

# TIFFANY'S MONTHLY.

DEVOTED TO THE

## INVESTIGATION OF THE SCIENCE OF MIND,

IN THE

Physical, Intellectual, Moral and Religious Planes thereof.

JOEL TIFFANY, EDITOR AND PROPRIETOR.

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## THE WAY OF REDEMPTION.

THE means by which man is to come into harmony with the divine, so as to become one in character and delight with God, constitutes the way of redemption. All aspirations after a higher and better life have respect to this way or means; and whenever, by accident or otherwise, man is found in the exercise of the appropriate means for his elevation and redemption, the voice of the divine approval is immediately heard, saying, "Well done, good and faithful servant." If man will thus attend closely to the voice of his intuitions, which is in reality the voice of God speaking in his inmost consciousness, he can find out the true way of salvation, and ever find the means of redemption within his reach.

Man intuitively perceives that he is in a state of inharmony with God, and that heart-communion cannot take place until a condition of oneness is established. He perceives that this inharmony is the result of his own imperfections of character, and that he must yield up his antagonistic individualism to the divine, so that the divine will may be accomplished in him, before his true destiny can be accomplished. Hence he intuitively pronounces the divine judgment, when he says that his salvation must consist in perfect submission to the divine will.

In accordance with this principle, the sentiment of self-approbation, when we feel and do right, and self-condemnation, when we feel and do wrong, is inevitably present with us. And this self-approbation, as an intuitive sentiment, always has respect to the harmonizing our lives and actions with the principles of truth, purity, justice, and the like. And this self-condemnation always has respect to the antagonizing our lives and actions with the same principles of truth, purity, and justice.

It is from this intuitive perception, or divine judgment in the



soul, that man's heart, divorced from intellectual speculations, always pronounces correctly when judging in respect to the sentiments. Hence, as the poet said,

"Our hearts ne'er bow but to superior worth,  
Nor ever fail of their allegiance there."

We cannot cheat ourselves into a faith in falsehood, or trust and confidence in infidelity. We never can persuade ourselves to respect impurity and corruption, or to revere injustice and oppression. We may try to shut our eyes and ears against these thoughts, feelings and reflections, and may measurably do so while we can find other things to divide and divert the attention. But as soon as calmness and reflection return to us, the unalterable *God's word* of truth, purity, and justice, is uttered again in our hearing, and we must escape ourselves, or we cannot escape its judgment.

We find this principle is universally manifested. The little child cannot trust you after it has found you to be false. It will try and try again and again, but in the midst of its assumed confidence, it will give expression to its doubts. You cannot trust the one who has once betrayed you, unless you become satisfied that a full and radical change has been wrought in the character since the betrayal. When a man has been false and dishonest in his intercourse with you, your future trust in respect to him, is in circumstances. If his surroundings are such as to make it for his interest to be honest and faithful, and you are sure that he so understands it, then you can trust to the influence of those circumstances; but not to the ruling integrity of his spirit. There is no denying the fact, you cannot trust the false-hearted.

Such is the divine judgment within, and it is as universal as the race. The soul intuitively respects and trusts integrity, and distrusts and despises the opposite. It declares the former to be worthy of all honor, and finds its perfection or absolute in Deity: and its opposite to be worthy of all condemnation, and expresses its absolute as being the spirit or essence of diabolism. Hence this intuitive revelation of those qualities and attributes which are essential to the soul's perfections in seeking union and communion with God, becomes an ever present standard of judgment in the soul; and is that state to which Jesus referred, when he said that



"the Father had committed all judgment to the Son," himself judging no man.

The presence of this absolute standard of judgment is absolutely indispensable to our proper enlightenment. Without an absolute standard by which to approve the right and condemn the wrong, man could never make any certain progress. Unless he had an infallible standard of judgment by which to determine the absolute quality of truth, purity and justice, he could never be certain that he was right in such respects.

We are sometimes told, that without an outward standard, man could never have known the right: and that hence God had made a revelation of such outward standard, by means of which the right had been made known. Reflection will teach all capable of exercising their faculties rationally, that an outward standard could never be ascertained except by the application of the inward one. If we propose to test the character or quality of any thing, the proposition presupposes that our test is competent for the work to be performed; hence if I propose to ascertain the exact measure of a line or a rod, that by which I propose thus to test the measure, is presupposed to be true and accurate, else my test is good for nothing. Hence that which is tested must depend for its character of accuracy to us, upon the accuracy of that by which it is tested. Hence if that by which it is tested, is imperfect or unreliable, the test must be unsatisfactory. Apply this principle to all outward standards of truth, and the conclusion is inevitable. If man has ascertained that the Bible or any other book is an infallible revelation of divine or spiritual truth, he has ascertained that fact, only by the application of infallible tests; and he must have been in the possession of these infallible tests of truth, before he ascertained the truths of the Bible, or he could not have determined the truths of the Bible by them: and inasmuch as the authority of the test must precede, and be superior to that which is tested thereby, then man's interior perception of truth, by means of which he determined the truths of the Bible, must have been of superior authority, to him, than the Bible itself.

And such is really the case with all, whatever may be their

profession or pretence. Whenever they claim that they have found the Bible to be true on examination, they necessarily must claim that they were in possession of the means by which to try and determine the question of its truth; and these means could be none other than the possession of truths as infallible and absolute as the truths of the Bible. Hence all men, affirming themselves to be in possession of absolute truth from any source, affirm the existence in themselves, primarily, of an intuitive and absolute standard by which to try, measure, and determine the truth.

In the examination of the question of man's redemption from this state of ignorance and imperfection, then, I shall continually refer to these intuitive revelations of truth, by means of which all truth, primarily, must be determined, and only refer to examples as authority illustrating and demonstrating the truth of these interior revelations.

Jesus of Nazareth excelled in the extent of these interior revelations of truth; and in his instruction of the people he astonished them because he spake from this interior authority. Said the historian, at the conclusion of that remarkable discourse, called "the Sermon on the Mount:" "And when he had ended these sayings, the people were astonished at his doctrine; for he taught them as one *having* authority, and not as the scribes." The investigation of the *means* by which he attained to this condition of interior unfoldment, will reveal to us his meaning, when he said to the disciples, in answer to their inquiry after the way to the Father, "I am the Way."

In searching out the way or means of redemption from the influences and effects of this individual imperfection and antagonism, Jesus of Nazareth will become our redeeming model; his precepts and examples will be examined in the light of the intuitions, that we may know that he is to be considered what Paul, in his letter to the Hebrews, said he was, "The Captain of our salvation."

The mighty problem to be solved was, How is man to be redeemed from the law of sin and death, and thus become harmonized, or reconciled with God? Jesus solved that problem, discovered the principles, and reduced them to practice; thus



demonstrating their practicability. His life became a demonstration of the way by means of which, every demand of the physical, intellectual and moral nature might be answered, without conflicting with the religious or divine: and thus he demonstrated how man might be finite and human, and yet come into conscious living union with the infinite and divine. The principles thus discovered and actualized by him, became the distinctive and fundamental principles of his system: and constitute the living, redemptive Christianity of the world.

A living, abiding faith in these principles, which extends to a full and perfect obedience thereof, constitutes what Jesus called "believing in him." Actualizing these principles in our lives, by first receiving them into our hearts, and thus having them perpetually outworking through our affections, into all our relations and actions, constituted that putting on Christ, which made him our Master and Saviour. This keeping the whole law, under which, through perfect obedience, we were to be perfected in our state, or condition, constituted the coming unto the Father by and through him: the only way the Father could be approached by us. The setting him up as an example or illustration of the true way, by means of which man was to be perfected spiritually, and thus enabled to approach the Father in condition, that he might consciously receive the things of the Father, constituted that lifting up of him, to which he referred when he said, "As Moses lifted up the serpent in the wilderness, so shall the Son of Man also be lifted up." The serpent was not lifted up to be slain, but to be looked up to, with an eye of faith or trust. So the true lifting up of Christ was not for the purpose of death, as many have supposed, but for the purpose of eternal life through faith in, and obedience to, those divine principles, which, by their incarnation in him, made him the worthy "*Captain*" of man's salvation.

Thus, in an examination of those principles essential to the redemption and salvation of man, I shall unite the testimony of the intuitions with the testimony found in the life and teachings of Jesus, thus demonstrating the agreement of the internal witness with the outward actualization; and shall further demonstrate, that a faith in any means of salvation or redemption, which does

not incorporate its principles into us, and thus make them our own, is not a faith unto salvation; and that any faith, which, upon any pretext whatever, excuses man from actualizing, and thus making these redemptive principles his, is licentious and false, and tends to evil.

Man is conscious that his antagonism with the divine being and government, arises out of his selfishness, falsehood, lust, and general impurity: consequently that he is separated from the divine by the presence of that state or condition of the affections which repels the divine, or is repelled by the divine: and second, by the absence of that state or condition which is attracted by the perfections of the divine character, and which alone can respond consciously to the divine presence. Man's intuitions, as well as the actualizations of Jesus, have respect to these opposite states, and the means by which the one is to be destroyed and the other attained by the individual.

Jesus of Nazareth, as the way of redemption illustrated, becomes the Saviour or Redeemer of those who truly become his disciples, by obeying the principles which he, in his life, demonstrated to be according to the divine method for truly unfolding man. But his power as a Redeemer does not extend beyond that which obedience to the principles of the divine administration secures. Faith in Jesus, as the true teacher, or the *Redemptive way*, is of no avail any farther than it secures obedience to those principles which he taught and lived. He becomes to us our Redeemer to the extent that he becomes to us the revelator of the means of salvation, and induces us to make use of those means. Farther than this he is not our Saviour.

The real disciple of Jesus is one who observes and keep those requirements, which will inevitably overcome and destroy the selfishness, passion, and lust, which characterizes the natural man, and which, by so doing, will unfold in him those conditions of truth, purity and holiness which will harmonize him with the divine condition, and thus make him receptive of divine truth, purity and love. He is a disciple of Jesus, as the way or means of redemption, who is earnestly seeking to find out his method, and who obeys as fast as he finds out; who perceiving the truths



and principles he taught, adopts them, and incorporates them into his life, and makes them his.

He is not a disciple of Jesus who merely intellectually or morally recognizes the truthfulness of his teachings, and the divinity of his character, without incorporating those truths into himself, and making that character his. Neither is that faith Christian which professes to believe in the perfections of Jesus' system of salvation, and at the same time so lives and teaches, as to cause the world to suppose that they are not attainable or practicable by man in this life. Such kind of Christian faith and practice, is the worst kind of infidelity.

The state to which man is to seek to attain, according to the system of salvation which Jesus taught and practiced, is that of perfection in truth, purity, justice and holiness. These conditions of perfection will be indicated by the disciple finding himself in spirit meek, humble, poor, peaceable, pure, hungering and thirsting after righteousness. Hence he pronounced all these conditions of mind blessed; as states to be attained and cultivated. Those who found themselves thus conditioned, were realizing some of the first fruits of true discipleship; were obeying those principles which would advance in them their true destiny.

On the other hand, those who found in themselves the opposite conditions, giving birth to the opposite feelings, desires, and actions, had the evidence in themselves that they were not his disciples: that the way of redemption was not established in them. Hence, said he, when you come to make an offering to God, and remember that there is any hard feeling between you and your brother man, first become reconciled to your brother, before you attempt making a religious offering: after such reconciliation has taken place, then come and offer thy gift. And in pursuance of the same principle, he said, When ye pray for forgiveness, do it upon the condition that ye forgive all. Ask to be forgiven only as ye forgive. For if, from your heart, ye forgive not men their trespasses, neither will your Father in Heaven forgive you your trespasses.

To become a disciple of Jesus in such a sense as to be entitled to his salvation, this particular commandment must be kept.

Those who profess Christianity, and yet exercise feelings of unkindness or ill-will toward any, the worst even, are not his disciples, and he is not their Saviour or Redeemer. The principle is a plain one. As long as this principle of unkindness or ill-will is indulged in, the corresponding results of conflict and antagonism will follow: and besides, the mind thus unkindly influenced, is in a state antagonistic to the divine, and consequently not in harmony with the divine mind, and cannot receive the divine blessing. Those who indulge in feelings of anger or ill-will toward any, are not the disciples of Jesus; do not believe to the saving of their souls.

Those who, under the influence of their prejudices, take delight in backbiting, scandalizing and misrepresenting their neighbors, or those who differ from themselves in thoughts and feelings, are not disciples of Jesus; have not his spirit, and consequently are none of his. He is not their Saviour, and will not be, until being baptized by his spirit, they put on Christ.

Those who exercise feelings of contempt toward any, which would lead them to treat them with scorn and derision, are not the true disciples of Jesus. They have not that love for their fellow-man which characterized that dying prayer, breathed upon the cross, of "Father, forgive them." Such have not the spirit of Christ. They are not his disciples; and he has not yet become their Saviour.

Those who yet feel the existence of lustful desires, in any condition or relation of life, are yet under the law, sold under sin, in bondage to the flesh. Said Jesus, in laying down the platform of principles by which the true disciple was to be tried, If any man look on a woman with a lustful desire, in heart he is an adulterer, and before the pure and holy Father he is so adjudged; and consequently in such state he is not pure in heart, and cannot see God. There is no relation which the civil law can authorize that will be a good plea in bar of lust at the court of heaven. The individual who, under the license of the law, and by the permission of a corrupt public sentiment, thinks to be pure in heart and Christian in character while he indulges in the gratification of his lusts, even though he keeps within the limits of



wedlock, is deceiving himself. He is not a true disciple of Jesus. He is not walking in the strait and narrow way that leads to eternal life. Until he shall become so changed in state as to feel an aversion to all such conditions of mind, he has not been baptized into Christ; he has not put on Christ: he has not the spirit of Christ: he is none of his in the divine redemptive sense. While living in the exercise of these desires, whether he practice them or not, he is in such a condition of impurity as will necessarily separate between him and God.

It is said by some of our religious teachers that man cannot avoid the sudden rising of these thoughts and feelings; that they only become wicked when they are cherished. Nothing can be farther from the truth than this. And he who affirms such a doctrine is a stranger to the Christian state. Impure desires can only arise from an impure state. "A good tree cannot bring forth evil fruit." The man who has become the obedient disciple of Jesus, to the extent that he has made Christ's salvation his, has implanted within his soul that tree, which will bring forth fruit unto eternal life. Christ and Belial cannot dwell together. The soul that has put on Christ has put off Belial. But the fact that lustful desires still arise in the soul, furnishes conclusive evidence of the existence of that impure state, which gives birth to those impure desires. The great virtue of Jesus' method of redemption is to be found in the fact, that it laid the axe at the *root* of the tree—destroyed the evil by removing the cause. Thus, it destroyed the evil of lust by removing the practice of it; and it removed the practice of lust by destroying the desire or the spirit of it; and it destroyed the desire or spirit of lust by removing the state begetting it. Hence its salvation from lust was perfect, in that it destroyed that from which lust proceeded, and established the very opposite in its stead. Hence, those who confess to the existence of these lustful desires, confess to the existence of that state in themselves which begets them; and consequently confess to the absence of that state which would constitute them the obedient disciples of Jesus. Such professed followers of Jesus, calling themselves by his name, and pretending to illustrate the nature and character of his salvation,

are base counterfeits; are such as may have the lamp or form, like the foolish virgins; but they have not the oil in their lamps, and when the Bridegroom comes they will find that their lamps have gone out. And when they call for admission into the heavenly kingdom, because of the *form* of their faith or theological belief, they will hear the voice professing unto them, "I never knew you. Depart from me, ye that work iniquity."

As a further evidence of the establishment of the true state or condition, we are to ascertain if the spirit of antagonism or resistance has been overcome in us. The condition by means of which we are to harmonize with the divine, requires that perfect love which forbids not only that we should harm any one, but that we should in the least degree desire to do so. Hence, when, on self-examination, we find in ourselves such a disposition, the evidence is that we have not attained to that state or condition by means of which we have become one with the Father. We have not become an obedient disciple of Jesus, and therefore have no reason to expect the benefits of his salvation.

The theologian, of all men, gives indubitable evidence that he has not attained to this state. It is seldom that one can be found who does not manifest feelings of anger, when you begin to question the truthfulness of his theology. There is a sort of religious bigotry and malice, that seems to delight itself in the destruction of the prosperity and influence of those who oppose their theological views. All have seen and felt it.

This feeling of resistance and opposition, arising within, when we find ourselves injured or opposed, is exceedingly natural to the individual. And great must one's progress in spiritual development become before that feeling is entirely destroyed. It is, perhaps, the last feeling of the individual and selfish nature, which yields to the all-controlling power of divine love in the soul. It is the surrender of this entire life of the selfish nature which caused the agony and bloody sweat, and required the strengthening presence of a ministering angel, to say, "Thy will be done." As Jesus approached this last and finishing hour, he said, "Now is the Prince of this world to be cast out." And in that final struggle the Prince of this world was cast out. The



will of the individual, which is the seat of all resistance and antagonism, and which is that which constitutes the prince of this world, as distinguished from the divine and perfect, when it yields to the divine, has finished its finite work; and then the prince of this world may come with ever so severe a trial—nothing of self will be found remaining. The soul has then become one in God, and has attained to a perfect salvation. We have a beautiful illustration of the perfection of this in the dying prayer of Jesus for his murderers, when, in the midst of their heartless insults, reviling him, mocking his dying thirst with vinegar and gall, he exclaimed, FATHER FORGIVE THEM. The prince of this world had indeed been cast out.

Those who are under the influence of the spirit of injustice, and find themselves in any degree striving to be unjust in their relations, have the evidence within themselves that they are not the true disciples of the LIVING WAY. When we look into the character of the spirit which prevails in the intercourse that is carried forward in the commercial world, we find that the spirit of injustice rules triumphant. The mercantile and trading spirit which rules in community among all classes, has for its motto this: "Part with as little, and get as much in return for your labor or property as possible." Do it honorably, that is, do it according to custom. Keep within the prescribed forms of the trade or profession.

In pursuance of this spirit, the merchant is ready to take advantage of any circumstances, by means of which he can avail himself of the property or labor of his customer. If he can monopolize trade in any respect, he considers it proper to take advantage of the necessities of those who *must* look to him for supplies. There is really no limit to the extortions which he will practice in the name and authority of his profession, short of the ability of those upon whom the extortion is practiced. Let the merchant have the control of any necessary of life, and what will be the limit of his demand? Without any respect to the demands of justice, the principles of trade will fix the highest price which can be compelled, even though the poor and needy perish; even though downright oppression and robbery be the result.

But the merchant is not alone in this; every trade, occupation, and profession acts upon the same principle of injustice. The lawyer takes advantage of his client to extort a large fee, though it make him and his family poor. The doctor will do the same. The farmer will have five dollars a bushel for his wheat if he can get it, or he will make you starve for the want thereof; and the mechanic will get it for five cents if he can catch the opportunity. All, by the customs of their respective trades and professions, are striving to be unjust; each seeking to take advantage. This spirit of selfishness and injustice has been and is the fruitful source of vice and crime in the individual and in society. It is the life and soul of worldly activity. Jesus proposed the remedy. He proposed to redeem man from the rule of this selfish and unjust spirit, by implanting the opposite spirit in him—a spirit of justice and love. That is his method of redemption. Hence he applied the test by which the presence of this selfish principle might be detected. Let him that hath more than he needs share with him who has less. Let him that has much goods dispose of them and divide with the poor, and then he will have treasures laid up in heaven. The peculiar efficiency and merits of his plan of salvation consisted in this laying the axe at the root of the tree, hewing down and destroying everything which did not bring forth good fruit.

Hence, when we, on examination, find ourselves wanting when weighed in the balance, we cannot promise ourselves the benefits of his salvation; for we have not availed ourselves of his principles; we have not laid in us his foundation. His principles of redemption require that the spirit of lust, the spirit of impurity, the spirit of falsehood and antagonism, of force and selfish resistance shall be overcome and destroyed in us; that thus the Prince of this world may be cast out of us; and that the spirit of meekness, justice, kindness, truth, purity and love may be established and dwell in us; and thus make us one with the Father, as he was. Such was and is the nature of his redemption, such the character of his requirements.

But this redemption and salvation of his only becomes available to those who, by obedience, make it their own. Hence Jesus



taught that only those who kept his sayings would have the benefit of his system. He taught that true faith in him consisted in obedience; that the one who professed faith and did not obey, was not accepted; while the one who did not profess faith and yet did obey, was accepted. When those men and women professing faith in Christ Jesus as their Saviour, examine themselves and find themselves selfish, proud, lustful, unjust and false, when they find any or all of these conditions present in them, they can be assured that the Christ has not been formed in them; that his salvation is not theirs; that his redemption is not applicable to them, because they have not adopted his principles, and through obedience made his life and character their own.

Herein is manifest the great defect in modern or fashionable Christianity. They have substituted a mysterious theological faith in unintelligible and mythical dogmas, for a simple practical working faith in the principles and truths of Jesus. His mode of redemption is simple. He overcame falsehood by truth; lust he overcame by purity; antagonism and hate by love; low desires by holy aspirations; and the rule of self by submission to the divine. Such was his preceptive and such his practical system. And it was the reduction of this system to practice which established oneness or harmony in the individual with the divine, and thus wrought out the redemption of the individual.

This principle is theoretically recognized by those who look for a mythical and mystical salvation. The moment the real virtue of the Christian system is denied, they come to its rescue by adverting to those principles of truth, purity, justice and love, which characterized the life and teachings of the man of Nazareth. They point out the redemptive character of those principles, and go into ecstasies over their fitness and adaptedness to man. But the moment we begin to inquire after the practicability of these principles, to find if they have already or hereafter expect to reduce them to practice, and thus work out their salvation, we find that they expect to be saved by an *imputed*, not an *actual* righteousness; by an *imputed*, not an *actual* obedience.

They say that Jesus required us to love our enemies, etc. Very well; do you love your enemies? If not, then in that respect

you are not his disciples, and cannot claim the benefits of his salvation. They say that Jesus required us to overcome and destroy our lustful natures. Very well; have you thus overcome and destroyed your lustful natures? If not, then in that respect you are not his disciple, and cannot claim the benefit of his salvation.

They say that Jesus required us to become unselfish, and divide our substance with the poor. Very well; have you become unselfish, and have you divided your substance with the poor? If not, then in that respect you are not his disciple, and cannot claim the benefits of his salvation.

In this way we may apply the tests, looking to this entire and radical change of character, and consequent spirit and action; and in no respect do we find these theologic Christians the disciples of Jesus. They have not reduced his principles of redemption and salvation to practice, nor do they expect to do so. The consequence is, they have not made his life and character their own, and hence have not become one in him as he was one in the Father. This mystical and mythical faith, which is now taught as constituting orthodox Christianity, has no point of agreement with that simple faith and practice of Jesus, which made him the humble and obedient Son of God; which made him the incarnation of the divine law of redemption and salvation, and thus its revelation to the world.

Under his simple system of faith and obedience, the disciple was to become in character like himself, and to become one in him as he was one with the Father. If they were to be his disciples, they were to keep his commandments. They were to become a light to the world, shining in the world's darkness, as he was a light, thus illuminating the world. If they believed on him and kept his commandments, they were to work his works, and even greater works than he wrought. How different is the Christianity of to-day, the Christianity which is popular with a proud, lustful, and false-hearted world, from that which was taught and practiced by Jesus, in his meekness and poverty! How different are its fruits! How different in its redemptive influences!

Strange fallacy, when the professed teachers of that divine



system of redemption tell their disciples that the truth, purity, justice, holiness and love, which constitute the divine redemptive principles of true Christianity, are not practicable in this life! That man can, by the exercise of faith in certain strange and mystical dogmas, have the benefits of this system of redemption by *imputation*, without *actualization* in his own soul. That the obedience of one man, Jesus Christ, by some divine speciality, will answer for the obedience of all, so that all can be redeemed by the imputation of his righteousness!

Such a system of faith is the most utterly infidel to Jesus and his system, of any which can possibly be supposed and imagined. It is worse in its effects than the most absolute denial of all that is essential. It is the "Hail Master!" betraying with a kiss. The history of the rise and progress of this system of faith is one of antagonism, infidelity, and blood. It is the great Antichrist in form and spirit, as will hereafter be more fully demonstrated.

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## CHRISTIANITY AND SPIRITUALISM.

THOSE who are familiar with the teachings of Jesus, know that he taught the doctrine of mediumship. He directed his disciples to trust to the inspirations of the Spirit for what they should say, when they were brought before their accusers, assuring them that it should be given them in that hour what they ought to say. If they would give themselves no uneasiness, and wait with humble trust and confidence the revelations of the Spirit, all would be right.

But beside this, he taught most distinctly, that those who followed his directions, or kept his sayings, would be endued with his gifts; they would be enabled to work his works, and to work them as he did. He did not claim to perform his wonderful works through his own power. He said, he could do nothing of himself: that it was the Father working in and through him. Nor did he claim that he could work irrespective of conditions:

on the contrary, if things were not favorable, he could not work. But further, Jesus made the possession and exercise of these spiritual gifts a test of true faith in him and his system. According to his doctrine, the individual who could not evidence his faith by the exercise of spiritual gifts, could lay no claim to his system of truth and life. Jesus taught as positively as he taught any other doctrine, that certain signs should follow the faith and baptism of the true disciple; and there is no way to evade the force of his declaration. It was an unqualified and an unlimited assertion in respect to whosoever believed and was baptized.

The only objection the modern Christian can offer to the literal interpretation of that positive declaration of Jesus is, that the signs do not follow faith and baptism now-a-days, and therefore he concludes that there must have been some limitation intended, though not expressed. That the signs do not follow modern faith and baptism is most evident to all; and if the declaration of Jesus is true, then there must have been some limitation intended, or modern faith and baptism is not the genuine kind.

An attentive examination of the teachings of Jesus will demonstrate that the deficit is in modern faith and baptism. To believe in the requirements of orthodoxy and be baptized with water, does not constitute "believing and being baptized" in such a sense as to confer the spiritual gifts. Jesus, as one who had found out the way of attaining to a certain state or condition in which man would become subject to the baptism of the holy or good spirit, and thus become endowed with spiritual gifts, taught that way to his disciples; and assured them that by observing it, that is by actualizing it in their lives, they would be enabled to work his works. Hence, when he told them they must keep his sayings, he referred to the particular directions he had given them, by which their lives and characters were to be regulated, and the result of such obedience would bring them into such a state that they would receive the baptism of the Spirit.

The baptism to which Jesus referred was a spiritual one. This is most evident from every point of observation. His baptism was to be a baptism of the Holy Ghost, according to the prediction of John the Baptist. Luke says that Jesus directed his dis-



ciples to remain at Jerusalem until they were endued with power from on high; which all agree was the baptism of the Spirit on the day of Pentecost. They derived their power through that spiritual baptism. The apostle, in speaking of preaching to the Gentiles and the descent of the Holy Ghost upon them, says, Then remembered I the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost; and no where in the Bible is the baptism of Christ called anything else than the baptism of the Holy Spirit.

We propose, in this article, to investigate the teachings of Jesus in the light of fact and philosophy, and demonstrate that his system of instruction was designed and calculated to make every true disciple a medium for spiritual manifestation and inspiration, and that the test of true discipleship can only be found in the unequivocal possession of spiritual gifts by the disciple.

The teachings of Jesus were of two kinds: those which directed the rules and regulations to be observed for the attainment of a certain state, or condition, in which the individual would become the subject of spiritual inspiration and spiritual power to be exercised through him. Then by the manifestation of this spirit of inspiration, and the exercise of the spiritual power thus received, Jesus taught the disciples what they were to expect through the attainment of his condition. Hence he said, Keep my directions, and you will attain to my condition. Attain to my condition, and you will be able to work my works. Nothing plainer or more simple than this.

The rules and regulations by which the disciples were to be governed in seeking the divine condition, were those which had respect to destroying the lustful, impure and selfish affections of the soul, and those which tended to beget earnest desires, truthful, pure and holy aspirations, denominated by Jesus, in his usually brief language, "prayer and fasting."

We must remember the state to be sought after was that of spiritual communion with the angels and God. This communion we could have when we attained to the proper condition: this condition could be attained by following the directions of Jesus, and keeping all his requirements; for they each and all had par-

ticular reference to such attainment. Therefore the disciple who proposed to come into his Master's condition, that he might enjoy his communion and work his works, was told that, to do so, he must believe what he had been told, and obey the requirements; then would he attain to the condition where the divine or spiritual baptism would take place. Such is the faith and such the baptism which would secure the gifts of the Spirit.

Jesus sought to prepare his disciples for a communion with pure and holy beings, to the exclusion of those of an opposite character, by attending to the development of the right condition in the disciple. Selfishness, in all its forms, was discountenanced; and the disciple was taught how to detect its presence in every thought, feeling and act. Supreme love of God and equal love of neighbor were held up before their minds as ends to be sought after, and attained, before the true communion could be had.

Man, in his imperfect moral and religious state, was separated from communion with God and good spirits, and the consequence was, that, being in such a low and imperfect state, he was liable to be under the influence of impure and unholy beings. The great law of communion was recognized; that the like in condition only commune with each other, unless there be an intermediate or mediatorial being, who, taking upon himself the two states, can take the things of the higher and make them manifest unto the lower condition. Jesus proposed to establish communion direct, by elevating the condition of the disciple to the plane of communion with God and good angels, so that they need not ask or commune in his or any other name; but might meet face to face and commune heart to heart.

To bring this about, he laid the axe at the root of the trees bearing such false and imperfect fruit. He demanded that the causes separating between man and the good spirits, between him and his heavenly Father, should be removed; that the selfishness, begetting falsehood, injustice, impurity, etc., should be slain: that wherein man, in his character, differed from the good spirits and God, that difference should cease, by man's putting it away, and coming into a condition of oneness with



God. He proposed reconciliation and oneness between man and God, not by pacifying an angry God, but by purifying and perfecting man; not by changing the feelings of the Divine mind, but by changing the condition of man. His doctrine is, man must come to God, not God to man. "Not my will, but thine be done," is and must be the prayer of the truly redeemed.

In view of the work thus to be accomplished, examine the system taught and practiced by Jesus as the way and means of redemption, and there is nothing lacking. There is not a state or condition separating between man and his Maker, which was not pointed out, and the way of removing it set forth both by precept and example; so that he who would become a disciple of Jesus, that he might find the true way to eternal life, and make that way his, need not lack instruction; for Jesus made it as plain as human language can make it; and then made his own life a living commentary thereon.

He says to the disciple, You would commune with your heavenly Father. Very well, become like him. Come into the like state of purity and love. When you seek to commune by making an offering unto God, stop and bethink yourself if you are in a state of harmony, love and justice with your human brother; think if there is aught between you and him in thought, feeling or deed, which needs to be set right. If there is, leave your gift unoffered, and go and become reconciled to that brother: *do right* and *be right*, and then come and offer your gift. For the condition of divine harmony or oneness depends upon your being like your Father in heaven. He is in a state of love and forgiveness toward all, friend and foe; therefore, you must so be, to be like him. Hence, said he, Forgive as ye would be forgiven. "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that you may be the *children* of your Father which is in heaven; for he causeth his sun to rise on the *evil* and the *good*, and sendeth rain upon the *just* and the *unjust*. Be ye therefore perfect, as your Father which is in heaven is perfect."

Under the same character of instruction, he directed the disciple

not to resist evil by force: not to smite back when smitten; not to revile against when reviled; not to withhold bread from the hungry, or clothing from the naked; but according to true, pure, unselfish love, to minister unto all according to their needs. "Do as ye would be done by," is the common translation of his golden rule. These are some of the suggestions he made to the selfish and worldly-minded, that they might understand how to subdue their selfish natures, preparatory to communion with God; rules of living which he actualized in his life and death.

On the subject of becoming pure in the sight of God and the good angels, he entered at once into the state of the affections. It was not enough that the disciple should abstain from the commission of impure acts; he must not entertain impure desires. The desire or lust of the spirit, indicated as polluted a condition of the soul, as when that desire was manifested through outward action. It was the pure in heart only who could obtain communion with God. Impurity of desire was an insuperable barrier to pure spiritual communion. Therefore the disciple must attain to this condition of inward purity, before he could hope for real holy communion. Here, too, the axe must be laid at the root of the trees. The condition begetting this imperfect state of desire, seeking gratification, must be purged away. For Christ, which is the Divine Presence, can not dwell with Belial, which is the false and lustful presence. Impurity must be expelled before the Divine Spirit can dwell with us.

In this way we might go over all the teachings of Jesus, showing that his plan of salvation involved obedience to all these requirements, looking to the elevation and purification of the soul preparatory to true spiritual communion. The faith which he required of the disciple was, that the disciple should believe in the means of attaining to this perfect state, to the extent of really reducing them to practice. Hence his frequent remark, "He that believeth on me and keepeth my sayings," etc., referred to those principles to be observed as a means of attaining to the condition of perfect communion with God.

The revelation that God would make to the soul which had attained to this perfect condition, could not be spoken or written.



Human language was incompetent to express it. Eye had not seen, ear had not heard, neither had it entered into the heart of man to conceive it. Hence, although the soul of Jesus was all aglow with those heavenly revelations, they could not be made known to the disciples; all he could tell them was, keep my sayings, come to my state, and the Holy Spirit, the Comforter, the Spirit of truth, when he cometh, shall make my sayings easy to be understood; shall bring to your remembrance what I have said, and shall show you plainly the things of the Father.

Jesus declared to the disciples that he held direct communion with the Father; and that the Father's power and wisdom wrought in and through him the many mighty works which he had performed in their presence; and that the same power and wisdom would work in and through them, when they would come to the like state with himself: that the Father himself loved them, and would, under such circumstances, manifest himself unto them.

Herein, then, is to be found the truth and simplicity of the Christian system. The proposition is, that man can commune spiritually with God, when in character he becomes like him; and when he thus comes into communion with him, he becomes a medium of his wisdom or power; or, which is the same thing, he becomes a mediator between the divine and perfect, on the one hand, and those beneath his condition, who by reason of their imperfection of condition cannot come into such communion: and that while they remain in such imperfect or false condition, if they come to God at all, it must be through such medium or mediation. But when they shall themselves, through obedience, come into this perfect condition, then they will commune with God directly, and will not need to approach him any longer through mediation.

Again, Jesus's doctrine is, that the revelations of the divine can be made only to those who come into the proper state to receive them. The *spirit* of truth can be communicated only through inspiration, and that inspiration can be received only through the attainment of the proper condition of divine oneness. Hence, those who wish to receive the revelations of the divine, must come to the proper condition, through the observance of

those principles which he had laid down, as constituting the *means* of attainment. Hence, he said to the disciples, in simple language, I am the way: no man can come unto the Father in any other way; that is, he must come in the way that I have pointed out and demonstrated, because it is the Father's way. I have tried it—I know it—and let the divine manifestation which the spirit makes through me, certify to it, that it is the way.

It is to be noticed that Jesus did not teach that man could not be in communion with spirits at all unless he observed his directions. Quite the contrary. He recognized the presence and the influence of spirits in those who had known nothing of him or of his method. He recognized the presence and influence of spirits that were worthy to be cast out of those whom they influenced or controlled, and he cast them out. He recognized the principle that men are the subjects of spirit influence, whatever may be their state. But to secure the presence and influence of the good and pure, even the divine, he declared his method of preparation to be essential.

Here, then, we have a system of moral and religious Spiritualism that no man can gainsay. That its philosophy is correct, every intelligent Spiritualist who has examined it must affirm. That the moral and religious qualifications prescribed by Jesus as essential to true communion with God and good angels is true, can be maintained against the world. And the only principles wherein modern Spiritualism has differed from the Spiritualism of Jesus, are to be found connected with this neglect of attending to his prescribed moral and religious conditions. If Spiritualists and mediums had attended faithfully to those directions requiring the abnegation of self, the destruction of the passions and lusts, and the rational cultivation of the religious sentiments, the victory would have been theirs long before this.

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"THE ROAD TO SPIRITUALISM."

OBVIOUSLY it is much more gratifying to the writer who would avoid being suspected of sordid motives, or of the want of good will, to approve rather than disapprove of a published production,—to both accord and receive approbation rather than censure; especially when such productions are professedly inscribed in the interests of the cause to which he is devoted. But, manifestly, we should be untrustworthy to do so in all instances. And in this case we *must* change the uniform practice of Spiritualistic journals, of commending all things said or written in favor of their cause, and speak plainly, but without satire, bitterness or invective.

Four Lectures compose the pamphlet to which the above heading refers; a title to which it has exactly the same claim, as the clamorous harangue of a noisy politician has, to be regarded as the road to a perfect order of political and civil economy, or the foolish discourse of a pulpitician has, to be considered the true and direct path, following which insures our entrance into our future or exalted state of being or salvation.

Indeed, these latter more nearly approach to a fulfilment of their pretensions than this pamphlet does to the promise implied in its sub-titles. These are an instance of the most ludicrous misapplication of terms; indeed so palpable is this, that, did we not know the author to be serious, we must have taken his titles to be the work of a broad humorist, most ludicrously travestying the proper uses of the term "science." Throughout he evinces as absolute an ignorance of that character of effects, which is discriminated by the term "science," or that from which it is discri-

"THE ROAD TO SPIRITUALISM."—Being a series of Four Lectures delivered at the opening of the New York Lyceum, by Dr. R. T. HALLOCK, author of the "Child and the Man." First Lecture—"Spiritualism Considered as a Scientific Problem;" Second Lecture—"Spiritualism Considered as a Science;" Third Lecture—"Spiritualism Considered with respect to its Difficulties and Objections, both Intrinsic and Extrinsic;" Fourth Lecture—"The Science Impartially Applied."

minated, namely, the *unscientific*, as the deniers of the phenomenology of Spiritualism do of the character of its facts.

Obviously, no one can possibly be more utterly devoid of *any* conception of what constitutes science, or of the proper application of that term, than one who terms an assemblage or class of phenomena *of any character*, a "science."

The writer is not sufficiently instructed to perceive this distinction between acts or occurrences which are the product of the voluntative faculty of man, and those changes, effects, or events, the concrete phenomena of nature, occurring independent of man, in which science consists. The latter are dependent upon the laws of nature alone, the former upon the constitution of man, or personal faculty.

Now, this invincible ignorance of the writer in question, is first evinced by his presenting in terms "Spiritualism" as a "science," and next intensified by his calling it "a scientific problem." This certainly proves that the writer in question is one of those foolish persons so numerous in our day—who have attained to a mere rudimentary acquaintance with the *terminology* of such subjects as Spiritualism, and yet are inwardly devoid of any understanding of the words they so facilely use.

These afford a striking proof that the writer, whatever *information* he may have, as to the mere external phenomena of Spiritualism, is utterly destitute of any instruction as to what "science" is, or what it means. Throughout he shows that he possesses no real *idea* of the term "science," or its proper application.

Abstaining from comment on the ludicrous absurdity of his use of the term "Problem," as rightly denoting the body of the Spiritual philosophy or "Spiritualism,"—a problem bearing the same relation to a science, which a single sum in arithmetic does to the science of mathematics,—and not inquiring how, what is a mere "Scientific Problem" in the first lecture, becomes in the second "A Science"—let us inquire—merely for information—what can be the somewhat novel proceeding, entitled, "The Science impartially applied"?

However proper, strictly speaking, we should deem it hypercritical, to fix upon particular expressions of any writer, and



require of him strict accuracy and consistency of terms; and in this case least of all, for the entire text, even if tried by the tests of the *usual* verbal accuracy, would be found wanting; but the author betrays that he does not possess *any conception whatever* of the scientific as distinguished from the UNScientific.

Surely a work claiming to be entitled to the signification of "The Road to Spiritualism," should, *at least*, disclose some survey, however partial and imperfect, of the steps of the process of reasoning, by which professedly the writer had reached the Spiritualistic conclusion—and to merit its title it could do no less than afford the necessary *material*, by which the really thoughtful inquirer could be enabled to advance to a conclusion for himself. But if the writer of this pamphlet has ever performed either of these, the *simplest* requisitions in the case, he has *shown no traces of it* in his pamphlet.

Indeed, so far is the pamphlet from being what it claims to be, that we unhesitatingly affirm, that it does not contain a single passage logically calculated to impress a thoughtful and earnest inquirer favorably with the claims of the Spiritualistic doctrine, or to either guide or aid him, in the slightest, toward reaching the desired explication of its phenomena. No trace of anything is to be found adapted to guide the inquirer, or to meet the demands of those who are not well informed on the subject.

But having thus briefly expressed what this pamphlet is *not*, let us as briefly pass to a statement of what it really is.

It is but simple justice, then, to say, it is noticeable only for its display of unintelligence and total ignorance of any principles of inquiry, or proof, or application. Its vociferous tone—its Chinese assurance and vulgar partisanism, must either disgust and repel the really reflecting seeker of knowledge, or appear superlatively ridiculous.

Manifestly its author is not only utterly without a distinct possession of the grounds and manifold relations of the great theme he has essayed to treat, as evolved by *real* reflective processes; but is unmistakably one of those unteachable, vain chatterers, ignorant of that most simple of all lessons, namely, that before

men can be qualified to teach, they must first themselves be instructed.

Throughout these lectures, we look in vain for any evidence that he has ever *understood* the true character of the Spiritualistic argument; or even the opposing doctrines of immortality against which he vociferates his dislike. The pamphlet is destitute, too, of any real marks of discrimination or balance of ideas; in short, of those connected steps—obvious to every thoughtful investigator—in which consists the action of the understanding. It evinces about the same inability to *comprehend* the Spiritual philosophy, as that of the bigoted, besotted sectarian, to comprehend religion,—and displays a similar rampant temper.

It is, strictly speaking, a volume of verbal propositions—the mere carriage of thought—rote-learned, and brought together without the *nexus* of thought or logical continuity,—and *not* evolved or related as the expression of a process of actual thought.

A mere, inconsiderate, vulgar zeal—properly fanaticism—of the coarser kind, calculated to repel, and to provoke the ridicule of the inquirer, rather than to propitiate his attention and enlist his favorable consideration—is the characteristic of the work.

Of course the writer has some *information* respecting the *phenomena* of Spiritualism; and this is clamorously iterated and re-iterated, but without the least ability of dealing with them philosophically.

Like man, the inferior creatures undeniably cognize individual facts, but, like this writer in this respect, they cannot make the mental or logical nexus between them, and this it is which continuously done, constitutes reasoning either in its simple or composite form.

Of course we do not mean to deny that his pamphlet presents some beliefs, as a natural result of his extremely inadequate apprehension of the external phenomena of Spiritualism; nor do we assert that these have not a certain agreement, but while perusing it, we were involuntarily reminded of Miss Edgeworth's famous sentence, "I went into the garden to cut a cabbage leaf, to make an apple pie, and gunpowder ran out of the heels of her boots."



It is not, therefore, merely that this publication is defective in particular respects, or partial or infirm in its treatment; or ill adapted to its avowed purposes—despite of which it might still be respectable; but it lacks even the crudest philosophic congruity, unity of thought, or logical sequence.

In fine, although it may meet the applause of the mere illiterate, inconsiderate partisan of Spiritualism—many of whom undeniably have a foolish aversion to a careful and discriminating study of the phenomena—it is without the least element of *instruction*, to the earnest or intelligent student.

It has no hint of the course by which he may *logically* attain the Spiritualistic belief; nor imparts any intelligence beyond the facts seen as objectively occurring; in short, in a philosophical sense, it is mere verbiage *in favor of* certain conclusions.

The claims of the pamphlet to any scientific treatment of the subject of the spiritual philosophy—or, indeed, to any treatment whatever, strictly speaking, of that subject, is, we must say, simply an *imposture and quackery*.

It is highly important to the future interests of the Spiritual philosophy, to consider whether the open contempt and ridicule, widely expressed toward that philosophy, may not be largely due to the absurd and puerile way in which it is, in effect, absurdly presented by such writers as that of "The Road to Spiritualism."

However, all this is said without any disposition or intent to harshness—certainly without the least want of good will to the author personally. Of course it were far easier and would have cost us no effort, either to gratify our promptings, by saying nothing about his pamphlet, or by a gentle hint of its worthlessness; but the chain by which we are constrained is one of duty, and when we consider the great theme he has meddled with, while he is unpossessed of rational insight, or intelligence, or ability of speculation, or any possible qualification, we cannot wholly stifle our sense of his deficiencies; but we trust no inconsiderate reader will blunder so egregiously as to construe our remarks into satire, or attribute to us any dislike, personally, to the writer.

Indeed, it would be wonderful, if it were not a matter of fact, that persons of this sort, without logical faculty, or any other

possible qualification, with not the least *motive*, but the *impulse to notoriety*, rush into print with their verbiage on the most difficult and cardinally important of subjects. Their delusion as to their capacity, we are amply conscious, arises from their mistaking verbal forms and propositions, learned from literature, for *real* propositions, deduced by the processes of the understanding in advancing in investigation. Really incompetent to any philosophic insight, in such subjects, they, like the child or idiot, are unaware of any difficulty:—their leading trait frequently is, that they are unable to become properly *instructed* in simple things;—to spell out the easier parts—even while they are assuming to teach.

Accordingly we must say plainly, that in the case of the writer in question, it is not so much that he is positively unfit to teach, as that he is manifestly beyond the pale of any real instruction; for obviously no foolishness is so utterly hopeless as that Chinese assurance and ignorance which is not only helplessly blind to its invincible incapacity, but efficiently excludes all conditions of improvement by the unchangeable conceit that it really is sufficiently instructed.

Imbecility, when humble, is pitiable; but when, as in the instance under review, pretentious, it is simply subject for rebuke; and we are sure that such imbecility as that evinced in the titles and other parts of this pamphlet, cannot be sufficiently denoted by that nominative. The celebrated sectarist, Dr. Cummings, was recently characterized by a distinguished Reviewer, without invective, as "imbecile;" imagine the immense disparity between Dr. Cummings, the Queen's preacher, and the Dr. of this pamphlet. The latter has certainly strikingly exemplified the *spirit* of Dogberry, without his brevity.

Surely we have had enough and to spare of this sort of quackery in Spiritualism, and it is manifest that to permit publications with such misleading titles to go forth without questioning the pretensions implied in them, would be to encourage fools to obtrude themselves on public notice—as is exemplified by the fact that the author under review, not content with one appearance of his verbiage, has re-produced it from the pages of a weekly contemporary.



Some eminent causticist, who had no reverence for that hollow decorum which hides a justifiable censure under silence or mild phrases—but was faithful to the demands of duty, said in describing a certain club, that it was "composed of fools, d——d fools, and Boodleites." Had that club included the author of this pamphlet, a fourth classification, vastly lower than the others, would doubtless have been equally appropriate.

But it may be said, this is not charitable. How so? The precepts of charity nowhere teach us to shut our eyes to facts, for this would exclude the conditions of improvement,—but it is consistent with charity to proclaim censure where we cannot truly sanction.

Again, the well-meaning reader may object to this particular mode of treating pretentious imbecility; and may suggest that we should fortify our criticisms by an analysis of the contents of the pamphlet. But it must be borne in mind that it is not the *subject* of the essay we are criticising, but the puerile exhibition of its author in dealing with it; and that a detailed analysis of a puerile way of dealing with a great theme, would be simply ridiculous.

We are amply aware that this plain method of criticism is not in accordance with the usual practices of the day,—but we see nothing so advantageous or commendable in forever conforming to the usual practices. We prefer a just intent, to the hypocrisy of phrase or action; and such publications as this we must regard as the mere *quackery* of Spiritual literature.

In conclusion, with the most unfeigned good will, and in all good humor, we would suggest to the writer of "The Road to Spiritualism," whether he would not be more usefully, if not so conspicuously employed, in devoting himself to the perusal of some primary book on the "Road to Knowledge"?

If he *will* persist in printing, let him stick to his facts alone, for every person, be he foolish or wise, may observe "facts," but how absurd for the former class to invoke the attention of the world to their childish talk of expounding the philosophy or "science" of them.

We would remind him, that as Baalam's ass once observed a

Spiritual fact, viz., an angel which barred his path, which his master did not—his sight served an evanescent use; but how if Baalam's ass had imagined his capacity to bray to be the capacity to expound the logic and "science" of Spiritual things, and had set about braying people into the "road" whence he had had ocular verity of a Spiritual occurrence.

However, we may safely say, if such persons as the author of this pamphlet could be convinced twenty times a day that they are sadly deficient in every requisite for any public exposition of "Spiritualism"—it would make no difference; self-esteem and insane conceit spring up as elastic as ever.

Since writing the above, a circumstance has come under our notice which pointedly illustrates and furnishes a striking proof of the justice of these remarks on the author of "The Road to Spiritualism." In a recent public discussion, in loudly denying the validity of the most indisputable and ample testimony to the fact that the influence of Spirits is sometimes injurious to the mediums, he proclaimed that "*testimony*" was valueless, and that "*evidence*" was directly the reverse of it. How his hearers quietly endured this incredible manifestation of invincible stupidity, seeing that they must have seen that the only evidence we can possibly have of Spiritual being, is the evidence of testimony, and testimony alone, we have no account. RIVULET.

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### THE PRAISE OF THE MORNING.

THE day gleams on the hill,  
The star is set  
That kept the watch for night,  
And in the coming light  
The shadows flit  
Like timid sentinel.

The gentle tread of day,  
In measures soft,



Wakens the minstrelsy  
Of earth, and air, and sea,  
And bears aloft!  
The oft-repeated lay.

The flowing rhyme is caught  
And borne along  
The swiftly speeding beam,  
As if a seraphim,  
In glorious song,  
Its life had brought,

To give to humblest flower,  
To grass and shell,  
Making the dullest sod  
And rock a-glow with God,  
And all things tell  
His wondrous love and power.

And must I stay the song  
For lack of words?  
The gentlest tone I breathe,  
Or sweetest word I give,  
But ill accords,  
Nor can one note prolong.

But yet my soul awakes  
To know the day;  
It feels the kindling glow,  
And joyous, fain would show  
Supremacy  
O'er all that silence breaks.

"Oh soul! be still and know  
That I am God;  
Thy words are all in vain;  
If thou the glad refrain

In sweet accord  
With these wouldst have to flow,

Bid all thy fears be still,  
Thy hopes be hushed,  
And let the thoughts of praise  
Which thou dost seek to raise,  
Be holy trust,  
And thine accordant will."

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## A BOOK OF WORSHIP.

WE have been engaged during the past year in preparing a Book of Worship suited to the needs of all who feel the monitions of their religious natures. We judge of the needs of others by becoming acquainted with our own. For years we have felt a lack in our public and social gatherings. In our efforts after a higher and better life, there has not been that unity of thought and feeling which is so essential for the calling forth our strongest and best powers. There has been no attuning of the aspirations, so that the two or three might be agreed as touching the one thing.

We are all agreed, that without earnest aspiration man will not attain to any great eminence in any calling of life. That which does not challenge his highest powers, will not bring him to his utmost capabilities in any direction. We are also further agreed that in union there is strength: that the many being agreed and united in their efforts, they can accomplish more than the individual alone. They mutually act and react upon each other. Hence men seeking to accomplish any great undertaking, always strive to unite with their fellows in the work.

The innate consciousness of the benefits of this social union has led men and women to seek to unite in their social and religious aspirations, in every age of the world. Those individuals who have enough of the unfoldings of their religious natures to make them deeply and sincerely in earnest in their efforts after a true,



pure, and holy life, will come together socially for the purpose of availing themselves of that aid which can be obtained through their united efforts. Man is a social being; and whatever deeply affects him will make itself manifest in his social nature and relations. Some say they feel no demand for these social aspirations. The reason plainly is, because they have little or no individual aspiration.

But in order that individuals may unite in their aspirations to the best advantage, it becomes necessary that there should be some points of union upon which all agree—some states or conditions after which they unitedly aspire. These points of union must be such as address themselves to the universal consciousness. They must not depend upon the *degree* of intellectual development, or *convictions* based upon what men think.

Thus, there is a universal feeling that we, in our understandings, affections, and aspirations are not what we ought to be—are not what we are capable of being—are not what we must be before our destiny can be complete, before our spirits can find rest, and our souls become satisfied. In short, we feel that our highest capabilities are not actualized; that there is that above and beyond us to which we must attain, and to which it is our destiny to attain.

In our present finite and imperfect state, we find it necessary that our aspirations should be called forth and sustained by proper objects; that the conditions after which we seek should be incarnated or otherwise represented to our understandings, and translated into our affections, by being actualized, or at least idealized, in the person of some being within the sphere of our comprehension or observation. In simple language, the conditions must be represented by some individual who has actualized them, or in whose ideal existence we suppose them to have been actualized. Then, to us, they seem to have a real living and intelligible existence, such as the mind can lay hold of by faith, and attain to through aspiration.

The most earnest and potent energies of the soul can be called forth only by that being or object which challenges our highest intellectual and affectional powers. The being or existence which becomes the object of our highest and holiest aspirations, through

the conditions and attributes which he possesses, must possess them *consciously* and affectionally, or he cannot become the object of the soul's aspirations. Abstract justice, truth, love, purity, etc., unassociated with a living, conscious being, do not awaken in our souls that earnest desire after attainment which stimulates us to our best efforts. They must be associated with, and give character to a living, conscious being, before our highest affectional nature is called forth.

Every individual who sincerely believes in the existence and potential presence of a Supreme Being, as the Author and Finisher of all, he who directs and controls all existence, attributes to him every perfect state, condition and attribute. He is the *all* of truth, purity, goodness, love, beauty, wisdom, etc., of which the mind can conceive, or after which it can aspire; so that the soul, in its aspirations or desires for communion with God, is raised to its *highest* and *best* state. In the act of sincere religious worship it is making its best effort to attain to its best condition. In proportion to its faith and earnestness will be the perfection of the conditions to which it attains. If it is not misdirected by an absurd and false theology, it will not fail of a high spiritual attainment. It will never become bigoted and superstitious until theology usurps the place of religion—until more importance is attached to *what men think*, than to *what they are*.

Religious worship may be defined to be man's most earnest and best effort to attain to his highest and best condition. It is the awakening and sending forth of his holiest aspirations after all the conditions of a true and perfect life. It is the soul's noblest effort to rise to the highest plane of its capabilities, that it may come into a divine oneness with God.

Religious praying, as a part of worship, is addressed to the divine Being, not for the purpose of informing his mind or changing his purposes. Its office and influence on the true worshiper is, not to bring God down to *his* imperfect condition, but to elevate the suppliant to the perfect state after which he is seeking. The effect of the prayer is upon the suppliant, so far as the changing of state or condition is concerned, and not upon God. We ask God to come. How? By raising us to himself, that we may



receive the influencings of his truth and love. In the very act of desiring we are putting ourselves in a condition to receive the influencings of the Spirit.

We are creatures of habit; and we can acquire good or bad ones, by custom or use. If we habitually seek unto God, who is to the soul its highest and best, we soon come into an earnest frame of mind, that will tend to lift us above evil and false influences. Man can habituate himself to earnest and truthful aspirations, as well as to low and false ones. He can cultivate his desire for the right as well as for the wrong. We recognize this principle in the education of our children, and we endeavor to avail ourselves of its power.

Forms of prayer, or the orderly and methodical manner of setting forth our desires, may be of use to certain minds in their private devotions. There are those who have not the faculties of concentration and construction to any extent, and who experience confusion when they attempt contemplation and aspiration; and this confusion becomes so great as to hinder and embarrass their devotions. To all such, simple and appropriate forms of prayer, and methodic contemplation are of great use. When they become so familiar with them that no effort of the memory is required, then can all the life and energy of the soul be breathed out in their aspirations.

But when we come together for social worship or united aspiration, then forms of prayer are indispensable to a full harmonic expression of our desires. It is as necessary that the minds should flow in the same channel of thought and feeling in their social prayers, as in their singing. Pre-written hymns and tunes are indispensable to choir-singing. One may *improvise* words and music, and sing by himself; but it would be very difficult for others to sing with him. Where two or more engage in the exercise, then written forms are beneficial and necessary.

And there can be no substantial objection to written forms of prayer. Those who complain that they cannot feel their spirits quickened by the use of forms, will find, on examination, the fault to be their own. If they had the spirit of prayer in their hearts, it would find its way into the appropriate form, that being

furnished them. Where is the heart, in its earnest seekings after a pure and holy life, that has not found the prayer, "Create in me a clean heart, and renew a right spirit within me," capable of embodying the feelings of the soul? The form is beautifully adapted to express such earnest desire. Some say that no expression is necessary. That will depend upon the degree of earnestness, and upon the presence of others to unite with us.

The irrational and absurd characters of the different theologies, have hitherto, in a great measure, dictated the forms in use; so that a person attempting the use of such forms of prayer as are found in the liturgical works of the different sects in theology, is continually made sensible of some absurdity, some gross inconsistency of thought that is fatal to the condition of true worship. While he would breathe out his whole soul in devout and earnest aspiration after the ALL-TRUE, he is suddenly shocked by forms of thought entirely at war with his ideas of truth, the effect of which is to call him into his thoughts, to the great injury of his aspirational state.

With the view of remedying this, we have been devoting much time and attention to this subject during the past year. We have carefully investigated the nature and needs of the soul in its inmost or religious character, for the purpose of providing such means for its cultivation and development, as are best suited to that end; and in making such provisions, we have prepared a Book of Worship upon a religious and philosophical basis, suited, as we think, to the intellectual, moral and religious needs of man. This book, in all that it recommends, offers its reasons; points out the use, and the means by which the end is to be attained. It offers no forms, proposes no ceremonies, and suggests no symbols which it does not fully explain, both in respect to their nature and use.

This book is designed to be purely philosophic and religious. The intellect is unfettered. It can push its investigations to the utmost limit of its power without fear of rebuke. There is no field too sacred to be scrutinized. It may approach the eternal throne, and propound its questions there, feeling itself as free to investigate as God was free to give it powers of investigation.



At the same time the religious nature is unchecked in its boundless aspirations. It can engage in every exercise tending to unfold and perfect its religious condition and character, and have the aid of its intellectual powers at every step. In short, it has been our aim to unite the **HEAD AND THE HEART** in the work of man's redemption and salvation; and we hope we have been somewhat successful. We shall soon take measures to bring it before the public.

Our forms, symbols and ceremonies are based upon the hypothesis that God, as the object of love and adoration, is infinite and perfect; immutable in condition and action; that he is not the subject of influence from any source: that man is blessed or cursed according to states and conditions in himself, and the relation he sustains through such states and conditions to the divine government: that the inharmony existing between man and God arises out of the essential antagonism there is between purity and impurity, justice and injustice, truth and falsehood, and the like; and that the only salvation there is or can be for man must be found in such a change in him as will bring him into harmony and oneness with God and his government. That man's salvation consists in obedience to the divine requirements; that obedience is salvation.

The use of religious worship, then, is to be found in the influence exerted by it upon the character of the worshiper, not upon the character of Deity. It is to raise man to the divine condition; not to bring the divine to man's low estate. Worship is lifting the soul up to God, that it may receive the light and life which can be found only in such exalted condition. Its exercises are valuable to the individual, according as they tend to elevate and purify his soul. Its forms and ceremonies must be such as are calculated to aid the soul in its efforts to attain to its higher and better condition. Hence all religious exercises, having for their end the elevation and perfection of the character of the worshiper, must have their bases in the nature and needs of the soul, and must be tried by their adaptedness to the true development of the soul's highest and best powers.

We have said that our Book of Worship explains the uses of

all the exercises which it recommends. As an example, we will quote the admonition and exhortation given at the commencement of our social worship. Thus: Dearly Beloved, we come together to engage in social worship in obedience to that principle of our natures, by means of which we are enabled to approach the condition of our heavenly Father, through the earnest aspirations of our souls; and thus we come into a state receptive of the influences of the holy or good spirit, by means of which we become enlightened and purified through its inspirations. We do not pray to God thinking to inform him of our needs; for we believe he knoweth what things we have need of before we ask him; neither do we pray thinking to change his purposes concerning us; for we believe the divine Father is ever ready to bestow upon us all needful blessings, when we come into a proper condition to receive them. But we seek to worship our Father in our songs and aspirations, that we may thereby be raised above the influence of appetite, passion and lust, and thus be qualified for communion with all pure and holy beings; that thus being filled with the spirit of truth, purity and righteousness, we may become dead unto sin and alive unto God, to the perfection and salvation of our own souls, and to the honor and glory of God the Father. To that end, therefore, I pray you all to accompany me, with pure hearts and holy aspirations, in raising your souls unto our heavenly Father, saying, etc.

Here, then, follow such forms of aspiration as are suited to the general and particular needs of the soul; forms that have been composed and arranged for every special occasion; suitable for the various states in which individuals may be found. And these forms are so prepared as not to awaken any sense of absurdity in the mind, or any contradiction of the character and attributes of the holy and perfect Being addressed. We have already received many applications for the work when published. We send out herewith a prospectus for the publication of the work; and we shall hasten its publication or not, according to the extent of the demand apparent through subscriptions.



## PSALM OF THE SOUL.

COME, all ye people, let us be glad in the Lord: let us be joyful in his holy presence.

The breath of the morning's freshness, and the smile of the morning's beauty, speak the words of thanksgiving and praise.

Come then, my soul, offer thou also thy praise and thanksgiving: say unto all thy powers, Let us be glad in the Lord.

Let us come together and worship, for the Lord our God is a great God, and a great king above all gods.

Thou, O Lord my God, art the life, the beauty and the perfection of all that is within my soul.

If I say, He is in the flower, that holds in its cup the dew of the night; yet my soul is not content:

He is there, and I know *of* him: but still I seek after him as one that is not found.

If I find him in the sun-gleams, in the clouds, and the sky's splendor, yet still I call for him unsatisfied.

If the wind in the branches, and the bird with its liquid notes tell me of him; yet still I know him not.

If I hear all sweet voices saying, Come, let us go into his presence, yet I abide not in the light of his countenance.

But, O my soul, when I hear all thy voices proclaiming the glad word, God is thy God, then I know he is not afar from me.

Then, rising on the wings of faith and prayer, thou wilt come into his audience chamber: and the banner of his love will be over thee.

Bring unto the Lord, then, all thy beautiful offerings; mercy, peace, truth, righteousness.

Bring them, as the bird brings its song: as the flower, its perfume: as the wind, its soft cadence.

So present unto the living God thy living offering: be glad in him, with all that is beautiful and bright and glorious.

No wail of lament rises from the face of the earth; no fear checks the up-gushing melody.

The God of the flower, of the bird, and of the sky, calls for

gladness and beauty; let thy offerings, then, be of beauty and joy.

Come, my soul, thou must be offering from thy countless flows of feeling, from thy melodies, and the clear light of thy heaven, like gifts of perfection.

Even thy clouds may be radiant in the sun-light of thy gladness: and thy night and thy dews be but the ministry of thy beauty.

O come, let us be glad in the Lord; let us be joyful in the God of our salvation.

Let us offer unto him continually, thoughts of mercy, justice, truth, purity and love; for they call us to true and noble action.

These are offerings acceptable unto our God: these are our reasonable service.

If the flower feared for its beauty, the dew for its freshness, the wind for its vigor, God would know not the praise of the morning.

Then fear not, my soul, for thy praise and thanksgiving: but from all thy powers let the grateful incense rise.

Let us be glad in the Lord, and show forth our salvation in holy thoughts, by noble aspirations and righteous deeds.

Let thanksgiving and praise go up continually, as a perpetual exhalation of our souls.

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## COMMUNINGS.

WHAT are words, that they *will be* spoken? or prayers, that they *will be* breathed? or hopes, that they *will live*? or blessings that cannot fail, that now they press themselves for utterance? What is beauty, that seeks to reveal itself? and truth, that will not be hidden? and love, that cannot grow cold? All these are God. And those are His manifestations. Did you not know that in heaven all beautiful things are the words of God; because the soul recognizes itself in the utterance, and comes unto its Highest or its God? And heaven, you know too, is not here or there, but in your own soul. So, if you find a thing of beauty, *that* is a revelation to you; and is thus, because of its recognition



by the beauty that is within you, then you have found a heaven in that one thing. Now, let all things become thus revelations of yourself, and as they become translated into your being you will find that heaven is as wide as the universe, and only waits your finding. There is but one way to attain unto that condition where all things reveal and are revealed, where life is beauty, and truth, and holiness, and purity: it is by that expanded *selfhood*, which shall grasp all conditions. Individual growth must depend measurably upon present circumstances; but no circumstances have power to change the result, which lies in the compass of individual attainment. To grasp all of truth, or to possess all of beauty, would be to become God; but when the soul, filled to the measure of its capacity, knows its heaven, then God is no far off God, but the present and surrounding life, which gives to all things their beauty, and reveals in all things truth. Thus it is not as we become mighty or powerful that we become the inheritors of glory, but only as within ourselves the expression of all that we term God or the Perfect, is sufficient to include the soul's highest aspiration, and then all effort is over, all struggles at an end; for the peace of attainment is to the soul what life is to the simple flower; there is no consciousness of growth, but only *life*, which *then* expresses the fullness of God's being, and is the manifestation of divinity. All goodness that is represented in the consciousness—all love, beauty, holiness, wisdom, are thus the God in man. To translate all external things by this interior beauty, is what makes life worth the living—is what makes heaven of all places—is what makes the universal Father and ever-present God. He who thus manifests the divine is *at one* with God, and only thus knows himself conscious of him. What shall keep any one from the promise of that attainment—that rest—that peace? "According to your desires be it unto you." "If ye will enter the kingdom of heaven, leave all and follow me:" that is, let the soul bend to one effort, *its individual perfection*, and leave all that shall deter it. He who *represented* truth, desired to make all men his disciples, that they might also learn what he had learned; and thus to follow him, signified to come into his condition. Let us all thus go to him, follow him, become one

with him, and dwell with him even here on earth, that we may aid in the completion of his work. Shall it be so with us? If so, is there any stimulus wanting—any necessity for a motion to be presented that shall make life worthy? It must lie in that one hope—all our effort—all our labor—viz., that we become laborers with Christ in this his field, and if to be fitted, demands trial of our strength, shall we shrink from it? If to be laborers we must serve an apprenticeship, shall we be restive? O, rather let us hope to meet trial, and only pray that it make us stronger and better able to do his will, by being able within ourselves to recognize both his work and the manner of accomplishing it. Then if we really do nothing externally, we shall not have striven in vain, for we shall have become worthy to be his disciples, and shall have attained to that place of rest and peace, our souls' hight on earth, and shall enter into the joy of the Lord.

L. M. W.

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## SWEDENBORG'S THEOSOPHY.

### GOD, THE INFINITE.

THE grand centre of Swedenborg's system of facts and conceptions, around which they are all arranged, and to which they continually tend, is the affirmation that God (or Christ), is the Infinite; yet nothing can be clearer to the philosophic sight, than that the entire body of his ideas and conceptions touching this most cardinal subject are but the steps by which it is made obvious he thoroughly confounds the indefinite or unlimited—which terms may (supposably) characterize the capacities and functions of a divine person in a spiritual realm,—with the infinite and absolute, or unconditioned.

Let us proceed, logically, to make this evident from his own expressions.

He says, "The Divine is not divisible;" yet he says, "God is the first and the last." Now, the first of these is not only *incon-*



sistent with the last, but the one is the fundamental contradiction of the other.

Again, the "divine is a proceeding," *therefore* extending and extended.

"God and man are conjoined," *therefore* composed of parts.

"God is a form, a person with infinite things or qualities," *therefore conditioned*.

Swedenborg's "not divisible" is, in every instance where it appears a compound of will and wisdom. "He (God) is truth itself," "charity itself," "order itself." Now, metaphysically, we can conceive of one-self *in*\* some other self; but the same (self) in the same (self) we cannot; for identity is only known, and can be only and solely known as *not* any other. If identity (or person) were possible to conceive as absolute and infinite, there could be no other thought—no possibility of plurality.

There could not be either a supreme self, which we can only identify as not any *other* self's (nor other selves, which are identifiable *only* as not a self.) All the self or subject we can think of is some degree higher, as compared to some lower, and always necessarily divisible.

We cannot think of personality in connection with time and space—the only absolute and infinite. They alone are not movable, divisible; no conditions, qualities, or alternatives can be thought as affecting them; and we need not look for other absolute and infinite.

At any rate, we cannot possibly find the infinite *in* Person or A person—nor can we possibly think of personality as indissoluble with time and space.

What, then, becomes of Swedenborg's central dogma of God, the infinite? The infinite is the irrelative, uncaused and non-causal; *it* can never be considered as person; it neither *accedes* or *secedes*.

Nobody has hitherto addressed themselves to the task of criticising Swedenborg. We early learned in our study of him to accept his narrations, but to distinguish his facts, from those things which he offered, which he could not possibly have seen as facts,

\* This forming a part of.

such as conceptions which may have arisen in his mind, or subjectively been impressed there by other persons. Of these latter, his dogma of God the infinite, is one.

We need not say, except for the purpose of making this distinction doubly plain, that of determining the truth of this conception, he had no other means than any metaphysician, since no testimony touching its truth or falsity could be made an object of perception.

Let us now illustrate this distinction for future purposes. In his initial experience as a seer, narrated by himself, we do not doubt that Swedenborg saw and heard as objects of sense all he narrates. He saw a man, who appeared suddenly; he heard him admonish him not to eat "too much." He heard that man give to him, verbally, a commission, and say, that he was "God, the Creator and Redeemer of the world." No philosophic Spiritualist finds any reason to doubt the *fact* that the man so said; but no person *can* find it consistent to credit the *truth* of what he said. We cannot; on the contrary, we believe it to have been a lie. We do not reject the conception as incredible, but we cannot possibly conceive it to be other than *false*.

Matter and its forces, the constituents of worlds, can never be comprised in a person. We may see that their existence and process are not begotten by person, nor dependent on arbitrium.

The infinite is often spoken of as being translatable into the finite—the finite consciousness. Yet it is veritably impossible to conceive of the infinite as proceeding *into* any other than itself; for first, we cannot possibly imagine any being out of it; secondly, our (the) only possible conception of being "into," is to form a part of. Now it is surely not knowingly meant to state so astounding a philosophic absurdity as that the infinite can become a part of, or party in, the phenomenon of the finite.

The fact is, the infinite cannot be thought as mutable. It is not a party in any conceivable phenomenon. The infinite can never *possibly* be *into*, enter *into*, form a part of, or influence (inflow,) or force of, the finite and still be infinite. The infinite alone is commensurate with itself, and it can never pass into less than itself.



But before concluding this exposition, let me briefly show the conflicting and logically untenable character of the usual argument of "first cause," as related to infinity.

"The mind is impelled," runs the argument, "to admit a first cause, by the greater difficulty it experiences in conceiving cause beyond cause without end." Hence we must admit a "first cause." Now, a "first cause," obviously enough, is an ultimate terminus or commencement of a series of causes. Obviously enough, this is the finite, the limited.

Hence the argument sustains only the finite—the precise contradiction of that which the theologian fancies it to sustain. The value of the argument, if it have any value, consists in its arguing the identical position it is fancied to disprove.

A "first cause" is the admission of the finity of cause, and not infinity as an attribute of them.

Even if we continue to proceed without cessation in the conception of causes, we should never fulfill infinity.

To reach the conception of an ultimatum of causes, or a first cause, does not carry us beyond finity—the finite, nor leave us without the finite.

The argument from first cause, therefore, affords no support to a confirmation of the infinite, whether the infinite regarded as coincident with personal or impersonal being. EPOCH.

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## THE REFORMER.

BY JOHN G. WHITTIER.

ALL grim and soiled, and brown with tan,  
I saw a Strong One, in his wrath,  
Smiting the godless shrines of man  
Along his path.

The Church beneath her trembling dome  
Essayed in vain her ghostly charm;

Wealth shook within his gilded home  
With strange alarm.

Fraud from his secret chambers fled  
Before the sunlight bursting in:  
Sloth drew her pillow o'er her head  
To drown the din.

"Spare," Art implored, "yon holy pile;  
That grand, old, time-worn turret spare;"  
Meek Reverence, kneeling in the aisle,  
Cried out, "Forbear!"

Gray-bearded Use, who, deaf and blind,  
Groped for his old accustomed stone,  
Leaned on his staff, and wept, to find  
His seat o'erthrown.

Young Romance raised his dreamy eyes,  
O'erhung with paly locks of gold:  
"Why smite, he asked, in sad surprise  
"The fair, the old?"

Yet louder rang the Strong One's stroke,  
Yet nearer flashed his axe's gleam;  
Shuddering and sick of heart I woke,  
As from a dream.

I looked: aside the dust-cloud rolled—  
The Waster seemed the Builder too;  
Up springing from the ruined Old  
I saw the New.

'Twas but the ruin of the bad—  
The wasting of the wrong and ill;  
Whate'er of good the old time had  
Was living still.



Calm grew the brow of him I feared;  
The frown which awed me passed away,  
And left behind a smile which cheered  
Like breaking day.

The grain grew green on battle-plains,  
O'er swarded war-mounds grazed the cow;  
The slave stood forging from his chains  
The spade and plow.

Where frowned the fort, pavilions gay  
And cottage-windows, flower-entwined,  
Looked out upon the peaceful bay  
And hills behind.

Through vine-wreathed cups with wine once red,  
The lights on brimming crystal fell,  
Drawn, sparkling, from the rivulet head  
And mossy well.

Through prison walls, like Heaven-sent hope,  
Fresh breezes blew, and sunbeams strayed,  
And with the idle gallows-rope  
The young child played.

Where the doomed victim in his cell  
Had counted o'er the weary hours,  
Glad school-girls, answering to the bell,  
Came crowned with flowers.

Grown wiser for the lesson given,  
I fear no longer, for I know  
That, where the share is deepest riven,  
The best fruits grow.

The outworn rite, the old abuse,  
The pious fraud transparent grown,  
The good held captive in the use  
Of wrong alone—

These wait their doom, from that great law  
Which makes the past time serve to-day;  
And fresher life the world shall draw  
From their decay.

O, backward-looking son of time!—  
The new is old, the old is new,  
The cycle of a change sublime  
Still sweeping through.

So wisely taught the Indian seer;  
Destroying Seva, forming Brahm,  
Who wake by turns Earth's love and fear,  
Are one, the same.

As idly as, in that old day,  
Thou mournest, did thy sires repine;  
So, in his time, thy child grown gray,  
Shall sigh for thine.

Yet, not the less for them or thou  
The eternal step of Progress beats  
To that great anthem, calm and slow,  
Which God repeats!

Take heart!—the Waster builds again—  
A charmed life old goodness hath;  
The tares may perish—but the grain  
Is not for death.

God works in all things; all obey  
His first propulsion from the night:  
Ho, wake and watch!—the world is gray  
With morning light!



### **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. "The Wilds of the West," "O Give me back my Mountain Home," "Emma's Grave," "The Palace Garden Polka," also Music Books for Sunday Schools, full of sweet music, price 3 cents each, or \$2 per 100.



## 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:

Single subscriptions	- - - - -	\$2 00
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**JOEL TIFFANY, Editor and Proprietor.**

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