demonstrate the known influence of this kind of faith. We have already shown that the faith which depends upon the understanding for its accu-

racy, will be as liable to be wrong as the understanding is erroneous. Consequently when the strength of the religious nature is brought to enforce a false faith, antagonism and proscription must be the result. Therefore when it is said, By grace are ye saved, through faith—the faith referred to is very different from that which the theologian entertains and enforces. His is a mere theologic faith, tending to beget error and antagonism in every ignorant, undeveloped mind; cursing himself and all who fall under its influence. The faith that becomes the instrument of salvation, is that of the affections, or a religious faith, that gives the soul confidence and trust in the ALL-TRUE, the ALL-PURE, the ALL-JUST, WISE and GOOD. It is that that imparts meekness, gentleness, truth, purity and love to the soul. This religious faith I will now set forth.

Man's religious nature has to do with his affections, and leads him in his aspirations to desire *to be* true, pure, just and good. The desire to *know* and *do* is swallowed up in the aspiration *to be true, pure and holy*, as being the condition suited to the absolute needs and highest destiny of the soul. It is the known law of action, that the *will* is according to the ruling affection or love. Hence said Jesus, out of the heart—affection—proceed evil thoughts, murders, adulteries, etc. So that when the love or affection is right, the will and action will be right. That is, when affection is pure, the action will also be pure; when the affection is just and true, the will and action will be accordingly.

The high destiny of the soul is to attain to the condition of truth, purity and holiness, in respect to the universal and absolute, as well as to the individual and finite, and hence its highest impulses have respect to the attainment of that highest destiny. Man's religious nature and impulses pertain to the accomplishment of that result. His intuitions, which are always the same in every individual, lead him unerringly to seek the highest needs of the soul; and when he obeys them, he is walking in the right way. These intuitions have already been defined to be the instincts of the soul, which are but the voice of God.

Thus, whatever may be the character of the individual, he has this perception, that the condition of truth is better than that of

falsehood. That of purity is more commendable than that of impurity. That the condition of justice is worthy of more honor than that of injustice. Man cannot become so depraved as to reverse his judgment on these points. Said the poet Young, speaking on this point:

“Fools, indeed, drop the man in their account,
And vote the mantle into majesty.
Our hearts ne'er bow but to superior worth,
Nor ever fail of their allegiance there.”

The greatest criminal will trust to truth and purity, wherever he finds it, and will distrust falsehood and impurity. Man is never ashamed to be found to be just, pure and true in the estimation of his fellow-men. The false-hearted hypocrite pronounces his opinion of the currency of these attributes, when he attempts to counterfeit them. View this question in any respect you please, and the evidence is, that all men inmosty acknowledge the supremacy of these divine attributes; and when they come inmosty into their religious natures, they reverence and worship them. It is only while they are living outwardly in the external, in the midst of individual conflict and antagonism, full of selfishness, appetite and passion, that they deny and betray these divine attributes. Man inmosty does not lack faith; it is man in the external that lacks faith, in the power of truth, purity and righteousness, and is forever denying God and selling himself unto sin.

In my article upon the being and existence of the Divine Father, I examined the conscious affirmations of the soul upon that subject, and demonstrated from the soul's nature and needs such BEING and EXISTENCE. That the soul, speaking for itself, affirmed that nothing short of the INFINITE and ABSOLUTE of all LOVE, WISDOM, and WILL, could satisfy its inherent yearnings, and that without a constant, ever-present faith in such a Being, the highest and most potent energies of the soul could not be called forth. That the soul could not put forth its best efforts after that which to it was limited or finite. That in its aspirations and desires, it must be permitted to go forth, boundless as the boundless; infinite as the infinite. Nothing short of infinity and eternity could afford the proper sphere for its being, aspiration and action.

In the same article I called attention to the fact, that nothing but love or affection could supply the demands of the soul. That myriads of worlds, suns, and systems, moving on unconsciously in their harmonic course, although adorned with all that is beautiful to the outward mind, did not nor could they call forth the love of the soul. That all the universe, divorced from conscious affection and love, was nothing worth to the soul. However much the *head* might admire, the *heart* would faint and die. That a single human being who could answer our affections by affection, and our loves by love, was of more worth to our souls than a thousand unconscious universes of beauty, harmony and law.

In this way, I bid the soul speak from its inmost consciousness of the nature of that divine and infinite Father which it demanded, to supply its inmost sense of need. I did not ask it to speak from the *thoughts of the head*, but from the *affections of the heart*; the love of the soul—from that unerring source of truth, where God writes his law, that it may enter truly into the understanding, making us his people and himself our God; and the soul thus bidden, did speak from itself that it must have for its Father in heaven, a being self-existent and self-sufficient, full of wisdom, love and power—ever present to manifest the same in the hour of the soul's destitution and need. It declared that the Father of its love, the God of its worship and adoration, the great Fountain of its supplies, must be the perfection of every conceivable quality and attribute. It declared that with such a Father to love, and from whom to receive an answering love, it would be satisfied. In such a bosom, it could find satisfaction, rest, security, peace. Short of that, it could not.

Such then is the Being, and such the character and attributes of him whom my soul seeketh, loveth, and must find. The Alpha and Omega of *being* and *existence*, the beginning and ending of all that is; the one which was, and is, and is to come, the Almighty. Such is the Father of the soul; the being who is revealed to us through our inmost affections, and the one whom the understanding, by its searchings, cannot find out; the one who, through the affections, is nearer to us than we are to our-

selves; and yet, who, through the understanding or intellect, is at an infinite remove from us.

Faith in God, which becomes to us the instrument of salvation, is a faith in this Father of the soul, revealed to us religiously through the affections; leading us by our aspirations, to seek to attain to the purity and perfection of his divine character, that we may awaken in his likeness, and thus come into full and perfect communion with him. This faith leads us, in our hungerings and thirstings after him, to desire and strive to be clothed with robes of purity and righteousness. It points the way to the Father, by teaching us that *what we do* is of nothing worth to us, except as it becomes an expression of *what we are*.

The soul, religiously seeking its supplies, in this ever-living, ever-present fountain, naturally grows up into every perfection. In its aspirations after truth, it becomes true; in its aspirations after purity, it becomes pure; and in its aspirations after holiness, it becomes holy; and in its seeking after its Father in heaven, it becomes like its heavenly Father. Such is the character of religious faith, and such its influence and tendency; it is born of love, and it breathes forth nothing but love. It cannot debate and dispute with the understanding. It knows the truth of that which it affirms, and can offer no higher evidence than itself to prove it.

This religious faith differs widely from that faith which is intellectually entertained for a Being, or rather an existence of the head; which the theologian sets up and calls God, and demands that all shall fall down and worship under penalty of eternal damnation. This God and Father of the soul's worship, challenging man's faith, is the revealed of the affections, and represents or presents the DIVINE BEING in the divinity and perfections of all his attributes, affectionately considered; while the God of the theologian only presents some fragmentary and distorted part of the divine Existence, through the imperfections of the undeveloped understanding; demanding service on his own account to gratify his deific selfishness, rewarding those who administer to his pleasure, and cursing those who administer to his displeasure.

Religious faith leads the soul to aspire after the pure, the true,

the just, the holy, the righteous; that it may *become* in character and life like that after which it thus aspires. The constant prayer to the great Father Soul is, "Create in me a clean heart, and renew a right spirit within me." "Purge me as with hyssop that I may be clean." "Give me truth in my inward parts." Thus religious faith leads the soul to be pure, true, gentle, meek, devout, faithful, earnest, unselfish; delighting in the law of the Lord; making it its meat and its drink to do the divine will. The soul under the influence of religious faith has no crosses to take up, no burdens to carry. It finds the yoke easy and the burden light. It mounts up as on eagles' wings; runs and is not weary, walks and is not faint.

It is the gift of our heavenly Father, that all who have this faith in him, and who harmonize their existence with the aspirations and teachings thereof, shall grow up into eternal joy and blessedness, shall know the meaning of that expression—"fullness of joy"—throughout the never-ending future; shall be saved from all that is evil and false; from all that can hurt or destroy; from all that can disturb or make afraid. Hence, in the language of the text, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

As we have, in a former article, demonstrated that the soul needs a Father in heaven to supply the demands of its affections, and without such Father in whom to trust it cannot grow up into eternal life; so do we now affirm that it is by faith in, and a firm and unshaken reliance upon such Father, that man must become that which will bring full salvation to his soul.

Let the soul again speak upon the subject of true faith in the divine Father. Turn the thoughts within, and ask, What is to raise the soul above the world, and make it independent of these external influences, which are continually awakening discord and antagonism within? Men are continually feeling that they are not what they ought to be; that they hope, at some future time, to become more pure, true, holy, just and good; that there is a better future and a better state, and that they hope to attain it. They, in their expectations, are prophesying of a higher and better destiny that awaits them. But what prevents them from realizing

that better state now? Merchant, your soul tells you that you must be true and just to be what you must become, to be happy; why then are you striving to overreach your neighbor, and to get rich off the earnings of his unpaid toil? The customs of trade are such, you say, that I am compelled to be unjust to live. You lack faith in God; and nothing but faith in his justice, truth, etc., will save you. Mechanic, why are you inworking fraud and deceit into your fabrics, so that your articles may appear to be worth more than they really are? so that you may the more easily be false and unjust when you come into market? You have that within you that tells you that that is wrong, and that this disposition must cease before you can commune with your highest good. Why, then, not be true now, and live a life of justice? Because, you say, The custom of society is such, that I am compelled to be false to live. There it is. Where is your faith in God? Thus, you may go through every profession, calling, trade, and demonstrate this universal lack of faith in God. I mean the God of the soul's needs; this God of the soul's salvation. Thus, while there is any amount of faith in the speculative God of the theologian, the God of the head, and the selfish affections, the God that is pleased and propitiated by creeds and ceremonies, there is no faith in the God of the soul's worship, the God of truth, purity and rightfulness. They have no faith in seeking, first the kingdom of heaven and its righteousness, believing that all needful things will be added thereto. The consequence is, that such faith in theology is not a faith unto salvation.

But the question is asked, is not man to have an intelligent faith in God? I answer, Yes, by all means. But that intelligent faith is to be arrived at through the feelings of the soul; that is, it is to be a revelation of the affections, and not a speculation of thoughts and ideas of the head. In no other way can the Divine Being be revealed to man, except through the soul's sense and love. God, to be made manifest to me, in the infinity of his being and the purity of his character, must come consciously into my soul, and dwell in me, that consciously I may dwell in him, and thus know him as he is. While I judge of him only through his manifestations to my external

mind, I shall judge of him only through appearance, which will be true or false according to the standard by which I judge. It is as though I were to judge of the conditions of pleasure, delight and joy only through their manifestations in others, and not by a conscious experience of them in myself. I cannot know any sensation or affection merely through its outward manifestation. If it is not revealed consciously in me I cannot know it. Much less can I know the Father of my soul through any intellectual manifestation. He must be revealed to me through my holiest affections and loves, or I cannot know him at all. He must come first into my affection, then will he be ultimated into my understanding; and faith will be lost in sight. That faith in God, which is to be effectual unto salvation, is a faith in truth, in purity, in justice, holiness and right—such faith as will make it our meat and drink to be perfect as our Father in heaven is perfect, will give us the truth, purity, earnestness and fidelity of the Man of Nazareth. His was the *true* faith in God, and faith in the *true God*. It is by the grace or gift of God that we are saved through such faith.

WORSHIP.

BY G. S. BURLEIGH.

BEAUTIFUL ever is a holy thought,
 Though in the soul polluted and unchaste,
 Like a white lily blooming o'er the waste
 Of dark decay. It springeth forth untaught,
 A pure, spontaneous sense of worship, wrought
 By God's own Spirit on the uneffaced
 Divinity of soul; a sweet foretaste
 Of life's deep fullness, by all prophets sought.
 It lives, a joy amid a world of woe—
 A beam of sunlight on a stormy sky—
 A seraph, gliding amid fiends below,
 That quail and cower beneath her loveful eye;

Like a child-seer it doth serenely go,
With prideless port of simple majesty.

When in our spirit springs new reverence
Of divine beauty, shaming all the great,
And good, and holy, of our first estate,
Clad in meet symbols to the outward sense
It goeth forth, in the omnipotence
Of artless youth, new beauty to create ;
Hence boweth prayer, knee-bent beneath the weight
Of its most earnest aspirations—hence
The Hermon-dew of Baptism, showering soft
As divine mercy on the sin-parched heart—
Thus bread and the vine's fruitage bring their oft
Memorial of His life, henceforth a part
Of our life's daily bread, that draws forever
Our infinite hunger to the Infinite Giver.

Holiest of symbols stands the awful Cross ;
Type of the Hero-Spirit's martyr deeds,
When with the sweat of agony it bleeds
Over slain Hopes, and Pleasure's utmost loss,
And pure Love's boon flung back with scornful toss,
Yet never shrinking from the cause it pleads,
Even when the wrung, forsaken spirit feeds
On disappointments keener than remorse.
Whatever kind heart, sick at human wrongs,
Casts all its treasure, claiming no exemption,
Into the great price of the world's redemption,
To it—to such that hallowed sign belongs ;
Though oft profaned, it fronts contending vans,
Where creed on creed pours down its warring partisans.

Even as the viewless soul of Beauty decks
Itself in flowers, with each returning spring,
Our holy thought puts on its blossoming
Of visible forms, made richer by the wrecks
Of all the past, as the old greenness makes

The new more verdant. An eternal thing,
 It lives unaltered through the perishing
 Of leaf-like symbols, and forever takes
 A lovelier vesture at the sweet upgrowth
 Of its spring newness, more and more divine,
 Pure and ethereal, as its own life doth
 In Heaven's sunlight grow more crystalline;
 And never lives a kingly soul, but loathes
 To cloak his breathing thought in his dead father's clothes.

Shall the new corn put on the old ear's husk?
 The withered foliage clothe the budding spring?
 The healed cripple to his crutches cling?
 Or day forever wear its morning dusk?
 Eternal Life still works eternal change;—
 If thou would nourish an abiding thing,
 Make the great Past thy servant, not thy king,
 And be thy field the Present's boundless range.
 God has not perished, that we need look back
 To His dim steps on Being's wave-worn shore,
 Nor walk our spirits with so huge a lack
 That we must beg what eldest ages wore,
 And load our young Thought with the iron shirt
 By bigots raked from some Judean grave yard's dirt!

Let every spirit bend before the shrine
 Of its own God. Seen in the wonder-zone
 Of its miraculous life, that keeps alone
 The sure God-records, written line by line
 In its expanding being: it is thine
 To scatter wisdom, not belief; to give
 Bread, not digestion, that thy kind may live—
 Even the "true bread" of a life divine.
 Free as ascending mists, that on the air
 Fashion all beautiful shapes, from spirit-deeps
 Goes up spontaneously the soul of prayer,
 As, blazing sun-like, Trust immortal keeps

Its high path o'er the world of thought and sense,
Light of our souls, and life of all our reverence.

All things grow holy to the holy soul;
Time, and the place wherein its blessed deeds
Are born; and love-sown thoughts spring up, the seeds
Of after blessings. From the utmost pole
To its far fellow, arches o'er the whole
One temple-dome of Love, wherein she leads
Perpetual worship, though no victim bleeds
And burns for Superstition's hungry ghoul.
Day after day, hallowed by generous toil,
Leads in perpetual dance its Sabbath hours;
Bowed on the bench, or kneeling on the soil,
He worships best who best bestows his powers;
And never yet a deed was done for love
Of God or man, but 't rose a holy thing above.

EXTRACTS FROM MY JOURNAL.

PUBLISHED BY REQUEST.

COLDWATER, MICH., *March* 16, 1858.

THIS morning I met with the Rev. Mr. G., the Presbyterian clergyman of this town. We had some conversation, during which I had further evidence of the stultifying influence of sectarianism over its victims. Our discussion arose on the questions of authority and infallibility. I have been speaking in this place as a Spiritualist for some time, and the Orthodox clergy have been very much disturbed lest members of their congregations should attend my meetings, and become contaminated with my errors. The clergymen themselves have judged me without a hearing, and denounced me without knowing my sentiments, and they desire their members to do the same. They seem to exhibit much the same spirit Saul did toward the early Christians.

Give them power, and they would persecute to prison and to death those differing from them, thinking they were doing God service.

These clergymen have diligently sought cause to denounce me before the people, but as hitherto they have found none. On the above occasion, I suppose, Mr. G. thought he would make cause, that he might go before his congregation and say, Mr. Tiffany denies this, that, and other things, thought by them to be essential for salvation. Therefore he commenced interrogating me after this wise.

"Do you believe the Bible to be the infallible word of God to man?"

I replied, "Yes, to those who have the infallible word of truth by which to interpret and understand its forms of expression."

"Ah," said he, "but aside from that, do you believe that Peter, John and Paul, etc., were infallibly inspired by God to write what they did, so that they could not err in their opinions of doctrine, etc.?"

I replied, "I believe them to have been fallible men, just as they believed of themselves, and just as they said of themselves. They did not claim to see clearly many things respecting which they wrote. Paul said he saw as through a glass darkly. We know from history as well as from their writings that the apostles did not understand the spiritual mission of Jesus for a long time after he left them.

"We know that the ideas advanced by Peter in his sermon delivered just after the Pentecost, respecting the Messiah, were Jewish, and had respect to the temporal reign of Jesus upon the earth. In that discourse, which convicted so many Jews of their error, and led them to inquire, Men and brethren, what shall we do?—and in reply to which, Peter said, Repent and be baptized, etc., we know from the discourse itself that he had not been preaching against their general sins, such as lust, impurity, falsehood and the like; on the contrary he had been endeavoring by his argument to convince them that Jesus of Nazareth was the Messiah expected by the Jewish nation, whose mission was to redeem them from their oppressions, and especially from the Roman

government, and to collect their scattered tribes and unite them in one under his government.

"Peter, himself a Jew, entertaining in common with his brethren these Jewish ideas, taught them that Jesus of Nazareth, whom the chief priests and rulers of their nation had taken, and with wicked hands had crucified and slain, was this Messiah; and that he, Jesus, had arisen again from the dead, and had gone back to Heaven; and therefore there now remained no longer any promised Messiah. He persuaded them by argument and by marvelous manifestations which they had witnessed, that these things were indeed so.

"It was under the influence of this conviction that they cried out, Men and brethren, what shall we do? And when Peter replied, Repent every one of you, and be baptized in the name of Jesus, he referred to this sin of the rejection of Jesus as their expected Messiah, and they so understood him; and they did not understand that they were called upon to repent of their selfishness and general wickedness, that is, of their appetites, passions and lusts. And when they were baptized, the apostles knew that they were merely professing their faith in Jesus as their expected temporal deliverer, and not as a spiritual one, and they were doing so under the promise of Peter that Jesus would return again as soon as the Jews were ready to receive him.

"According to your present views, Mr. G., and the views of Christians generally, such ideas of Peter and the Jews were not correct; nevertheless they are so written and published. How then can you, myself, or any other person, knowing these things, say in truth that we believe Peter, Paul, etc., to have been the subjects of infallible inspiration, in thus speaking and writing? What evidence have we of any such fact, and what answer can we give when it is denied?"

Mr. G. replied, "They claimed to write under an infallible inspiration," and quoted the following: 'all Scripture is given by inspiration,' etc.

I denied that they set up any such claim, and called upon Mr. G. to tell me where any such claim could be found. Furthermore, I told him, he knew better, or ought to know better if he

did not, than to make such a quotation to prove such an affirmation. That the writings of the apostles were not Scripture at the time the passage above quoted was written, and consequently the writings of the apostles were not referred to at all, and he knew it; therefore it was very improper for him to attempt such an imposition. And furthermore, I said, the apostle did not therein affirm that all Scripture was given by inspiration, as he would see by carefully examining the passage quoted; and besides I thought it would be a novel way of proving a man's infallibility by quoting his opinion of himself.

Mr. G. said it was as he expected; that I denied the authority of the Bible. I replied, I have denied nothing of the kind; I have only stated the facts as the Bible itself states them; facts which you have not denied, and which you dare not deny; if you dare deny them, please do so now, and we will see who disputes the Bible.

But furthermore, said I, no matter how infallible might have been the apostles to perceive and write the truth, that would be of but little avail to us unless we were equally infallible in our understandings of that which they wrote. So long as that which they wrote must come to me through my understanding, if I obtain it from their writings, it will never become any more infallible to communicate truth to me, than is my understanding to perceive and interpret the communication. My faith or belief in the truth must be according to my understanding of it; and if my understanding is at fault, my faith will be in that which is untrue; and if applied to God's word, I shall be found charging God with my falsehood and errors. I shall be found affirming that God has said this and has said that, according to my false understanding; and like the Scribes and Pharisees of old, I shall be found denouncing truth as blasphemous, and the truth speaker as a blasphemer.

"But still," said Mr. G., "we must have an infallible standard to which to appeal."

"How," again I inquired, "can my fallible understanding find an infallible standard? and how shall I *know* when it has found it? By what rule is the fallible understanding to determine the

character and quality of that infallible standard? You tell me such and such things are infallible truth. Dare you say that your mind or understanding is infallible for the determination of such questions? If it is not, do you know that you are not mistaken in such respect? and do you not act falsely when you affirm that as infallible truth which you do not know to be such? One of two things must be certain. When you affirm any statement as infallible truth, you either know what you say to be true, or you do not. If you know your statement to be the infallible truth, then must your mind or understanding be infallible in its determination; if you do not know it to be infallible truth, you act falsely when you so affirm. Now tell me, Mr. G., dare you stand up in your desk and tell your congregation that your mind or understanding is infallible in determining the Bible doctrine of any one essential article of your creed as a Presbyterian? Do you claim that you are not liable to err on these points? Is there one Bible doctrine respecting which you claim infallibility for your understanding? and if so, what one?"

Mr. G. replied, "I do not deny that I am liable to misunderstand the doctrines of the Bible; and I tell my people to examine and read for themselves; interpret and understand for themselves. I am thankful that I have an infallible standard to which I can refer them."

To which remark I replied, "Since you are not certain of getting infallible truth from your infallible standard, of how much value *to you* is the fact of *its* infallibility? and when you refer your people to that infallible standard, are you certain that they will get infallible truth therefrom? Your infallible standard, as such, must be valuable or not according to its power to *communicate* unerring truth. You confess that you dare not affirm that it has thus communicated unerring truth to you. Will it then communicate unerring truth to your people? Are they, like yourself, liable to misunderstand it? If so, will it become unerring truth to them? Of what use to you then is this unerring standard, if you cannot make certain use of it? Reason, experience and judgment so decide; then why deny the most obvious truth?"

"It resolves itself into this simple proposition: That which comes

to the mind through the understanding must take upon itself in the mind the imperfections of the understanding. In simple language, no communication, no matter by whom written or spoken, can become any more perfect to you than is your understanding to perceive and comprehend its significance. Do you doubt or deny this, Mr. G.?"

"I do not admit," said he, "that the truth of the Bible depends upon the perfection or imperfection of my understanding."

"Neither do I so affirm," said I. "I only say its truth to *you*, in that it instructs you, must depend upon your understanding. Why, my dear sir, what do you call the truths of the Bible?"

Said he; "The revelations that God has made therein."

"The revelations?" said I, "to whom? to what?"

"The revelations," said he, "to the understanding—to the mind of the individual."

"Very well," said I; "then suppose the individual misunderstands or misinterprets the doctrines of the Bible, and calls his misunderstanding the truth; does he believe in the truths of the Bible?"

"The Bible is true, notwithstanding," said Mr. G.

"That may be so," said I, "to one who perceives its truth; but how is it to one who does not? You admit that he who does not understand it gets false ideas, and baptizes them in the name of God's truth, and teaches his falsehood upon the assumed authority of God's word."

"You admit that you dare not affirm absolutely that your understanding of the Bible is correct. What is it, then, which you affirm to be God's truth? You answer, The Bible. But what constitutes the Bible? You answer, The truths therein revealed, etc. How, then, am I to know what the Bible is? You answer, Study it, and find out its meaning. But you tell me that I am fallible, and am liable to misunderstand. How, then, am I to know when I have its true meaning? or in other words, By what means am I to find out the infallible word of God through any communication which is to come to me through my fallible understanding? Will you please answer me?"

He gave me no answer. I continued, "The translators of the

Bible from Hebrew and Greek into English were not inspired men; and you admit them not to have been altogether reliable. Judging from the liberty you take in differing from them, we have not a word as the apostles wrote it. How am I to know—how are you to know—that the translation is a faithful one?"

"Ah," said Mr. G., "that is an old objection, and has been answered a thousand times."

"Indeed, has it?" said I. "Will you be kind enough to give me the answer? If it has been answered so many times to your satisfaction, it will be quite easy for you to give me the answer. A reasonable answer to that question is very much needed."

Mr. G. gave no answer, but said, "I think it is quite dangerous to teach the people such doctrines. It is discrediting the Bible. They will lose confidence in it."

I replied, "Are not the translators and commentators discrediting the Bible, when they presume to differ from one another as to its meaning? Is not the Bible Union discrediting it, by affirming the imperfections of King James' translation? Do not the many emendations and alterations they feel themselves called upon to make, show that our version is not the infallible word of God? For my part, Mr. G., I think we had better acknowledge the truth: the truth which you cannot deny, and that is, that no man will find the infallible word of God, until he comes into a state and condition to receive it by inspiration; and that no communication, coming to the individual through the understanding, can become any more infallible than is the understanding to receive it and perceive it. In short, Mr. G., will you not admit that whatever comes to your mind through your understanding must take upon itself in your mind the imperfections of your understanding in that respect? Will you please answer?"

Mr. G. again replied, "I do not acknowledge that the truths of the Bible depend upon the correctness of my understanding."

"Its truth to any other except yourself," said I, "I admit may not depend upon your understanding; but that is not the question: does not its truth *to you* depend upon your understanding?"

I pressed this point earnestly, and asked him to admit it if true to deny it if false. But he would seek to evade. I knew it—he

knew it—those who heard us knew it. There stood a clergyman trying to evade the truth, that he might defend his sectarian dogmas—that he might build shrines for his Presbyterian goddess, and thereby get his and his family's bread! Poor man! false to himself! false to truth! false to God and humanity! And for what? For the poor pottage with which to feed the dying body. But that is not all. Not only has he sold himself for what the sectarian churches pay for such services, but he will not hesitate to sell his neighbor—he will report my infidelity—say that I deny the Bible, and take such a course as he thinks will destroy my influence. Is this the kind of Christianity that is to redeem the world? Are these the exemplifiers of the life and teachings of Jesus? Are they the expressions of his system in their characters and lives? Men who begin by becoming unfaithful to their convictions of the truth?

During our discussion he complained that I placed too much reliance upon the deductions of reason. In reply, I inquired if man was not a rational being? If he did not teach his congregation that God held man responsible for his rational powers? If he did not exonerate the brute, the idiotic, the insane, because they did not possess the rational faculties? I inquired if it was not a singular position for a man to take, to affirm that God had endowed man with reason, and held him responsible for its exercise, and yet would damn him for honestly exercising it? He did not answer, but left. I advised him, before leaving, to remember the imperfections of the understanding, and when he attempted to condemn the opinions of others to do it modestly and charitably, reflecting that he himself was liable to be mistaken; and I promised that I, too, would keep the same suggestion in my own mind.

A MEDIUM is substance or organism, through which life or Spirit manifests itself on the physical external plane, or to what are called the natural senses. Mineral life or Spirit is exhibited through the medium of crystalline formations. Vegetable life or Spirit through the medium of the various forms of vegetable growth. Animal and human life or Spirit through the medium of the ultimates of the mineral and vegetable kingdoms—*fleshly organizations*.

EVIL AS A POSITIVE STATE.

I FIND myself constrained to speak again upon this subject. The idea has become quite common among modern moral and spiritual philosophers, that good is positive, and evil is merely negative, or the absence of good. That good is absolute and eternal, while evil is merely finite, conditional and relative. This false idea arises out of the confusion in their minds respecting the real character or nature of good and evil. Before we can reason correctly upon any subject, we must find premises based upon absolute truth; premises as certainly true as are the conscious affirmations of the soul, called axioms. Then our deductions must be evidenced by relations which are inevitable.

Before we can reason correctly respecting good and evil, we must have just and accurate ideas and conceptions of what is the nature and constitution of them. I cannot rely upon my deductions respecting the existence, nature and influence of good and evil, until I perceive the essential character of each, and have an invariable rule for determining the same. Thus, when a state, condition, or action, is said to be good or bad, I must be able to know the reason for that judgment—the principle upon which it is based.

The terms good and evil always have respect to use. When we say a thing, state, or condition is good, we have in our minds a use to be accomplished; and we judge that such thing, state or condition, is suited to the accomplishment of the same, and therefore say it is good for such purpose. When we say a thing is bad or evil, we likewise have in our minds a use to be accomplished; and that which tends to defeat or postpone the accomplishment of such use, we judge to be bad in such respect. Hence the terms good and evil belong to the sphere of uses; and are only applicable to those who can become the subjects of use.

The mind cannot conceive that the infinite and absolute, the self-existent and self-sufficient, can be the subject of use. It cannot conceive that anything can be good for God, because it can-

not conceive that He lacks anything, or can be injured by anything. Being replete with every perfection—being the *all in all* of being and existence, nothing can be added to or taken from him; and hence he cannot become the subject of use. We cannot say approvingly within, This is good for God, and that is bad for him—this will advance and that will retard his destiny. There is a self-evident absurdity involved in such thought. If God is the subject of use, he is not absolute and perfect.

From hence we may reasonably infer, that the finite and imperfect can only be the subjects of use; and hence, they only are subject to good and evil. The being who has a destiny to accomplish, and who can be aided or hindered in the accomplishment of that destiny, is alone subject to the states, conditions and actions called good or evil; and these are always determined by the influence they are to exert upon the accomplishment of such destiny.

Reflection will teach all thinking minds the proper use of these terms—*good* and *evil*. Thus every existence has a destiny to accomplish, which is to it *its highest* and *its best*. That which tends to accomplish in it its highest destiny, is good for it; and that which tends to defeat or postpone such destiny, is evil for it. Every existence is produced through the operation of certain forces, which forces are manifested in a *certain mode or manner*, called the *law of its production*; for law is but the *mode or manner of potential action through certain definite relations*. Existences thus produced correspond to this *mode or manner*, which becomes the *constitutional law of such existence*. Now, whatever unites with such existence to unfold and perfect it, must harmonize with its constitutional law. But this *manner* of potential action, constituting its constitutional law, depends upon those relations which govern the mode of action. Therefore, when the true relation is departed from, the individual passes beyond the sphere of that action which is essential to his well-being and perfection, and comes into an antagonistic sphere, which tends to defeat or postpone the accomplishment of his highest destiny. Now, where is the evil that curses him, and what is its nature? The evil consists in that which is a necessary result from the false relation into which he has come. Having departed from true and just rela-

tions to that government which gave him existence, he has come, necessarily, into false ones; and as the relation determines the *manner* of potential action, the laws of his new relation antagonize with the fundamental or constitutional laws of his existence; and hence, their action and power, as applied to his state, are positive and evil; and as long as he remains in that false relation they will work to curse him; and the evil will be as eternal as the false relation begetting it, and the good will be no more eternal than the true relation begetting it.

The principle is simple and easy to be understood. The elements of discord or false relation are as fixed and immutable in themselves, as are the elements of concord or true relation. The principles producing discord are as eternal as those producing concord; and whenever false relations are assumed, discord will be the result; and as long as they are continued, discord will continue. Evil will be as eternal as disobedience, and good will be no more eternal than is obedience.

Those who speak of the negative and temporal character of evil, mistake the individuals in whom the condition is manifest for the condition itself. The *individual* may not always be in the false state begetting this evil action, but so long as he is there the action in him will be evil. He must take upon himself the responsibilities of his state. Men are blessed or cursed according to the state in them, and according to the relations sustained to the divine government through such state; and the temporal or eternal character of the good or the evil in them will depend upon their individual continuance in the true or false state. The good will be eternal as obedience, and the evil will be eternal as disobedience. Obedience eternally will be blessed, and disobedience eternally will be cursed.

Some flatter themselves that all evil will ultimate in good to the individual suffering it; hence, according to their philosophy, disobedience is as proper and wholesome as obedience. But nothing can be further from the truth. The soul instinctively turns away from such doctrine. It might be contended with equal propriety, that disease tended to health—that incommensurability tended to harmony—impurity tended to holiness—falsehood to

truth. It is said we should never know the comforts of health if we had never been diseased. We should never need to know the comforts of health if we always possessed them. It is only the sick and distressed that have such need, and they only have the need while they are thus distressed. Health can bestow all its blessings without the contrast of sickness to enhance them. Virtue can put on her most beautiful garments, without being first clad in the filthy rags of vice. Purity has a divine light of her own, and borrows not her glory from corruption. Heaven depends not for its highest joys upon the woes of the deepest hell.

Man's highest blessing is to be found in the most perfect harmony with the divine government; and when, through obedience, he comes into such divine condition, then all the glories, beatitudes, and living joys of the universe will enshroud his soul, and he will drink his fill at that fountain, which will become in him a well of living water, springing up into everlasting life.

COLDWATER SOCIETY.

ON the 17th of July we organized a Society in Coldwater, Michigan, upon the following basis:

We the undersigned, feeling desirous of attaining to a higher and better condition of life, through the cultivation of our intellectual, moral and religious natures, do hereby associate ourselves, with the view of becoming a body corporate, to the end that we may devise the ways and provide the means for individual and social improvement and elevation, and for the welfare of the human race.

OUR CREED is—The Fatherhood of God and the Brotherhood of Man.

OUR COVENANT—An earnest effort to live a true, virtuous and religious life.

OUR RELIGION—A perfected and sanctified humanity.

OUR AIM—TO BE RIGHT.

OUR NAME—The First Independent Congregational Society of Coldwater, Michigan.

THEY TELL ME I AM GROWING OLD.

THEY tell me "I am growing old"—

That on my brows are lines of care—

That years have left their furrows there—

That Time, with fingers gaunt and cold

Is waving in my auburn hair

His lines of frost, as if he would prepare

For Death his pathway, and his labors share.

And I repeat it "I am growing old,"

Then as I paused to ask the meaning

Of words that unto me are seeming

Like an idle tale oft told,

Or like the vagaries of dreaming,

I saw a light from out the distance streaming

The light of life in mellow radiance beaming.

The light of life, the light of heaven

That on the wings of Love is flying,

To win us from our bitter sighing—

A holy light, by which 'tis given

To know that Time is only trying

The bands to sever, that are 'round us tying

Our worn-out garments, and we call it dying.

Go tell that merry-hearted child,

Whose little feet are pattering o'er

The pebbles on life's sandy shore—

Whose laugh rings out so free and wild,

He's growing old, because the clothes he wore,

With so much pride, a month or two before,

Are now, with rents and patches covered o'er.

Ah, just as well, as talk of age

'To me, because the garb I'm wearing

Looks dull—because decay is staring

Upon me from life's fairest page.
New robes are even now preparing,
And Angels soon shall shout the re-appearing
Of life's worn book, the seal immortal bearing.

Then talk no more of growing old,
To one whose life shall last for aye—
Life that throughout unending day
Shall still in higher forms unfold.
Well might the blest Redeemer say,
"They who on me believe shall never die!"
Well may we shout, "O grave, where is thy victory?"

THE ATTAINMENT OF DESIRE.

THE destiny of the human soul is revealed in its wants, viz., its continually reaching upward and forward to that above and beyond itself. We denominate this *aspiration*, and it takes form in prayer or desire, one being the recognition of a power that is able to answer; the other is from the instinctive need, and may lay claim to no aid or seek it, according to the self-reliance or humility of the individual soul. But every aspiration, coming from an actual want, is thus a prophecy, for all want is a call from that which shall satisfy. Perplexed questions concerning the power that can overcome all obstacles in the way of the attainment of desire, are resolved by the desire itself, which includes the certainty of such power, since the desire is the result of the power, and is from a life included in that which is desired or sought.

All spiritual wants are induced by the call of the higher, as physical wants are, for all the body claims it claims by the Spirit, or the Spirit calls for that which the body must give, and thus produces the want. Thus the Spirit of man is called by that which is its life or soul. It is called continually to reproduce from that which is beneath it the life which is termed the life of

God or the Divine. This call produces the want or desire, and through the instincts its manifestations are divine; the want is thus from the very life of that which is aspired unto, and like it, it is divine. Each aspiration, then, is from that above the soul claiming the soul's life. We cannot *create a want*. It is diviner than ourselves—it is the expression of that above ourselves. Divine life flowing into the soul, is its life *from* God; divine life flowing from the soul is its life *to* God. Thus, by him, or by his life is produced the want, and in him is its supply.

To lift the soul unto its hight, to lie still in the arms of God, or know the peace of faith, is to be fed by him, to know the gift of his grace, and to bestow the purest life of the soul, thus becoming both the recipient and giver. Prayer and answer, prophecy and fulfillment, desire and attainment, are from the Spirit of God, and are the call unto perfection.

PHENOMENAL.

EXTRACTS from a work entitled *SADUCISMUS TRIUMPHATUS*, published by Joseph Glanvil in 1689, demonstrating the actuality of Apparitions, Communications, etc., from and with the world of Spirits.

RELATION No. 2—Page 339.

WHICH is concerning witchcraft practiced by JANE BROOKS upon RICHARD JONES, son of HENRY JONES, of Shepton Mallet.

On Sunday, the 15th of November, 1657, about 3 o'clock in the afternoon, Richard Jones, then a sprightly youth about twelve years old, son of Henry Jones, of Shepton Mallet, in the county of Somerset, being in his father's house alone, and perceiving one looking in at the windows, went to the door, where one Jane Brooks of the same town, but then by name unknown to the boy, came to him. She desired him to give her a piece of close bread, and gave him an apple; after which she also stroked him down on the right side, shook him by the hand, and so bid him good

night. The youth returned into the house, where he had been left well, when his father and one Gibson went from him; but at their return, which was within an hour or there about, they found him ill, and complaining of his right side, in which the pain continued the most part of that night.

On Monday following, in the evening, the boy roasted the apple he had of Jane Brooks, and having eaten about half of it, was extremely ill, and sometimes speechless; but being recovered, he told his father that a woman of the town, on Sunday before, had given him that apple, and that she had stroked him on the side. He said he knew not her name, but should her person, if he saw her. Upon this Jones was advised to invite the women of Shepton to come to his house upon the occasion of his son's illness; and the child told him that in case the woman should come in, when he was in his fit, if he were not able to speak, he would give him an intimation by a jog, and desired that his father would then lead him through the room; for he said he should put his hand upon her if she were there. After this, he continuing very ill, many women came to see him; and Jane Brooks, the Sunday after, came in with two of her sisters, and several other women of the neighborhood were there.

Upon her coming in the boy was taken so ill that for some time he could not see nor speak; but having recovered his sight, he gave his father the item, and he led him about the room. The boy drew toward Jane Brooks, who was behind her two sisters among the other women, and he put his hand upon her, which his father perceiving, immediately scratched her face, and drew blood from her. The youth then presently cried out that he was well, and so he continued seven or eight days. But then, meeting with Alice Coward, sister to Jane Brooks, who, passing by, said to him, How do you, my honey? he presently felt ill again. And after that the said Coward and Brooks often appeared to him. The boy would describe the clothes and habit they were in at the time exactly, as the constable and others have found on repairing to them, though Brooks' house was at a good distance from Jones'. This they often tried, and always found the boy right in his descriptions.

[NOTE.—The boy was clairvoyant and in a medium state, but they did not understand it.]

On a certain Sunday, about noon, the child being in a room with his father and one Gibson, and in his fit, he on a sudden called out that he saw Jane Brooks on the wall, and pointed to the place, where immediately Gibson struck with a knife; upon which the boy cried out—O father, Cooz Gibson hath cut Jane Brooks' hand, and 'tis bloody. The father and Gibson immediately repaired to the Constable, a discreet person, and acquainting him with what had happened, desired him to go with them to Jane Brooks' house, which he did. They found her sitting in her room on a stool, with one hand over the other. The Constable asked her how she did? She answered, Not well. He asked her why she sat with one hand over the other? She replied she was wont to do so. He enquired if anything were amiss with her hand? Her answer was, it was well enough. The Constable desired he might see the hand that was under, which she being unwilling to show him, he drew it out and found it bloody, according to what the boy had said. Being asked how it came so, she said it was scratched with a great pin.

On the 8th of December, 1657, the boy, Jane Brooks and Alice Coward appeared at Castle Cary, before the Justices, Mr. Hunt and Mr. Cary. The boy having begun to give his testimony, upon the coming in of the two women, and their looking on him, he was instantly taken speechless, and so remained until the women were removed out of the room; and then, in a short time, upon an examination, he gave a full relation of the above mentioned particulars.

On the 11th of January following, the boy was again examined by the same justices at Shepton Mallet, and upon the sight of Jane Brooks was again taken speechless, but was not so afterward when Alice Coward came into the room to him.

On the next appearance at Shepton, which was on the 7th of February, there were present many gentlemen, ministers and others. The boy fell into his fits upon the sight of Jane Brooks, and lay in a man's arms like a dead person. The woman was then willed to lay her hands upon him, which she did, and he

thereupon started and sprang out in a very strange and unusual manner. One of the Justices, to prevent all possible legerdemain, caused Gibson and the rest to stand off from the boy, and then that Justice himself held him.

The youth being blindfolded, the Justice called as if Brooks should touch him, but winked to others to do it, which two or three successively did, but the boy appeared not concerned. The Justice then called on the father to take him, but had privately before desired one Mr. Geoffry Strode to bring Jane Brooks, to touch him, at such a time as he should call for his father; which was done, and the boy sprang out after a very odd and violent fashion. He was afterwards touched by several persons and moved not; but Jane Brooks being again caused to put her hand upon him, he started and sprang out twice or thrice as before. All this time he remained in his fit, and some time after; and being then laid on a bed in the same room, the people present could not for a long time bow (bend) either his arms, or his legs.

Between the beforementioned 15th of November and the 11th of January, the two women appeared often to the boy, their hands cold, their eyes staring, and their lips and cheeks looking pale. In this manner, on a Thursday, about noon, the boy being newly laid into his bed, Jane Brooks and Alice Coward appeared to him, and told him that what they had begun they could not perform; but if he would say no more about it, they would give him money, and so put a twopence into his pocket; after which they took him out of his bed, laid him on the ground, and vanished; and the boy was found by those that came next into the room lying on the floor, as if he had been dead. The twopence was seen by many, and when it was put into the fire and hot, the boy would fall ill; but as soon as it was taken out and cold, he would be again as well as before. This was seen and observed by a minister, a discreet person, when the boy was in one room, and the twopence—without his knowledge—put into the fire in another; and this was divers times tried in the presence of several persons.

Between the 8th of December and the 17th of February, in the year beforementioned, divers persons, at sundry times, heard in

the boy a noise like the croaking of a toad, and a voice within him saying—Jane Brooks, Alice Coward—twelve times in near a quarter of an hour. At the same time some held a candle before the boy's face, and earnestly looked upon him, but could not perceive the least motion of his tongue, teeth, or lips while the voice was heard.

On the 52th of February, between two and three in the afternoon, the boy being at the house of Richard Isles in Shepton Mallet, went out of the room into the garden. Isles's wife followed him, and was within two yards when she saw him rise up from the ground before her, and so mounted higher and higher till he passed in the air over the garden wall, and was carried so above ground more than thirty yards; falling at last at one Jordan's door in Shepton, where he was found as dead for a time. But coming to himself, he told Jordan that Jane Brooks had taken him up by the arm, out of Isles's garden, and carried him in the air as is related.

The boy on sundry other times was gone on the sudden, and upon search after him found in another room as dead; and at sometimes strangely hanging above the ground; his hands being flat against a great beam in the top of the room, and all his body two or three feet from ground. There he hath hung a quarter of an hour together; and being afterwards come to himself, he told those that found him that Jane Brooks had carried him to that place and held him there. Nine people at a time saw the boy hanging so strangely by the beam.

From the 15th of November to the 10th of March following, he was by reason of his fits much wasted in his body, and unspirited; but after that time, being the day the two women were sent to jail, he had no more of those fits.

Jane Brooks was condemned and executed at Chada Assizes, March 26, 1658.

This is the sum of Mr. Hunt's narrative, which concludes with both the Justices' attestations, thus:

"The aforesaid passages were some of them seen by us and the rest; and some other remarkable ones not here set down, were

upon the examination of several credible witnesses taken upon oath before us.

“Subscribed,

ROBERT HUNT.
JOHN CARY.”

It is often demanded, why have not these manifestations appeared before this day and age? We have ever answered, they have appeared in every age. Facts like these are as well authenticated as any other which go to make up the history of the past, and they can be denied with no more propriety. There is no principle involved in the facts of the foregoing narrative, which we have not seen manifested very many times. The spiritual and clairvoyant state of the boy, and the agency of a malignant demon which is most manifest in all the phenomena, will meet all the exigencies of the narrative.

Again, the utter unreliability of a certain class of mediums, who affirm that these modern manifestations are brought about by recent discoveries, made in the Spirit-world, of principles before unknown to them, is most apparent. I have read many very pompous statements, coming from such sources, some of which I may refer to in future articles on this subject.

RELATION 9th—*Which is of THOMAS GODDARD, of Marleborough, in the county of Wilts, weaver, made the 23d of November, 1674.*

Who saith that on Monday, the ninth of this instant, as he was going to Ogborn, at a style on the highway, near Mr. Goddard's ground, about nine in the morning, he met the apparition of his father-in-law, one Edward Avon, of this town, who died in May last, having on to his appearance the same clothes, hat, stockings and shoes he did usually wear when he was living—standing by and leaning over the style; which when he came near, the apparition spake to him with an audible voice these words: Are you afraid? to which he answered: I am thinking on one who is dead and buried, whom you are like. To which the apparition replied, with the like voice, I am he that you were thinking on; I am Edward Avon, your father-in-law. Come near to me—I will do you no harm. To which Goddard replied, I trust in Him who

has bought my soul with His precious blood—you shall do me no harm. Then the apparition said, How stand cases at home? Goddard asked, What cases? Then it asked him, How do William and Mary? meaning, as he conceived, his son, William Avon, a shoemaker here, and his daughter Mary, the said Goddard's wife. Then he said, What! Taylor is dead—meaning, as he then thought, one Taylor of London, who married his daughter Sarah, which Taylor died about Michaelmas last. Then the apparition held out its hand, and in it, as Goddard conceived, twenty or thirty shillings, and then spake in a loud voice: Take this money and send it to Sarah, for I shut up the bowels of my compassion toward her in my life, and now here is somewhat for her. And then said, Mary (meaning his—the said Goddard's—wife, as he conceived) is troubled for me; but tell her God hath showed mercy to me contrary to my deserts. But the said Goddard answered, In the name of Jesus Christ I refuse all such money. Then the apparition said, I perceive you are afraid; I will meet you some other time; and immediately it went up the lane to his appearance. So he went over the same style, but saw it no more that day.

He saith, the next night, about seven of the clock, it came and opened his shop window, and stood in the like clothes, looked him in the face, but said nothing to him. And the next night after, as Goddard went forth into his backside, with a candle light in his hand, it appeared to him again in the same shape; but he being in fear ran into his house, and saw it no more then.

But he saith that on Thursday, the 12th inst., as he came from Chilton, riding down the hill between the Manor-House and Ax-ford-farm-Field, he saw somewhat like a hare cross his way, at which his horse, frightened, threw him in the dirt, and as soon as he had recovered on his feet the same apparition there met him again, in the same habit, and there standing about eight feet directly before him in the way, spake again to him with a loud voice, Source—a word he commonly used when living—you have stayed long; and then said to him, Thomas, bid William Avon take the sword he had of me, which is now in his house, and carry it to the wood as we go to Alton—to the upper end of the

wood, by the wayside; for with that sword I did wrong above thirty years ago, and he never prospered since he had that sword. And bid William Avon give his sister Sarah twenty shillings of the money which he had of me. And do you talk with Edward Lawrence, for I borrowed twenty shillings of him several years ago, and said I had paid him, but I did not pay it him; and I would desire you to pay him twenty shillings out of the money which you have had from James Elliot at two payments; (which money the said Goddard now saith was five pounds, which James Elliot, a baker here, owed the said Avon on bond, and which he, the said Goddard, had received from the said Elliot since Michaelmas, at two payments, viz., 35 shillings at one, and £3 5s. at another payment.)

And it further said to him, Tell Margaret (meaning his own wife, as he conceived) that I would desire her to deliver up the little which I gave to little Sarah Taylor, to the child, or to any one she will trust for it. But if she will not, speak to Edward Lawrence to persuade her. But if she will not then, tell her that I will see her very suddenly, and see that this be done within a twelvemonth and a day after my decease, and peace be with you.

And so it went away over the rails into the woods there, in the like manner as any man would go over the stile, to his apprehension, and so he saw it no more at that time. And he saith that he paid the twenty shillings to Edward Lawrence of this town, who being present now doth remember that he lent the said Avon twenty shillings about twenty years ago, which none knew but himself and wife and Avon and his wife, and was never paid it again before now by this Goddard.

And this said Goddard further saith, that this very day, by Mr. Mayor's order, he, with his brother-in-law William Avon, about nine o'clock this morning, laid down the sword in the copse, near the place the apparition had appointed Goddard to carry it, and then coming away thence, Goddard looking back, saw the same apparition again in the like habit as before; whereupon he called to his brother-in-law and said, Here is the apparition of our father, who said, I see nothing.

Then Goddard fell on his knees and said, Lord open his eyes

that he may see it. But he replied, Lord grant I may not see it, if it be thy blessed will. And then the apparition, to Goddard's appearance, beckoned with his hand to him to come to it. And Goddard said, In the name of the Father, Son and Holy Ghost, what would you have me to do? Then the apparition said to him, Thomas, take up the sword and follow me. To which he said, Should both of us come, or but one of us? To which it answered, Thomas, do you take up the sword. And so he took up the sword and followed the apparition about ten lugs—that is polls—further into the copse, and then turning back, he stood still about a lug and a half from it, his brother-in-law staying behind, at the place where they first laid down the sword.

Then Goddard, laying down the sword upon the ground, saw something stand by the apparition like a mastiff dog of a brown color. Then the apparition coming toward Goddard, he stepped back about two steps, and the apparition said to him, I have a permission to you and a commission not to touch you; and then it took up the sword and went back to the place at which it before stood, with a mastiff dog by it as before, and pointed the top of the sword into the ground, and said, In this place lies the body of him which I murdered in 1635, which is now rotten and turned to dust. Whereupon Goddard said, I do adjure you, in the name of the Father, Son and Holy Ghost, wherefore did you do this murder? And he said, I took money from the man, and he contended with me, and so I murdered him. Then Goddard asked who was confederate with him in the said murder? And he said, None but myself. Then Goddard said, What will ye have me do in this thing? This is that the world may know that I murdered a man and buried him in this place in the year 1635.

Then the apparition laid down the sword on the bare ground there, whereon grew nothing, but seemed to Goddard to be as a grave sunk in; and then the apparition rushing further into the copse vanished, and he saw it no more. Whereupon Goddard and his brother-in-law Avon, leaving the sword there and coming away together, Avon told Goddard he heard his voice, and understood what he said, and heard other words distinct from his, but could not understand a word of it, nor saw any apparition at all; which

he now also present affirmeth, and all which the said Goddard then attested under his hand, and affirmed he will depose the same when he shall be thereto requested.

In the presence of Christ Lypyatt, Mayor, Ralf Bagly, Town Clerk, Joshua Sacheverell, Rector of St. Peter's in Marlborough.

Examined by me, WILL BAYLY.

The Story of MR. JOHN BOURNE, of Dourley, in Ireland, about a mile from Bridgewater, Counsellor at Law.

Mr. John Bourne, for his skill, care and honesty, was made by his neighbor, John Mallet, Esq., of Enmore, the chief of his trustees for his son John Mallet—father to Elizabeth, now Countess Dowager of Rochester—and the rest of his children in minority. He had the reputation of a worthy good man, and was commonly taken notice of for one habitual saying, by way of interjection, almost to anything, viz., “*You say true—you say true—you are in the right.*” This Mr. Bourne fell sick at his house at Dourley, in the year 1654, and Dr. Raymond, of Oake, was sent for to him, who after some time gave the said Mr. Bourne over; and he had not now spoken in twenty-four hours, when the said Dr. Raymond and Mrs. Carlisle, sitting by his bedside, the Doctor opened the curtains at the bed's feet to give him air; when on a sudden, to the horror and amazement of Dr. Raymond and Mrs. Carlisle, the great iron chest by the window at his bed's feet, with three locks to it, in which were all the writings and evidences of the said Mr. Mallet's estate, began to open, first one lock, then another, then the third. Afterward the lid of the said iron chest lifted up itself and stood wide open. Then the patient, Mr. Bourne, who had not spoken in twenty-four hours, lifted himself up also, and looking upon the chest, cried, “*You say true—you say true—you are in the right. I will be with you by and by.*” So the patient lay down and spake no more. Then the chest fell again of itself, and locked itself one lock after another, as the three locks opened. And they tried to knock it open and could not. And Mr. Bourne died within an hour after.

EXTRACT FROM *Page 435.*

This took place at Welton, in Northamptonshire, at the house of Widow Cowley. The account is given in a letter of G. Clarke, dated Loddington, *May 22, 1658.*

Representing the performances about the house, he says :

The bed clothes would be thrown off the bed. Moses Cowley told me that he laid them on again several times, they all coming out of the room, and go but into the parlor again, and they were off again. And a strike of wheat standing at the bed's feet, set it how they would, it would be thrown down again. Once the coffers and things were so transposed that they could scarce stir about the room.

Once they laid the Bible upon the bed, but the clothes were thrown off again, and the Bible hid in another bed, and when they were all gone into the parlor as they used to go together, then the things would be transposed in the hall, their wheel taken in pieces, and part of it thrown under the table. In their buttery, their milk would be taken off the table, and set on the ground, and one puncheon was broken and the milk was spilled. A seven pound weight with a ring was hung on the spiggot, and the beer mingled with the sand, and all spilled. Their salt mingled most perfectly with bran.

Moses' mother said that their flax was thrown out of a box. She put it in again; it was thrown out again. She put it in again and locked the box, trying by the hasp or lid whether it was fast. But as soon as her back was turned, the box was unlocked and the flax was thrown out again. Moses said that when he was coming out of the parlor he saw a loaf of bread tumbling off the form, and that was the first he saw. After that a woman's patten rose up in the house and was thrown at them. He heard the comb break in the window, and presently it flew at them in two pieces. A knife rose up in the window and flew at a man, hitting him with the haft. An ink-glass was thrown out of the window on the floor, and by and by the stopple came after it. Then every day abundance of stones were thrown about the house which broke the windows and hit the people, but they

were the less troubled, because all this time no hurt was done to their persons, and a great many people being in the room the wheat was thrown about among them. I was in the house where I saw the windows which were still broken, and the people themselves showed me where the several particulars were done.

The grandmother told me that she thought she had lost half a strike of wheat, and the like happened to some fitches in the barn. One Mr. Robert Clark, a gentleman, being hit with stones, bade the baker at the door look to his bread well, and by and by a handful of crumbs were thrown into his lap. They could see the things as they came, but no more.

At last some that had been long suspected for witches were examined, and one sent to the gaol, where it is said she plays her pranks, but that is of doubtful credit. I asked the old woman whether they were free now. She said that one night since they had heard great knockings and cruel noise, which scared them worse than all the rest; and once or twice that week her cheese was crumbled into pieces and spoiled. I was there about May-day, 1658. This is all that I remember at present.

SELECTIONS.

CAN any one read the following quotations, taken from different nations and different religions, without being struck with the similarity of their ideas of the All-wise and Ever-present Jehovah?

FROM THE VEDAS OF THE HINDOOS.

THERE is one living and true God; everlasting, without parts or passion; of infinite power, wisdom and goodness, the Maker and Preserver of all things.

The vulgar look for their gods in water; the ignorant think they reside in wood, bricks, and stones; men of more extended knowledge seek them in celestial orbs; but wise men worship the Universal Soul.

There is nothing desirable except the science of God. Out of this there is no tranquillity and no freedom.

The sacrifice of a thousand horses has been put in the balance with one true word, and the one true word weighed down the thousand sacrifices.

No virtue surpasses that of veracity. It is by truth alone that men attain to the highest mansions of bliss. Men faithless to the truth, however much they may seek supreme happiness, will not obtain it, even though they offer a thousand sacrifices. There are two roads which conduct to perfect virtue; to be true, and to do no evil to any creature.

FROM THE WORKS OF CONFUCIUS.

THE firmament is the most glorious work produced by the Great First Cause.

What is called reason is properly an attribute of Tien, the Supreme God. The light which he communicates to men is a participation of this reason. What is called reason in Tien is virtue in man, and when reduced to practice is called justice.

To think that we have virtue, is to have very little of it. Wisdom consists in being very humble, as if we were incapable of anything, yet ardent, as if we could do all.

When thou art in the secret places of thy house, do not say, none see me, for there is an Intelligent Spirit who seeth all. The Supreme pierces into the recesses of the heart, as light penetrates into a dark room. We must endeavor to be in harmony with his light, like a musical instrument perfectly attuned.

Mankind, overwhelmed with afflictions, seem to doubt of Providence, but when the hour of executing His decrees shall come, none can resist Him. He will then show that when he punished he was just and good, and that he was never actuated by vengeance or hatred.

How vast is the power of Spirits! An ocean of invisible intelligences surround us everywhere. If you look for them, you cannot see them. If you listen, you cannot hear them. Identified with the substance of all things, they cannot be separated from it.

He who knows right principles is not equal to him who loves them.

FROM THE ZEND AVESTA OF THE PERSIANS.

TREAT old age with reverence and tenderness.

To refuse hospitality, and not succor the poor, are sins.

The heavens are a point from the pen of God's perfection. The world is a bud from the flower of His beauty. The sun is a spark from the light of His wisdom, and the sky is a bubble on the sea of His power. His beauty is free from a spot of sin, hidden in a thick veil of darkness. He made mirrors of the atoms of the world, and threw the reflection from His own face on every atom.

FROM THE KORAN.

ONE hour of equity is better than seventy years of devotion.

God hath commanded that ye worship no one beside Him.

God is the light of the heavens and the earth. His wisdom is a light on the wall, in which burns a lamp covered with glass; the glass shines like a star; the lamp is lit with the oil of a blessed tree—no eastern, no western oil—it burns for whoever seeks light.

FROM THE JEWISH SCRIPTURES.

LEARN to do well. Seek judgment, relieve the oppressed; judge the fatherless; plead for the widow.

The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Create in me a clean heart, O God, and renew a right spirit within me.

The trees of the Lord are full of sap: the cedars of Lebanon which he hath planted.

O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.

FROM THE CHRISTIAN SCRIPTURES.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

Whatsoever ye would that men should do unto you, do ye even so unto them.

And there was strife among them, which of them should be accounted the greatest, and he (Jesus) said unto them :

The kings of the Gentiles exercise lordship over them ; and they that exercise lordship over them are called Benefactors.

But ye shall not be so : but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve.

And they brought young children to him, that he should touch them ; and his disciples rebuked those that brought them.

But when Jesus saw it he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of God.

Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein.

And he took them up in his arms, put his hands on them, and blessed them.

NOTHING exhibits greater ignorance of the history of the Church and of the history of mankind, nothing is more fitted to reduce the intellect to imbecility, and to carry back the race to barbarism, than the idea that we have nothing more to learn, that Christianity has come down to us pure and perfect, and that our only duty is implicitly to receive the lessons of our catechisms.—*Channing*.

A CHURCH should put no fetters on the man ; it should have unity of purpose, but with the most entire freedom for the individual. When you sacrifice the man to the mass, in Church or State, it becomes an offence, a stumbling-block in the way of progress, and must end or mend.—*Theodore Parker*.

Notice to Contributors.

Articles for publication are sent to us almost daily, with the request that we will examine them, and if we do not publish them, return them by mail; and yet they furnish us with no means of doing so. They do not think of the great burden they impose upon us, if we comply with their requests. We have often paid large postage to return to individuals their rejected communications. We can do so no more. Those requesting the return of their articles must furnish the means, or their request will not be attended to.

Notice.

We desire that those of our friends to whom we have been sending our Monthly during the present year, and who have not paid us for the same, would be so kind as to remit us the amount due. We find it extremely difficult to get along. We are willing to do our part gratuitously—that is, to edit and attend to its business affairs—but we cannot afford to do all this and furnish the means beside. We have been obliged to be absent from the city most of the time for the last eight months, and consequently we have not been able to devote so much attention to the Monthly as we could desire. We have now taken up our abode in this vicinity for the present, and we shall endeavor to be more prompt for the future. Let all the friends of a moral and religious Spiritualism lend us their aid.

New Music.

Having just been listening to the simple songs, "The Angels Told me so," and "Kind Words can never die," published by Mr. Horace Waters, the indefatigable music dealer, 333 Broadway, New York, we would say to every lover of simple, heart-cheering music, get them, and let your family circle be enlivened by their sweet melody, and your hearts made better by the sentiments contained in them. They are just what every family should have.

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.

Our terms are as follows:

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JOEL TIFFANY, Editor and Proprietor.

All spiritual publications can be had by addressing our office.