THE GREAT HARMONIA.

PART I.

THE TRUTHFUL THINKER.

The highest and richest inheritance is a truthful mind—a mind full of truth—built upon the changeless principles of celestial mathematics. What a treasury of facts and of infallible axioms is such a mind! Glorious temple of Truth—exactly proportioned from base to dome—beautiful and immortal in all its parts! Such a mind includes, within the boundless sweep of its immortal sphere, every figure of the infinite geometry; the square, the triangle, every line of the divine radius; of every dot and point which, countlessly multiplied, compose the perfect circle of individualized mentality.

Who does not love and covet this treasure; this private, happy world of affection and reason—a reason so healthy and industrious, so honest with itself and self-sustaining, that it can contemplate and give true utterance to whatever is found within the soul’s most hidden elements? Such a mind is freighted with that just and holy power which perceives and delights in reporting things as
they are. It is not a mechanical, stilted, frigid mind; nay, because its thoughtfulness and natural logic are but flowings of Intuition's fountains.

Intuition is "pure reason," which does not always need for its growth the gymnastical exercises of the outward perceptive faculties. It is the inwrought wisdom of the eternal spirit, which ever transcends the schools, and confounds the templed doctors; but industrious reflections, or logical argumentations of the lesser powers, are indispensable working- aids upon the royal Road to Knowledge. Acquired information is the kit of tools, the musical instrument, or forwarding agent, by which the intuitive and inspired mind demonstrates its constructive truths and hidden melody.

Ingenuousness or sincerity, and candor or frankness, are effects; of which integral love and the daily practise of truth are the perpetually up-gushing causes. By Truth is here meant that inherent quality of the spiritual constitution, whereby the possessor is happily empowered to feel legitimately and to think accurately—naturally, normally, and with conscious pleasure—somewhat as the crystal fountains flow, as the honest lake reflects the bending sky, and as birds spontaneously express their embosomed music. Inherent love of truth is an immortal love, which, blended with the acquired power of attracting truth from without, transforms the soul into the image and likeness of the gods. But to neglect the truth, to curtail or misrepresent its ever "fair proportions," to repel it when offered, or to deny it for any conceivable motive, is equivalent to consigning one's self, pro tempore, to the vicious sway and demonic supremacy of a "home-made" spiritual disease, which is inclined to become at once epidemical and uncontrollably chronic.

Physical infirmities and poor blood are the common causes of spiritual debilities and petty falsifications. Moral integrity is the effect of many potencies in combined activity. The first brace
of causes, I should say, is a balance between internal conditions and outward activities; the second essential is bodily health and spontaneous vigor, permitting ample exercise to the mind, but unexhaustive.

This standard being uplifted, the world is at once discovered to be teeming with unbalanced, unhappy, and therefore untruthful characters. Here is a person with large intellectual abilities, but heartless and false in relation to his fellow-men; there is another, filled with the most tender sympathies, ever ready to do a friendly deed, but deficient in the Wisdom-principle; and yonder is a third, with deficiencies in both breast and brain, impoverished in the seed-grain and subsoil of existence.

Perfection and truthfulness of character are the secret intentions of Nature; therefore, she, first of all, abhors disease in body, and equally repudiates deformity in the spiritual organization. In the religious world we observe two extremely oppositional classes, viz., the men of Sentiment without principle, and the men of Principle without sentiment. "Principle," in religious minds, expresses and gratifies itself in systematic deeds of charity, and with commercial justice; while persons with religious "sentiment" plus, and minus the principle, are plenarily delighted and satisfied by witnessing and participating in petty acts of piety, interlarded with impulsive deeds of philanthropy and good will. What shall we say of these opposite characters? They are not—what they shall become—balanced characters. They can not discern truth as it is on all sides, but only just what lies straight before them; and for this they doggedly strive or impulsively dive.

To gratify the devout aspirations of the Christian sentimentalist, the several sects indulge the graceful ceremonies that magnetize the reasoning faculties into a dreamy slumber, temporarily please the half-awakened conscience, and thus indefinitely postpone the long-looked-for development of virtue and principle. But the stilted rigidness and formalism, the unbending perpendicu-
ularity of the unimaginative in religion, are vices equally prejudicial to social contentment and truthful progress. An unpoetical religionist, a strong mind minus the spiritual sentiment, is like a rich soil without flowers. "Ignorance," he exclaims, "is the mother of Devotion." Such a mind, being unbalanced, is at once uncharitable and untruthful. And yet we equally deplore a religious sentimentalist—a great heart with a small head, minus the wisdom-principle—as a beautiful bird without song, a sweet bud that never blossoms, a grapevine that never flowers to fruit.

Some think that the mind of man is not capable, unless especially endowed by the Holy Spirit, of perceiving and revering divine truths. But are not such mistaken? What is inspiration? Our answer is, that a quickening and vivification of the truth-attracting affections natural to man, is inspiration; and that revelation is the appropriation and comprehension, by the truth-containing faculties, of the resultant thoughts and ideas. The human mind is frequently capable of inspiration when not capable of revelation commensurate therewith; that is, the spirit can and often does vaguely feel the indwelling presence of some great Truth for months, perhaps many years, before the intellect is sufficiently enlarged to individualize and express it; for, where there is no intellectual comprehension of an interior Truth, there is no revelation to that person. The greatest, wisest of all the gods might conspire to inspire you; nevertheless, you will have no revelation of fact, or thought, or idea, until your enlarged Reason consciously defines and industriously appropriates the principle. Inspiration, without a reasonable understanding of its import, is enthusiasm; but blend intellectual comprehension with inspiration, and the result is—a philosophical, or, which is the same thing, a practical revelation to the mind. Persons receptive of inspiration, without reason, are truth-lovers and truth-possessors, yet are most likely to be both ignorant and fanatical. To many such the highest truth is Prelatic authority or Spiritual mystery. Many
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religious enthusiasts there are who measure a man’s moral character by the length of his audible prayers; and there are large bodies of fanatics, while under the delirium of compounded confluent psychology, who deem nervous ecstasy the truest evidence of spiritual enjoyment.

Constitutional integrity, as an effect of physical and mental equilibrium or thorough health, is the foundation of every known or imaginable excellence. It is the mathematically accurate basis on which may stand, eternally unchanged, Truth’s own Harmonial Temple. This inward personal righteousness, this divine balance between forms and forces, this inwrought inheritance of accuracy and conscious adaptations, unfolds in the possessor a thirsting and hungering love of Truth. This sublime love is sometimes painful, but it rapidly swells the heart like a spiritual rosebud, and enlarges the mind’s capacity to entertain and appreciate ideas. This ever-opening and expanded capacity has an effect to strengthen the intellectual power to grasp Truth; and this grasping power, when inspired with the principle it contains, is the genius that ultimately harnesses Truth to the Omnibus of the world’s daily necessities. Thus abstract Truth, in due process, becomes relative; and relative Truth at length controls the world’s machinery.

The cold, systematic discernment of Truth is purely brain-work and intellectual; but the warm love of it is spiritual, and intuitive, and heart-begotten. The love of accuracy is the pride of cultured minds. The biography of every true scholar is a painful history of ceaseless devotions to this sublime love. True minds serve Truth as loyal officers do their king, and they bask in its celestial effulgence as highest angels shine beneath the eternal splendors of the Central Sun. Every step-stone in the development of the inductive sciences covers a thrilling unwritten tale of man’s intellectual love of exactness. Musical compositions betray man’s unconquerable admiration of balance, measure, accuracy, and spiritual adaptations. Even where there is no sub-
limity, as in the study of the languages and husky mathematics, the Integral affection for Truth is manifested.

Intellectual cultivation, far more than artificially-acquired habits of thinking to please the world, opens the immortal flower of Truth. Private love and industry are the best schoolmasters. It is impossible to cultivate and gratify the intellectual desire for accuracy, logical exactitude, and thoroughness, without to some extent inspiring and improving the spiritual love of higher truths, shorn of egotism and selfishness. Self-control and systematic application, at first the causes of progress, become virtues incidental to such development. The finest labor is that of the intellect. No human enterprise is more dependent upon unflinching temperance and industry; and no struggle is so certain to terminate in self-rewarding happiness, and in louder calls for "more light!" Do your best, and the reward is—the perception of an ideal Better! Reach your highest, and your eye will rest yearningly upon a point Higher! Eating true knowledge but increases the appetite for more sumptuous feasting at Reason's table. Drinking long and deeply at the eternal spring, instead of destroying thirst, only maketh "the waters of life" all the more indispensable. The correct and justice-loving mind is painfully sensitive to underrations or overstatement. Such a mind is responsive to the pressure of the slightest amount of evidence. It proves itself to be pure, impersonal, and immeasurable spirit; not merely blood and brains, both weighable and measurable. The truth-lover operates like a delicate balance between opposing considerations—adjusting itself to the positive requirements of unselfish truth—and holds in just horror and unyielding contempt all the trickery of debative or pugnacious persons, whose sole desire is victory over an opponent.

Truth's clear-eyed genius ascends, unfettered by selfishness or prejudice, the loftiest heights—by steps at once modest and deliberate. The truth-seeking mind goes forward with reserva-
tion and dignity. No "white lies" nestle and crawl within his spirit; he is always honest, even when wofully mistaken, strong-headed, or penitent; no under-work, no berating, no exaggeration; therefore, the truth-lover is the best lover of Humanity. Into his honest, capacious, unchangeable soul, the stranger's heart may confidingly roll its catalogue of troubles or treasures — its history, trials, triumphs, errors, vices, virtues, griefs, gladnesses, temptations, wrongs — and although his counsels may be unwise and the cause of mischief, the error is not chargeable back upon him — because it was well-born, and is, therefore, honorable.

Newton's mind was truth-loving and exactly built; else how came it that, from impulses purely interior and spontaneous, between the age of eighteen and twenty-two, he studied, with enthusiasm, mathematical preciseness; took his station among the greatest masters; familiarized his thoughts with the elements of geometric analysis; and, unexpectedly, discovered calculus which revolutionized every science, and re-constructed every philosophy of his era? One hundred and ninety-five years ago, his mind centrifugated in writing the so-called "Method of Fluxions;" and he was but one score and five years out of his cradle, when he publicly announced the boundless principle of celestial dynamics. Of this truth-searching and truth-revealing mind Liebnitz said, that "taking mathematicians from the beginning of the race to the day of Newton, what he had done was much the better half." And La Place added: "The Principia will ever remain a monument of the profound genius which revealed to us the greatest law of the universe. The discovery of that simple and general law, by the greatness and variety of the objects it embraces, confers honor upon the entire intellect of man."

The truth-possessor is of necessity a truth-seeker; the much of conscious treasure within calls for more. The possession of one world leads to unrestrained inquiry, and ultimates, through man's truth-feeling mind, in the supposition and discovery of
another. Scientific developments are historically behind man's imagination of physical possibilities. The truth-loving principle within the spirit forecasts all scientific advancements, which, in the due procession of events, prove to be corollaries and forerunners of mechanical inventions, and of artistic combinations the most accurate and effectual.

Such is the irreversible law of Nature. Pericles, therefore; must herald a Demosthenes; just as Fitch's vapor-engine (improved from other times) had to move, and had to fully demonstrate its radical power, before Fulton could launch his crude promise of steamboat possibilities. So many truth-loving revealsers in astronomic lore, centuries ago, foreshadowed the Newtonian genius; which, when it blossomed open to its full-orbed splendor, at once dimmed all predecessors, in every particular, save in their conceptions of the possible in that direction of research.

It was the high-toned, private, unfaltering love of exactness in certain minds that led to those fine abstract calculations, precise distinctions, and hair-lined analytical researches, which have caused and marked the progress of every known science and discovery. The conscientious carefulness and justice-loving precision of Dr. Franklin, while privately engaged in penetrating the sealed mysteries of the electric flash, preceded the truth-discoveries, and delicate adherence to principle, of our Morse, and others of his day and mission.

Before its disappearance within the trillion-tongued flames, the Crystal Palace, of New York, was beautiful as a fairy dream, filled with the mechanic's accurate skill, and the truth-conceptions of many artists. Thorwaldsen's elaborate work, the twelve apostles, was, together with the beautiful edifice, hurriedly consigned to the depths of irrecoverable ruin. But no thoughtful visitor to that romantic habitation of beauty, art, and mechanism, could fail to be impressed with the blazing lessons that flashed
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from every point, viz:—that no man's work could be useful and admirable, unless mathematically and minutely constructed upon laws just and immutable. In other language, as every one sees, no person can become a mechanic unless he respects and conforms to the laws of truth, in their application to forms, forces, and ends. Thus, the architect is compelled to erect his structure in obedience to an all-commanding principle, called "gravitation." In the light (or darkness) of religion, he may be an atheist; but to the eyes of unchangeable principles he is, perforce, a practical believer. When the wondrous "Tower of Pisa" shall transgress, in its leaning proclivities, one inch beyond the truth-line (that falls within the base), its days are numbered. Even so the husbandmen, although physically and morally out of beat with the throbbing march of eternal health and truth, is, nevertheless, compelled to load his cart with hay upon the law of justice, as applied to physical bodies; otherwise, he could never transport his harvestings from field to barn. Yea, yea! Summit and base must reciprocate and be nicely balanced with each other, like the emblematic scales in the hands of justice, or the superstructure, although loaded with goodness, and ever so beautiful, will tumble into a mass of shapeless fragments.

No blacksmith, however conscientious in the performance of his duties as husband, parent, or citizen, can succeed at his anvil, if he fails to recognize and follow mechanical truth. No furniture-maker can square a joint, no carpenter can drive home a nail, no pencil-artist can bring light out of darkness in his picture, without some degree of exactitude in his loyalty to truth's requirements. The more perfect and enlarged the circle of obedience the more perfect and human-ward the workmanship and work. In consequence of this law, it becomes impossible that pretenders should long triumph; for their interior falsehoods very soon clothe themselves with their useless, though sometimes brilliant, inventions.

As in matter, so, also, in spirit. There is no controverting the
foregoing; neither could any reasonable person contest the proposition, that *truth is equally true* in feeling, thinking, and in the employment of language. Intellectual or scientific, and mechanical, *exactness* is the foundation and precursor of *spiritual truthfulness*. Spiritual mathematics are pre-eminently beautiful, the highest forms of truth, and the last to be unfolded within the mind. What a luxury to know an intelligence—especially to possess and exercise the power—that can, spontaneously, feel and think along the line, follow the curve, and flow like a dancing streamlet around "the perfect circle!" Accurate thinking cautiously along the straight line of cause and effect, or through the mazy windings of correspondential principles, is next to accurate feeling. Careless thinking, on the other hand, promotes much illegitimate feeling. Such persons are addicted to vulgar or refined hypocrisies. They indulge themselves in mental habits the most irregular, untruthful, filthy—of necessity the body is, at length, correspondingly defiled—unworthy the spirit immortal, darkening the fair sky of its purely white future.

But there is a spiritual state yet more drear and dreadful. That state is one in which, as before said, you find "sentiment" void the wisdom-and-truth-principle. Gentleness and tenderness are there, but, alas! without pure delicacy. The artfulness of such persons is very plausible and dangerous. The really immodest, yet very graceful and intelligent mind, is facetious and superficial; and such an individual employs *falsehoods*, as children do toys, as agreeable means of promoting current amusement. Organizations of this stamp repudiate the healthy, natural, just, restraints imposed by the conservational influence of truth. Francis Quarles makes one of his *dramatis personæ* defend the grace and use of lying, thus: "If religion be so strict a law to bind my tongue to the necessity of truth on *all* occasions, at *all* times, and in *all* places, the gate is too straight for me to enter. Or, if the general rules of downright truth will admit of
no few exceptions, 'farewell' all honest mirth, 'farewell' all trading, 'farewell' the whole converse betwixt man and man. Shall Jacob and his too indulgent mother conspire in a lie to purchase a perpetual blessing in the false name and habit of a supplanted brother, and [so the logic of liar runs] shall I question to preserve the granted blessing of a life or livelihood with a harmless lie? So long as the officious tongue aims at a just end, a lie is no offence. If thy journey's end be heaven, it matters not how full of hell thy journey may be. Had Cæsar, Scipio, or Alexander, been regulated by such strict dignity, their names had been as silent as their dust. A lie is but a fair put-off; the sanctuary of a secret; the riddle of a lover; the stratagem of a soldier; the policy of a statesman; and a salve for many desperate sores."

All this popular logic is shallow and self-destructive, because it is born of inferior moods among the mental powers; which only wait for "mere light" to reject their own teachings. There is a luxuriousness and majesty in truth, a proud righteousness in the magnetism of the undeviating law, a holy strength, and realization of safety in the exact statement, which no mind, however low-born or parsimonious in its own truth-crops, neglects to revere and to covet when exhibited by others.

But liars hate liars, "with one great big despise." All, even the most ignorant, have an intuition of this fact. Hence, the habitual talker and dealer in sentimental falsehoods has carefully tucked away, and secreted somewhere in the corners of his memory, a fine little stock of current truths and accredited facts. "Honor among thieves," is true, because man is incapable of doing anything (even an evil) without the sustaining force of truth's straightout integrity. Truth, therefore, is the ground-work upon which every lie-artist constructs his Crystal Palace of "white lies," to which he append the ornamentations and tinsel of his ruling conceits. "Fiction founded on fact," is a popular demand,
even among heathen tribes. Solid, sober reality must rest at the bottom. Dishonorable exaggeration, poetical license, and all the varieties of fancy brain-work, must be obviously wrought upon the substantial canvass of truth's own pre-fabrication; otherwise, the world, moved by the fire-force of its uncultured instincts, grows mad with lofty indignation—a mood in which individual man repels even good things and holy truths, as if they were dastardly designs upon his credulity. It was the undertow of astronomical truth that saved ancient astrologic-mythology from passing the ordeal of contemptuous repudiation by the early thinkers. And, of modern theologies, the same is true; it was their well-known substratum of truth that preserved and consigned them, with all their frightful freight of errors, and absurdities, to this our age; but, thank Heaven! their "days are numbered," and, in the coming cycle, they will be known no more, for "truth" shall be uppermost.

The Philosophy of Mind and Metaphysics.—Once more at the vestibule of mind, in all calmness, I appear with philosophic definitions. Thou, the reader, art a separate and strange existence to me; and I, the writer, am another and foreign person to thee. But there is within each of us an inner life which, because it contains kindred and limitless sympathies, may meet and melt our minds harmoniously together. Should we touch and blend in the life of thought, and, for the time, each live only in the other's mind, then will absence become presence, reader and penman reciprocally sympathize as parts of one existence, time and space sink into nothingness, and utter strangers of yesterday become this hour most intimate and inter-intelligent friends. If two separate, positive, and distinct minds, with different educational and progenitory impressions, can so meet in the empire of thought, and mix their feelings into one congenial trans-personal consciousness, then, indeed, a third may join the
twain, a fourth the trinity, a fifth the quartette, and so on, drop blending with its fellow drop, until there is realized a divine perfection of brotherhood by all the fraternal parts.

But according to definitions about to be expressed, I do not expect this result in the realm of Thought. Deeper than Thought is the fountain. In Spirit each is like all, and all like each—just as one drop of sea-water is like all other drops which compose the whole, and as the whole is one stupendous representative of each drop—but, in Thought, each is individualized and removed from the other, as grains of sand differ in shape and size, so that perfect blending is deemed absolutely impossible. No two human minds can, unless aided by personal or sympathetic contact, give the same birth and expression to the same thought. Different minds must, of necessity, impart to the same thought different forms and temperaments. A thousand tongues will and must speak the same word with a thousand different shades of intonation. Hence, it is impossible for ten hundred voices to so blend that only one word may be distinctly spoken. There would and could be but one sound imparted to the auditor’s mind; but, upon careful analysis, there might be found within that one sound heard ten thousand different intonations. Vocal harmony, therefore, results from the principle of music which precedes and pervades the voice, and not from the voice itself; even as the meeting and blending of thoughts are effects, not of the thoughts themselves, but of the spirit-sympathies which produce and accompany their manifestation.

This meeting and melting together of thoughts, by means of the inner spirit life, is all unknown to the animal. The inner life of the animal is homogeneous and simple; and this life is also the animation of its senses; the brute, therefore, has but one principle within and without, vital and sensuous. Wherefore, the animal can think, and feel, and act, in its natural state, only by means of a definite and limited consciousness. This brute
consciousness is so definite, limited, and finite, that, when not misled by man, it can not but be an infallible instinct. The thoughts of the highest intellectual animals—the elephant, the dog, and the horse—are of self as the centre of successive and definite sensations.

But the inner spirit-essence of man is compounded of all the indefinite and infinite principles. Hence, man has a progressive and mysterious consciousness. It is different, also, from the consciousness of his own bodily senses; and, therefore, it is wholly superior and incomparable to anything known in the brute existence. So far as the sensuous, vitalic, and cerebral, organizations and functions extend, there is no distinguishable difference between man and the lower animals; in these respects, the two unequal existences reside on the same plane; but in the upper realms of interior consciousness, the human difference, from the life and plan of brutes, is qualitively, and otherwise; absolute. The animal consciousness is confined to itself—is simple, and identical at centre and circumference—and affords only sensations to its containing and performing organs. Hence, the thoughts of the thinking animals are wholly from self, of self, and for self; consequently, in this analysis, it is right-reasoning to say that the thoughts and sensations of the animal "are one," the same." The brutal-brain is showered throughout the nervous system and the blood. The animal, consequently, thinks as it feels, and feels as it thinks; and thus, when unmolested by undeveloped man, the brute is governed with unmixed and infallible instinct.

Man's inner spirit-consciousness, on the contrary, is unconfined—is a compound essence, and is very different at the centre from that life which he feels within the senses. Therefore, the thoughts of the thinking Man are from two very different sources; one is spiritual, or from the fountain of Principles; the other is sensual, or from the battle-ground of Sensations in common with
the brute, but without the animal's infallibility, because Man is constructed for unlimited development. Thoughts, therefore, are not Principles, any more than leaves are trees, or waves are water, or sounds are music. [In this volume, it must be remembered that I employ Ideas and Principles synonymously; while thoughts are classed among facts and things which are individualized and limited.] When a man thinks from the life of his senses, by which he may permit his brain to be agitated and controlled, his thoughts will, like those of the animal, be from, of, to, and for, the predominating sensations within the confinements of inferior self-consciousness. These sensations are self-characteristic, self-complacent, self-asserting, self-preserving, selfish, and conservative. And shall we say that more than half of mankind are such thinkers? Who wonders that minds so constituted, or rather so subsisting in an unresurrected state, cherish no higher hopes and faith? But when a man thinks from the Ideas or essential Principles of which this higher consciousness is compounded, then will his thoughts, unlike those of the animal, identify themselves with the unselfish, the impersonal, the noble, the sublime, absolute, infinite, and eternal. Such a mind clearly discerns the fact that Truth is an absolute, not a relative, Principle; and that Knowledge is the recollection of Truths perceived or discovered, and is not a creation of the proudly majestic faculties. The faculties promptly perform the labor, and expand gladly beneath the healthful exercise, but they can not accord to themselves the merit of origination. Thoughts and opinions may be, and usually are, mere effects of psychologic contact and educational egotism; but there are thoughts which spring from inherent Principles, and opinions that are honest deductions, from which the world derives silent hope and sweetest satisfaction.

At the centre of man's inner life is found that substantial Principle, an element as real as is light and electricity, which in our language is now termed "Love." This is the seed-fountain
of Affection, Volition, and Intellect. Man is a feeling being; therefore a subject of that attraction. He is a willful being; therefore an army of forces. He is a thinking being; therefore he must desire and yearn after truth. In his higher or anti-animal consciousness, man can go out and beyond himself, and become one with the humanity around him. But in affection and intellect, he is an indefinite existence, fixed at present between the finite and the infinite, with vast scientific capabilities, and with many proclivities in either direction. Perhaps the illustrative scale below will aid this definition.

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\begin{align*}
3. \text{ Best.} & \quad \{ \text{Angels.} \} \quad \{ \text{Infinite.} \} \quad \{ \text{Spiritual.} \} \quad \{ \text{Wisdom.} \} \\
2. \text{ Better.} & \quad \{ \text{Men.} \} \quad \{ \text{Indefinite.} \} \quad \{ \text{Metaphys'l.} \} \quad \{ \text{Affection.} \} \\
1. \text{ Good.} & \quad \{ \text{Animals.} \} \quad \{ \text{Finite.} \} \quad \{ \text{Physical.} \} \quad \{ \text{Volition.} \}
\end{align*}
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Man is situated between animals below and angels above his plane; so is his consciousness midway between the physical and the spiritual; as are his affections on the middle ground dividing Volition from the Intellect. Man's life for the most part, in this rudimental stage, is to himself indefinite and metaphysical. He takes himself analytically into rigid contemplation, gets a satisfactory classification of parts and functions which compose and characterize his being; but scarcely has he closed the book of life and begun the new government of his existence, when, lo! out he breaks at some undiscovered point, forcing home the conviction that, after all self-investigation, he is "fearfully and wonderfully made." Thoughts are ever characteristic of the individual from whose nature and faculties they spring; but of Ideas, as I shall hereafter show, this can not be affirmed. They are impersonal. And for this cause also man feels himself to be, of all subjects of investigation, the most indefinite, undemonstrable, and replete with incertitudes. He knows that he frequently feels for the sake of feeling, and he feels that he labors to acquire knowledge for the sake of knowing. He is capable of loving, and does love, for the happiness, not for the selfish pleasure, it brings to
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itselv. When he thinks systematically of the causes and effects which chain the creation together, he terms it "Science;" when he meditates and cogitates upon the Principles within those causes and effects, he terms it "Philosophy;" when he contemplates and puts forth bold generalizations, which converge at the centre of the universe, he terms it "Theology;" and when his affection, volition, and intellect conspire to reveal the consciousness of their dependence upon God, he terms it "Religion." Said St. Augustine, God is more related to us, nearer, and therefore more easily known by us, than sensible and corporeal things. The perpetual feeling and stated acknowledgment of our dependence upon and accountability to the Divine Mind, is termed "Piety." And "Morality" is the doing of good works. The highest feeling is the delightful identification of consciousness with the Mother-and-Father Spirit of the Univercælum. The most exalting thinking ultimates in the intellectual appreciation of the Principles whereby God and Nature coexist as our Father and Mother, perfect Wisdom and Love.

The centre of man's inner life, as I have remarked, is the seed-fountain of the mental tree. We term it Love, a real Principle—not a fleeting sentiment or motion of substance—from which outroll the all-sided faculties and properties of Mind. That centre is the divine matrix, the embryonic nucleus, wherein are matriculated and graduated all powers, moral, intellectual, and social. Therefore, as the thoughtful reader will logically conclude, all mental powers have their root in the soil of Affection. The sagacious thinker knows that intellectual desires for knowledge are as much from love as are the spiritual thirstings for wisdom, or the affectional yearnings for companionship and family. One individual loves knowledge, science, philosophy, art, and intellectual clear-sightedness; another loves to climb the Alps of inspiration, genius, perspicaciousness in religious development, and the exalts resulting from the impersonal principles; while the third loves
the world of fellowships, associations, children, friends, and mankind.

By reference to the preceding volume, the outline of this psychophrenological system will be seen, as above, setting forth the philosophy of human mental organization and natural development. Love is the Life, the source of central attraction and power, unfolding anteriorly the organs of Knowledge, and coronally the faculties of Wisdom. Wisdom is the flower of Ideas; Knowledge is the product of Thought; Affections come of all the essential forces. Here, then, is manifested the region of the Loves, the
region of the impersonal Principles, and the region of special Thinking.

The harmonial Thinker is one who thinks from the immutable principles inherent. He is the only true logician. His method is unitary, and his intellect practises the divine art of thinking legitimately from integral premise to ultimate conclusion. Aristotle attempted to elaborate a system of legitimate thinking. So did the good Zeno. Each system contains some of the profoundest laws of reasoning. Still stronger and clearer minds have since contributed largely to the art of accurate thinking—Bacon, Condillac, Lambert, Kant, Descartes, Spinoza, Leibnitz, Locke, Fichte, Schelling, Hegel, and very many more of almost equal profundity. These unfolded intellects reasoned mainly from adequate causes and principles within. They affirmed the treasured principles of self-consciousness. Skepticism is the watch-dog at the door, an Argus-eyed Cerberus, vigilantly protecting the genuine from the assaults of counterfeit reasoning. Facts, things, forms, motions, effects, all these belong without the mental edifice. They are objects or subjects of thought, and pertain to the realm of acquired knowledge; while truths, ideas, principles, laws, and causes, all these reside within the mind, and are the fountain-sources of all imperishable wisdom. Nature, Reason, and Intuition (or "Religion," as some style it), are constituents of the essence of the superior or anti-animal consciousness.

Nature is not the earth merely, nor the immeasurable empire of elements, nor the outward physical universe even, as some discriminating intellects affirm. But it is the Wholeness of all things and principles, the Alpha and Omega, the beginning and the end, the substantial and the centrestantial, matter and mind, God clothed and God unclothed, the boundless and indestructible entireness! And Reason is not the product of the thinking faculties, nor the accumulated logic of thinking, nor the apprehension and decision of the best-balanced judgment; but it is the harmo-
nization of the whole higher consciousness, the affirmation of all sides, and faculties, and attributes of the mind, the blending of wisdom with love, of the centre with the surface, experience of the life integral with the deductions of manifested and self-working powers. And Intuition (or Spirituality) is not merely an innate conviction, an instinctive consciousness of truth, and the power of discerning the conclusion of reason without the process; but it is also the central dialectician who inspects the substantial principle of truth itself, like an infallible logician at the throne of the superior animation, who predetermines the forms in which truth shall address itself to the individual mind.

Inasmuch, therefore, as Nature, Reason, and Intuition, within man, are exactly what they are without his constitution, it follows that they are the only authorities worthy of confidential consultation; for this is true, that whatsoever a man discovers in the eternal universe, it is but a reflection and correspondence of that which, germinally, lives within him; thus demonstrating that Truth is that Principle in the presence of which Nature, Reason, and Intuition, harmonize and agree, and rejoice together, as loving angels of God. And error is accordingly detected by each particular individual as easily as each particular eye feels the presence of any substance foreign to its fine sensibilities. A whole mind is in tune with Nature; a harmonious mind is in tune with Reason; a spiritual mind is in tune with Intuition; and such, in the true definition, is a harmonial Thinker.

In this volume I do not propose a system of spiritual logic, nor a scheme of dialectic reasoning; but only to indicate the natural, the reasonable, and the intuitionial Thinker; to represent that harmonious type of mind which the world needs for a criterion of education to the young. The human mind is constituted upon logical principles, which are musical and infallible as is the Spirit of Deity. The individual is, abstractly, a perfect mirror of the infinite Whole, and is perfect even as a standard; but he becomes
a mere fragment by comparison, and imperfect also; so that the individual fancies that he ceases to be a self-rule of accurate measurement. His refuge is thenceforth to some outward authority. But the best is the aggregation of human experience, for that includes all comprehensible Nature, all thinkable Reason, all appreciable Revelation (or Intuition), and is the palpitating compendium of all desire, thought, emotion, moral and divine perfections. The absolute to man is the perfection of his own constitution, the consciousness of God within, of the inborn kingdom of heaven, of the inward light which "lighteth every man that cometh into the world."

"The object of any subject," says a German Philosopher, "is nothing else than the subject's own nature taken objectively. Such as are a man's thoughts and dispositions, such is his God; so much worth as a man has, so much and no more has his God. Consciousness of God is self-consciousness, and knowledge of God is self-knowledge. By his God thou knowest the man, and by the man his God: the two are identical. Whatever is God to a man, that is his heart and soul; and conversely, God is the manifested inward nature, the expressed self of a man. Religion is the solemn unveiling of a man's hidden treasures, the revelation of his intimate thoughts, the open confession of his Love-secrets. . . . Man, first of all, sees his nature as out of himself, before he finds it in himself. His own nature is, in the first instance, contemplated by him as that of another being. Religion is the childlike condition of humanity; but the child sees his nature out of himself. In childhood a man is an object to himself, under the form of another man. Hence the historical progress of religion consists in this: that what by an earlier religion was regarded as objective, is now regarded as subjective; that is, what was formerly contemplated and worshipped as God, is now recognised as something human. What was at first religion, becomes at a later period idolatry. Man is seen to have adored his own nature."

The history of Wisdom is the history of mankind becoming acquainted with man, "the greatest study." God is throughout all the works of the world. The most wonderful world of work is the finite man; for his impersonal essences sweep out into the infinite sphere of life. The inductive sciences tell their own story of progress. The first philosophers were students of the stars, little imagining that the principles of all celestial movements—of cycles, epicycles, and eccentrics; of distances, magnitude, and electrical polarities, the Newtonian induction of universal gravitation, yea, that all the stellar glories and laws of motions—were attenuated and drawn closely together within the constitution of the investigator himself! Hipparchus, Ptolemy, Copernicus, Galileo, Kepler, Newton, Hooke, Huygens, Wren, Halley, Borelli of Italy, and others, ratified many astronomical thoughts and propositions in mechanical science developed by Hindoos, Persians, Greeks, and Romans. And yet a single man, in his higher consciousness, contains the ultimate truths of them all. "A just story of learning," wrote Bacon, "containing the antiquities and the originals of knowledges and their sects; their inventions, their diverse administrations and managings; their flourishings, oppositions, decays, depressions, alliances, removes; with the causes and occasions of them, and all other events concerning learning throughout all ages of the world, I may truly affirm to be wanting. The use and end of which work I do not so much design for curiosity, or satisfaction of those who are the locers of learning, but chiefly for a more serious and grave purpose, which is this, in few words, that it will make learned men more wise in the administration of learning." But I am constrained to regard all efforts after external learning as unconscious efforts after inherent embryonic truth. This is the secret end and aim of all human endeavor and progression. The history of Faith is an incontestable proof of this conviction. For what is "faith in God" but unlimited confidence in that Wholeness of which man is an indestructible part? Luther's best
definitions of faith resolve themselves in the above proposition. Does not each drop put all faith in the all-containing ocean?

The history of Philosophy, at its primitive points of departure, is purely instinctive; that is, affirmative and imaginative, without logical methods of reason. This primary development is, properly speaking, the Hindoo method; and the era may be called the Superstential or Poetic Age. It was instinctual; therefore feminine. Instinctive philosophy is wisdom of the most primary degree; and its forms are both simple and extravagant. Waking dreams, flaming imaginings, supernaturalism, grotesque conceptions of the world, fantastic thoughts of life and death, magic, astrology: this epoch was confined to the ancient and earliest inhabitants—Indians, Syrians, Egyptians, Chaldeans, and Persians.

The next stage, which, as the trunk of a tree rises out of and includes the roots, was an age of mental sensuousness; that is, thinking, and believing, and acting, upon the authority of the senses. This plane of philosophy may be characterized as the Aristotelian method; and the end was properly the Circumstantial or Physical Age. Being sensuous, it should be termed masculine. Much progress was made in diets, habiliments, exercises, and habitations. Researches and discoveries were unfolded in the departments of architecture, arithmetic, mechanics, and acoustics. Fluids were scientifically analyzed to some extent, solids and substances classified and denominated, and the philosophers made inroads toward a knowledge of atomology and cosmological truth. This epoch was chiefly confined to the Chinese, Persians, Arabsians, Greeks, and early Romans.

The third-degree or stage, which embraces the essential characteristics of the preceding discoveries, is emphatically analogical; that is, thinking and believing from representative figures, or by comparisons, as by symbols and emblems or parabolic illustrations. One thing would stand for many things, and things
distant and unknown are judged of by things present and visible. Ontological progress was rapidly made; and the nature, essences, qualities, and attributes, of many things, were philosophically ascertained and taught. This phase of thought may be characterized as the Platonic method. It was analogical; therefore, feminine; and I am impressed to term this era the Instantial or Metaphysical Age. The principal products of this period were alchemy, magic, medical discoveries, law, music, statuary, pictures, symbols, astrology, visions, parables, magnetism, and spirituality; this epoch being, in general, confined to the most advanced among the Greeks, Romans, Jews, Christians, and Turks.

The fourth step or stage of the history of philosophy is purely inductive; that is, thinking from effects to their producing causes, re-arching the centre of causation by observation and analysis of circumferences. This is properly denominated the Baconian method; and the era may be named the Substantial or Scientific Age. Being inductive, I term this process masculine. In this phase of development the world of thought sweeps rapidly onward. The sciences begin to flourish, discoveries multiply, mind is untrammeled, the arts receive a sublimer impulse, civilization widens and deepens the sphere of its innumerable uses, and blessings everywhere fly and surmount the oppressions of the throbbing millions. This epoch, which is the popular or modern era, is confined chiefly to the most advanced among the Germans, French, English, and Americans.

The fifth degree, which terminates the cycle and deposits the embryo-germs for the reproduction and commencement of the first or instinctive age, on a higher plane, is the Centrestantial or Harmonial Age. It is purely deductive, although including all the four preceding methods; that is, thinking from inherent Principles to their outward manifestations and extremest ultimates. Being truly from within and deductive, I term it the
feminine era. The method is unitarian, that is, unity of causes at the centre of endlessly diversified effects, boundlessly distributed in the abyss of immensity. The productions of this flowering and fruitual epoch are the progressive development and hospitable entertainment of Truth, Analysis, Synthesis, astrological reasoning; from cause to effect; discovery of human relations; laws of the affections defined; integral spirituality; progressive intelligence; wisdom; the meeting and marriage (in the unity of spirit) of the immortal, august trinity — Nature, Reason, and Intuition! This fruitful phase and terminating link in the golden cycle is natural to the most cultured Americans, French, Germans, English, and will roll like a wave of progress, in the future flow of irresistible destiny, over all the earth's inhabitants.

These five great epochs or general phases have been progressively evolved. They complete the first great golden circle of growth; and the next development will appear just as matured fruit goes back to seed, upon a different and higher plane, with a reproduction of identical characteristics. By referring to the author's recent publication, entitled "The History and Philosophy of Evil," the discriminating reader will, at once, discover the plan of cyclopædial progress. Five doctrines or theories of evil, at present in the world, correspond perfectly with the five great phases of philosophic development.

The Cycle of Theory. The Cycle of Philosophy.

<table>
<thead>
<tr>
<th>The five theories of evil</th>
<th>The five phases of philosophy</th>
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<tr>
<td>2. The Inter-human.</td>
<td>2. The Circumstantial.</td>
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<tr>
<td>3. The Super-human.</td>
<td>3. The Instantial.</td>
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<tr>
<td>4. The Spiritual.</td>
<td>4. The Substantial.</td>
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<tr>
<td>5. The Harmonial.</td>
<td>5. The Centrestantial.</td>
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The harmonial thinker will, by the superiority of his psychology, recognise and mark certain consecutive successions, or
vibratory undulations, in the tidal pilgrimage of human philosophical thinking. Perhaps the following scale will serve to reveal and impress the author’s meaning:

<table>
<thead>
<tr>
<th>Epochs</th>
<th>Methods</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Age.</strong></td>
<td><strong>Instinctive,</strong></td>
<td>Dreamy, supernatural, grotesque, fantastic, magic, astrology — Indian, Syrians, Egyptians, Persians.</td>
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<tr>
<td><em>The Superstantial</em></td>
<td><em>Hindo method,</em></td>
<td>Feminine.</td>
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<tr>
<td>or Poetic Era.</td>
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<tr>
<td><strong>Second Age.</strong></td>
<td><strong>Sensuous,</strong></td>
<td>Diets, clothing, exercise, architecture, arithmetic, mechanics, acoustics, etymology — Hindoos, Chinese, Greeks, Romans.</td>
</tr>
<tr>
<td><em>The Circumstantial</em></td>
<td><em>Aristotle Method,</em></td>
<td>Masculine.</td>
</tr>
<tr>
<td>or Physical Era.</td>
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</tr>
<tr>
<td><strong>Third Age.</strong></td>
<td><strong>Analogical,</strong></td>
<td>Alchemy, magic, music, symbols, visions, parables, spirituality — Greeks, Jews, Christians, Turks.</td>
</tr>
<tr>
<td><em>The Instantial</em></td>
<td><em>Platonic Method,</em></td>
<td>Feminine.</td>
</tr>
<tr>
<td>or Metaphysical Era.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fourth Age.</strong></td>
<td><strong>Inductive,</strong></td>
<td>Reasoning from effects to causes, particulars to generals, analysis, chemistry — Germans, French, English, Americans.</td>
</tr>
<tr>
<td><em>The Substantial</em></td>
<td><em>Baconian Method,</em></td>
<td>Masculine.</td>
</tr>
<tr>
<td>or Scientific Era.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fifth Age.</strong></td>
<td><strong>Deductive,</strong></td>
<td>Analytic, synthetic, eclectic, hospitable, from cause to effect, progressive intelligence, spirituality — Americans, Europeans, and ultimately mankind.</td>
</tr>
<tr>
<td><em>The Centrestantial</em></td>
<td><em>Unitary Method,</em></td>
<td>Feminine.</td>
</tr>
<tr>
<td>or Harmonical Era.</td>
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There is, in the history of Philosophy, an elementary nucleus, an integrative inter-ramifying germs of thought, which presently begin to widen from each other, and disintegrate, giving off root-
fibres in abundance, and growing toward the next degree of development. Fractional and fragmentary though they are, at first, yet the broken germs and the unbroken roots produce thoughts, no more by driblets, but by instinctive precision and disentangled profusion. Thus is made manifest the growth of natural logic and of inbred philosophy. The flowings forward and the convergins of the history resemble the rise and fall of tidal seas. The first history swells from within until it reaches, on all sides, the highest altitude and widest dimensions. At this point of equipoise and equi-ponderance — where there is nowhere any incohesive parts or disparity — is born the first grand era, which I have already described and denominated. But this primal era, with its countless commensurabilities and projections of instinctive thought, begins to converge toward the future. As it slopes up the line of progression, the enormity of the previous expansion gradually fades, a concordance of the prevailing thoughts is manifest, the immanent principles meet, a new germ or embryo-nucleus is formed, and then and there is born, with auroral glory, another era of philosophy. This I have marked as the second phase.

Without suddenness or abruptness, but by virtue of the same ruling principle by which a tree attains its growth, does this second era commence to diverge and swell like a mighty wave. On reaching its point of widest dilatation, whereat is amplified, to the best degree, all the perfections of which it is then capable, there is born the third era as indicated. Immediately is commenced the next ascending movement, sloping or converging upward, lessening the power of the preceding era, and fixing the germ-basis of the fourth development. And this nucleus, enlarging and progressively cropping out and widening up like its predecessors, and bringing the perfections of all the foregone developments into a flowering and fruitional stage, unfolds the fifth era. Thus, as your eye would begin with the roots of a tree and trace
the logical unfoldings to the farthest twigs, leaves, and fruit, so approach the periles of mental history, and, from the table-land of the present age, contemplate the successive expansions and contractions of the divine ocean of which you are but a drop, and yet a fixed and indestructible representative. As there are nights that fall and days that rise, tides that ebb and flow, and winters that expire in the summer’s glow, so are there waves or cycles of definite undulations in the interior history of mind. There are risings and settings, like the sun — ebings and flowings, like the blood of life; there are expansions during the flourishings of one era, followed by a corresponding number of contractions and transitions at the decline of that and the beginning of another epoch — inspirations and expirations — like the massive throbings and voluminous retreats of the tidal ocean.

It will be remembered that, from the first, I have frequently presented and maintained the doctrine of the universality of the two sexual principles, male and female, external and internal, destructive and constructive; so that, to the harmonial Thinker, the characterization of one philosophic method and era as “feminine” and the next as “masculine,” each alternating and reciprocally blending with the other, is natural, and possesses no mystery. The duality of principles and substances is everywhere manifested. “Polarity, or action and reaction,” says the clear-headed Philosopher, “we meet in every part of Nature — in darkness and light; in heat and cold; in the ebb and flow of waters; in male and female; in the inspiration and expiration of plants and animals; in the equation of quantity and quality in the fluids of the animal body; in the systole and dyastole of the heart; in the modulations of fluids, and of sound; in the centrifugal and centripetal gravity; in electricity, galvanism, and chemical affinity. . . . An inevitable dualism bisects Nature, so that each thing is a half, and suggests another thing to make it whole: as spirit, matter; man, woman; odd, even; subjective, objective; in, out; upper,
under; motion, rest; yea, nay. Whilst the world is thus dual, so is every one of its parts. The entire system of things gets represented in every particle. There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in each individual of every tribe. . . . Every thing is made of one hidden stuff; as the naturalist sees one type under every metamorphosis, and regards a horse as a running man, a fish as a swimming man, a bird as a flying man, a tree as a rooted man. Each new form repeats not only the main character of the type, but part for part, all the details, all the aims, furtherances, hinderances, energies, and the whole system, of every other. Every occupation, trade, art, transaction, is a compend of the world, and a correlative of every other. Each one is an entire emblem of human life; of its good and ill, its enemies, its course, and its end. And each must somehow accommodate the whole man, and recite all his destiny. . . . The world globes itself in a drop of dew. . . . Thus is the universe alive. . . . The world looks like a multiplication-table, or a mathematical equation, which, turn it how you will, balances itself. . . . This law writes the laws of cities and nations:*

Whatever is interior is feminine; the external is masculine. Hence, all the elements of Love, and all the Attributes of Wisdom, are purely feminine and loaded with reproductive energies and organs; but Knowledge, being external, and the husbandman of the inner vineyard, is masculine or positive and limited. So the Instinctive philosophy, being from the interior consciousness, is feminine; as also are the Analogical and Harmonial philosophies; while the Sensuous and Inductive methods are masculine and positive in their operations. When the terms Knowledge and Wisdom are used synonymously to signify intelligence, then Wisdom, because of its positive nature and outward searchings after truth, is justly called a masculine department of mind, and the companion of the Love-hemisphere.

* See a chapter on "Compensation," by R. W. Emerson.
It is owing to the law of universal correspondence between parts and the whole, that man's organization stands as the complete history of the race, and repeats, section by section, the entire plan and destiny of the wide-spread system of the universe. Not only so, but man's body, from base to summit, is a recital at once of its physical growth and of its psychological progression. There is a perfect correspondence between certain parts of the body and certain parts of the head, between systems of visceral organs and groups of mental structures, between nerves in the body and nerves in the brain; so that, by careful observation of signs and symptoms above or within the phrenological parts, the physician with astonishing accuracy can determine what organs or nerves are affected in the dependent organism; and thus, as the body is as an epitome of physical growth and a pyramidal representative of psychological progress and experience, so is the head the epitome of every organ, system, quality, and principle, of the body.

Man's feet hold close communion with the germinal Forces and primary Forms; his head, in the opposite direction, with the ultimated personalities and impersonal Principles. Below, externally viewed, is the Finite; above, interiorly viewed, is the Infinite; between, is the human or Indefinite existence: so that man represents the sphere of Proximates, with Primates beneath and the Ultimates above. Therefore, in correspondence, the facts of germination and gestation are beneath and anterior to the existence of man's feet; while his feet, when they do exist, represent the fact and period of Birth; just midway to his knees, Childhood; the fleet and nimble knees, Youth; between the knees and stomach, and on a level with the waist, Manhood; all the way up to and including the neck, Maturity; the section encircling the plane of the mid-forehead, Inaction; the superior or topmost parts of the brain, Death—which, as the true Thinker may absolutely know without sensuous observation, is but the end of the first cycle of endless being, and the beginning of another cycle upon a plane
higher and trans-rudimental. When and where death terminates
the first round of progress, then and there, at that very place and
instant, does individualized Life commence in the aromal world.
The true type of Man requires and consumes about eighty-five
years in its passage through this world to the threshold of the
other. Possibly the diagram on the following page will illustrate
and enforce this wonderful and beautiful truth.

Each new estimate of truth excites and elevates the understand-
ing; because each new apprehension of a principle proposes a
new form. Thus conservation is broken down, and the standard
of Progress is uplifted. I was about to say that Truth is both
indivisible and incompressible; and this is true of Truth: yet how
often do we hear that the Principle is encompassed by a nut-shell!
That is, perhaps, some comprehensive sentence or creed, imparting
a mighty thought, which the generalizing mind instantly perceives,
penetrates, and appropriates. But this ready appropriation is
evidence incontestable that the mind was prepossessed of that
truth. Methinks Robert Browning said Righteously:

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where Truth abides in fullness; and around
Wall upon wall the gross flesh hems it in,
This perfect clear perception— which is Truth!
A baffling and perverting carnal mesh
Blinds it, and makes all error; and to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without."

But the next chapter will contain my impressions of what con-
stitutes a "truthful mind;" so, then, in this connection, we must
finish our analysis and synthesis of the harmonial Thinker. Re-
ferring back a few pages to the illustrative head, which the reader
THE WORLD OF ULTIMATES
AND PRINCIPLES.

Death, 85 years.

Inactivity, 80 years. Period of sleep. Mental sunset.

Matured at 70 years. Period of meditation and retrospection.

Senses obtuse; reasoning from within; peaceful.

A Man at 45 years. Period of greatest influence and discovery.

Is spiritual, and loves the beautiful. Reads, thinks, and is honorable.


Is very social, and seeks family ties. Realizes the effect of good influences. Is generous, and loves humanity.

A Child at 10 years. Period of accidents.

Easily disabled by physical causes.

Birth. Period of carelessness and disease.

Strongest impressions received from parents and surroundings.

THE WORLD OF FORCES, FORMS, AND PRIMATES.

This side represents the physical history of a natural and healthy human being.

This side represents the mental history of a harmonious and progressive type.
The Truthful Thinker.

is solicited and admonished to re-examine, I repeat that the true
Thinker works out his problems, as the soul grows, from the em-
bro-yo-principles deposited in the seed-fountain of the spiritual or-
ganization. Let me classify these principles:—

2. Conjugal. 2. Inspiration. 2. Penetration.
3. Parental. 3. Aspiration. 3. Analyzation.
5. Filial. 5. Justification. 5. Combination.

The elements of Life, which is Love, are central and deepest,
like the roots of a floral tree; but they radiate and ramify every
way, and through all parts of brain and body. In the trunk of a
tree you see the roots, in the branches the trunk, in the twigs the
branches, in the leaves the twigs, in the flowers the leaves, in the
fruit the flowers, and in the fruit a reproduction of the entire tree
from base to summit. In like manner does each ascending love
contain the properties of each preceding form of it, until you arrive
at the transcendent or divine form, Universal Love, which
completes the circle, and deposits the germs of a more celestial
development. So, too, does Intuition, as the embryo-basis of all
the intellectual and philosophical principles, embody and underlie
the entire system of Wisdom. All the several forms and sources
of wisdom, therefore—up to the most perfect, which is the eternal
centralization or individuality of the Spirit—embosom all the
clear-sighted and divine powers of Intuition. But of knowledge
I do not make this affirmation. It is the name men give to that
which is not inherent, and therefore not immanent to each of the

* It is deemed wise once more to remind the reader that, to be in sympa-
thy with the harmonial method of reading and reasoning, his thoughts should
fix themselves upon the first of any development as the lowest and most im-
perfect.
mental principles, but to that which is conventional and fleeting. Facts, things, words, persons, which dwell like fixed images in the memory, constitute knowledge. All the faculties and sources of knowledge are like so many chemical laboratories and viaducts, whereby man receives and arranges the impressions which external objects impart to his sensuous or inferior consciousness. Therefore, let it go down in the reader's mind that the whole front-head is the vestibule and picture-gallery of the edifice.

In a broader generalization it may be once more affirmed that man's mental constitution is divisible into three parts—Affection, Volition, and Intellect. The middle ground is the region of voluntary powers; that is, the Wisdom-department is the Will-realm of the soul. It is the firmly-intrenched garrison of every essential idea or mastering principle; whence proceed the permanent individualization of character, and all the mandates of moral law and government. I term it the region of impersonal principles; that is, the part of mind which identifies all other parts with unlocalized and illimitable Truths. This assertion will be very fully set forth and illustrated in subsequent pages. Meanwhile, let the cautiously-investigating reader turn from this volume, and let him ponder these questions no more, until he has perceived and probed the chapter on "Moral Cultivation" in the second volume of the Harmonia.

Affection, or the Love-department, and Intellect, or the Knowledge-department, are swayed and regulated by definite and eternally-fixed principles. They can not realize, because they do not in this rudimentary stage of spiritual growth, possess, voluntary powers. Love is per se the subject of inclination toward whatever attracts and delights it, and is equally the subject of disinclination toward whatever repels and inspires it with abhorrence. It must acknowledge and follow the fixed and inevitable laws of pleasure and pain. It never accepts and adores the fearful and disgusting; neither does it turn from and repel the attractive and
beautiful. The same fixedness and perspicacity of obedience to law characterize the department of knowledge.

The laws of reasoning are definite and immutable. Reason, in all the different races of men, is one and the same; but the method varies with the impressibility or obtuseness of the temperament. Thought is precisionsal, even in the most ignorant intellects, and must sooner or later follow the invariable lines of logic. The undeterred boy counts his apples or marbles logically, and sees that twice two are four, that twice four are eight, as definitely as the best mathematician. And he plays ball, or flies his kite, or goes to the river for fish, and does day by day the several thoughtless and impulsive deeds of childhood, in accordance with the rules of rigid logical reasoning. For he never plays at ball until he gets one, never flies his kite until it is made, never swims on dry land, never runs while sitting, never laughs without the preexistence of merriment, never weeps without some adequate cause. There are three laws of thinking, fixed and universal, from which the human mind is not at liberty to differ or diverge. The first law is—

**Logical Necessity**—By which is meant the mathematical science of certainty. This science is the coherence in the logical consciousness between premise and conclusion. For example: when the faculty of perception conveys the image of an object to the mind, the mind instantly commences a thinking process more or less systematic and logical. The object of necessity imparts with itself several different impressions. Form, position, size, color, &c., are inseparable. The object is a substance. Every substance, by a logical necessity, is ponderable, and contains weight. No weighty object can move without an adequate force. No force can make intelligent demonstrations unless directed by intelligence. And intelligence without organization is logically impossible. But, again, organization makes individuality logically
certain; and personality is of necessity partial, not general; it must be a part, and can not be the whole. This school or branch of reasoning has accomplished and must achieve great good. The second law is—

LOGICAL REALITY—By which is meant the conviction of the Intuition, or the pre judgedgment of the entire central consciousness, respecting the foundation of a proposition. For example: The whole is composed of parts; every effect must have an adequate cause; something can not come from nothing; there is no immaterial substance; the lesser can not contain the greater; an eternal principle is not perishable; bitter and sweet can not flow from one fountain. Here, it will be perceived, the innate laws of logic are absolute. Plato, Socrates, Jesus, and many of the world’s brightest intellects, have lived and taught faithful to the line and requirements of this law. “Blessed are the pure in heart, for they shall see God,” is predicted upon the law of logical reality; thus, God is omnipresent and perfect in spirit and in truth, and if man, the finite part, were also perfect, the climax of unity with God would then be attained; and the child, seeing the oneness, could say, “I and my Father are one.” Leibnitz, Kant, Hegel, Descartes, and Schiller, each gave luminous and systematic examples of this law. “The living, highest Thought of man,” says the poet, “is God.” Descartes, attempting a demonstration of the Divine existence, said: “We necessarily conclude from this alone, that because I exist, and have the idea of a most perfect being, of God, the existence of God is most perfectly demonstrated.” Paul, Fenelon, Augustine, Malebranche, with Emerson, affirm, for the most part, from the law of logical reality, which takes its rise from the intellectual branch-root of Love, viz.: INTUITION. The third law is—

LOGICAL POSSIBILITY — By which is meant whatsoever the
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mind can discern as legitimate from foundations laid by the pre-
ceding laws. There are certain propositions which no mind can
harmonize with the fixed laws of its Intuition. For instance:
Health is disease; God made everything out of nothing; twice
two are five; one third is greater than the whole; God can make
two mountains without a valley between them; He is all-power-
ful, and can create a two-year-old colt in five minutes. The
impossibility of harmonizing any one of these propositions with
the innate law of logical possibility, fixes the mind infallibly to
the line of right reasoning. Dogmatism is nothing else than
unreasoning assertion; the authority of idle, pompous, untruthful,
and self-conceited intellects. It is the law of logical possibility
resident within the Wisdom-department, which regulates the
thoughts of the harmonial Thinker. The thinking faculties
instinctively obey this innate principle. Great mathematicians
and mechanical minds are not slow in this region of argument.
They even discern the possibility of certain extravagant prophe-
cies, and the fulfillment of many poetical affirmations. "Truth is
mighty, and will prevail," is the spontaneous conviction of Intu-
tion. But further illustration is deemed unnecessary. In future
pages I shall dwell more on the results of thinking than on the
method, so that the studious reader need not now weary of present
classifications.

The royal road to knowledge, although paved beautifully with
the finest classification of facts and things, and ornamented on
either side with the ever-flowing and fruit-bearing trees of inner
life; yet it leads spirally up the eternal hill, and can not be suc-
cessfully travelled by those who refuse to obey the laws of
progress. Nature, or God and the universe, can not be known
except by Reason; and this, as I have assured you, is rooted in
Intuition. Revelation, as I shall hereafter show, is nothing
unless comprehended. And if it be comprehended, then, by the
law of logical necessity, the revelation must be less in magnitude
than the innate power which accepts and comprehends. And if you would study what I mean by "Inspiration," open to that chapter in the third volume of the present series. In that book is presented also the seven states of mental experience, which set forth the rules of progression for individual obedience. If your outward or conjugal relations be discordant, and if your body is diseased more or less, then get the first and fourth volumes of this series—"The Physician" and "The Reformer"—and forthwith commence, under the blessings of Nature and Reason, a new and resurrected mode of daily and nightly life. Do every day a few natural deeds; get to believe a few natural truths; reverently love the pleasant paths of Wisdom; overcome or go over your personal evils to the good; leave the fashionable citadel of popular theology; give no more thought to the possibility of escaping the punishment of sin by vicarious atonement; purge your memory and feelings of imaginary devils and hells after death; put faith in humanity, in your Father and Mother God; and thereby you will take the first permanent walk of happiness up the eternal ascent on "the royal road to knowledge."

The harmonial Thinker works outwardly from the unfathomable depths of his own divine central essence. But the animal-minded man confines his thoughts to his bodily or sensuous sensations; and so, as yet, the world mainly lives and thinks. Progress is impossible, however, unless the logical laws be apprehended by the old and taught to their young. Let me describe a natural operation. First, the senses take on an impression: this process we term Perception. Next, the intellectual faculties by curiosity are moved to probe that impression: this process is Penetration. Then, in order to justly apprehend the elemental constituents, the faculties separate and decompose that impression: this process is Analysis. Next, the upper or inner wisdom powers appear on the throne of judgment, viewing the ground all
over — the substance, the essence, the properties, the logical laws, etc.: which process is called Reflection. Then, as soon as the decision is formally made, and the parts harmoniously classified, the faculties perform a dialectical labor crowned with synthesis: this process is styled Combination. The fact of arranging and combining impressions, in perfect and precise accordance with the object which originally imparted them, is the sublimest exhibition of intellectual Truth. It is the coincidence between object and subject; the marriage of the outward tree to the seeing mind. There now remains but one other process in the department of knowledge, viz.: the graceful introduction of the polished and perfect impression to all "the household of faith," within the temple: we term this Distribution. This is a moral feeling and exemplification of hospitality to the new comer — to the new thought which may embosom the elements of an Idea: which feeling, on the human side of life, is termed "Benevolence." [See the Illustrative Head.]

Who believes that the mind of every well-organized child goes progressively through this marvellous chain of processes? Nothing is more certain, and every adult mind also; but the careless laxity of memory in many cases dissipates the result, and the person does not feel permanently enriched. For example: the child perceives a pile of small wooden blocks. He instantly penetrates the possibility of playing with them. He next separates or Decomposes them, as he would pull a watch into pieces, and proceeds impulsively to Reflect upon the parts; which reflection is followed by Combination, or construction of a play-house, or some other form of play; and, lastly, if well-balanced in the power of generosity, the child will forthwith Distribute the pleasure among the organs which cover his own consciousness not only, but outwardly, also, among his relatives and associates. And so every person, young and aged, should practise right reasoning. "For," says the intelligent and systematic Kaufmann, "when
seeing the human world split into innumerable political and religious divisions, and perceiving even the men exclusively devoting themselves to science, and the ostensible search after truth, no less split into a number of antagonistic schools and philosophical sects, all of which combat one another not seldom with acrimonious vehemence: the mind not deep (that is, not disciplined) enough to see to the bottom of the quarrel, must come to the sudden and wholesale conclusion, that, inasmuch as these parties oppose each other's entire system, they thereby prove that there is no truth upon which all of them agree." But in future chapters, we shall penetrate to the lowest depth of this world-wide antagonism, and reveal to the harmonial Thinker the central truth of each special system.

I have been drawing lessons from the mechanism of knowledge, and explaining the causes of its loyalty to the changeless laws of logic. The same verdict has also been written of the activities of love; that they are definitely regulated by, and amenable to, the logical principles of attraction and repulsion. But something remains to be said of the middle ground, which includes the six great paths that lead to the royal road.

"The Wisdom of man is foolishness," said one. But how can the Infinite be more assailed? What a discredite, a slur of dishonor, upon the inmanence of the Divine Spirit! If man's wisdom is folly, so is God's. You might as justly say that man's life is not life, but death; that his pleasure is pain, and that his health is a perpetual disease. Some Pyrrhites, and certain saints whose piety is worse than the sin of sinners, make a merit of self-debasement. They call it humility, forsooth, and claim paradisaical beatitudes for the virtue! The true saints do not themselves know that they are saints, neither do they affect nor pretend to be sinners. But they possess a consciousness void of hypocrisy and cupidity. They are both wise and foolish, human and angelic, conservative and progressive, and the inexhaustible-ness of nature pours through them.
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You were about to charge me with a theory of faithlessness, methinks; that I leave no place for “faith,” and accord to it no mission. My reply is, Wisdom is perfect Faith. It is the middle point, “whereof everything may be affirmed and denied with equal reason.” Do you say this is contradictory? It is not, however; only another way of affirming inexhaustible plentitude and all-sided harmony. Wisdom knows its Father-God, feels its Mother-Nature—and it is perfect in faith. It discerns and believes in all truth, and poetry, and philosophy, and hope, and is the eternal prophet of Truth. All feeling, all will, all reason, and the productions of knowledge, are natural to Wisdom. I have said, that the love-principle [the heart] loves only what is like itself, but Reason is the impersonal, intelligent consciousness. What do I mean? This: that while Love begets the feeling of self-existence, and takes to itself only what is of the same nature and essence, Reason lifts the person out of himself, and communicates impartially with Nature.

Reason is dispassionate and cold to impulsive souls, because, unlike the delectable partisanism of the Affections, it identifies itself by elimination and justice with all being. The most exalted sensations of the spirit are invariably self-conscious, and, though they do not deliberately reason, they are invariably true to the laws of logic. The love-feelings carry all the elections between man-personal and man-philanthropical. They accept themselves in the form of others, as the mother loves the child, the companion his mate, and brother his brother; but they reject, as surely, what is not congenial and responsive. Man’s highest feeling, therefore, is universal Love—that is, the love of a God of Love. And man’s highest Idea, in like manner, is universal Wisdom—that is, the conception of a God of Wisdom. The converse of this affirmation is equally true; that man’s reverential love of God is affection and reverence for his own self-conscious attributes; and man’s conception of the greatness, purity, and immortality of God,
is a conception of the inherent qualities and destiny of his own spirit. Reason impinges on the existence of everything around it; it is perpetually aggressive, and conveys the person out into temporary annihilation. That is, it perfectly forgets itself in seeing and solving objective realities and self-hood’s external. It holds the elements of all Faith, and confides in the immutable laws of its own being, under the title of “Faith in God.” Theology gets alarmed at the aggressive march of Reason; denounces it as the devil’s garden of temptation to man, and then seeks refuge in Reason’s friendly opposite, viz.: the higher or poetic feelings. By making a great mystery of “faith,” and calling that supernatural which is nothing but the display of constitutional spiritual potencies, the clergy contrive to get women and children attached to their forms and organizations. Then, in too many instances, the men must follow in order “to keep peace in the family.” The next step is, to oppress the exercises of the just and impartial Reason, by casting innumerable obstructions in its path, interrupting its healthy manifestations, and lastly fixing upon it the vilest slanders and anathemas.

Of faith there are three kinds and three sources: First, Essential; second, Constitutional; third, Psychological. This classification is made with reference to a clearer understanding of our human nature.

1. Essential Faith—By which is meant the faith which feeling finds in itself. It is the revelation and reconciliation of spirit to itself; under the form of faith in the Creator and Preserver. It is an objective manifestation of what is subjective and natural to the spirit of man. The heathen mind, influenced and regulated by the perturbations of instinctive reasonings, regards and adorns itself in the form of ceremonial worship. The mind’s conception of God is the mind’s conception of its own essential nature; so that, when the feelings fix themselves upon an objec-
tive Being of divine attributes, the mind is but reporting its inner life to its own bodily senses. But no reader will understand me to affirm, or imply, by this, that there is no Divine Existence outside of man's self-consciousness; but only this, that man's conceptions and intuitions are endowed with the capability, under different forms, of reporting the nature and extent of his own innate attributes. And yet, notwithstanding the fact that man's essential principles are capable of intelligently discovering and comprehending nothing else, there is outside of him, elaborated and unfolded to an infinite extent, a Divine existence and personal entities exactly identical with what is felt and represented by his nature.

II. Constitutional Faith—By which is meant the faith which the mind cherishes from the force of progenitory inheritance. It has been said that some minds absorb and drink in dispositions from their mother. May not Faith also flow out of the maternal fountain? For example: there are mental organizations who are as it were compelled to believe certain doctrines, and to reject others; thus, some are "fatalists," or Presbyterians of the philosophic or Calvinistic school; others, more poetic by nature, are unfettered and "free agents" in belief; others believe in a God of the senses enthroned in space; others, in a God of spirit and truth lighting up the feelings and reason; many are organic believers in stoicism; a few everywhere accept Plato—and so, throughout the conformation of mental organs, parental instrumentality does much in framing forms of faith. But as essential faith is the only real logical faith, so should and will the spirit one day overcome the mere constitutional persuasion, and be at liberty to feel the original essence of unlimited belief in the sway of immutable Principles.

III. Psychological Faith—By which is meant the faith of hurtful egotism and education. Man can self-delude himself into
a form of spurious belief, or this misfortune can befall him by
means of contact and fellowship with the egotistical portion of
mankind. Some minds take pleasure in imbuing other minds
with their own peculiar form of faith. But such persons are
usually egotistic, pedantic, self-sufficient, emphatic, and officious.
They are intellectual charlatans, and have an ambition to exercise
"a little brief authority." Their victims are invariably psycholo-
gized. There are others of this type, who, being as yet of limited
understandings, fancy that all-saving Truth is crystalized in some
pet creed or theory. Such, unlike the first class, are dreadfully
conscientious in proselyting the world. These minds, so full of
finiteness, and their subjects or pupils not less, are pregnant with
psychological faith.

But Wisdom, including will and knowledge and intuition and
all permanent faith, comes to the rescue. The inner life yearns
to be delivered of all its burdens of mystery. Reason, the true
midwife, attends. The spirit is born again. Essential Faith
explains, enlightens, and gives the soul to itself. Reason, uni-
versal and unrestricted in the exercise of the constituents of its
nature, overrides the partial elections of Love, and goes forth to
feast at the festival of Nature. The organic essence of Nature
is God; and the voluntative essence of man is Reason; and the
true marriage of these essences is Harmony. Love learns to love
an object or a relation by slow degrees, and then, the climax being
reached, it can see nothing else so perfectly as that which it
adores. Hence it loves every other object or relation less, or not
at all; while pure Reason, lifting and expanding the limited self-
consciousness, and contemplating as from the throne of justice all
things by turns, overrides partisanship and brings peace universal.

There is, as I am well aware, an unsettled controversy respecting
Faith and Reason—as to which should mount the throne,
stand supreme, and sway man's mind. For nothing is plainer
than that the feelings and conduct of men are affected and regu-
lated more or less by the predominating conviction. And nothing is more indubitable than that, in all the elements and stations of life, "faith" is an essential ingredient of human success. And there is another thing quite as incontestable—that the individual and the world are only really saved from their enemies by Wisdom. Faith, without knowledge, is like eyes without light. Faith in God, therefore, is nothing but the normal belief of the Spirit in itself, in its inherent ability to comprehend and progress in all directions. But such beautiful Faith, without the Reason to go before and make plain the path which is pleasant, is like a seed without soil, or a wandering dove that can find no place of safety and rest. Faith in immortality, for example, is inferior to knowledge. The story is romantically and supernaturally told by faith; but no mind can rest short of demonstration. Suppose a boy believes in the mental science of numbers, and says he need not study because he puts all faith in the multiplication-table: does the fact of his belief render intellectual effort superfluous? Or, if a man refuses to till his waiting acres because he puts faith in the laws of agriculture: will he obtain crops of harvestable grain? Or, if a sectarian religionist, because he believes in immortality, refuses to seek a physical evidence, and denies to me the right of investigation: does he know whereof he affirms and dogmatizes? Faith, objectively considered, is a star in the midnight heavens of the mind: it shines effulgently, saving from despair, long before the sun of Reason rolls up the sloping Alps of being. Pure Reason, wedded to pure Faith (in Truth, Justice; Right, Progress, and Liberty) leads to the highest growth and happiness.

Luther, with a constitutional bias against every form of philosophy, and with a soul overflowing with psychological faith, believed a thousand Bible-stories. "Let natural science alone," remarks the Protestant Leader; "it is enough that thou knowest that fire is hot, water cold and moist.... know how thou oughtest to treat thy field, thy cow, thy house and child: that is enough natu-
ral science for thee!" After Luther gets the laws of philosophical research out of his way, he says: "Think how thou mayst learn Christ, who will show thee thyself, and what are thy capabilities. Thus wilt thou find out God and thyself, which no natural master or natural science ever taught." So Luther places his egotisms before the follower's mind. He repudiates Nature and Reason, takes the faith of educational supernaturalism, and then proceeds:

"All the articles of our Faith appear foolish and ridiculous to Reason. We Christians seem fools for believing that Mary was the true mother of this child, and was nevertheless a pure virgin. . . . We ought not to inquire [here he urges an educational conscience against the use of Reason] whether a thing be possible, but we should say, 'God has said it; therefore it will happen even though it be impossible. For, although I can not see or understand it, yet the Lord can make the impossible possible, and out of nothing can make all things.'"

Luther's faith is complete: "God," he remarks, "could easily have preserved Noah and the animals through a whole year without food." What is his evidence? He takes for demonstration the very thing which Reason requires should be first established before it can be considered as evidence, namely: "Just as He had preserved Moses, Elijah, and Christ, forty days without food." Elsewhere, Luther extols supernatural or educational Faith thus: "Faith is stronger than heaven and earth, or all creatures. It turns water into stones. Out of fire it can bring water, and out of water fire. . . . We stand, believe, and teach, that the body of Christ is truly and corporeally taken and eaten in the Lord's Supper. But how this takes place, or how he is in the bread, we know not, nor are we bound to know. . . . He who would be a Christian must not ask how it can be that bread is the body of Christ and wine the blood of Christ."* But we will have no more of Luther's supernaturalism.

* See Luther's Commentary, sect. xvi., p. 220.
Wisdom, inmortal in its youth, and ever sweeping over the deepening channel of an Infinite Ocean of impersonal Principles, appears and confronts every pedantic creedmonger. Before this eternal Patrician all plebeian powers keep silence, and the angels pay worshipful homage. "Place yourself in the middle stream of power and wisdom," said a wise spirit, "and you are without effort impelled to truth, to right, and perfect contentment." Who will fight with the fixed laws of mind? Over all things is a mathematically-accurate Mind, which thinks for and governs us; to our feelings it is Nature, to our intellect it is God: but, whether you call it Nature or Deity, your adjustment to its requirements and ways is perfect. To the wise and foolish, to the just and unjust, to the animal and angel, it is the same undisturbed, immutable Destiny. "A little consideration of what takes place around us every day, would show us," says an immortal spirit, "that a higher law than that of our will regulates events; that our painful labors are unnecessary, and fruitless; that only in our easy, simple, spontaneous action are we strong; and, by contenting ourselves with obedience, we become divine.... There is a Soul at the Centre of Nature, and over the will of every man, so that none of us can wrong the universe."

A few synoptical words in conclusion are now needed, in order to fix in the reader's mind this fact: that all the different schools of Philosophy, all the several systems of Logic, and all the various sects of Metaphysicians, both ancient and modern, are hospitably included, not excluded, by the comprehensively eclectic system of the harmonial Thinker. The Hindoo method (instinctive), the Aristotelian method* (sensuous), the Platonic method (analogical), the Baconian method (inductive) — the Superstantial, the Circumstantial, the Instantial, the Substantial — are sublimated and expanded practically within the Unitary method (Harmonial), or Centerstantial, which is the closing form of the cycle.

* Aristotle is classified in this chapter not with reference to the time he lived, but as the name of a phase of thinking and philosophy.
And believe me, thoughtful reader, that no living mind is worthy to be esteemed and entitled a harmonial Thinker, unless his thoughts flow in musical sympathy with the beat of the impersonal Principles. And the true student and friend of Progress will find the laws of integral logic, of innate metaphysical harmony, the best methods for discovering and realizing the eternal essences of Truth. Each method is easy to perceive and use, because natural to the mind, and pre-eminently utilitarian at every kind of investigation. Insist upon clear-headedness. Be free to make uninterrupted spiritual progress. Eat, drink, sleep, rise, work, walk, read, observe, feel, and think, to that end alone! And secure to others what you would yourself possess and enjoy. The most experienced and successful navigator in the boundless sea of mental discovery is he who, having perfect and reverential faith in the Highest, takes Love for his ship, Will for his pilot, Integrity for his ballast, Truth for his freight, Liberty for his mate, and Knowledge for his captain; but the happy Navigator himself, the sole proprietor and commander-in-chief of all the forces, is this impersonal and omnipresent intercessor whom we name Wisdom.
PART II.

THE PANTHEON OF PROGRESS.

The absolute causes of Progress are neither superficial nor within the scope of sensuous observation. They nestle at the heart, and at the very core, of all phenomena. Facts are signs, and forces are signified. Manifestations, therefore, are expressions of Principles. Principles are everywhere operative intelligences. In the boundless empire of being, consequently, there is no unprincipled place; no spot destitute of this infallible intelligence; nothing deficient in the divine, indivisible energy. Hence it is that strata of stone are as wisely constructed and disposed as the finest parts of man's organization. A mineral formation is as perfect in its place as man's mind is on the apex of all matter. The universality and unexceptionableness of this perfectibility is largely consoling and hope-promoting. We rejoice exceedingly that the Divine Father is not circumscribed and inadequate; that at the heart, or in the Principle of being and doing, He is not centralized and objective, like a person or a thing. If he were a personal and particular existence, in the operations of his life, he would then be phenomenal, and not Causational.

So, also, if Principles were not integrally intelligent, in all parts and all places, they would then be mere viaducts, and not self-constructive and perpetuative energies as they everywhere declare themselves to be. They, too, would belong exclusively to the category of facts, signs, or phenomena. But they are not.
Phenomena are expressions of Principles, and Principles are not expressions, but, per se, are the life-lines immutable of our eternal Parents, or "God" and "Nature." Principles, then, are finalities. They neither begin nor end. For, from all imaginable eras of past time, they have had their existence and made demonstrations only in circles, which contain neither endings nor beginnings, but include all the lines of the radius, every geometrical figure, and embosom every attribute we know or dream to be divine, eternal, and harmonious.

In persuading your attention and best powers of thought to contemplate the causes of progress, I but invite you to accompany me as far as possible into the divine Presence. Behind curtains to that eternal verity which they conceal. From signs to the forces signified. Above and beneath phenomena to their intelligent-producing causes. Away, then, let us go, from the circumstantial to the substantial; within the substance yet more interior to the illimitable ocean of essence, which ever flows but ebbs not eternally.

Here we are, therefore, treading the beautiful paths of holy ground, among mountainous Ideas! But how unlike thoughts! What are thoughts? Thoughts are but Ideas in motion, and they differ from the essence which is moved as much and widely as waves differ from the water beneath them. The motions and commotions of water are waves and eddies; so, in like manner, are thoughts and sentiments the commotions and emotions of spirit. The lake is peaceful and motionless until disturbed by some external force, as by wind or a stone cast into its bosom, whereupon it moves and vibrates and undulates in many if not in all directions.

So with essence or spirit—the inner, mystic lake of human life. It is very still, and as tranquil as the light of stars, until some thing or influence from without strikes one or more of the bodily senses; when, as by magic, the spirit vibrates and waves with
feelings first; then inclinations; next thoughts; wilfulness; and, lastly, action, through and by means of the organization. But the difference is so emphatic between the substance or essence moved and the motions of that essence, that "he who runs may read." The difference is not less distinct and impressive between Ideas and thoughts.

The spirit is not a simple indivisible essence, allow me to affirm, but it is the wine procured from the vintage of the universe. It is obtained, in short, from the ultimate ethers of all elements combined. Spirit is a compound essence, therefore; yet I must define it as original and indivisible. It is original in the sense of peerlessness. No other combination of elements can claim equality with it; no ambrosial wine ever sought for and flowed in channels so crystalline and celestial. And it is indivisible, also, in the sense of self-sustaining attractiveness. No essence outward to spirit can exert a decomposing power over its interpermeated constituents; no principle is sufficiently magnetic and congenial to attract and woo these elements from each other. Their marriage is harmonial and everlasting; consequently, in our philosophy, I mark spirit-essence as "indivisible."

But what are Ideas? How much and in what respect do they differ from the spirit itself? Ideas are Principles—the elements from which the spirit-essence is obtained by vintage. Spirit is the ultimate wine of all elements; the child essentially, not by organization, but of the Paternal and Maternal fountain of Divine Unity—of "God," as before said, and "Mother" Nature. Spirit, consequently, is a miniature Universcœlum—"in little all the sphere"—the reproduction or ultimate, as a child is of its pre-existent progenitors, and holds by inheritance all the essential elements and immortal attributes of its authors. Ideas, therefore, are the indwelling properties of spirit—the intelligent constituents, or principles, of the one indivisible essence. In our first comparison, water was made to represent this spirit-essence, the
spirit-lake of life within, and waves and eddies were representative of the thoughts and sentiments common to the spirit when touched and stirred by any cause whatsoever. This figure is deemed accurate and illustrative, because water, in appearance, is a simple substance or element; while, in fact, water is a result of two or more elements and others in harmonious combination. In correspondence with this, I would say the same is true of spirit-essence. It appears by manifestation to be nothing more than an element capable of impressions, excitement, education, and dissolution; while, in fact, spirit is a wine expressed out of countless elements, each of which (elements) is an intelligent, impersonal, intuitive, infallible idea.

Ideas are principles, as already affirmed, and are universal. All spirits incarnated are similarly constituted as to their elementary properties; that is, all human beings are essentially the same, differing only, but universally, in the region of organization. The same elements, in similar quantities as to the essence, in different combinations; hence, the vastness of the variety among persons, tribes, races, and nations. But, in the region of spirit, there can be no inequality, no dissimilarity, no originality, no absolute progression. All progress is phenomenal, or in the empire of signs and motions; in facts, not in principles; in substances, not in essences; in thoughts, feelings, sentiments, judgment, will, action, but not in ideas.

Ideas, therefore, are common property. No one mind can originate that which is inherent to every other intelligence. The Father is not partial. "He lives through all life." Consequently, it happens that an idea is universally congenial when recognised. It is an old friend who seems strange or novel only for the moment. If he should arrive in a new dress and with different associations, against which we have acquired some prejudice and realize antipathy, in our haste and embarrassment we may shut the door in the face of our own heart-begotten relative.
(the Idea); but, once within the spacious vestibule of unprejudiced Reason, the new-comer is recognised to be an old acquaintance, congenial to Intuition, and exalting to every in-dwelling principle of truth; in short, Ideas never travel from mind to mind, as thoughts, feelings, figures, words, and sentiments do and must, but always they remain at home in the essence-lake of life, in which they bathe and baptize themselves daily, only waiting for the arrival of the right question or influence, to which they respond in dim whisperings of wisdom (new to the judgment of the possessor), or else, in out-spoken, up-springing, inspirational utterances, at once profound and burning with truths thrilling and irresistible.

But let us be very definite in distinguishing thoughts from Ideas. The absolute difference between Ideas and thoughts is readily perceived by the thinker. Thoughts are the motions of Ideas; just as waves are the motions of water. Waves, by the swaying power of tempestual gales, will travel seventy-five miles per hour; while the water itself, uninfluenced by tide or current, may not move a league in twenty-four hours. The same is true of our thoughts in distinction from interior Ideas. Agitated by the motive-force of fright, health, inclination, or resolution, our thoughts will travel with inconceivable celerity, and multiply each other with imperceptible quickness. Each man's thoughts are individualized, and will precisely resemble those of no other mind. These motions of spirit-essence should not be confounded with the essence itself; any more than waves should be estimated as water; for the first is merely activity, without substance or capacity of separation from the cause or causes, while the latter (the spirit) is the real reality and may exist independently of thought and action.

Thought can not travel without or beyond the limitations of the individualized spirit-essence, but spirit itself is, in one sense, ubiquitous, and does not ask permission to surmount the
impediments of space in order to be known; because it contains, by focal concentration, in the solution of its own wine or essence-life, all the wisdom that can possibly exist anywhere abroad. The truly-cultured mind does not need to travel, because it knows, by immanent Ideas, all that the world is capable of exhibiting. Journeying can be useful to such persons only as a diversion to judgment and refreshment to the senses; somewhat as the child is delighted and fascinated with a given number of differently-colored beads, if so be that they form a kaleidoscope, which turns obedient to his own will. The beads, like the Ideas, are for ever the same and unchangeable; but the profitable pleasure consists in viewing them from every line of the infinite radius. In this view, we would prescribe travelling to all men.

While it is shown demonstrably that Ideas are innate and essentially the same, thoughts at the moment, are seen to be as different in each mind as each person is unlike the other. Hence, it is possible to get new thoughts concerning old principles of truth or fixed Ideas. Man may originate new clothing for his spirit household. New conceptions may be imparted from one to another, as by sympathy or educational routine, but the inspiring cause of this newness is inherent, and will not be driven from home, nor loaned or transmitted to another. Ideas, then, may be awakened, not imparted, as music is roused from the mute harp wherein it dwells. But as each artist gives his own peculiar expression to the music thus elicited, so does each human mind impart its own idiosyncracies of temperament and organization to the Idea, which is the in-dwelling inspiring cause. The music is the Idea; and the artist is the vessel or shape through which the essence is manifested. All spirit is essentially the same ethereal wine of eternity, but its motions (or thoughts) and operations (or activities) will take the shape of the individual covering it. Therefore, I repeat, it is possible to make progress in thoughts, in sentiments, in conceptions, in feelings, in being and doing;
but in the region of causes, or in the empire of Ideas, no progress is possible, for the essence is perfection absolute and eternal.

Strictly speaking, in further definition, I would say that Thoughts do not travel as entities. They are not imparted, as things are given and received, but possess the power of imprinting themselves or, rather, of communicating corresponding motions and vibrations; just as waves that corrugate and wrinkle the ocean, swim ashore and wear their image into solid rocks, and beget exact likenesses in sands that floor the sloping beach. Thoughts of individualized intelligences, in like manner, begin in wavelets and increase in size and power, until they acquire mastery over contiguous intelligences upon which they impress themselves, and cut channels, along which they persistently flow and wear away. If a fellow-being should address himself to me on a particular subject of thoughts, and should I civilly and passively open my ears and mind to him, his thoughts do not enter my cerebral substance, as currents of air pass through the interstices of a sieve, but they simply awaken my spirit to a corresponding pattern of feeling and activity. Two musical instruments, tuned to the same key-note, will simultaneously vibrate and respond fraternally to each other, when one of them is played upon. In this manner only is thought transmittable.

Risking the charge of repetition in this effort at defining the dissimilarity between Ideas and Thoughts, I will further state that what we call "conceptions" are but the palpable images which the mind adopts of truths or things supposed to be naturally ab extra to itself. Thus, in reading geography and studying school-maps, the mind takes on impressions of different distant countries, cities, and people, with which, by bodily observation, the mind is wholly ignorant. These impressions are associated, mixed, and often jumbled up, with other impressions of countries, cities, and people, that have passed before your
bodily senses in the course of life. At night, you dream, and have conceptions of familiar things, places, and faces, in very novel and, perhaps, startling combinations. "Your thoughts," you say, "have travelled like lightning from things to persons." Your impression, next morning, is, that your Thoughts have made individualized excursions through space, consuming time in their peregrinations, in a manner analogous to yourself should you physically set out upon a journey. But all this impression is fallacious. The truth is, that your thoughts have merely waved to and fro, up and down, in and out, from one impression or image to another, that holds a palpable existence and individuality in the memory of the mind. Each such impression is just as objective as the thing which imparted the impression.

For example: If your eye has, in obedience to the wish and will of your judgment, contemplated and carefully measured the beauty and proportions of the United States Capitol at Washington, your mind will receive a corresponding impression. You depart on the morning train for New York with the entire edifice. The conductor will not discover the magnitude of your baggage, and will not charge for extra freight, although your personality is really concealing the immense fact, the image of which you may hold and possess through all the ensuing years of your life. Your mind is capable of absorbing a million more impressions of the same or diversified nature. Now, when you reflect in waking hours, or dream during the more involuntary period, as at night, your thoughts do not travel outside of your cranial enclosure; but, wavelike, they flow or fly from one enveloped impression, within the spirit-essence, to another on the principle already established. The operations of the mind are, by a few philosophers, considered in the light of entities. And others affirm that Thought is a substance, instead the motion of substance; but, with due good feeling and deference, I leave these speculators to wear their way into the penetralia of this subject.
In further elucidation it may be truthfully affirmed that, in thoughts, feelings, conceptions, inclinations, wishes, and will, man is special, particular, and egotistical. This is no fault or deformity, unless out of place. Bone, blood, bosom, and brain, all contribute to the evolution and organization of judgment. Thoughts resemble the texture and temperament of the person in whom they appear. Consequently, no one's thoughts should be another's authority, any more than every head should be forced into a hat of fixed pattern and unalterable dimensions.

But, in spirit-essence, each is like the other throughout the wide deep, high, eternal universe. In spirit or Idea, per se, egotism is positively impossible. Through this principled ether we discern the hope of brotherhood to be justifiable and infinite. Spirit-essence is a universal solvent. Personalities disappear in this ocean of divine love-life, and the most remote intelligences, of very different build and bearing, meet and touch as children of the same superlative origin. The Chinese is brother to the Anglo-Saxon in the golden light of this highest, deepest, holiest essence—the spirit—and the antipodistical characters, with different local parentage and prejudices, come very near through the deeper reality and eat from the same table in peace and joy.

To illustrate this, let me refer you to the universality and naturalness of Language. This is an element of spirit, an Idea; or, in other words, a principle which is as boundless as Nature's empire. The desire to converse is universal; so, also, is the gratification. In the element or Idea of Language, there is nowhere any egotism or discord. Brute, bird, rose, tree, insect, stream, star, stone, man, angel—to each the same Language is innate and congenial; but the discord is apparent, and the egotistical specialities are defined and openly revealed, when the one spirit-essence comes into harmony with the endlessly diversified forms and organisms which envelop it. The one Principle very soon demands and obtains a countless variety of expressions.
Sensuously considered, how weak is the conversation of insects when heard with the howl of the wolf or roar of the north wind! Streamlets may talk beautifully to the grief-stricken soul, but not when the hoarse whisper of human passion is heard upon the air. Each expression of Language is invariably musical, when heard truly and in its place; but, otherwise, how like a veritable Babel is the Language of the world! The true reformer is one who, discerning the peace and unity at the heart of all this variety and jargon, maketh the largest and best impression upon his fellowmen.

Of the innate Idea of Music, the same is incontrovertibly true and philosophically tenable. Music is an element in the ocean-essence-life of the universe — a fixed law of mind and matter — a superlatively perfect principle, which in all substance and animation, only waits to be righteously touched and awakened. How even yet it sleeps and dreams in all Nature. The knowledge and expressions of Music are improvable and capable of progress; but with the principle and its loveful inspirations, nothing is educational or susceptible of transmission like a gift. The unitary assemblage of various times in Music, joined together with a certain order and a certain proportion, is termed rhythm; which is apprehensible only by the faculties that recognise and classify facts. The Doric, the Lydian, the Phyrgian, the Ionian, the Æolian, &c., are names indicative of the various forms of expression which Music, as a fluid life or love-principle pregnant with inspirational fire, has been compelled to assume in different ages and conditions of humanity. But the Idea is everywhere, and throbs in all parts of creation, precisely the same unchangeable truth. Different temperaments require, and skilfully accomplish, different expressions. The Oriental world was replete with diversal forms of this divine spiritual life, which is so truly omnipresent and eternal. The forms, of course, are egotistic and evanescent. They are but for a day, compared with the infinitude
of eternities during which the Principle has existed, and will continue to proclaim its indwelling presence. The sea-music within the painted shell is like the wind-music along the valley slope. Trees are harps, the winds are artists, and the universal Spirit of Music is awakened within the human soul! Thus music in the sea responds to its sister-music in the air, and music in the sun blends with music in the soil; and man’s full spirit, containing the immortal principle, respondeth as brother meets brother in the Better Land. This completes the circuit of harmonious sympathies; for the diaphason is infinite.

Of the divine Idea termed “Poetry,” the same language would be utterly appropriate. During the ages which have so dreamily departed, poetry has been elicited and expressed in forms innumerable and variable. But within the egotistic or individualized and local dresses, the one self-same impersonal principle has shown faithfully forth. Chaldean, Indian, Egyptian, Persian, Grecian, Roman, Chinese: these names sufficiently indicate a few of the egotisms and specialities that have veiled the eternal life-essence “Poetry;” different manifestations—all, but the same spirit!

The innate and indestructible principles, recognised and named only by their phenomenal exhibitions, termed Commerce, Science, Philosophy, Architecture, &c., are homocentrical to man’s spirit-essence, are elements of his mental constitution—Ideas, in short, within that infinitely rich and indestructible treasury called “Mind.” And what has been said concerning the other principles, inwrought and natural to spirit, may be also affirmed of the latter. Exterior effects are ever signs of interior causes. Principles are the progenitors of manifestations. If you perceive works of Art in the crystal palace of History, what do you but contemplate the demonstrations of what is integral to man’s celestial essence? Musical expressions are spiritual centrifugations. The master attraction and producing cause remaining
invisible, *incognito*, as spirit must. The Sabines, many dead centuries ago, worshipped images, and demonstrated thus the principle of veneration as an ingredient of spirit. The Magians worshipped God under the *form* of Fire; "on account of its purity, brightness, activity, subtlety, fecundity, and incorruptibility, as the most perfect symbol of the Deity." Plato is said to have discerned the spiritual Idea within all this Chaldean and Persian manifestation—which was frequently crude and antagonistic, as all specialities must be—and he defined it "an act of worshipping the gods in a becoming manner."

The Magi among the Persians were sages, philosophers, and skillful physicians. They sustained the holy office among the ancient Persians, just as among the Oriental Indians were learned men called Gymnosophists and Brachmans, as Druids were priests venerated by the Gauls, or as ministers in the United States are supported and feared by the ignorant and superstitious. Furious horses of the greatest beauty, attached to a chariot of most magnificent construction, were dedicated to the rising sun, in Persia; than which, to an Eastern worshipper or spiritual devotee, nothing was more glorious and significant of the unseen Deity.

Who does not discern the one indivisible Idea amid all these particular thoughts or egotistic displays of different temperaments? Progress takes place in the region of effects only; not in the empire of causes, wherein each Idea is a separate yet co-operative god, altogether perfect and eternal. Ancient history relates that a distinguished Mede, becoming a convert to the Magian *form* of worship, "caused immensely beautiful temples to be built, wherein a *sacred fire* was carefully and constantly preserved; which fire was believed to be descended from heaven. Over this divine flame the ordained priests kept a perpetual watch day and night, to prevent its being extinguished." (See Rollin, vol. II. p. 219.) Progression in form, as is here shown, does not always result in its total destruction. Holy candles yet burn upon the altars of
some modern sanctuaries; and priests, in the Romanish Church, are watching these emblematic tapers to-day, lest they should disappear. But the Idea of veneration is the same from age to age. Centuries of progress in the forms does not transform nor deaden the effulgence of the immortal principle. Different temperaments must make different demonstrations. Forms, symbols, thoughts, are expressions of the peculiarities of the person or place or age; but they do not perfectly indicate the pure indivisible Idea, which is integral and eternal to man's spirit-essence.

In closing these remarks and prefatory explanations, let me say that Ideas are ubiquitous and impersonal, while "thoughts" are local, egotistic, and smell of the individual. Originality can never be truthfully and philosophically affirmed of any person in any world with respect to spirit-principles or Ideas; but of "thoughts," every individualized intelligence in the universe may rightfully and logically lay claim to authorship, to some extent, and to originality also. I have shown by various illustrations that signs and words are inventional, external, and arbitrary; but that Language, which is the inherent and universally-inspiring cause or principle, is natural and eternal. Progressions unlimited in extent, and countless in number, may be affirmed and expected, therefore, in the realm of signs, figures, and words; but in respect to the cause, the idea, the innate principle of Language itself, no progression is possible; because, as before said, the principle is superlatively perfect and every way unalterable—from everlasting to everlasting the same.

The same philosophical position is tenable and true of thoughts, feelings, sentiments, symbols, conceptions, intellectual images, wishes, and will—that is, the causes within the mental constitution, the spirit-essences, the veritable elements of our being, which are inherently intelligent principles—to these, or with them, no change, no alteration, no cessation, no improvement, is either possible or desirable; but, let it be borne in memory, that in all
and each of the operations and methods of which the in-dwelling principle is capable, through the medium of the individual, there may be expected and sought endless alterations not only, but progressions and developments of the most desirable kind, and glorious in magnitude.

At this juncture I venture upon your dispassionate, and, let me believe, unprejudiced faculties of feeling and judgment, another branch of this fruitful life-tree growing in the garden of thought. Considering, as philosophically established beyond reasonable disputation, that Ideas are impersonal and everywhere-present principles — the life-essences universal of both Father and Mother, of God and Nature — we are authorized further to affirm, as logical, that man's spirit is different from its nerve-soul, both in its derivation and constitutional constituents.

Material or so-called imponderable elements, when perfectly attenuated and etherealized, become exquisitely volatile, and forthwith begin to rise out of all visible substances; these elements form that part of man's mentality which is very truly termed the "spiritual body" dress of the most interior and absolutely perfect essence — the Spirit itself. The innermost of man is, therefore, a self-intelligent and inter-coherent emanation of eternal elements (Ideas) from the universal ocean of Divine Love and Divine Wisdom. The first is feminine; the second is masculine; and the two form in man, as they do without everywhere, a perfect union. This unity is indissoluble; it is, like the holy ingredients composing it, perfect and eternal. In the progress of time man may become perfect, then, "even as our Father who art in heaven [or harmony] is perfect" — that is, may become spiritual, free, and consciously true to the innermost and uppermost of his being — and no longer physical, in the sense of material abandonment, nor devoted, as some are, to the gratification of those avaricious wants which take their rise and proliferate themselves in the nerve-soul, between the bodily organization and the central spirit-
essence. At another time, and in another connection, we will further pursue this attractive theme.

Ideas being our subject, I proceed to set forth, in briefest terms, the effect of temperament upon the expression of integral truths. Temperament is phenomenal, an effect, not of the spirit-essence innermost, but of those etherealized elements which enter into and elaborate the spirit's "body," or nerve-soul. This nervo-spiritus, the intermediate river of life, is the causative fountain of temperament. But let me in this place once more urge the startling truth upon your attention, that this spiritual body, or present and future Dress of the Spirit innermost, is derived from the life-principles and vital dynamics within whatsoever substances or fluids man eats, drinks, or breathes. His foods yield imponderable elements of their own particular quality, so also with his beverages, and not less with the airs and abounding ethers that enter by means of inspiration. In fruits and grains and grasses, there is secretly dwelling one kind of nerve-soul ether; in berries and vegetables another; and still another in the solids of animal bodies which men prepare and consume. From these ponderable and external sources, man obtains the substantial habiliments which individualize his deeper existence in this sphere, and cover it in the next. Hence it is a matter of momentous consequence what kind and quantities of foods and fluids mankind eat and drink; for, as above stated, the "spiritual body" is thus derived, and its constituents must of necessity correspond to the nature and proportion of the material employed. Poets can not receive inspiration and write, if their nerve-soul is besmeared with elements or ethers extracted from a low and vulgar diet of pork and potatoes; neither can farmers plough, sow, reap, and perform their weighty and numerous offices in the field, if their nerve-souls are fragile by milk-eating as those of infants and idiots.

The physical body is elaborated and individualized and sustained by the intermediate spiritual organization. Ponderable bodies or
particles float in the stream and progressive tide of formative principles. The body outward and the nerve-spirit grow up together like the Siamese Twins. Each works for and upon the other, until the innermost is perfectly individualized and separated from the universal ocean of Divine Essences; then the nerve-soul takes the reins of government, controls the heart and brain, the blood and nervo-muscular systems, and retains this distinction and mastery for years or centuries, or until the divinest, deepest, highest, ideal spirit-essence, is permitted to ascend the throne, and rule over "the kingdom of heaven which is within you." The spiritual organization, consequently, is a result of material refinement, the product of attenuated ethers, of electricities, of magnetisms, of vital dynamics, which, like animal powers and terrestrial principles, fill and thrill every atom of substance in the shoreless sea of infinitude. But, amid these terms and philosophical discriminations, let it be perpetually remembered that the most interior of man—his spirit per se—is an unparticled, indivisible, self-attractive, inter-magnetic, perfect, absolute, unprogressive Essence; a treasury of Ideas; a lake separated from the universal ocean of inter-intelligent Principles. Hence, also, let it be kept vividly in mind, as a rule of faith and practice all through this world, that, although men differ widely and antagonize extensively in the realm of phenomena and outward feeling, there is deepest in each a fraternal or like essence by virtue of which all strangers will one day become friends, all enemies eventual lovers, all slaves peers of masters, and all wanderers inmates of one ample home-world "beyond the clouds and beyond the tomb."

The foregoing apparent digression from the direct question of temperament on the expression of truth, will be pardoned, I am sure, when these preconsiderations are seen to be, as they really are, logically necessary to that which is to follow. It is owing to the contrariety of terrestrial causes that the same essences get into
shapes and combinations so many and dissimilar. Sea-breezes and land-breezes qualify temperament. Millions of minute causes—in themselves mere effects of deeper causes—mix with and form man's temperaments. The spherical form of the earth, which, being variously presented as it revolves to the sun's influence, results in different zones of temperature, and in different races of temperament. The lines of greatest terrestrial heat are constantly changing, owing to the elliptical motion of the sun, by which other modifications are made in the fluids and solids of man's body through the changes of forces within his nerve-spirit. Also may be observed the ceaseless variations of bodily conditions caused by the division of the globe into land and water, and day and night; the flowing of electrical currents from all centres of mineral deposite toward the northern focus, causing elevations and depressions in the nerve-forces, thereby modifying the tone of the stationary temperaments; and, lastly, as stated, the foods and drinks of various qualities and quantities, both of foreign and domestic growth and origin, all which, by operating within and upon the nerve-soul, affect and alter for good or for evil that arrangement of properties termed temperaments.

Temperament is the bridge between the interior and the world. The innermost essence must travel, during its rudimental period, over this strait and narrow way. Although with the most advanced and emancipated minds, the Spirit will sometimes o'erleap all bounds of bodily intrenchment—will rush with divine ecstasy into the empire of Ideal freedom, discarding all allegiance to time, temperament, or accidents of education—yet, in general experience, the Inner Life of man is manifested legitimately in accord with the inexorable laws of temperament, prepossessions, and presiding circumstances.

In harmony with this observation, it is natural to conclude that the difference between Zoroaster and Pythagoras—the unlikeness between Plato and Bacon, Homer and Milton—is just and only
that difference which is distinctly exhibited in their several temperaments. Upon this law, and from these causes, Nimrod is a hunter, Daniel a prophet, Jehu a driver, Cyrus a conqueror, Socrates a teacher, Alcibiades a sensualist, and Shakespeare a poet. Each different person is by nature the same individual. Therefore, in the poet you may find the clown-element, in the philosopher something of the fool, in the civilizer a ground-swell of savagery, in the teacher the necessities of pupilage, in the warrior a lover of peace, in the sensualist a vein of that which is truly celestial and heavenly; and of all these, and of the whole world besides, I am philosophically authorized to say, "Vice versa." Some temperaments are propitious to an expression of the innate Idea and the form of Music; others favor the acquisition and pronunciation of the several forms of Language; still others make easy the ways of wisdom, and the propagation of a knowledge of the Sciences; but, amid the innumerable varieties of temperament, there is one combination which promotes the declaration of Ideas in the Moral realm of human interest, to which, and the prominent characters in history thus noted and accepted, I purpose to solicit the attention of your ablest thoughts.

In the religious department of human progress and prejudice, perhaps more vividly than in any other section of individual concern, we meet with wordy controversies and incompatibilities countless. Now I hold, as my past remarks set forth, that these differences are phenomenal and not essential; that, in shortest statement, all religious antagonisms are of and from thoughts, and not of Ideas! Orthodoxies and heterodoxies, beliefs and skepticisms, acceptances and repudiations, conservatives and reformers, trinitarians and unitarians, deists and atheists, are at heart the same, and are so inventoried by the recording angel in the heaven of destiny. It is my inspiration just now to exhibit the real affinities that lurk at the soul of all religious concernment; and, in addition, to demonstrate our leading proposition,
that in Principles or Ideas there is inherently neither progression nor retrogression, gain nor loss, degrees nor differences, but that all progress, all gain, all degrees, all differences, all newness, concusion, evolution, and development, are phenomenal and centrifugated by means of temperament from the absolute Ocean of unchangeable principles (Ideas), from which, by segregation and integrated individualization or detachment, man's innermost is derived and fixed for eternity.

**BRAHMA**, in the Pantheon of progress, is our first representative Idealist. In the mazy solitudes of Oriental antiquity, and in the subsequent traditions and mythology of Hindoo religionists, Brahma became inseparably identified and confounded with the Chief Deity in cosmogony. Analyzing the organization and spiritual contemplations, or individual thoughts, of this reformer and law-giver among the Aryan-Hindoo-, I find much of the best, the truest, and the wisest inspirations of eternal Truth. Some of his revelations do not suffer when placed in company with the best sayings in modern scriptures. The thoughts of Brahma, when viewed in the light of golden-skied Aurora, do not seem extravagant nor unnatural. They are fanciful and marvellously absurd, only when contemplated and measured by the standard of feeling and utilitarianism so popular in modern Europe or young America.

Under the dreamful **afflatus** of eastern atmosphere and lotus-diets, Brahma's mind discerned, in the dim vista and vortex of matter, two formative personalities. They were friendly divinities, in fact; but, **practically**, their operations were positively antagonistic. Substance or Matter, being created by the original chief Deity, who was subsequently named Brahma, the opposing divinities commenced their dual labors. "**Preservation**" was a universal duty assigned to the god **VISHNU**; while to the god **SIVA** was apportioned the coextensive mission of "**Destruction**."
Decomposition, therefore, was balanced by fresh combinations. Innovation at one extreme, and renovation at the other. The gospel of inherent "Justice," or of natural and invariable compensation, was thus proclaimed. Brahminal speculations and mythologies and traditions clustered in rich profusion about this fundamental inspiration. The thoughts and sentimental extravagances of the original and subsequent disciples, are interesting and thrillingly suggestive. The lover and explorer of Occidental religion, if blest with a clear, unprejudiced eye, need but peruse the sacred Vedas of the learned Hindoos. This wonderful compilation of "thoughts" and traditions is equalled only by the "Sastras" and Shaster commentaries on the first collection, called Vedas. Protestant ignorance of the nineteenth century does not deter or intimidate the investigations of the truth-seeking and the free. The true reader of antiquity discovers the "footprints of the Creator" on the prolific temperament of the most ancient Chaldean, Hindoo, Assyrian, or Persian. "God is the only creator of all things," says the Brahminal book Baghavat Gheeta. "He is immaterial, above all human conception, invisible to every eye, eternal, omnipotent, knowing all things, and present everywhere. God is Brahma, a perfect sphere, without beginning or end." The true followers of this system are, or were, reserved and highly-brilliant scholars. Physicians of remotest antiquity, astronomers also, and many devout priests, were of this order. The centralization of interests and institutions that followed the fundamental Idea of Brahma, demonstrates the proposition that all institutions arise from systems or theories which originate from the few first "thoughts" that crystallize about some one IDEA. But we welcome this reformer to his place in the Pantheon of progress.

But, repudiating Brahma's thoughts and all the Hindoo institutions as unfit for modern digestion, I ask your spirit to feel the sweetness and ubiquitous congeniality of his and their central, darling Idea. "What was it?" you inquire. Answer: that in
all things, throughout the realms of mind or matter, two opposing principles rule and work the same. Who can reject this heart-begotten truth? Who can realize that it was perceived and received ages upon ages prior to the existence of Greece and Rome? An omnipresent duality of adequate and omniscient Divinities! The one positive, conservative, preservative, and feminine, by nature; the other a masculine force, equally intelligent and potential, dis-integrating and distributing all things.

Now, let it be justly remarked and never forgotten, that all modern philosophical science and scientific religion perfectly substantiate this Brahminical inspirational Idea. No medical student can deny it, for it speaks from the double-ness of every bodily form and function. No chemical student can reject it, for it sweeps like an infallible principle through every solid and fluid, every compound and element, every force and substance, every acid and alkali, within the scope of his perceptions and demonstration. In short, the Hindoo Idea is neither eastern nor western; is not a growth of latitudes and zones and diets; but, divested of its multifarious oriental egotisms and local specialities, the Principle streams effulgenty and impartially forth from every centre or Spirit toward every point in the boundless circumference!

Buddha comes next upon the stage. He appeareth like a Luther among the priests and receivers of Brahma. He, too, spoke from the "delectable mountain" of inspiration and Ideas. His temperament and his thoughts corresponded, it is true; but they do not very deeply concern his posterity. Yet it is but just to mark the steps of his stupendous influence and valiant reform.

The faithful Brahmins held the Shaster and Vedas as sacred authorities, from heaven sent to the earth's inhabitants. Buddha imperiously said, "I tell ye nay," and thus influenced vast numbers to reject the venerated volumes. The followers of Brahma believed in and committed most soul-revolting, bloody sacrifices.
Buddha said, "The old deeds of darkness shall no more be done;" and his disciples refused to obey the supposed sacred commandments of Brahma, the great Creator of all things! The party distinctions and institutional castes, which came of Brahma's thoughts and systems, were uncompromisingly assailed and abolished by the courageous Buddha. The divine Spirit, in the religion of this protestant Idealist in ancient Hindostan, swept through the 'Shoomadoo sanctuary, or temple of the images, like the summer wind that lovingly creeps from flower to flower. Buddha's vehement invocation to the Holy Spirit in the air, and the belief which then prevailed respecting its manner of visitation, is somewhat suggestive of Bryant's call:—

"He hears me! See, on yonder woody ridge,
The pine is bending his proud top, and now
Among the nearer groves, chestnut and oak
Are tossing their green boughs about. He comes!
Lo! where the grassy meadow runs in waves!
The deep, distressful silence of the scene
Breaks up with mingling of unnumbered sounds
And universal motion. He is come,
Shaking a shower of blossoms from the shrubs,
And bearing on their fragrance; and he brings
Music of birds, and rustling of young boughs,
The sound of swaying branches, and the voice
Of distant waterfalls!"

Nothing is more sweet and soul-charming than Buddha's vision of this Holy Spirit that visits Pagodas, and also the faithful people who, in silence and perfection of devotion, repair to the Shoomadoo and other great temples to worship. The ministers of the new dispensation—that is, the Buddistical priests of the last testament—were not only required to be as moral and just as the common people and believers, but far more: they were bound "to celibacy and chastity, and, if married before their initiation, the marriage was dissolved. They must not do so much as touch a woman, or
even a female infant, or any female animal."* This reference is for the purpose of developing the Idea, within the many useless "thoughts" and ordinances of Buddla. It is the same impersonal, indwelling inspiration that cropped out in the words of another, in after-ages: "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." On this principle of strict devotion to spirit, crucifying and degrading the material form, the world has developed several classes of ascetics. While the Idea itself is immortal and universal, and is the spiritual property of every man, the thoughts and actions of its many conscientious receivers have been egotistic and absurd.

Although the Idea of perfect righteousness in one's allegiance and conduct to whatsoever is good, true, divine, and beautiful—to the pure, just, loving, wise, and merciful—is a principle of the Spirit, ever present and influential with the conscientious and poetical in religion, yet, when any one person or a company of persons accepts it as a rule of life, with the egotistic by-laws and provisions and prescriptions of the chieftain-thereunto affixed, the result is short-sighted formalities and blind devotions. In proof of this, behold the Buddhists, both priests and the common people, at their long penalties and worshipful prayers. Because it is true that "Straight is the gate, and narrow is the way, which leadeth unto life," am I to assume as equally true Budda's propositions and "thoughts," respecting its application to my individuality, or the egotistic prescriptions of any other spiritual physician? Each, as an individual existence, must solve the divine riddle for himself faithfully and thoroughly—must take the jewel from its Hindoo setting, the diamond from the perturbed Ganges of specialities, place it upon your own breast, wherein by inheritance it secretly shines, let its full light fall upon the throne of Reason, and then do what conscience orders.

Buddhistical consecration and self-abnegation were not, as I am

* Vide Goodrich's History, p. 547.
perfectly aware by impression, more imperative and sacrificing to selfish interests than those of the antecedent Brahminical orders of religionists, against which, like Luther, the inspired Budda uplifted his mighty voice and fixed his wide-distributed power. The tedious devotions of the ancient Brahmins, their baptismal and parental sacrifices to the god of the Ganges, their loyal performances before the lifeless Krishna in the temples of Juggernaut, and beneath the ponderous wheels of other mighty images of creative power; the martyrdom by burning of beautiful and sacredly-related persons upon the blazing altar—all go to establish that the Brahminical religionists were ignorantly formal and in need of Reform; in short, that Budda was to Brahma what Jesus was to Moses, or Luther to Catholic Rome; and nothing is more palpable in the background of this history than that, just as Luther retained many opinions, and perpetuated, as sacred, certain ceremonies of the Papal development; or as Jesus nullified a few parts and endorsed more of the Mosaic dispensation and faith, so Budda rejected a great number of Brahma's doctrines and requisitions, but, at the same time, he adopted and enforced a greater list of the Hindoo faiths and forms as true and binding upon each priest and devotee. Yet, in one principle or impersonal Idea, Budda was, in expression, a new revelation. All over the immeasurable universe, it is equally true—"Straight is the gate, and narrow is the way, that leadeth unto life," and no person ever attained "Life" upon any other or less imperative principle. No soul ever became self-possessed, and related consciously to its Infinite Parents in love and wisdom, on terms less or different. Therefore, as already urged, while we can not adopt the Hindoo crystallizations and egotistic orientalisms which enfold and linger about this Truth, we intuitively accept the Idea itself; because, in short, it is an element of all Spirit, and teaches the sovereign law of all youth. Hence, we welcome this reformer to the Pantheon of Progress.
SANCONIANTHON, another representative, is entitled to a position in our pantheon. He lived and wrote before Moses. An Assyrian by birth, a Phœnician by education, a Cosmologist by inspiration, and by IDEA our brother. Away over the stupendous arch-bridge of three thousand six hundred and thirty-two years we cast our fraternal eyes, and hail a loved member of our family—a man who, by virtue of organization and light inhaled from higher spheres, gave birth to that which is common to all humanity.

In the golden haze of his temperament, and through the allegory of his individuality, he saw and said that Creation is a result of two intelligent powers—Chaos and Zoroal, or Jehoi. In his cosmogony and theology, the Creator and sole preserver was Zoroal, who, before the event of Creation, meeting Chaos, entered into plans equally self-loving and intelligent. Respecting this part, his inspirations and thoughts were strictly egotistic and unimportant. "The spirit of the air," he said, "fell in love with his own principles;" the result being a vast Creation, teeming with every luxury, and surmounted with human intelligences as subjects, devotees, and darlings. This Assyrio-Phœnician was thus the medium of an impersonal Idea, namely: that the Cause of Phenomena is self-intelligent, self-loving, self-rewarded, absolute, unchangeable! Why attempt to reject this divine friend, this ever-uprising Principle of our deepest intuition, because we find it fixed in ante-Egyptian associations? Who can reject? Not a soul on earth! It is possible, I know, to shut one's eyes, and to close out, with what is repulsive, many variations of good and beauty; but it is not possible for Spirit to refuse the elements which inspire and determine its own peculiar individuality. For one, I extend to Sanconianthon the warm right-hand of fellowship. I give him joy of the Idea, well-born and healthy; but with his "thoughts," as he knows, I can realize and express almost no sympathy.
Moses, and not his prototype, the fabled Bacchus, cometh next in order. Chronological researchers report his personal existence to have appeared thirty-four hundred and thirty years ago—back, far down, and behind the innumerable events to which we, as moderns, naturally cling and confess some sort of reverential relationship. Obscurity is thickly settled upon this man's history and writings. But, whether he lived, or did not, is no question of importance. That a system of cosmogony and a government of theocracy exist, and are termed "Mosaic," is a fact nowhere disputed. With the towering monuments and the frowning revelations of antiquity, therefore, we have just now nothing to do; only with the under-dwelling, initiative, golden Idea shrouded by the countless "thoughts" developed and projected at that period.

"In the beginning," he said, "God created the heavens and the earth." This is the golden standard around which the Jews were influenced to congregate. Out of this everlasting rock flowed the well-spring of celestial waters. Jehoia, being sole creator and sole preserver, is sole authority. "Thou shalt have no other God!" Thoughts and theories, systems and institutions, rituals and ceremonials, devastations and despairing hearts, innumerable, have resulted from the egotistic and local interpretations of this one Idea. Priestly usurpations, national despoilment, and king-craftiness, have walked lustfully and ghastly under the misapprehensions of this glorious principle. Who can refuse friendship for the Mosaic Idea? Who does, who can, dispute the proposition that all integrity, all allegiance, is unto the Power which pervades, enlivens, governs, and sustains? How, when, or where, this allegiance should or must be realized and manifested, is a private question. Neither the meek Moses nor the faithful Jews have authority to say "Thus"—"Now"—"Here." My soul must be supreme authority in the angel-presence of this Idea. And the same is your privilege, dear reader of these
words; for you, too, are a microcosm, "in little all the sphere," and contain the principle. It is a sublime necessity that, in the charmed circle of this mental independence, you must, sooner or later, express your apprehensions of the Idea in harmony with the sovereign dictate of private temperament. The moment you begin to imitate another's expression that moment you change from probity to perjury—renounce your legitimate life, manhood, and honesty—and become a poor, submissive slave of fashion, altogether weak, contemptible, hypocritical. Is not the statement that God is the Divine Necessity, to which we owe our being and destiny, a universal Truth? Is the conception peculiarly Jewish? Was it more true with Moses and the old Hebrews than with people antecedent or now living? The ten commandments! What are they? Personal by-laws, and egotistic institutions, and nothing more. Very good when elaborated, and for that period; but who can be at once Jewish and American, in the expression of his religion? No real, robust, honest mind. But every human mind, possessing, as it does, the Idea of the Mosaic inspiration, can reject the form and yet ensure progress by independent obedience to the Principle. We, therefore, extend to Moses the right hand of fellowship, and regard him tenderly, and with gratitude, although not of our blood or age of the world. He lives in the Pantheon of Progress.

ZOROASTER, the second chronologically this side of Moses, stands truthfully and majestically in the pantheon of Ideas. Behold this spiritually-inspired One amid the hosts of Persian nobles! Twenty-four hundred and ninety years ago, our heathen (?) brother wrote and spoke. We read reverently, and listen to sentiments flushed with auroral brightness, and to words sweet with divine tenderness. Deliciously and gloriously did he proclaim and reform the Magian gospel. His personal accomplishments were positive and influential. In his doctrines, at
every point of his proposed reform, gleamed the glory of gold, the whiteness of silver, precious stones, and pearls of costliness and immortal beauty. Odors and ointments, cinnamon and frankincense, wine and dainties, beasts, sheep, horses, and chariots, slaves of varied vesture, and fountains of music and garden of flowers, angels and satans, good and evil of earth and air, time, space, fate, and destiny—all these are furniture on exhibition, in the magical Crystal Palace of Zoroaster. Whether the holy and eternal city which John saw coming down out of heaven, prepared as a bride adorned for her husband, was taken from the visions of the Persian Reformer, or not, does not now concern us; but this is important that, between six and seven hundred years before lived the prophet of Patmos, Zoroaster described the residence of the glorious Ormuzd, that shone behind the sun, to be like jasper and clearer than the brightest crystal. The garnished foundations were there; the twelve zodiacal signs were there, as twelve pearly gates; the emerald, the chaledony, the sapphire, the jasper, the chrysolite, the topaz, the beryl, the blazing amethyst, and other stones costly, blended with gold, and silver, and pearly beauties; and, as John himself says—"the city had no need of the sun, neither of the moon, to shine in it. . . . .

And the gates of it shall not be shut at all by day, for there shall be no night there."

The materialism and objectivity of John's heavenly vision is pardoned on the ground of its figurative and emblematical correspondence. The same noble courtesy will, of course, be extended to the elder stranger, Zoroaster; for we are not the slaves of clime, country, or education. The Persian Reformer was a good student of the visible heavens; an astronomer, a believer in alchemy; a skilful magician, in the sense of understanding science in its elementary degrees, and knew something of what is now termed "Psychology." Add to these, his educational acquirements, and a susceptibility to inspiration from the upper worlds, and you
get a full conception of the external and inward facts of this person. In all countries, he was noted for his great purity, virtue, truthfulness, benevolence, prescience, humility, beauty, and healthfulness. The love of truth was said to beat like blood in the veins of this philosopher. He came as a sable Luther, a thunderbolt of reform, among the venerable Magians. The old fire-worshippers dated back to a lawgiver of remoter antiquity, also termed "Zoroaster;" from whom the eastern world obtained much of its mystical Zenda Vesta and other writings, setting forth thoughts and theories concerning fire and the sun. It is not possible, however, to get from Christian histories anything more than a prejudicial report. They look upon every inspired man, ancient or modern, not included by the Mosaic or Christian authorities of God's category, as a pagan, heathen, lie-maker, or infidel, unworthy of being even decently mentioned in the chapters of History.

The great, good God of Zoroaster,Ormuzd, was beautiful and magnificently circumstanced. His attributes, too, were exalted beyond conception. "Canst thou measure omnipotence? Canst thou conceive ubiquity?—which guideth the meanest reptile, and quickeneth the brightest seraph; which steereth the particle of dust, and commandeth the path of the comet?" No mind will affirmatively answer these questions. Baal was a subordinate power; so was Azazel, and Zimathus, and the invisible divinities of streams and mountains throughout Assyria, Chaldea, and all the sublime Orient. The majestical and all-reigning God was Ormuzd. He was unspeakably bright, pure, powerful, preservative, ever-present, and incorruptible. In Persian cosmogony this divinity, whose best emblem is Fire (even Moses saw him in the "burning bush"), was the chief creator and infinite preserver.

But, alas! like most other gods, he was not absolute in the exercise of the attribute called "omnipotence." Light he could not create, unless the condition of darkness pre-existed; neither could he create days, without permitting the existence and recurrence
of nights. Life was capable of incarnation only upon conditions; such as matter, primates, passivity, and chemical affinities. Although Ormuzd was all peace, he could not prevent the causes which among men generated war. He was all health and contentment himself, but the lesser powers (earth's children) would contract disease, and made rapid advancement in corporeal wretchedness. Beholding all this, and contemplating with his infinite capacities the means of escape, Ormuzd first resolved to divide the physical world; next, to classify the human family into men, good and evil; and, lastly, to assign and designate the Under-world as a place of abode and government for that lawless leader of all earthly abominations, called "Ahriman."

Ahriman, being provided with a separate empire, became the everywhere-acknowledged antagonist and equal of Ormuzd. The operation of these naturally opposing supernatural powers, although having the same pure and divine origin, was terrific, by means of contrasting demonstrations. Thus: Sunshine, beauty, growth, harvests, wine, virtue, life, peace, love, grace, prosperity, wisdom, and innumerable other exceeding good gifts, came down "out of the boundlessly-rich bosom of the all-powerful and heavenly Ormuzd; while from the black and wretched kingdom of Ahriman, from the world of wild forces below all the mountains and beneath all the mighty rivers of earth, there came up diseases, wretchedness, death, adversity, vice, murder, war, hate, ignorance, and the multitudinous evils which beset the tortuous path of the distracted and wandering humanity. Sheep and goats, good and evil, virtue and vice, life and death, God and Satan, heaven and hell, were thus superstitiously conceived and placed in bold relief by the theosophical disclosures of the inspired Zoroaster. One feels to regret that the Persian reformer did not intelligently see, with the author of "Proverbial Philosophy," that "sin is an awful shadow, but it addeth new glory to the light. Sin is a black foil, but it setteth off the jewelry of heaven." As delineated by
the "thoughts" and temperament of Zoroaster, the character of Ahriman is not unlike that of the monster genii portrayed in the "Arabian Nights." He visited his nocturnal emissaries and underground agents, somewhat after the manner of volcanic eruptions and startling catastrophes. If the author of "Thapatopsis" will pardon the employment of his words in this connection, I will appropriate his "Hurricane," in part, as descriptive of Ahriman's visitation to his darlings:

"They darken fast; and the golden blaze
Of the sun is quenched in the lurid blaze,
And he sends through the shade a funeral ray
Of glare that is neither night nor day—
A beam that touches with the hues of death
The clouds above and the earth beneath!
To the covert glides the silent bird,
While the Hurricane's distant voice is heard,
Uplifted among the mountains round,
And the forests hear and answer the sound.

"He is come! he is come! Do ye not hear
His ample robes on the wind unrolled?
Giant of the air! we bid thee hail!—
How his gray skirts toss in the whirling gale!
How his huge and writhing arms are bent,
To clasp the zone of the firmament,
And fold at length, in their dark embrace,
From mountain to mountain the visible space!
And hark to the crashing, long and loud,
Of the chariot of God in the thunder-cloud!"

All this, and vastly more that might be written with reference to the doctrines of the East, serves to illustrate the specialities and personal thoughts of the good Zoroaster. "His religious system," says a modern historian, "has been considered the most perfect that was ever devised by unassisted human reason." Why any Christian should suppose Zoroaster's mind to have labored "unassisted," does not appear; but when we call to memory the
effect of hereditary and acquired prejudices, all partialism and one-eyed observations are at once explained and excusable. The truth is, the theology of the Persian is similar to that of popular colleges; viz.: personal devils, literal hells, suffering by fire after death, atonements, celebrations, faith, regeneration, resurrection, a day of judgment, and the final adjustment. These are cardinal points and fundamental events in the system of Zoroaster, whose reason is deemed "unassisted." Sad enough was it that his penetrations were not wholly independent of prevailing conceptions! He was, indeed, too much "assisted" by his organization and age, as Christians have been by their theological ancestors and teachings; and the result, in both branches of progress, is, little fruit but many thorns—quintillions of thoughts, personal and useless to the world, but of ideas the number is alarmingly limited.

Through the peculiar private conceptions and mystical statements of Zoroaster, however, there flows onward, like a golden river of life, an impersonal inspiration. His statement of it was, that in the far-off future ages, a "day" of trial and justification would dawn upon all parts of the universe. At the sound of the great trumpet, the dead in the earth, in the sea, in the realms of wretchedness, together with all abandoned genii, headed by their leader Ahriman, would ascend and congregate in the Court of the good god, Ormudz. From this moment evil is at an end. The dominions of wickedness are transformed into blooming gardens. Death itself dies! Night is no more, for the Sun-god has prevailed in all places. Wildernesses blossom, War smooths "his wrinkled front," and the world is regenerated. Ormudz is triumphant! His pure, incorruptible, unchangeable love, has at last melted its way into the core of Ahriman's soul, and the most evil being is consequently saved "with an everlasting salvation." All men, all spirits, angels, and seraphs, are redeemed and perfectly happy; and there is but one kingdom of Peace and Wisdom, and ORMUDZ is all in all.
Discarding this statement and its institutional surroundings, as the beautiful egotisms of the Reformer's own individuality and education, I inwardly look and detect the universal idea. What is it? Answer: "Overcome evil with good." To adopt Persian or Christian thought-crystallizations, respecting this inherent Truth or idea, would be a violation of one's own age and temperament. To baptize and term the "evil" Satan or Ahriman, and to call the "good" God or Ormuzd, is weakness and imitative folly. But it is sublime strength and wisdom to allow the principle, "Overcome evil with good," to flow up from within and over all one's relations to his fellow-men. Other Ideas there are in the system of Zoroaster—cosmological, ethical, and spiritual; but no living member of our race ever gave the one principle such sublime expression and eternal triumph. Let us, therefore, extend to this Persian brother our right hand. His sovereign Idea will one day be developed in all spirit, and in all action also; for all principles are innate, and will grow powerful in due season.

CONFUCIUS, the Chinese law-giver, stands next in the rank and file of inspired minds. Of this distinguished personage very little is positively known. His reports have been prejudiced writers. By the penetrations of psycho-clairvoyance—that power by which a human being can search the past and measure the character of individuals who once lived and performed on the world's capacious stage—CONFUCIUS is apprehended as among the first of Oriental teachers. Harmonious by physical inheritance, and blest with the crowning glory of a well-balanced spiritual constitution, open to the mundi anima on all sides, susceptible to inspirations which conducted sublimest revelations into his intellect, he walked and worked amid his countrymen like one having authority unassumed. The vast empire of China was nothing to Confucius when compared with a moral principle. The millions, although far from comprehending the purity, simplicity, and
sublimity of his oral addresses, stood ready at any moment to give him the highest seat of honor and glory within a people’s power to confer. He was their intercessor, a power of persuasion between them and the unknown gods.

Confucius taught many things that can have application to himself only, and to those of his particular dispensation. Doctrines of transmigration, so common in the earlier ages of inspiration, were mixed up in his thoughts with many very expansive truths in psychological philosophy. My explanation of the prevalence of this singular belief is, that in the ancient periods of human history, almost all inspiration was addressed to the posterior and side portions of the head—parts most developed, and therefore most impressionable—giving the conviction which pervaded its receivers with all the mysterious force of inspiration, that the animal world is but the human world degraded for purposes of discipline and punishment. The universe of devils, consequently, was the biting and fighting animal kingdom. Hades was the nightly, Plutonian, Cerberian existence of human beings—in the form of flies, bats, dragons, scorpions, lizards, mice, frogs, tigers, bears, lions, horses, camels, elephants, &c., &c.; and so on, up and down the scale, in accordance with the depravity and magnitude of vices felt and crimes committed.

But Confucius must be visited and studied in the palace of his best presentation. What he taught as a moral or religious philosopher is worthy of all Christendom’s attention. Read a few of his sayings:—

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

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

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

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

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

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

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

"There are four rules, according to which a perfect man ought to square himself:

"1. He ought to practise, in respect of his father, what he requires from his son.

"2. In the service of the state, he ought to show the same fidelity which he demands of those who are under him.

"3. He must act, in respect of his elder brother, after the same manner he would that his younger brother should act toward himself.

"4. He ought to behave himself toward his friends as he desires his friends should carry themselves toward him.

"Afflict not thyself because thou art not promoted to grandeur and public dignities; rather grieve that thou art not, perhaps, adorned with those virtues that might render thee worthy of being advanced."
"The good man employs himself only with virtue, the bad only with his riches. The first continually thinks upon the good and interest of the state; but the last has other cares, he only thinks on what concerns himself.

"Do unto another what you would he should do unto you, and do not unto another what you would not should be done unto you. Thou only needest this law alone; it is the foundation and principle of all the rest."

From the under-drift of this man's written inspirations we extract the impersonal principle—the crystalline nucleus around which all his great teachings gladly assembled—viz., that Charity is Fraternal Justice. Equality of favors and equitable enjoyments—an equilibrium of rights, duties, and privileges—was his effulgent gospel. Boundless charity was his constant theme, unrestricted benevolence toward each person in every station; and no emperor of celestial China, however powerful, has dared to deny or remain indifferent to Confucius's doctrines, although every ruler has signally failed to embody and practise them. The universally-unheeded Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them," was simply natural to the spirit of the ancient Confucius. Loving one's friends, and hating one's enemies, was a barbarous proverb, and received no favor from our Chinese moralist. The spirit-land warmed his spirit. He everywhere taught that "the sun rose on the evil and on the good;" that bountiful blessings were for all, and should be equally bestowed on mankind: therefore, that no man is justified in returning evil for evil, but good only under all circumstances and to all humanity.

But we do not need this man's personal interpretations. Our own is our own. The animating and pivotal idea is common property. It is not Jewish, Japanese, Chinese, Buddian, nor Christian; no worshipper of idols, no stickler for deified chieftains, has any exclusive right to the principle; because no Idea
can be originated, being an inherent attribute of immortal Spirit. But the "thoughts," the theories, the institutions, the by-laws, and regulations, creeds, and despotisms, by which we find the principle surrounded; such is the person's property. "Fraternal Justice," the golden rule of equality or charity, was the Idea of Confucius. Millions of other good sayings emanated from his uncivilized (?) and barbarian soul; but the greatest of all, the pivot upon which all the other excellences balanced and revolved, was this golden shaft with its diamond point, the idea of Justice to the neighbor at whatever cost. Great God, we thank thee for Confucius! The sunlight of thy eternal Spirit didst shine through him upon the Mongolians, upon their golden fleece of silk every year, upon the vast fields of butterflies and flowers, upon the flowing rivers of every clime in the East; wherefore do we extend, all the way over the spanning ages, our heart-warmed right hand to Confucius, and hail him with the celestial title of "brother." Thereby do we acknowledge, on bended knees, thy Fatherhood as equal to our Mother; from whom we derived fraternal affection universal, and thus "the Brotherhood of Man."

**Pythagoras**, of the sacred Samos, was formed by love and the spirit of beauty. Not long after Confucius, this inspirational person became the greatest among living men. We speed over the long stretch of ages, twenty-three hundred and eighty-three years, to where this divine genius first pressed the ground — five hundred and twenty-four years before the commencement of the Christian era.

Temperamental specialities are, in this person, far more congenial. What sublime stability of character, and suavity, and strength, and healthfulness, and simplicity, and profundity! How I love to attend this man's educational classes! His knowledge of the Chaldeans, Hindoos, and of the Magian doctrines of Persia, does not dilute his private inspirations. The ancient songs of
gods fail in description of Pythagoras. His great earnest prophetic eyes "dismounted the highest star." Earth, Air, Fire, and Water—he was master of these elements. He saw deeper knew more than they, and so revealed their best secrets. With what religious veneration does each philosophical student gaze upon his master. But the master enslaves no mind. What divine friendship! The teacher is unselfishly lost in celestial Truth, which, by being communicated to the disciple, delivers him over to the largest liberty. No frowning dogmatism is known in the school of Pythagoras. Each mind is graciously introduced to itself, whereupon the divine usher departs for a walk.

Ideas within ideas, wheels within wheels, heart within heart! Something of Assyrian discovery is here, of the Egyptians here is something; and I behold in Pythagoras the first great eclectic philosopher on earth. He was too vast for Samos, too universal for patriotism, too truthful for selfish promotions, too large for any one age, too full for any isolated birth, and was too wise for a circumscribed origin. The blood of whole epochs beat like truth in his veins; and, swayed intellectually by this feeling, he gave systematic thought and statement to his "Pre-existence." Would that he had been profounder and more philosophical in his analysis. But why complain? Pythagoras was a master in synthesis. He gathered largely, and appropriated gracefully. Metempsychosis, or the science of pre-existence, was to his spirit what a cradle is to an infant. He was contained by it, and dreamily soothed, but not inflated and flattered. His followers affirmed of him a divine origin; that a certain celestial love-spirit, one of the gods supernaturally joining with the terrestrial mother, produced this golden-haired worker of moral miracles. But the philosopher of himself affirmed, and conscientiously believed, that he could remember for certain that he was the son of Mercury, and that he was known as Aëtholides in the first incarnation; subsequently, in another appearance, he thought that he was Euphorbus, and
was killed at the siege of Troy; next, by a third incarnation, he became Hermortimus, at which time, as he supposed he could easily recollect, he entered the Temple of Apollo; then he was reproduced in the form of a fisherman named Delos; lastly, he was no other than the many-minded Pythagoras.

Let us graciously pardon the reminiscences and other personalities of this idealist, excuse the eccentricities of his synthesis, and dive beneath to the impersonal principle. He had the power of psycho-intuition, as I perceive, and the self-intelligent attribute of knowing more than a world of books could impart. But, although this power was adequate and available in a thousand directions toward the surface of his existence, the faculty failed when put to the test of self-examination and deliverance. The logician was psychological and truthful in general, until his own experience became the problem; then the error and defeat were only in conception and statement; for is it not true, that, by inheritance, a single human spirit is an abridged edition of the entire universe? We have worked at this question, and our answer is delivered—namely, that each contains, in focal concentration, the attributes of all. In Ideas, it will be remembered, there is neither loss nor gain, time nor space, ignorance nor progression; consequently, when one human being comes to realize the unutterable opulence of his spirit, and gives revelations therefrom to others equally wealthy, but who yet remain unconscious, the receivers feel a congenial response up-gushing from the recesses of their long-silent minds. But the revelator, as in the case of Jesus, may fail in self-investigation; the solution of his own experience falling amazingly short of the wisdom evolved at other points. So with Pythagoras, as I measure him; he dropped into superstition, by thoughts, at the moment when self-solution was attempted. His idea of metempsychosis, then, was simply the intuition of the impersonal and ubiquitous nature of inter-intelligent principles; of which all spirit is essentially constituted
As a religious teacher, the eclectic Samorian was subsequently influential. Upon this branch of human concern, his thoughts were many, incorruptible, but Oriental in statement and adaptation. His wisdom was pleasant, and his ways peaceful, to this extent, viz.: "War should be made only against five things: 1, Disease of the body; 2, Ignorance of mind; 3, Passions of the heart; 4, Sedition of cities; 5, Discord of families." But we must contemplate his cosmological revelations, in order to obtain a glimpse of his central idea; for we have not yet seen more than its auroral glimmerings and corrucations. Delivering himself of thoughts and systematic conceptions of creation, he said: "The universe is a divine harp. It was made in imitation of the lyre. The celestial spheres are musical in their motions; they emit melodious sounds as they roll through the abyss." Here, therefore, is the Pythagorean idea— to wit, the Divinity of Harmony! In accordance therewith, all his disciples were educated in music. The last sound at night was music, and music was the first sound in the early morn. Harmony of body and harmony of mind, therefore, was the logical prescription. We reject the "ways and means;" the thoughts, as a whole, also, and almost all the diverse conceptions of Pythagoras; but for the idea we experience perfect sympathy, shout Amen! a thousand times, and welcome the stranger heartily as our "Brother." His organization was most fitted to express the idea that "Harmony is universal;" and for this expression he will be immortally enshrined and throned in the Pantheon of humanity.

Socrates, the man who marketed his best thoughts, was influenced by one central inspiration. Traditional history is overflowing with anecdotes of this plain personage. Go back over the mystical river of Time, and you will stop at the birth of this opulent spirit, twenty-three hundred and twenty-nine years ago, or four hundred and seventy years prior to the Christian dispen-
sation. A wondrously-endowed intelligence! The morning stars dim their golden glory, and they sing a new song, in the presence of this human sun. What metaphysical scope it was that could penetrate the meaning and extent of impalpable principles! Grecian philosophy was spiritualized by Socrates; and yet, so great was he, that "the common people heard him gladly;" for his language and illustrations, of mighty and sublime Truths, were attractively simple and comprehensible.

It would be profitable to attend the oral addresses, the marketplace sermons, of this ancient brother; but our object, in this chapter, does not demand that we should give audience. Allusion has been made to this man's thoughts in other volumes. Of the Supreme Intelligence, he affirmed propositions and elaborately discoursed the same as Brahma, as Buddha, as Zoroaster, as Moses, as Jesus, and many others of antiquity, viz.: a personal Being as Creator and Preserver; the author of all truth, virtue, and goodness. His views of death were cheerful and philosophic; and did not, in substance, differ from beliefs among the intelligent. But we seek his chief principle; the idea; that for which all his thoughts and conversations yielded constant service. Here it is:

"Goodness is the only happiness."

Supreme virtue! Integrity, regardless of circumstances, was his gospel. Happiness is an effect, of which goodness is the only possible cause. The possibility of happiness without virtue (goodness) was stoutly denied by Socrates. Sophistical reasoners could not bear the blaze of his logic; all the burnished mirrors of his mind he focalized upon their craftiness. By the strength of his satire, the depth of his irony, the palpability of his affirmations, and the elevation of his principles, the sophistry of accomplished logicians and wealthy sensualists in Greece was swept from the field of controversy. Envy, malice, treachery, misrepresentation—"lying," in short—dislocated this man's position with the people's appreciation. Martyrdom—crucifixion—death—
apotheosis — followed each other in rapid succession. His crime was, “too far in advance of popular prejudices — too free from superstition to suit the polytheists — too much truth, in a word, to meet the conscious wants of his day and audience.” Glorious monotheist, truly inspired deist as he was, with the sovereign principle, “Happiness comes of Goodness only.” Accept our grateful offering, O Socrates! We plant thee upon the pedestal of Reform. Against the vast background of Oriental ignorance, black as Plutonian perdition, we contemplate thy personal work, thy thoughts, thy debates, and robust sentiments; but most of all, divested of specialities and clustering expressions, we behold, and, by intuition, accept your central idea. Welcome, Brother, to the vast temple of human progress.

PLATO, the interiorly-inspired mind, comes next upon the stage, four hundred and twenty-eight years anterior to Jesus, or twenty-two hundred and eighty-seven years ago. It is, perhaps, impossible to write any new thing of this royal Prince of Principles. My acquaintance with him is but just born, as it were yesterday; yet I have a world of revelations. In this personage I find new complications of translatable thought. His mysticism and over-folding vagaries no longer afflict my judgment. Reason was adequate to transcribe Plato's transcendentalisms only after it had probed the master's multitudinous idiosyncracies, and so reached the “key” to his every private room, the central idea, to which all his profusion of intellectual wealth bows, as a mighty conqueror kneels before the throne of some mightier power.

Plato's pure thought and systematic writings betray unutterable fullness and scholarship. But how obscure and how painfully perplexing his propositions until you detect the dominant principle. If I were permitted fully to express my impression of Plato's secret Idea, I would say, “All things came from inward fountains of Causation.” In other words, “Forms are incarnations of intel-
ligent Forces." Ideas, intelligent principles, antedate all manifestations. Matter follows the lead of invisible causes, which are, per se et inter se, self-conscious and divine in quality. In his ethnological and cosmological revelations, as in every metaphysical theme like that of spirit and immortality, this erudite Prince of Grécian Philosophers sets forth the pivotal inspiration of his soul.

What living mind can decline this proposition? Not one! I care not whether he be wise or foolish, intuitive or merely logical — whether German, English, French, Italian, Mexican, or American — the integral elements of spirit will ever respond to their inherent Ideas, no matter when uttered, in what connection, or by whom. Anaxagoras, five hundred years before the Christian era, anticipated the popular theology, by proclaiming the active agency of an individual God in the creation of all things. Within the misshapen drapery, or behind this mask of phraseology, we perceive the Platonic Idea — the archetypal existence of Divine forces. "God is before all things," said the Apostle to the gentiles, "and in Him all things consist." Plato and Paul taught the same doctrine, in very dissimilar terms; the first as a psycho-philosopher, the latter as a religiousist of the zealous and sacrificial school.

The spiritual origin of all things was uppermost in all Plato's thoughts. This doctrine, when presented, was ambiguity itself; yet, as it seems to me, nothing in the universe is less obscure. Just before me is a full-blossomed tree — wondrous appearance! Whence this rosy phenomenon? What do these flowers signify? A million things, perhaps; but one thing certain, they portend fruit. A few brief weeks, then, and these flowers will have been displaced by the effects and bodies they signify. Begin with this fruition, therefore, and inductively with Bacon the English philosopher, trace effect to cause, down, within, under, out of sight, beyond chemistry, finer than love, sublimer than poetry, holier
than the spoken word of Wisdom, to the core of the visible tree. Then you Platonize—the fruit takes you to flowers and buds; buds refer you back to blossoms and leaves; leaves, to twigs and boughs; boughs, to limbs and branches from the main column; the trunk and body, to the sprangling roots beneath the soil; the roots, to the envelopment of the seed; the seed, to its engendered forces invisible; and these impregnated forces, within the germ or cell, refer to—what, O reader? O Platonic reasoner, whither goest thou? The pink-robed tree is no mystery? Neither is Plato, nor I, nor the air we breathe; but the phenomenon, so simple and unambiguous, is at core a spirit! An idea is within the delicate forces which clothe the minute atoms of the germ. The growth of this tree is not zig-zag, hap-hazard, idiotic, and accidental. It is as philosophical as Plato was, at every stage of its development—its gradual, unspasmodic, symmetrical incoming and forth-putting—how wisely obedient and spiritually graceful! Why does it not turn coquette, or capricious with the indwelling ethers of chaos, or alter the style of its life, and bring out fruit different from the germ-idea? Because, simply, as Plato affirmed, the form is subject to the intelligent Force; the divine, pre-existent idea is master of ceremonies at every feast of material manifestation.

Planting himself intuitionally and intelligently upon this central principle, Plato could always talk sublimely and reason profoundly. Gracefulness and dignified youth ever attended upon him, like the gods of Samos or of Grecian skies, and his pupils were sanctified and saved by the angel of his presence. He was Socrates over again, with a strong infusion of the divine Pythagoras, and no man was ever so nearly every other man. Standing at the spiritual centre, like Joseph's middle sheaf of wheat, how could he do otherwise than touch the surface at nearly all points? His mind grasped the divine "key" to infinite treasures of thought. What wonder that the best scholars, now living, find a
master in Plato? They are outward and inductive; while he was deductive and interior. His was a great woman-spirit in the flower of Humanity, attracting and appropriating the fertilizing pollen from the masculine stamens, which stood up so high and proud around him. All the physical universe was less than his mind, because it apperceived the Idea-germinal-principle at the heart of matter. When Plato told a fable it forthwith became a visible reality, yet every known reality he transformed into fable; that is, into new relations which put forth fresh leaves of beauty and significance. Plato related that Gyges, of the Sydian race, wore a ring; the stone of which, when turned toward him, rendered him invisible, so that he had the advantage of seeing others without being seen himself; and that, by means of this ring, with the concurrence of the Sydian queen, he deprived Candaules of his wife and throne. Homer, Hesiod, Herodotus, and other historians, told this fable as a literal truth. But only Plato, with his central Idea of spiritual insight and force, saw that the ring signified that Gyges used all the tricks and stratagems, which the world calls refined and subtle policy, which penetrated the secrets of others without revealing the motives and objects that lurked behind his conduct.

Plato was, organizationally, a Greek, however, and had the temperamental specialities of that age and people. His individualisms are doubtless interesting to the lover of private interpretations. What he thought of the "New Republic" is of little value. High walls are built between ruler and the ruled, between the wise and the thoughtless, and other anti-republican theories are given as verities that can be of no earthly service, except to Plato himself. To him they were as essential as handles to hoes or tongues to wagons. With your particular personal apprehensions of principles, Oh, Plato! we will have, perhaps, very little or nothing to do; your diversal statements are beautiful, it is true, and your phraseology is as sweet and pure as
celestial flowers; but we receive you, nobleman and prince of Grecian teachers! for the impersonality and eternity of your chief Idea: that "all things came from spiritual fountains of self-conscious causation." The Pantheon of human progress is open to thee, brother! enter, and receive the admiration and gratitude of the world.

ARISTOTLE, forty-four years after Plato, or twenty-two hundred and forty-three years from present date, comes upon the platform as next in order. At the very commencement let it be said of this so-called philosopher, that my impressions are singularly unpleasant. Perhaps no ancient mind of great knowledge and intellectual industry was more intensely conscious of himself as a teacher. Some persons deem this feeling inseparable from genius. [I do not.] Aristotle resolved upon two ends, viz: "totality" and "infallibility." He set out with the intense ambition of comprehending the whole of created phenomena; and, in addition, to give an infallible explanation of them; so that from his postulates and amplifications there could be no possible variation with truth. My repellant impressions of this personage flow from a natural-born dislike of this intense self-importance, which I find in the intellectual constitution of this really great philosopher.

Aristotle taught substantially the hermetical doctrines of force and substance. The connection, subtle and ethereal, between elements and bodies, was, in his theory, considered the effect of spontaneous sympathy. Moisture and the elements (or forces) meeting and reciprocating, resulted in the formation of animate forms. Life and animation, everywhere represented by generation and proliferation, effectuated from this moisture and these elements. Alchemy was a strong ingredient of this philosophy. The soils and metals and salts formed the foundation walls, while the edifice came from the operation of subtler principles inherent.
with the ponderables. Into the bleak, wide world, in quaintly wrought expressions, this writer sent forth his profundities. The adamantine walls of ignorance he broke against like a furious billow from the ocean of thought; and he filled with awe and admiration thousands who came from afar to study in his temple of knowledge. In science, he was truly a wise systematizer and a delightful expounder. He wrote well on ethical questions, was exemplary in his private life, and had great influence upon legislative minds.

Absolute truthfulness, however, was his positive determination. Infallibility was his burning pride. His positiveness and dogmatism, consequently, were remarkable; so much was this true, that his disciples obtained the belief that progression or variation, outside of the Aristotelian system, was absolutely impossible, nay, absurd. They said, "He has so written," or "so taught us," and his pupils, therefore, merely labored to comprehend their master, and not to differ, but to inculcate his thoughts and enforce his principles. On the other hand, the pupils of Pythagoras were lifted to the golden realm of boundless freedom. They were compelled by the eclectic generalizations of the master to be large-minded and wisely-independent. Aristotle entrapped and enslaved every student in his academy. He insisted, with overbearing positiveness, upon the exact and immutable truthfulness of his statements. His dogmatic affirmations exceeded those of every other individualized teacher of philosophy. And I refer to this because it was, notwithstanding his multitudinous writings and teachings, his central or predominating idea.

Some may not consider infallibility of mind an "idea;" but, upon due reflection, I think it will be so received. [I refer the reader to first section, in this volume, entitled "A Truthful Mind," for further confirmatory remarks.] Boswell's well-read Life of Johnson contains the doctor's opinion on this head. He gave a very earnest recommendation of what he himself practised with
the utmost conscientiousness: "I mean," says the biographer, "a strict attention to truth, even in the most minute particulars." Accustom your children constantly to this: "if a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them—for you do not know where deviation from truth will end." Our lively hostess, whose fancy was impatient of the rein, fidgeted at this, and ventured to say, "Nay, this is too much. If Mr. Johnson should forbid me to drink tea, I would comply, as I should feel the restraint only twice a day; but little variations in narrative must happen a thousand times a day, if one is not perpetually watching." "Well, madam," Johnson replied, "and you ought to be perpetually watching. It is more from carelessness about truth than from intentional lying, that there is so much falsehood in the world." In his review of Dr. Warton's essay on the writings and genius of Pope, Johnson says: "Nothing but experience could evince the frequency of false information, or enable any man to conceive that so many groundless reports should be propagated, as every man of eminence may hear of himself. Some relate what they think as what they know; some men of confused memories and habitual inaccuracy, ascribe to one man what belongs to another; and some talk on without thought or care." Had Johnson lived to read "what Sir John Hawkins and Mrs. Pioggi had related concerning himself," says Boswell, "how much would he have found his observation illustrated. He was indeed, so much impressed with the prevalence of falsehood, voluntary or unintentional, that I never knew any person who, upon hearing an extraordinary circumstance told, discovered more of the incredulus odi. He would say, with a significant look and decisive tone, 'It is not so. Do not tell this again.' He inculcated upon all his friends the importance of perpetual vigilance against the slightest degrees of falsehood; the effect of which, as Sir Joshua Reynolds observed to me, has been, that all who were
of his school are distinguished for a love of the truth and accuracy, which they would not have possessed, in the same degree, if they had not been acquainted with Johnson."

With Aristotle, this love of truth and accuracy was exercised mainly in the direction of doctrinal postulates. His conception of a teacher was embraced by the word "infallibility." To question his positions, and to seek to invalidate principles assumed by him as absolute truth, was to insult the teacher's majestic prerogative. But who does not perceive that, within this egotistical garb and imperative application, there is a great idea sublimely flowing? It is, briefly, the desire to be in statement—what the spirit is in fact—"absolutely infallible." The impersonal principle is associated, in too many instances, with the private ambition of a teacher or chieftain; in which case, the followers became mere slaves of specialities, opinions, and institutions, and possess only the zeal of partisans and defenders of the blocked-out and infallible creed. * But, so far as one's self-hood is involved, it is of the holiest importance that the idea of Aristotle, "absolute truthfulness," should be the sole effort and perpetual prayer. In this light, repelling his personal dogmatism and thoughts, we behold and welcome another "brother" in our Pantheon.

Epicurus, who appeared two thousand two hundred and one years ago, or three hundred and forty-two years before the Christian Era, is the next chronologically to demand an audience. This man's teachings are carelessly and culpably confounded by the Christian world with those of sensualists and gluttons. A gourmand at the table, and one who indulges unrestrained by his animal passions, is frequently termed "an epicure," than which no falsehood is more ignorant and shameful. The truth is, the world is indebted to this philosopher for some of its sublimest lessons. He taught "temperance in all things," and urged the finest love of truth and virtue. His cosmological revelations
may be found in the majestic flow of the epic by the talented Lucretius, in which the "fortuitous concourse of atoms" is presented with much strength and plausibility.

Epicurus was what I should term an enthusiast; yet he was neither chilled by skepticism nor fevered by fanaticism. And unto many just such enthusiasts the world is deeply indebted for its every great enterprise and success. History's every alcove and niche is occupied with the image of some person, lit up by the divine inspiration that flowed like a silvery pool about the consecrated soul. Upon the earnest and spiritual mind of Epicurus, the phenomenal world was permitted to make its own translations. He did neither close out its attractions like a skeptic, nor allow its allurements to consume him like a fanatic. With what unfaltering zeal did he study the divine laws, which, obeyed, yield the blessed repose of the righteous!

The first and last necessity is eating. The animated world is unceasingly eating and digesting itself. None could see this truth clearly but our enthusiast; who, discovering the unexceptionableness of the natural law, proceeded to the work of adaptation. Ocean, lake, streamlet, was separately interrogated. How much delicious food do you contain? What are your preparations? When should man partake? In like manner, did the enthusiast peregrinate through Nature's empire, fixing his chemical eye upon plant, and shrub, and berry, and vine—asking every creeping thing, and the animal creation, also, "What can you do for man?" And such truths as the angels sent! Sea, earth, and air, were overflowing and heavily-laden with countless means of happiness. "The whole was a cupboard of food or cabinet of pleasure." Life must not be sacrificed by man, for thereby would he defeat the end sought. Man's fine love of life must save him from taking life. In the world of fruit, berries, vines, flowers, herbs, grains, grasses, could be found all proper food for "bodily ease and mental tranquillity." Behold the en
thusiast! classifying man’s senses to be gratified at the table. All dishes must be beautifully prepared and disposed to woo and win the sense of sight; the assembled articles must give off odors harmoniously blended, to delight and cultivate the sense of smell; and each substance must balance with every other in point of flavor to meet the natural demands of taste; otherwise, the entertainment is shorn of its virtue to bless and tranquilize the soul. Nutrition is left to the bodily genius, for from one substance twenty differently constituted men will (without any knowledge of organic chemistry) extract as many different qualities of nourishment. As, for example, ten prisoners fed for years on potatoes, bread, and water, will obtain out of such diet the necessary properties to maintain every possible shade of hair, eyes, skin, temperament, feeling, and thought! Hence, our eating enthusiast did not probe the infallible chemistries of the visceral empire. His inspiration was to reveal objects, odors, flavors, pleasures; and thereby elevate man above the brute world in all, even the least, demands of his organism.

But, lo! the fanatic in eating appears! Miserably hot with gluttonous debauchery. He has feasted upon a thousand deaths. Belshazzar’s court fed on fish of every type, birds of every flight, brutes of every clime, and added thereto each finer luxury known in the catalogue of the temperate Epicurus. The fanatical Nero concerted ridiculous excesses of profligacy with articles of food, so multitudinous and extravagant, that a thousand families were, for three days, well-nigh famishing. The Greek nobility and pet exclusives were all fanatical in matters pertaining to diet. They allowed themselves to know no bounds to bodily indulgence. Pictures, music, and dancing—in all hot countries or with fanatical natures—were blended barbarously with feasting the physical desire for nourishment. “Bodily ease and mental tranquillity” are luxuries unknown to the fanatics. They overload and burn with disease—when,
Behold the skeptics! A shivering group of acid ghouls at their scanty board, eating the coarsest, crudest, meanest stuff; not because of poverty in purse, remember, but because of a sour contemptuousness toward those who have perhaps overdone the pleasures of alimentation. The skeptics have studied chemistry. The mark of utilitarian nutrition is fixed: Bread, milk, bran, turnips, onions, potatoes, apples, yield so much starch, so much sugar, so much nitrogen, so much nutriment. Enough! To live is the end of eating; not to be pleased and made better with objects, odors, flavors. Therefore, welcome a few articles of food in violation of every fine sensibility. Stuff in and masticate the crudest forms of eatables—bad-cooking, bad-looking, bad-smelling, bad-tasting, and worse-feeling—down with them hastily; and then, between your headaches and gastric spasms, pride yourself upon virtues and temperance not possessed by any student in the gastronomic school of Epicurus! Let it be perpetually remembered to the credit of this apostle of alimentation and vitativeness with temperance, that, in his religious system, eating was a "sacramental" process, and not a physical indulgence merely, as the ignorant allege.

Hence, Epicurus shall have our fraternal admiration, for his genius not only, but for his central idea so pure and beautiful, that "temperance in all things" giveth into man's possession the whole universe, whereby his soul is saved and not lost. The healthy soul enjoyeth all things. "Bodily ease and mental tranquillity" is the effect of the practised gospel of our inspired enthusiast.

JESUS, eighteen hundred and fifty-nine years ago, or four hundred and twenty years after Plato, comes next in order. So much has been preached, written, and published, concerning this spiritual personage, that there is hardly another syllable remaining to be added. The slender-bodied, the constitutionally sensitive and
desponding, the endlessly imaginative and truly devout, with the unbalanced temperament and susceptible of brain—those, in short, who, not feeling well in their interior natures, consciously "need a physician" to think and heal for them—such have discerned what they deem most infallible internal evidence that Jesus is wholly what the most extravagant teacher of pulpit theology claims. Unlike Pythagoras, this master does not (if the expositions of "orthodox" ministers—his modern pupils—are reliable interpretations) leave any perfectly safe liberty to the individual. The intensity and interiority of the student's admiration and adoration of the Teacher, do away with every shred of individual and self-helping progress. In fact, the school of Jesus does not admit of moral freedom except with enormous risks and apprehensions of endless mischief. You are made of necessity to realize a spiritual boundary to your "free agency." Believe, or be damned, is the fatal word to the consternated nations; and the various degrees of your helplessness, interior worthlessness, glowing wickedness, and dazzling rebelliousness, remain to you as the symptoms of your disease, demonstrating the vital need of this particular physician, to the exclusion and discouragement of all other teachers and saviours of men.

Parthianism is natural to partialists. The effect is philosophically related to its cause; but I do not admire it on that score: we simply admit the relationship, and deplore it. The great-minded receivers of Brahma, as the sole creator and preserver, did not, in the stupendous heights of their superstition, exceed the Christian devotee in the way of partialistic manifestations. The venerable and reverential Hindus lifted up their holy hands and voices in terms of unmeasured eulogy and gratitude. He was so good, so merciful, so just, so all-powerful, and surpassingly beautiful; and, in the ceaselessness and grandeur of his bountiful flowings-forth, how condescendingly and affectionately did he vouchsafe the incarnation of Krishna! This part of the divine consti-
tution made, or was to make, more than one advent to man. He was finally to come on a pale horse, bringing the jurisprudential keys to every human grave or living breast, and "settle" the affairs of the entire world. The Buddhists did not much improve upon their predecessors and contemporaries in this particular. The same one-eyed contemplations, the demisemiquaveral eulogies, the unreasoning pronouncements of merit and mercifulness, were characteristic of Buddhists also. Passing rapidly over Confucius, and Pythagoras, and Zoroaster—whose respective followers indulged in similar extravagances of eulogy and worship—let us come to the school of Jesus, and listen to clerical enunciations and eulogies upon the Master.

One noble-built and imaginative scholar in this school, speaking of Jesus, says: "The teaching of the New Testament is, that this princely and divine Being, who is lifted up to an inconceivable height of excellence, from which all things that are noble and good did proceed, epitomizes in himself all those qualities which, in fragmentary and scattered states among rare and great souls on earth, excite our most enthusiastic admiration. He who unites in himself all these, is One that, of his own nature and choice, is perpetually beholding us with such intimate tenderness and emotion, that our own life is, as it were, re-written, re-registered in his own sympathetic feeling.

"When the French government," continues this eloquent eulogist with a good digestion, "took steps to adorn the Academy of Design in Paris, they gave to Delaroche the painting of that picture which has now become world-renowned, called 'The Hemicycle,' in which, in some seventy or eighty figures, he grouped around an imaginary Art Tribunal all the architects, sculptors, engravers, and painters, both of the ancient and modern world. Now, imagine a larger court than this, and that in some vast area you had gathered together all the great souls that have adorned human life, and made the world rich from the beginning—all
great thinkers; all great legislators, commencing with the greatest, Moses; all great poets, who stand next to the legislators, as orderers of the people's light; all great diplomatists; all great philosophers; all men who have had a deep insight into Nature; all men of great bounty, and benevolence, and liberality; all men of princely wealth; all men eminent as artists; all noted scholars; all men, of every age and class, who have risen so high, that their names have come down to us in history—imagine that you had gathered together such an assembly of men, and that each one was full of exquisite consciousness and susceptibility, as regards the speciality in which he excelled, so that Michael Angelo had a full consciousness of all those wonderful combinations which populated his mind; so that Raphael had a full consciousness of all those sweet and exquisite conceptions which presented themselves to his interior vision; so that all that Murillo saw, and all that Claude fancied, and all that every other artist who had become eminent had ever conceived, should stand forth in them with exquisite living sensibility—imagine that you had gathered such an assembly, and then bring down, from the highest point of heaven, this Christ, and let him stand in the crowd, in which are found all the great men of every age and nation, and let one after another go and speak to him, each of the thing which is most to him; and, one by one, as they speak to him, let them find that all of thought which they possess is his thought, that all of conception which they have is his conception, that all of sensibility and taste which they are conscious belong to their being are his sensibility and taste; let them find that he is familiar with everything in which they have stood pre-eminent; let the poet find that, as compared with Christ, he is a prattling child; let the sculptor find that, as compared with Christ, he is but an unbegun artist; let the orator find that his words, in comparison with those of Christ, fall paralyzed upon his lips—and they would, every one of them, bow before him, and say, 'Never man spake like this man!' The
architect, the sculptor, the painter, the poet, the orator, the philosopher, the geologist, the conchologist—every man in his own specialty; he that has ransacked the world on this line of beauty, or on this particular power; he that has explored Nature on this range of colors; they who have produced works of art that have challenged the admiration of populous multitudes; they who have moved masses with their eloquence; they who have soared any whither in the field of knowledge, or science, or art—these would each say, instantly, 'I am but a spark, and here is the great glowing soul out of which I flew as a mere spark;' and the thought which would occupy the mind would be—'Were all of us gathered and tempered into one great experience, melted into one living thing, we would still be less than nothing in the presence of this majesty of excellence, that includes everything in heaven, and all that can be on earth, and out of whom sprang everything that is, and everything that has been,' and the universal acknowledgment would be, 'In thee we live, and move, and have our being.'*

The reader will pardon this lengthy extract. It should go forthwith on record as the last and best burst of deification in the school of Jesus; and it is questionable whether any generalization from the pulpit will ever exceed this, either in breadth of conception or profundity of error. Mount Aetna need not blaze again, for the 'Plymouth' pulpit hath a thousand times more volcanic fire—and smoke, too—and can supply the necessary elements of terrestrial and aerial equilibrium. Vesuvius may be discharged. The eloquence of Roman Catholic bishops is eternally eclipsed. They need no longer explore Greek lexicons and Latin dictionaries for words wherewith to exalt and flatter the intuitive youth of Nazareth; and other imaginative scholars in this school, where the pupil is lost in the Teacher, may be spared the timeworn eulogies on the Son of Joseph and Mary; for the whole is written that can be written, and every word is spoken that need be uttered, to accomplish a world's redemption.

THE PANTHEON OF PROGRESS.

Ye populous Spheres of Light! can ye tell us when our world will be rid of such eloquent mischief? When will our brave-hearted and inspired favorites ascend to the heights of infallible Reason in matters of righteousness and eternity? Here is a strong-bodied and vigorous-spirited teacher of New Testament doctrines, as much (if not more) in servitude to the thoughts and specialties of his Master as was ever a disciple of Brahma to his, and we weary with this sublime and perpetuated sickness! Each man's incarnation is "the epitome" of every thing and virtue. Jesus spit on clay first, and then laid it on the blind man's eyes, just as any plain oriental physician would and did for certain diseases of the eye, but the cære is counted "a miracle." Solon detected treachery in the heart of Pisistratus anterior to the traitor's own thought and consciousness of the mischief, all which was very sanguine; but when Jesus reads the same in the bosom of his friend Judas, it is of course "a miracle." Tacitus foresaw and described the decline and downfall of the Roman empire, and published it in a volume, full five hundred years before the events literally happened, and a few persons wonder at the historian's power to forecast the future of a people; and that is all for him: but Jesus discerned the decline and destruction of Jerusalem not long in advance of the facts, therefore we are called upon to marvel at this transcendent vision of a god, and call it "a miracle." The world is over-full of these inconsistencies. Let us have done with them. Every devotee has an "Incarnation," at which you can look from opposite sides; in front you see the god-side of your man, and behind you see the man-side of your god. The "divine" and "human" natures of Brahma, of Krishna, of Buddha, of Zoroaster, of Pythagoras, of Jesus, and of—all the favorite "incarnations." The story is oriental, and worn out; yet the idea within it is immortally useful—as we shall see in the dissection of the Apostle Paul.

Of the several reported speeches and fragmentary discourses of
Jesus, together with the interpolated statements of diverse trials and miracles, too little is really known for any honest man to affirm anything as positively "true." Possibility and (in the light of modern facts) "probability" are alone predicable of this personage and history. His thoughts, too, were his own, and without fitness for others of different temperament and mission. "Blessed are the poor in spirit," is a thought, not an idea, because it is local both in its origin and application. What kind and quantity of spiritual poverty would be a "blessing," is left to the imagination of a minister, layman, or commentator. Did he mean "poor" in the intellect, in the moral organs, or in one's semi-intellectual and social faculties? And after you find the kind of poverty here recommended, will you report the "amount" which is required to obtain "the kingdom of heaven?" "Blessed are they that mourn," is another special personal conviction, presented with all the importance of a principle everywhere applicable, and leaves the devotee destitute in a knowledge of how much mourning is needful, and for what? Whether for loss of family, or property, or health, or mental capacity, or sadness and sorrow for something entirely different, is all uncertain, like the "blessing" which is to result from it. "Take no thought for the morrow," is another special inspiration, applicable to the individual who felt its force and expressed it; and yet that same person is said to have added, "every one that heareth these sayings of mine, and doeth them not, shall be" like the poor man's unfounded house — "great was the fall of it." Notwithstanding all this, however, Jesus himself took "thought for the morrow," in a hundred different instances, addressed the burden of his doctrine to the "future" well-doing and existence of the people, and could not have done anything, or had anything with which to clothe his person or to eat, unless some worldly-minded persons had taken judicious "thought" for the future or next day's food, and drink, and shelter, and raiment.
Temperamental peculiarities, however, need not concern us. It is enough that the Nazarene had ideas beneath his sayings and labors as a philanthropist. "Blessed are the pure in heart," is more than a thought; it is a sublime and incontrovertible principle; an idea, in short, which rises over all countries and boundaries of time, and fits instantly every human spirit. This is the first great positive principle in the mind of this Reformer. "The light of the body is the eye; if therefore, thine eye be single, thy whole body shall be full of light," is a less terse expression of the same idea. "Be ye therefore perfect, even as your Father which is in heaven is perfect," is the same principle still less terse in affirmation, but more thrillingly brilliant as a holy and sublime possibility to human nature.

The next idea of immortal fullness running through this Reformer's sayings and conduct is, "Whatsoever ye would that men should do to you, do ye even so to them." Confucius, it is true, had this idea—this imperishable "word of God," and evangel, from the ceaselessly flowing depths of pure spirit—in his sovereign law of justice. But Jesus gave the strongest, freshest, best expression to it. He said and exemplified it over and again. It perpetually welled over the brim of his large spirit, which was so truly adapted to feel and affirm it. This idea of universal goodness, of unbounded charity, was the sublime burden of his golden inspiration. It dominated his every emotion, and was present, like a redemptive principle, at every juncture of his brief labor for humanity. This and the afore-mentioned principle, were the only ideas I can discover in the forth-puttings of Jesus. Of necessity, he possessed and realized the force and interiority of other ideas, in common with the several personages already presented; but this one with two branches, namely, "Universal Purity," and "Universal Charity," was the twin angel of eternal beauty that sat within and preached from the temple of his presence.

Our definition of thoughts and conceptions, as distinguished from
the purity, dignity, and universality of Ideas, should be in this connection remembered. No religious system is a stronger exemplification of promoting and expanding thoughts (which were of local origin and personal application) into the sphere and important majesty of eternal principles. Jesus, like every other very fully inspired spirit, put personality largely into his religious compound. His charity was transparent, comprehensive, undeniable, and overmastering. The other side was eclipsed. The infernal assemblages in the Hades of Greece, the wrath and quarterless vengeance that burned in the amphitheatres of Persian romance under the world, did not much possess his feeling nor sway the balance of his judgment; yet, upon a closely-drawn line of penetrative and dispassionate analysis, his teachings too transparently demonstrate "the age" in which he lived, "the society" in which he moved, and the special "inspirations" in which he had his being. It is true that Jesus did not adopt the Zoroasterian nor Chaldean systematizations, not even the contemporaneous phraseology of the Greek poets; but that his conceptions of present life and thoughts of future being were identical with those of these three different ranks, can not, by any educated mind, be honestly denied. The birds of evil omen, the bats and owls, and slimy scorpions, the putrid atmosphere and parched deserts, bleak and bloody cellars, and bottomless pools of tumultuous fires, filled with countless myriads of incorrigible wretches, once sons of women and beloved as human beings on earth— of all these specialities of pre-existing and contemporaneous theological systems, Jesus said almost nothing positively. Nevertheless, as the Christian, by his sad-heartedness and dolorous apprehensions well knows, the Master did not fail to uncover "the lake of fire;" did not omit to mention "the outer and utter worlds of darkness, where there would be weeping and wailing and gnashing of teeth;" nor the "day of judgment;" nor the "resurrection of the dead," and "the devil," as God's implacable enemy; all of which conceptions and
thoughts were strictly Chaldean, Syrian, Persian, and Grecian (to some extent, as in the Inferno of Dante), and were, as Josephus historically affirms, acceptable in part by the Essenes, and more largely by the Pharisees, which were the two most learned and respectable sects among the Jews before Jesus, about whom the historian is made to say, almost precisely in his own quaint phraseology, but a very few sentences. Neither did Jesus differ much from the wise and harmonious Essenes in his by-laws and spiritual precepts. That sect was anti-marriage (except for the world's people), advocated virtue as the cause of health, was orderly and industrious, held "all things [ worldly goods] in common," like the apostles, and not only believed and talked familiarly with spirits departed, but the head men of that exclusive denomination were accredited seers into human nature's secrets, good physicians, and reliable prophets, even among the disbelieving and the ungodly.

The protest hereby declared to all men, when concentrated and condensed within a few paragraphs, is, that millions have accepted Jesus not as an "elder Brother," and a member of the family of demi-gods, who ever and anon delegate to the working and thoughtless multitude a personage of great endowment and vast wisdom — all which would come within the definition of righteousness, and the principle of eternal progression — but, on the contrary, that Jesus has been apprehended and outrageously martyred as the sacrifice of the Infinite Mind, a lamb slain upon the bloody altar for human benefit, a debt-payer of that which he did not owe, suffering for gigantic and innumerable sins he never committed, transforming to angels of heaven great world-worn sinners because they "believed on him and were baptized," and a mountainous mass of other absurdities and heathenish contradictions. What a world of imitators! If your favorite God and adored Messiah — be he Zoroaster, Pythagoras, Plato, Jesus, Mahomet, Buddha, Krishna, or Brahma — does, or is reported by certain supposed witnesses -
have done, a deed of private worth, you must set up an imitation with great pomp and circumstance! If he ate and drank in a certain manner, so must you; if he waded into a river, and was baptized by a superintendent appointed to the office, so must you, for you are only good at mimicry and crouching imitation; if he prayed in a certain manner, so must you; if he walked, and conversed, and did his work for the world in a particular style, so must you; for you think that you are and have nothing else of more importance than this shallow faculty of mistaking some leader as Master, whose ways you are bound to adore and imitate.

It is against this abominable habit of yours that this protest is positively entered. You mis-educate the simple, make popular the most worthless imitative services, and sow the seeds of theological stupidity (and cupidity not less) all over the social soil. Suppose Zoroaster did wear a flowing robe of purple trimmed with gold, bedecked with costly diamonds, surmounted with jeweled emblems and symbols of his faith and messiahship, must you do the same? Suppose Mahomet did live in a forest cave six months, eating only the wild fruit and berries that grew near his hermitage, must you do so? Suppose Jesus did go into the wilderness, and live sequested there for forty days, or that he felt moved to the baptismal ceremony, and to break bread and drink wine just before his retirement from this sphere of existence, must you do and feel the same? Can you not discriminate now and for ever between the Ideas of a teacher and his private personalities and particularities of temperament? His ways are not as yours, because he and you are two different individuals, living within a very different age, and enveloped by a different circle of circumstances. Yea, let the word go forth that a protest is hereby declared against any imitation, except where it is consistent and coincident with the nature you possess; and equally against the wholesale deification of any personage, save the Father-Spirit who does not ask this involuntary acknowledgment and lip-service of any living creature.
THE PANTHEON OF PROGRESS.

Popular mythology (commonly termed "theology") was gestated, born, cradled, sent to school, and eventually became a favorite among many people, in a land and atmosphere where every temperament was hereditarily warm, sensuous, dreamy, warful, mystical, and powerfully enthusiastic. The very respirable air of that age and clime was humid with vaporish imaginations, grotesque and gigantic; and traditional legends, big with nocturnal fears and undisciplined marvelousness, floated over the engendered intelligence of that era, as clouds sail between the gorgeous landscape and the sun-sphere of the fearful distance. "The spiritual life of the Hindoo," says Rhode, very truly, "expresses itself in genuine poetic forms. The distinguishing characteristic of his temperament is the predominance of the imagination over the reason—a direct contrast with the modern European state of mind, whose general character appears in the predominance of the reason over the imagination." I should substitute "judgment" for the word reason; because the latter is a development of man's total being, a perfect balance and wisdom attainment, which, unfortunately, has not yet happened to any earthly people; while judgment, which is educational and wholly the result of accumulative experience, like any acquired power or remembered habit, can be truthfully affirmed of the European and other unimpassioned nations. The judgment declares to us what is true, according to the iron laws of thought and individual (not intuitive) experience; while imagination addresses "sense and feeling, the sentiments of wonder, reverence, the desire for grand and beautiful forms."

With this definition, we ask, as did a late writer in the Christian Examiner: "Is it strange that symbols which had their origin in Persia, Egypt, or Palestine—that allegories and emblems which bloomed in the fancy of ancient Alexander—should be meaningless to the practical understanding of England or America? The Churches in which they found favor were Churches
of the Orient—churches in Asia Minor, Macedonia, and Syria, in Phœnicia, Arabia, Palestine, Egypt, and Mesopotamia, in Thrace, Achaia, and Epirus, where the prevailing temper was warm, enthusiastic, mystical, and sensuous. This question puts the knife inward to the core! The essence of the substance is reached by such penetration, and the result is—Ideas (or principles) are eliminated and disengaged from the Alpine pile of worthless personalities which cluster and cling with loving attachment round about them.

"Universal Purity" is the leading aspirational idea of Jesus; then comes, as by a logical sequence of intuition, his other golden branch, "Universal Charity." Whate'er he individually thought, conceived, suggested, instituted, or abolished, besides the disintegration of this one immutable principle, is interesting and, perchance, valuable, as hints and examples, but nothing more. Each man's organizational experiences are his individual guide, and that guiding sun can not be made to shine on all alike. Because, as each soul's experience is essentially and beneficially his own—the private ladder by which the person eventually climbs to the bosom of his Infinite Parents—so is it impossible in justice and progress to impose that experience as gospel upon another, and then compel him to work and ascend by that borrowed manner.

Paul, the apostle and believer, comes next in this review of the rank and file, and walks involuntarily into his place within the Pantheon of progress. Few words are required concerning this brave propagandist and martyr, for the civilized parts of earth are teeming with salaried eulogists and competent pulpit expounders. What Paul says is esteemed as of deepest moment by millions who do not yet interiorly know themselves.

The best preventive of superstition is Wisdom. If you would become acquainted with your only Saviour, and have anxiety to
fall affectionately and confidingly at his feet, go into the presence of Wisdom. The most radiant angel in the chamber of the soul is Wisdom. His glory gleams through the infinite Palace of Truth. His young, unimpassioned bosom burns only with the immortal fires of love divine, and the voice of his words blends with the star-cadence of immensity, the bewildering music whereof surmounts the ever-upswelling crests of the eternal ocean of Principles, and fills the hushed and listening universe of intelligences with joy, and hope, and aspirations unutterable. If you want and need authority, as you surely do, make haste to the temple of Wisdom. The truths of his understanding are everywhere operative and gracefully applicable to your every necessity. A song of joy ascends from the hosts who, dwelling in the eternal summer-land of life, bow evermore to his un reversible authority. Wisdom (not Paul) teaches fixed principles. Wisdom's child is manful and serene, firm and faithful, "bolder than lions, confident and strong, never doubts its birth-right to be blest, dreads no evil while it does no wrong, . . . . simply courageous and sublimely just."

The character of Paul is not the question. What did he teach? Of what did he write the most? Of all his beautiful injunctions and religious suggestions, which sentences contained the cause of his zeal and the secret of his enthusiasm? For, at the spiritual heart of the "Apostle to the Gentiles," there was something pivotal and precious, a holy truth enshrined as God is in the core of everything, and we ask to behold it. The apostle's epistle to the Hebrews (from the first to the fifth chapters) contains the sublime essence for which we yearn. "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. . . . . What is man that thou art mindful of him? or the Son of Man that thou visitest him? . . . . Thou crownedest him [Jesus] with glory and honor. . . . . Thou hast put all things in subjection under his feet . . . . We see Jesus,
who was made a little lower than the angels for the suffering of death, crowned with glory and honor . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham . . . . Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not a High Priest which can not be touched with the feeling of our infirmities; but was at all points tempted as we are, yet without sin.” There are other more laconic statements in Paul’s letters, and other words, also, that, perhaps, more fully convey his sovereign inspiration, but I select the foregoing as the finest generalization.

Like an elm in deep summer-time, the glory of the landscape, the shelter of the weary, bending earthward with the weight of its wealth and graceful gratitude, and not because of weakness or unworthiness; so does this gorgeous worker in God’s vineyard appear, when seen against the oriental sky within the confused and obscure history of his period and mission. Mixed and inter-penetrated with a thousand good maxims and spiritual rules of life, you will ever and anon observe Paul’s chief conception, his master-principle, his one all-momentous Idea, cropping and leafing out, bearing beauty at all points, like the overhanging branches from the elm-tree stock. It was simply “The Incarnation.” God, a personal, and, therefore, not an infinite intelligence, “was made flesh and dwelt among men . . . . Jesus Christ, the only begotten Son, which is in the bosom of the Father.”* Paul was inspired by this great principle—the enfleshed manifestation of the Eternal Mind. He saw the overwhelming mercy and the affectionate condescension of Jehovah, the sublime grandeur of the drama of Moses, the memorable and reverential wonders of the tragedy of a world’s possible salvation through Jesus, the incarnate God. This central truth, in Paul’s spirit, went

“Unto the Rock sublime
Where halts above the Eternal Sea, the shuddering child of time.”

*See John i, 14-15.
THE PANTHEON OF PROGRESS.

As will be seen, by reading another chapter in this volume, Paul's hope and philosophy of immortal life rested upon his belief and veneration for the incarnation of Jesus. This was his central idea. Other ideas he had, in common with hundreds of contemporary minds, but this one sat like a king among them all, their lord and master. "Faith in the after existence," says Feuerbach, "is faith in present existence made actual." Of the apostle this was most perfectly true. His judgment was Jewish, demanded palpable experience, optical and auditorial demonstrations, and the appearance and wonderful signs of Jesus gave his mind ample and blissful satisfaction. Paul was so grateful for the sensuous manifestation of God! Not being of a spiritual temperament, but wholly matter-of-fact, as Jews all are, he could not believe in theory without what he deemed authentic and demonstrable miracles. Having once accepted the facts as genuine evidences that the High Priest, Jesus, was an incarnation of the veritable God of Abraham, the apostle became unbounded in belief, unrestrained in gratitude, marvellously zealous, and, in all things, a different and a better man, except, perhaps, a few Jewish prejudices in favor of circumcision, and against the public administration of the gospel by women. But to this prejudice we may reply, as one did to the anti-matter philosopher of modern years: "If Bishop Berkeley says there is no matter, it is no matter what Bishop Berkeley says." Reid's "common sense" will appear. "Intuitive Reason," as defined by Emanuel Kant, cannot be repressed. "Truth is mighty," therefore superstition, with its darling "error," can live only for a time.

Corroboration abundant there are, that ideas respond lovingly to ideas, just as cause and effect throw their waves upon each other in the boundless sea of matter; so, therefore, it is true that the rippling surges of one individual spirit do telegraph themselves upon every other spirit in the course of ages. Buddistic conceptions, as garments of integral ideas, come out purely in
Paul. The capacity and interiority of his spirit lifted him to a spiritual eminence where the echoes of an elder experience resounded in him like the unequivocal conversations of angels. The quality of Ideas is conceivable only by and through themselves. It is impossible for thought to conceive of the impersonal perfections, the fullness, and the divine ubiquity, of Ideas. The whole of any principle is an Idea; a thought is but a part—the most inconsiderable ripple of the infinite sea. But thoughts telegraph to each other, also; but only as cliff answers cliff, when awakened by summer thunder. Echoes of the weeping waterfall answer back to their source, as birds take silence, for a moment, to get a return song from the responsive glens around; even so, in the full sea of the infinite Father and Mother, whose essential being are immortal Ideas; inter-intelligent and omnipresent, do individual spirits, while bathing, ignorantly or wisely, hear repeated over and again on earth their own emotions and private experiences. The flowing abundance is cheered by itself; as the healthy heart takes joy in throbbing to and fro the crimson fluid of its own life.

Thus with the gentile Apostle. He flung back upon the open canvass of human biography the very thoughts as truths which he repudiated as errors in foreign forms of religious experience. Justification by faith was a great thought with Paul, for "works" were of the Abrahamic order, and did not avail much of glory and honor. "Incarnation," however, was the good man's Idea; his thought was, that Jesus was the "only-begotten Son," and the only possible physical embodiment.

That the Idea of "Incarnation" is of universal consciousness and application, is proved by the universality and applicability of the belief in the world. Every nook of history is adorned with some incarnated deity. The wildest tribes have emblematic gods. The sentiment that the Creator and Preserver has vouchsafed himself in human form for human good, is boundless as the prin-
Diples of feeling and judgment. This is the Idea. But the "thought" is, that each manifestation is supernatural and unearthly; and with the thought comes the error. The followers of Brahma, of Buddha, of Pythagoras, of Jesus, like Paul, planted themselves and all their hopes of eternity upon the conception of a particular, special demonstration. The early students of Pythagoras put unquestioning faith in metempsychosis—iii a mutational immortality of personal experience—solely because their master solemnly imagined and affirmed of himself this sublime pilgrimage. Paul's whole soul went down on its knees before the altar of a special Incarnation. Jesus was his "High Priest," his help on earth, his life in heaven, his judge through eternity. Herein we behold the man's thoughts and temperament.

Take the idea, let the apostle's idiosyncrasies and expositions remain as phenomenal of himself, and see how abundant it is! Nothing Godless! At the swaying of this principle, all parts of Nature open like flowers plenarily animated with the Father's life. The round globe is full of fruitage. Its every seed is an incarnated principle! Apples are as good as angels in quality of life; all preferences, and the grand glory, only come of quantity. The rippling waves of all animation come ashore silvered with the sheen of endless prayers. Yesterday I thought, with Paul, that God was hidden from me except through the medium of a particular "Jesus," and all at once I beheld immeasurable quantities of worthlessness in every direction. Of the swarming millions that had lived, are now on earth, and will be, only a poor group here and there felt any "faith" adequate to the imperative demand. Death and destruction, like the demons of universal despair, went arm-in-arm into every part of the world. Gloom and dimmed glory filled the whole land with suffocating clouds. Amid all I tried to behold the great mercy and wisdom of "Our Father"—to be thankful for love I did not behold, and for knowledge I did not possess. Presently, as I walked the fields, the
curtain was lifted mountain-high. "Incarnation" of an Infinite Father was nowhere particular. His manifestations in material organizations and in combinations were like Himself impersonal. The sun shone with a thousand-fold more splendor. The wave of barbarism had rolled away. My whole spirit breathed from the roots of the superanimal consciousness. Like a rose I felt glad in the sunlight, and my thoughts swept like unaged birds through the fragrant air. Mysterious beauty held me as by a psychological spell. Every tree from top to germ was a divine image; it was just so much true incarnation of the Infinite Duality. Animals, insects, creeping things, no longer offended and detracted from my soul's dignity and happiness. My fellow-men all were unfallen demigods. I beheld their spiritual interiority, their susceptibility to the common Divinity. The imbecile child, the unfortunate one, was on its way to something wise and useful. The poor in almshouses were destined to endless riches. The imprisoned and down-trodden would be set free in the gradual course of unchangeable progress. And all things had changed, or were becoming new!

Returning to Paul, my soul was moved with renewed strength to repel his specialities of thought and doctrine; but in the inextinguishable light of Reason I contemplated his central idea, "The Incarnation," discovered that it was mine integrally, and natural to all spirits, and at once accepted the Apostle as a brother in the exploration and declaration of Principles.

ORIGEN, who lived and worked about sixteen hundred and twenty-nine years ago, or two hundred and thirty years after Jesus, next claims attention. Polytheistic idolatry and image-worship were the theology and religious expression of Judea at the time of ORIGEN, the Greek. Syria on the north, Egypt on the south, Arabia on the east, and Phœnicia on the west—all shared in the so-called heathenisms or pagan forms of spiritual
conception and worship. Ptolemy, Josephus, Tacitus, Strabo, Pliny, and many Arabian, Greek, and Roman writers and historians, are marked as pagan, Jewish, or unconverted members of the boundless family. Origen was a convert from paganism, and with much zeal and ability worked upon the problems of scriptural literature. Modern readers of ecclesiastical history neglect the ancient writings, except as they come by quotations and notations through later penmen, Tertullian, Eusebius, and Jerome. The records of these historians are deemed by popular Christians as worthy of entire acceptation. Perhaps, excepting the Bible, no greater authorities upon antiquity are known among supernaturalists of the present age. These authorities quote historical matters from heathen writers, the Jews and Arabians, whenever such data coincide with their particular, darling dogmas; otherwise, they reject the elder histories and facts as fraught with natural falsehoods perpetrated by the enemies of the special “Incarnation,” who were idolaters and old dispensationists.

By the recommended writings of the Christian world—Tertullian, Eusebius, Jerome, and others of Roman belief—you can obtain knowledge of intense persecution suffered by the ancient or early believers in Jesus. The terrible and unprincipled Nero joined the “respectable” mob who hated and afflicted the first Christians. He invented falsehoods, and alleged against Christians that they set the city of Rome on fire; and, upon this false accusation, great numbers of them were exquisitely punished. Pontius Pilate was a Roman procurator, in the reign of Tiberius, at the time when Jesus was martyred for his belief and principles. The destruction of the leader was by the barbarians (that is, the learned, popular, proud, and respectable) considered equal to an instantaneous crushing of every individual Christian. “For the present,” says a historian, “this pernicious superstition [Christianity] was in part suppressed, but it broke out again, not only over Judea, whence this mischief first sprang, but in the city of Rome also,
whither do run from every quarter, and make a noise, all the shameful and flagrant enormities." I quote this to let modern "respectable Christians" behold what the intelligent of early days said of their religious ancestors.

From the force of historical attestations and accredited data, it is reasonable to believe that, in a not very populous country, there were many openly-avowed receivers of Christianity toward the close of the second century. When the proconsul of Bythinia, Pliny, wrote to the heathen of power, Trajan, he is quoted as follows: "I have never been present at the examination of the Christians, on which account I am unacquainted with what uses to be inquired into, and what, and how far, they use to be punished. . . . Whether there is not a distinction to be made between ages? . . . Whether there be not some room for pardon on repentance? Whether it be not an advantage to one that had been a Christian, that he hath forsaken Christianity? Whether the mere name [Christian, remember, not "spiritualist"], without any crime besides, or the crimes adhering to that name ["Christian"], are to be punished?" All this was written and transpiring about one hundred and fifteen years after Jesus. The reply of Trajan, to the proconsul Pliny, is thus quoted: "You have taken the method which you ought in examining the causes of those that had been accused as Christians. . . . The people are not to be sought for, but if they be accused, and convicted, they are to be punished: but with this caution—that he who denies himself to be a Christian, and makes it plain that he is not so, by supplicating to our gods, although he had been so formerly, may be allowed pardon on his repentance. As for libels sent without an author, they ought to have no place in any accusation whatsoever, for that would be a thing of ill example." Modern Christians who, from the proud summits of their present authority and respectability, join the mad-dog howl upon the track of "Spiritualists," should cast an eye, now and then, upon the position their ancestors once
occupied with reference to the "respectable" of early centuries. Cotton Mather, the New-England Trajan, and other Christians of the Nero stamp, at Salem, Massachusetts, not long ago, accused and persecuted, and finally put to death, numbers whose only crime was, an experience which the Bible-receivers did not deem godly! The early Christians were scorned, and suffered over and again, for that name merely; and many times, after they had recanted, and returned to the worship of popular gods, yet they were pursued and put shamefully to the suffering of death.*

In addition to the above reasons for quoting historical matters, there is another which has a direct bearing upon the personage under investigation. Among the educated pagans, or those converted to Christianity from the ranks of heathen eminence and power, it was believed that the doctrine and principles of Jesus, as set forth by his first apostles, required only to be explained and exhibited in all their fatness and juxtapositions to previous forms and patriarchal anticipations, to become generally received and influential. That there was a perfect harmony throughout the Jewish writings—that prophecy and fulfilment fitted into each other like joints in human anatomy—was doubted by no intelligent descendant of Abraham. But that the Christian sayings, signs, and writings, would equally coincide with each other, and, as a whole, could be made to fit into the supernatural temple of Hebrew history and theology with perfect harmony, was on all sides deemed well nigh impossible, if not absurd. This skepticism was not cherished, however, by the early converts, who obtained convictions like Paul; nor, later, by Origen and contemporaneous fathers of the first churches.

Origen subjected and abandoned his bodily pleasures, prepared more fully his well-stored mind, obtained all the available Christian manuscripts, and began the labor of review and commentation. Perhaps his was the first "Commentary on the Sacred Scrip-

* See the historians above referred to, for evidence.
tures;” at least he was his own authority, and the best living interpreter of obscure paragraphs. By his investigations and indomitable industry, the parchments were divided, classified, marked, transposed, copied, paragraphed, punctuated, made more correct in their references to and quotations from other writings; and thereby he exalted the entire mass to the plane of apparent consistency. Whether the discoveries of Professor Tischendorf, under the munificent patronage and encouragement of the Russian government, shall verify the labor of Origen, or not, is yet extremely uncertain. Antiquity is a poor authority, being characteristically shrouded in the winding-sheet of error, superstition, and misapprehensions of the commonest facts. The fourth century is considered the covering of the wonderful Vatican, which, as all popular commentators allege, contained the first manuscripts of the Holy Scriptures. The Songs of Solomon, the Shepherd of Hermas, the book of the Wars of Jehovah, and several apocryphal leaves from the old tree of spiritual experience, may yet appear out of certain harmonious relations suggested by the early church progenitors. Let us wait for the Russian explorer to accomplish his whole task. When original bible parchments shall be found, manuscripts of the writers whose names they bear, upon which no eye can trace a single operation of Origen as harmonizer of the gospels, nor the handiwork of any other known or obscure follower of the Nazarene, then the world will find a new revelation of incompatibilities and discordant doctrines which will at once paralyze all faith in the infallibility of the Testaments.

The Episcopal church takes upon itself, as also does the Roman Catholic system, the proud privilege of dating anterior to the Christian era. They imperially claim anteriority to all sacred records; therefore, by an easy logic, “the Church” is endowed with a deeper and a higher authority over man’s religious doing and destiny than the letter of the Bible. This position was taken in worldly wisdom. Nothing could more fully set forth the sagacity
and forecasting intelligence of the Roman and Episcopal bishops. They foresaw that posterity would demonstrate the Bible to be *internally* out of joint with the high claim of infallibility. But if "the Church" was understood and believed to be the source of perfect wisdom, the receptacle of God's infallible will and promises to mankind, then it would be easy to defend the Bible from all encroachments of infidelity by simply affirming that its contents were nothing more than "church records." All preaching and miracle-working was done (they say) for and in the Church of Christ, which, as to its origin, is anterior to the writings that compose the New Testament; the latter being only a "a record" of such sayings, and signs, and powers of miracle-working, which, as each rival ecclesiastical establishment solemnly alleges of itself, still remain with "the Church" as evidences that God is equal to his word, and will execute his designs upon humanity.

But the devout and learned Origen, when converted in his feelings and judgment to the Essenián gospel of Jesus, went over bodily, without a particle of reservation — heart, mind, and might — to the lovingness and supernatural glories of the Christian doctrines. And his first great central impression was his idea, viz., "The Harmony of Divine Truth." If the manuscripts of the several prophets and gospel-writers contain communications from the mind of God — if in verity they be his Word to mankind — they do internally agree each with the other, like cause and effect or the seasons, and anachronisms or contradictory paragraphs can not exist. Inasmuch as the inspirational fountain is *one*, and not divided against itself, so must each stream flowing therefrom converge into one mighty river of Truth. "So must the Bible be," reasoned the devout and prayerful father, and he set himself to find it within the sacred manuscripts. And he did this from the belief that the writings were, *per se*, the signs and teachings of God's own mind. The popular affirmations of the Roman Catholic and Protestant Episcopal churches, respecting the priority of
ecclesiasticisms and bishoprics and miracles, were unknown and of course unheeded by the brave and largely-endowed mind of Origen.

All of Origen's religious thoughts had a tinge of the Oriental mythology in them. Of the subterranean region of mortal agony and despair, called Hades or "Hell" by some writers, Origen said and believed but little; that there was a lake of unquenchable fire under the world afore-determined by God, he did seem much to doubt; but, although he confessed the possibility of an archangel or evil giant at the brazen gate that opened and shut upon the realms of temporal perdition, yet did he, in his thoughts, more incline to the doctrine of the good Zoroaster as to the duration of that region and its nightly punishments. "The just remember only their righteous deeds," said a Jewish historian of that era, "whereby they have attained the heavenly kingdom, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time, no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth; no burning Sun; no Bear turning around; no Orion to rise; no wandering of innumerable stars. The earth will not then be difficult to be passed over, nor will it be hard to find out the court of Paradise, nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it, even that will be easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not then be uncultivated, nor require too much labor of men, but will bring its fruits of its own accord, and will be well adorned with them. There will be no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more; for it will not produce men;
but the number of the righteous will continue and never fail, together with righteous angels and spirits. . . . A choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness by the means of a regular institution of life; with whom the whole creation also will lift up perpetual hymns from corruption to incorruption, as glorified by a splendid and pure spirit. It will not then be restrained by a band of Necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise Him that made them, together with the angels and spirits and men, now freed from all bondage.”*

Origen's impressions of immortality were more of Paul's than of the Prophets'. The Jewish conception of eternal life never ascended the Alps of futurity; only the horizontal-valley belief, that the purified and celestialized earth would become the habitation of the righteous. Trinitarianism, or polytheistical thoughts of the divine powers, did not much impress the mind of Origen. He was a deep lover of inspiration, a kind of Unitarian, and of the restorational school of Universalists. Of church ordinances and office-holding he had several very excellent by-law suggestions, quite local and applicable, like all personal estimations of surrounding circumstances, to the people and places wherein they primarily appeared. But of the idea that welled over this man’s sanctified intelligence, much might be profitably discovered and written.

“The Harmony of Divine Truth” is a universal persuasion. It nestles like a love-mission in the very bosom of Intuition. Jew, Greek, Gentile, Christian, and infidel, are friends over this proposition of Spirit. All exclaim and say, with one loving voice of conscious truthfulness and honor, that to God’s mind contradictions are eternally impossible. Whatever He says remains for

* See the historian's Discourse to the Greeks on Hades and the Kingdom of Greece.
ever said. All conceptions of the Creator and Preserver are homogenous and fraternal on this principle. His Harmony must be beyond all controversy. Verily! But what did the early father? In the sweeping tide of this sublime inspiration, before the stupendous and majestic beauty of this eternal, impersonal, omnipresent Idea, what did our brother Origen? He allowed his thoughts to submerge and override the principle. With the whole-hearted might of his concentrated devotional intelligence, fixed like an eye of jealous love upon the discovery of the dazzling treasure within the sacred communications before him, he probed, and re-arranged, and classified, and transposed words and sentences, in order to develop the "Harmony of Divine Truth" from documental relics and the posthumous writings of almost every religious enthusiast and accredited-worthy disciple. We come in, then, agreed, with our verdict: that Origen's thoughts were that "the Bible," as a combination of books, written by different minds under different states of inspiration, is capable of harmonization, while his idea was that "Divine Truth is Harmonious" by the necessity of unity, which is eternally characteristic of its abysmal-fountain source. Origen's conceptions and thoughtful commentaries we gratefully accept, nevertheless, as evidences of his researches and scholastic devotion to the doctrines of his heart; but his glowing, auroral idea (of the Unity of Truth) we do not accept, because it is a component part of our spiritual constitutions, and can not be rejected, but will ever stand, blazing like "a pillar of fire" in our Spirit's garden, beckoning us onward in the endless path of wisdom. It is a guiding light to steer by and to follow after, not a beacon to warn the explorer of danger; and we will walk the eternal sea of Principles by its aid above storms, unmoved and unchanged. We hail our brother Origen, with his one predominating inspiration, and welcome him to the Pantheon of everlasting Truth!
MARTIN LUTHER, three hundred and sixty-six years ago, or
twelve hundred and sixty-three years after Origen, next appears
on the stage of present animation. Between these notable per-
sonages, and during every year of all the twelve centuries, what
stupendous alterations and mighty progressions! Political changes
have been many and vast; wars and peace have been repeatedly
declared with amazing alternations; tirades and piratical enter-
prises have multiplied and overrun vast regions of comparative
civilization; transcendent capacities, qualities of solemn and saint-
ly beauty and power, and comprehensive achievements in elo-
quence and art, have been dimmed by the languid gleam of the
Mediæval or "Dark Ages," so called; but the immense superiority
of natural forces over all, even the noblest and mightiest, of
human calculations and hopes, was perfectly exhibited throughout
this entire period. The result demonstrated the poet's words to
be truth:

"Nations may fall to rise no more,
Yet sounding on old Ocean's shore,
Amid the vast infinitude
Is God's eternal interlude,
On, on for ever!"

A constellation of idealistic minds might be gathered together
from out of the millions that lived and passed upward during those
twelve eventful centuries. The different philosophers and artists,
and biblical commentators of ancient days, still lived by worthy
and immortal representatives. Primitive commentators and spiri-
tual fathers most respected and quoted from, are Ambrosiaster,
Euthalarius, Athanasius, Eusebius, Chrysostom, Jerome, Theophy-
lact, Clemens, Alexandrinus, and several others. Jerome, author
of the celebrated "Vulgate Translations" of the Bible, was cer-
tainly eminent in one respect, as were Tertullian, Augustine,
Hildebrand, Albertus Magnus, and other more modern Christian
or Catholic intelligences, who stand erect and beautiful in the
historic distance; but with none of these did there begin an era of new thought, of resistance to tyranny, revolution, worthful examples of greatness; and, so seeing, we are authorized and impressed to pass rapidly but respectfully onward, to the times and working developments of the announced individual.

And yet do my thoughts linger along the silent pathway of those romantic and grain-goldened centuries. Biographical researches do not so powerfully attract me, in this connection, as do the moral characteristics and prophecies of the grand period under contemplation. The lover of moonlit antiquities, who devotionally loves the law of mightiness and rugged beauty, could interrogate the events and actors of this era, and obtain intellectual enjoyment epicical and unincumbered. Larger and grander than the wildest palisade of the most exalted imagination, was the under-life developments of the Middle Ages. Even its very silence was stately; its darkness a mysterious garment of royal promise; and each notable deed, in government or religion, implied a whole continent of future progress and liberty. Light shone into that Mediaeval darkness, "but the darkness comprehended it not." Sturdy, indeed, was the majesty of that despotism! Intensely self-conscious was each personal power, as he attempted to move majestically onward with his ambitious purposes to their consummation. Many audacious spirits became the seed of endless good to the race. Despots imagined that they conferred honor on the human family by looking at those within the sway of their sceptres, and by ruling them as with a rod of iron; but the almighty principles of Truth and Justice played with the tyrants at last as Time sporteth with palaces, and so the evening of the Cæsars became the cradle and covering of better days.

Reverence, however, was a chief spiritual characteristic of these centuries. It bloomed like a fragrant magnolia in the religious gardens. Grant that it was deeply rooted in superstitious soil; that its petals were moistened by the dews of tranquil evening
prayers, of no account in heaven; that it was swept and invigorated by the languid breezes of priestly agitation and cupidity; still you will not refuse, in the blazing glory of present times, whose greater light should interpret the lullaby silence and portentous darkness of the middle period, to recognise the good that nestled within the sentiment of veneration. Among the Catholics and enthusiasts of the European continent, this calm and beautiful sentiment held the germs of all Protestant progression in art and theology. Upon every complication of government it flung a dignified and sublime light. Every regularly organized kingdom was embraced with its loving arms—all standing armies, and military authorities—all talent, and blended expressions or simple forms of genius—all social orders from the throne—every home and all the dwellers thereof, were subjects for prayer, respectful attention, and reverence. Yet, most of all, did the respectfulness of that priestly period appear in relation to sacred literature, relics, images, saints, military chieftains, and kings. Individual existence, *personalism*, was as nothing, compared to the State and the Church. Reverential exhibitions, therefore, were rude and partialistic. Its activities and formal demonstrations had the merit of sincerity and magnitude; but, while the sentiment expressed itself crouching and servilely toward Pope, Archbishop, King, Emperor, and Priest, it never failed to betray its disrespectfulness and bearish rudeness toward individuals who had the temerity to exhibit a desire for democracy or personal independence. That veneration is the element of true love and worship, no one will deny; but that, like all kindred powers, it is capable of the most diabolical perversions and deeds, is the cause of universal amazement. But such is its history in religion. Men, in their ignorance, worshipped at the shrine of saints departed; but loathed, with antagonistic abhorrence, each fellow-being who surmised himself to be as "good as the Pope."

Martin Luther was criminal to this extent. His lack of rev-
erence for the recognised theological authorities, even for the Holy Father and his amphitheatres of consecrated counsellors, had a disastrous effect for a time. I make no wonder at this, because, at that period, no man was counted worthy unless a part of the Holy Father's reverential family. Respect, wealth, and worship were daily gifts from the countless powers and populations. But the doctor of Wittenberg, aided and inspired by a peculiar combination of adventitious circumstances, rudely broke out of the institutional embarrassments. A full measure of sturdy independence had been born with his spirit, and by a singular affectation of abiding reverence for the Church authorities, he made war upon the combined powers.

Now, the spiritual descendants of Luther may profess profound reverence for their self-sufficient leader and progenitor. They may wade to their lips in his thoughts respecting "indulgences" and other petty speculations of the Apostolic Church; may bow before the shrine of his learning as a commentator upon the New Testament and the Old; may deem "faith a sufficient justification," and cherish the conceptions and egotisms of their Reformer as from heaven vouchsafed to mankind; but I tell them, one and all, that in none of these items, or thoughts, or conceptions, or egotistic views of time, God, religion, and eternity, do they behold the value of the stout, sturdy, stately, arrogant doctor of Wittenberg. His idea was mightier and wealthier than all kings, cardinals, emperors, and Popes. The imperturbable majesty of his central inspiration, the Principle, is the predominant sun of his life-history; compared with which his religious developments and ethical suggestions, his thoughts, appear as unimportant as gnats that gild the evening air to the world of humanity.

In saying this, I do not exasperate the most sensitive of his reverential worshippers. The Reformation, as all intelligent minds well know, did not spring from fresh commentary on Matthew, Mark, Luke, and John; far from it; but, wholly, from
that world-shaking volcanic eruption of "Individual Sovereignty." Sweet as summer pleasures were the smiles of the legislature of the Pope, but its frowns were like the thunderbolts of Jupiter upon the offender. Luther's whole-hearted inspiration was, the supremacy of the individual over institutional authorities. In order to declare this, his idea, he exercised every conceivable shade of appropriate cupidity. Tastes, opinions, and accusations, were, by turns, enthroned and withdrawn. He repented several times, professedly, and as many times escaped destruction. But like some burning mountain that could no longer restrain its vitalic fires, the penitent and pardoned rebel would, more fiercely than ever, belch forth fresh volumes of repudiation. The mother-Church labored, sacrificed, forbore, accused, convicted, accepted explanatory letters, forgave, prayed, besieged the Almighty to send her his aid to perceive and do the right: all to no purpose! Luther's idea must out! Standing before the assembled magnates of the Church and the ruling princes of State, at the Diet of Worms, in Germany, the self-justifying Doctor said: "I have taken my position in prayer and in conscience; in reason I have taken my stand, from which I can not recant; so help me God."

With these facts before you, how can you define Luther's central idea to be otherwise than what is popularly termed "Individual Sovereignty?" The foundation of order in thought, is principle. There can be no breadth of development in any mind void of Ideas—I mean, where the mind is lacking in the consciousness of their indwelling presence, as is generally the case. Opinions which come of thoughts, or systems which come of theories, or institutions which come of systems, or tyrannies which come of institutions, or revolutions which come of tyrannies, or Reformation and Progression which come of revolutions, can not accomplish their respective missions either for individuals or nations, unless sustained from within and above by the up-rising and out-reaching inspiration of some central Principles. And
although, as before said, every spirit is equally endowed with essential ideas which constitute the spirit itself, yet it is very generally true that not more than one (of a great number of Ideas) attain to a fullness and perfection of growth. Some minds, however, as was true of Jesus, give expression to a brace of immortal branches which spring from one Principle.

Of Luther's religious speculations concerning doctrinal points, with his specialities and egotisms, we need not say or reflect much; because, as before mentioned, these particulars are just and healthy and gracious only when in their places; but for the idea of "Individual Sovereignty"—or personal predominance over all forms of despotism and embarrassment whatsoever—we realize the largest friendship and hospitality. Reverentially we approach it, a principle of Mother Nature and of Father God, dwelling like an eternal archangel in our spirit. Man, individually, holds the balance of power between Ignorance on one hand and Despotism on the other; let him not be "puffed up with pride," however; for it is only by the strictest integrity, sincerity, frankness, reverence, and truthfulness, that he can be "Master." Let us thank Heaven, brethren, for the royal highway opened up, through the wilderness of superstition and bigotted tyranny, whereby "Humanity" may reach the goal of conscientious independence and boundless liberty. Martin Luther burst the gate of religious Despotism from its mighty hinges; he bore it away upon his sturdy shoulders, as Atlas lifted the world; he dashed with burly arrogance the whole edifice of institutional error to the ground; he declared the human soul a free and self-responsible creation of the Almighty, to whom alone it is accountable; and, therefore, notwithstanding the rudeness of his views of woman, and notwithstanding the shallowness and ignorance of his thoughts upon questions appertaining to devils, faith, ghosts, demons, hells, prayers, heaven, &c., &c., we extend to him our right hand of fraternal welcome, and hail him as worthy of a seat in the Pantheon of progress.
It may seem partial and incomplete, in this connection, if respectful mention is not made of the circumstantial causes of Luther's individual demonstration. The deep desire and laudable ambition to complete the building of the Holy St. Peter's, in Rome, induced Pope Leo X. to publish indulgences; the mercantile management and sale of which pardons were assigned to the German Dominican, Tetzel. Luther unexpectedly and stoutly rebelled, and wrote indignantly against the nefarious scheme; but Tetzel, who had the affair under his personal jurisdiction, caused the protest to be burnt. Behold what a great fire a little matter kindleth! The pope ordered Luther to appear forthwith at Rome. The ecclesiastical rebel declined, threw himself under the proffered guardianship and protecting power of Saxony, and demanded that his trial should transpire in Germany. Augsburg and Leipsic were successively the seats of ecclesiastical investigation; but, in each instance, the result was without satisfaction to either the Pope or the friends of the Reformation. Opposition caused the development of much friendship and support for Luther's rebellion among the intelligent students of the whole University of Wittenberg. Henry VIII. wrote against Luther on the "Seven Sacraments" but the Reformer's reply was like a fire kindled in a mountain of powder; for his ultimate opposition to the service of the "Mass," a proceeding so sacred and precious in the mother-Church, was terrible and revolutionary.

Philip Melancthon was of great private worth and usefulness, meanwhile, for he could walk "the troubled sea" mildly, and without jargon. His was a holy exemplification of the "better way," which Luther was sweating and swearing to establish. High-minded, pious, benevolent, gentle, intelligent, persuasive, magnetic; all these loveable and exalting attributes cropped out from Philip's summer-born and heaven-enclosing spirit, so that the coarse and burly "individualism" of Luther was subdued
many times before it publicly appeared. His followers very soon adopted the Reformer’s thoughts, however, overlooking all the while, his central inspiration, the inter-intelligent Idea, and the result was, and is, the organization of a sectarian “Institution,” as much disposed to crush individualism, private conscience, and the use of advanced Reason in religion, as was the old maternal Papal System, from whose ever-pregnant organs the Lutheran-sectarianism was individualized and centrifugated.

JOHN CALVIN, twenty-six years after Luther, or fourteen hundred and eighty-three years after Jesus, next comes upon this theatre of actors and action. He, consequently, stands second in the religion-drama of civilizing Reformation. Like his predecessor and contemporary, he was early connected and sympathetically mixed up with cathedrals and the prevailing belief. But the seeds of progression were alive in his spirit, and his “Institution of Christianity” was written from moral combative ness, to defend the reform movements and thoughts of that era. Protestant sufferings were exquisite, under the reign of Francis I. of France, in which country Calvin wrote his so-called immortal work. This reformer was alternately respected and rejected. He went from his birth-place, Noyon, to France; thence, for safety, back to Strasburg; and, lastly, homed at Geneva, where he left the form.

The establishment, in the reader’s mind, of our proposition, stated in the fore part of this chapter, that spirit is modified in expression by “temperament,” is deemed essential to right reasoning at this juncture. Although the Ideas of each human spirit are the same in quality, the same in quantity, and the same in ultimate feeling or conviction; yet, owing to the interposition of bodily organs set within temperament, the expression of identical ideas (or principles and truths) will be sufficiently unlike in different persons to give the impression that they are different in
essence. Hence, the development of misunderstandings among reformers and the true friends of humanity. Debate and controversy are permitted to become hot, bitter, consuming with vengeance, sometimes; when a philosophical analysis of the fundamental propositions would result in kindly adjustment and brotherly lovingness. Elaborate discussions, in different ages of the world, whereby empires have been recklessly deluged and whole families put to death, might have effectuated in the sublimest generalizations of friendship and prosperity. This result, however, is never possible where principles or Ideas do not form the basis of the antagonism. Cicero's repulsion of the dissolute Catiline, who was the unprincipled filibuster that attempted the annexation and subjugation of Rome's wealth and power to his personal lust for abundance and licentiousness, was an instance where "ideas" were not the subject of discussion and the cause of difference. Another instance is American slavery, where principles do not constitute the basis of debate, except on one side; for the difference arose, and yet rises, not from the conscientious misapprehensions of principles of philosophy and humanity, but from selfishness on the one hand, with which all the religion of the country is more or less confounded, and the golden rule (or "idea") on the other hand, which has attained zealous expression within progressive minds. In all such discussions we say, "Let truth and falsehood grapple!" The result will be regenerative and desirable.

In hundreds of events and debates, however, there is no essential difference between the infuriated parties in the contest. Temperament is the cause of dissimilar apprehensions and expressions of identical principles. And this temperament is, in its turn, caused primarily, by physical and climatic influences. We need not pause here to trace the labyrinthian workings of these outward forces upon the construction and formation of temperament. The question is deep and far-spreading, and will not
admit of brief treatment. But, just now, it must suffice to remark upon the rude and daring characteristics of races or individuals, born and educated in bold and rugged mountains, where animals, and vegetation, and climate, wholly correspond. The temperaments of Martin Luther and John Calvin could not be manufactured in the summery and sensuous regions where were born the temperaments of Brahma and Buddha, and the religions of the Orient. Consequently, in the eastern world, we find no such reformers and theologians. Give us endless summer and changeless climate; give us unalterable monotony in the rise and fall of the four seasons; give us inflexible sameness in the rays that drop from heaven's sun, and ere four generations shall have passed, we will return to you with swarthy cuticle, our heads enshrouded in impenetrable darkness, our once flashing eyes dim with rayless ignorance, and our once powerful arms weak as sickness, swinging idly by our sides. Africa's blazing heat and sandy immensity contribute to the formation of her son's peculiar temperament. They know little of ancestral progressiveness; nothing of altars consecrated to liberty. Egypt and Persia, whose physical circumstances gave them material strength and towering imaginations, built temples and pyramidal structures, and gave manifestations of useless ambition and amazing intrepidity. But only the Greeks, who had mountains, and streams, and winds, and climatic mutations, could devote an Olympus to the mighty Jove, could dream of Liberty, could blaze in the grandeur of Philosophy, and imagine an Elysium far over the ocean, in the unfathomable abyss amid transcendant glories and endless beatitudes.

But, leaving these countries, let us imbibe the deep lesson, that John Calvin was an effect of the age and physical circumstances of his overhanging atmosphere. Not healthy in body, yet of iron mental strength, he impressed himself into the very life of the thousands who lived after him. There was a towering greatness
in his temperament. It invited the strongest forces from the realm of "ideas," yet he was not fertile in this realm; but almost as barren and ruggedly cold as the most northern framers of his temperament. What a lawyer-like logician he was! His theological apprehensions were perfect reflections of his frigid and rigid temperament. "Get thee behind me, Satan," was a stern command that gave only pleasure to his unsoftened and intractable nature. His remarkable resistance to worldly temptations was without merit; that is, he could not be tempted by the sweets of love, for he was conglomerate iron; nor by the licentious excesses of the table, for he was in sour ill-health; nor by the lustful grasp of money and temporal power, for he was gratified whenever the desire arose; but, on those exposed and assailable points, whereat he was truly tempted, he not only did not resent and resist, but yielded with the full might of his stern temperament, and sought to dethrone and destroy whoever had the fearless hardihood to differ from him in doctrinal interpretations of the Scriptures. By Calvin's unforgiving instigation, a magistrate was deprived of his office, James Gruet was beheaded, and Servetus was burnt at the stake; all which was congenial, and accorded with the spirit of the religious despot and dogmatist.

His power to conceive, construct, concentrate, and press home an argument, was fearfully irresistible. No Goth or Vandal was ever more fearless or heartless in the manifestations of conquering courage and power. There was not a clear breath, a silvery-flowing fountain, a sunny garden-flower, an unclouded day, a strain of music, a flight of untrammelled thought — no, nor the minutest conception of that emparadised existence for all men, so grandly sustained by the soaring epics and spiritual reasonings of the intuitive Greeks; but like a blistering breath from hopeless Hades, a pool of blood from the dying martyr's yawning side, an authoritative and unyielding strain from the stony depths of fate, or like a deathly tremor from the heartless continent of in-
intellectual vastness — so appears the withering, chilling, freezing, blasting, damning, theology of John Calvin.

And yet, strange as it may seem, his doctrines contain many germs of the most ennobling civilization. Because their author, Calvin, was morally mighty. His intellect looked like a rugged rock, a frowning cliff, a dangerous fortification. It could, at will’s decree, discharge a storm of theological definitions, which, in their appalling effect, resembled the dark tornado of iron hail, showered from the battlements of despair. But from the sublime castle-summit of his moral constitution, stern and rugged as it was at all times, there would descend the most fearful mandates of “duty,” of “right,” of “piety,” of “truth,” of “virtue,” of heroic “fortitude,” and of “Justice.” The penalties appended to every act of disobedience, were eternal debasement, and exquisitely intellectual and moral realization of sultry sufferings in a perpetually scorching hell. Freezing as were the distinctive breathing and benefits of his moral system, whence, as from the thundering Sinai, proceeded the Calvinistic commandments of duty and responsibility, yet the transgressor was in a fair way to be ultimately thawed and saved. His doctrines (or thoughts and egotistic propositions) flashed like blazing cannon-balls. He was punctual at the appointed place and time, and complimented the gospel of rigid fate by performing as though swayed by the unyielding decrees of the Maker.

All moral mysteries he solved by reference to the fixed and determined laws of God’s mind. The Bible was taken as “the Word” unchangeable, and Calvin adduced innumerable texts to substantiate the prostrating doctrines of predestination. His mind was a reflex of the physical world about him, of his parentage, of the atmospheric influences in that country; and his theological developments, in turn, were a reflection of his mind, and not of God’s, as he and other religious chieftains egotistically imagined. His intellectual constitution was by far the most intractable and fear-
less. Physically and socially he was not strong; but "morally," he was highly endowed, yet dark as error. His hatred of sin was fixed upon the sinner. The burning indignation of his offended conscience was seldom tempered with mercy. Justice, 

black and frowning; justice, streaming with implacable vengeance; justice, omnipotent and impatience of execution; justice, the divinest principle in the constitution of the mysterious trinity; justice, the unchangeable grandeur of God's intellectual character; justice, the support of heaven and of hell—I may add, "justice," the frigid climate of kingdom come, the savage feature of the Calvinistic theology, the refractory attribute within the heart of destructive combative ness—is the pet principle, the almost central idea, the indestructible motive power of cruelty and of unmerciful views of mankind, for which even modern Presbyterians and the hereditary followers of Calvin are everywhere distinguished.

But this was not Calvin's pivotal principle—"justice" was not the idea impersonal within his system—if my impression of this man and matter is at all reliable. Projecting with imposing grandeur, as I behold it, is the centralia of Calvin's inspiration. He hung all his thoughts on the immovable logic of his iron-mind ed God. In the cheerless magnitude of Divine Wisdom, the stern theologian discerned the resistless laws of fate. Infinite Wisdom implies boundless knowledge—of Past, Present, and Future—over the waste of previous eternities, also transcending and fixing all of the happened and unimaginable universe of events. In God's mind, the vast unbroken stretch of the Past, together with the whole scenery of the yet unborn Future, were every moment present; so that nothing has happened and nothing will occur of the slightest importance, "not a sparrow falleth," except in precise place and appropriate manner, with the foreseeing and predetermining Power. No piece of drift-wood ever floated upon the open sea, no quiver ever trembled through the
air, no fish ever laved in the blue expanse of old ocean, no foam ever gathered along the cavernous shore, no baby ripple ever broke upon the maternal billows of time, no shadow ever fell from the sable wing of ignorance, no eye ever twinkled, no idle thought was ever rocked in the tidal flow of human life, without the superintendence of the all-realizing and producing mind of God. Influences and circumstances which sway human feeling and modify judgment, are but the wire-pullings and mathematical calculations of positive prescience.

Here, then, is the heart-inspiration of John Calvin's moral intellect — namely, "The adequacy of God to the accomplishment of all his purposes." It is the sufficiency and the efficiency of God — "what is to be will be" — God not only all and in all, but posterior and anterior to every thing, and the controller of the fate of every personal existence. And this fatality of individuals, this foredetermined and everlasting destiny, this preconcerted approbation and premeditated condemnation, of the nations and the myriad personalities composing races, is the work of the one indestructible Trinity — not Brahma, Vishnu, and Siva, remember, but of Jehovah, Jesus, and Ghost — the ever-living emblems in mythology of certain fixed, natural, yet undiscovered principles. But this destiny is, by Calvin, set off in opposite directions — "the right and left" — significant of other conceptions among the Greeks and Romans. Of Virgil's statement the following is a translation:

"Here in two ample roads the way divides,
The right direct our destined journey guides,
By Pluto's palace, to the Elysian plains;
The left to Tartarus, where, bound in chains,
Loud howl the damned in everlasting pains."

The fore-knowledge and after-knowledge of God — what do these terms signify? They imply that the Eternal Mind is susceptible of education — of acquiring knowledge in advance of develop-
ments, and of remembering eternally all that has happened. If the human mind can conceive of an omnipresent God, a spiritual personality, one that fills all infinitude, the conclusion must be, that, with such a Being, there can be no such division as space; even so, with this conception, an Infinite Mind of necessity dwells every instant of time equally in all points of eternity, and the conclusion can not but be, that, to such intelligence, there is no division known as time. Time and space, therefore, being swallowed up in the infinity and eternity of the Divine Being, nothing is more reasonable than the Calvinistic belief: that every act and every actor, and all instruments, are performed and owned and predetermined by that “all-commanding and over-ruling energy, to which necessity God himself is made subject.”

This iron logic of Necessity galls the freedom-loving impulses, the out-reaching and ever-impatient powers of flight, which lie inseminated and ready for soaring in each truly human spirit. Hence, to escape the abominations of fatalism, and “the rocks of presumption and despondency on which multitudes have been shipwrecked,” the anti-predestinationists have constructed an argument of this description: God is — at all moments, Past, Present, and Future — infinite, indivisible, eternal, omnipotent, omniscient, but infinitely free — “though God can do all things, he does not all things. Infinite judgment directs the operations of his power, so that he can, yet he does not do all things, but only such things as are proper to be done. . . . . It does not follow, that because God can do all things, that therefore he must do all things. God is omniscient, and can know all things; but does it follow from this that he must know all things? Is he not as free in the volitions of his wisdom as he is in the volitions of his power? God has ordained some things as absolutely certain. He has ordained other things as contingent; these he knows as contingent. It would be absurd to say, that he knows a thing as only contingent, which he has made absolutely certain; and it would be as absurd
to say, that he foreknows a thing as absolutely certain, which, in his own eternal counsel, he has made contingent. By absolutely certain [continues the great Dr. Adam Clarke], I mean a thing that must be in that order, time, place, and form, in which Divine Wisdom has ordained it to be; and that it can be no other wise than this infinite counsel has ordained. By contingent, I mean such things as the infinite wisdom of God has thought proper to poise on the possibility of being or not being, leaving it to the will of intelligent beings to turn the scale! To deny this [adds the great commentator], would involve the most palpable contradictions and the most monstrous absurdities. If there be no such things as contingencies in the world, then everything is fixed and determined by an unalterable decree and purpose of God; and not only all 'free agency' is destroyed, but all agency of every kind, except that of the Creator himself: for, on this ground, God is the only operator, either in time or eternity. Consequently, every act is his own; for if he have purposed them all as absolutely certain, having nothing contingent in them, then he has ordained them to be so; and if no contingency, then no 'free agency,' and God alone is the sole actor. Hence the blasphemous, though from the premises fair, conclusion that God is the author of all the evil and sin that are in the world; and hence follows that absurdity, that as God can do nothing that is wrong, 'whatever is, is right.'"

All the foregoing quotation is from the Methodist commentator, and to give the reader some notion of how much value he placed upon his own exposition of the eternal question, I will just quote from him a few more words. He says: "Very properly did Milton set his damned spirits about such work as this, and has made it a part of their endless punishment —

'Others apart sat on a hill retired,
In thought more elevate; and reasoned high
Of providence, fore-knowledge, will, and fate;"
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*Fixed fate, free will, fore-knowledge absolute,
And found no end, in wandering mazes lost."

In connection with this branch of the question may be added the opinion of another who goes on to tell mankind still further of God and his government. "It is one thing to know that a thing will be done necessarily; and another, to know necessarily that a thing will be done. God doth necessarily foreknow *all that will be done*; but he doth *not* know that those things which shall be done voluntarily, will be done necessarily. He knoweth that they will be done; but he knoweth withal that they might have fallen out *otherwise*, for all he had ordered to the contrary." (Now we will let this theologian tell us what things God left open to the realm of "contingencies" and possibilities). "God knew," says our informant, "that Adam would fall; and yet He knew that *he* would not fall necessarily; for it was possible for him not to have fallen. And, as touching God's preordination going before his prescience as the cause of all events; this would be, to make God the author of all the sin in the world; his knowledge comprehending *that*, as well as other things. God, indeed, foreknoweth all things, because they will be done; but things are not done *because* he knoweth them. It is impossible that any man, by his voluntary manner of working, should elude God's foresight; but, then, this foresight doth not necessitate the will."

All this special pleading is for one purpose—namely, to defend the character of God from the logician's irresistible imputation, that if God's goodness and God's power are commensurate with each other, and equal to the accomplishment of every *end* conceived by his benign and infinite intelligence, then it is impossible to charge the origin of evil and the existence of misery to the volitions of man's infinite littleness, but that all *conditions*, as well as all *creations*, must be referred to the one fountain source. "By the ecclesiastical notion [egotistic thoughts and speculations] there is absolute evil in God, a dark deep back-ground, out of
which comes evil in the nature of things; and hence the total
depravity of man, hence the wrath of God, enlivening for ever
the fire of hell, which no deluge of human tears and blood can
ever quench. So the evil in the world is eternal, not reconciled
nor atoned for; it can not be removed, neither in this life nor
that to come, because it is an essential part of God. Nine hun-
dred and ninety-nine men out of a thousand are sinners, and their
sin is eternal, not to be removed; so their agony has no end.
Trace it back logically to its ultimate cause, and it is all God’s
fault. So every sin not repented of, that you and I commit, is
not only perpetual wretchedness for us, but likewise an eternal
blot on the character of the ecclesiastical God. Under the parlor
windows of his little heaven, where ‘the elect’ loll on their couches
and look out, indolently touching their harps of gold, there lies
the immeasurable sink of hell, where the devils, those unclean
beasts of the infernal world, wallow continually, rending the souls
of men, while the reek of their agony ascends up for ever and
ever.”*

Affirming that God knew that all things would be done as they
were, and will be, and yet that this pre-knowledge does not pre-
fix and necessitate the occurrence of these very things, is the same
as saying that God foreknew things in which, after all, he might
be completely mistaken, except as to the possibility. All this
marching and counter-marching reminds us of the debater who,
when his “free-will” opponent affirmed that every man was at
liberty to do just as he pleases, replied: “Very true, sir! I admit
that a man can do just as he pleases, and I believe he can not do
otherwise.”

The impersonal idea or principle of Calvin is lurking and
affirming itself in mankind’s universal consciousness. It is this
fact, more than the ruggedness of the Reformer’s moral feeling or

* From a recent sermon delivered by a minister whose writings every
intelligent Protestant clergyman stealthily reads.
closeness of his lawyer-logic, that accounts for the very great spread of his theology. The fixedness, the bigotry, the iron-intelligence, the stilted charity, the frowning justice, the ghostly perpendicularity, of Presbyterians or Calvinists, is everywhere remarkable. Germany, England, Scotland, and (by hereditary transmission) many native Americans, can boast or blush because of the prevalence among them of this awful and stultifying theology. Artistic Italy and imaginative France are unfavorable, and the warmest portions of every country are inimical, to very large crops of this rigid doctrine. The Roman Catholic and the Episcopalian demonstrations, in Church and belief, are vastly more attractive to the religiously polite and romantic. They have images, pictures, traditions, poetry, music, warmth, enthusiasm. But the Congregational, the Baptist, the Presbyterian, and several other denominations of lesser magnitude, are all, at heart, Calvinistic and rigidly pious. The Idea is, that "Truth is mighty and will prevail," or, as others have put it, "Justice is slow, but sure;" or, in more philosophical nomenclature, "The great First Cause of all things is equal to the Universe, and will work for and control the destinies of all created intelligences." This principle, being the central inspiration of Calvin's theology, renders the man our helping friend; and, therefore, we welcome him, but without his ecclesiastical thoughts, to the Pantheon of Progress.

GEORGE FOX, sixteen hundred and twenty-four years after Jesus, or two hundred and thirty-five years ago, comes next. His sweet charities and manly bearings fraternize. The deep, wondrous noontide of God set silently through this man's most interior. Wise simplicity is stamped upon his character—the crest and herald of the Spirit's own ambassador. Of the history of the church, and of the history of humanity, no man had greater ignorance than he; but by inspiration, by silent askings and re-
sponses made to his receptive reason, he became a wise man and a great preacher.

Substituting a condescending inspiration for private opinion, and adopting silent Spirit-worship instead of the mere sign and fashionable demonstration, he made rapid flights and discoveries. Divine sentences loaded with truth, worth whole volumes of pulpit efforts, flowed over his honest lips. His intellectual development was semi-philosophical and remarkably disproportionate. Very seldom a thirst beset his judgment to know the “why” and the “wherefore” of things. He was not logically inquisitive, nor did he much fraternize with those who relied upon the deductions of judicious reasoning. Too much reasoning was unprofitable and dangerous. Studying out a religious discourse, and depending upon the intellect to discern the lessons and to answer the requirements of the moral law, he frequently rebuked and condemned. On the brimming fullness of his watching spirit sparkled the fresher life of the Infinite. Of the Brahmas and Buddhas, the polytheists and pantheists of the past humanity, George had little knowledge. But he knew when the living God’s universal heart beat against his bosom. He thirsted after righteousness; and, putting his still lips to the river-head of eternal life, he imbibed and was “filled.” Sunbeams of Christian Love would now fall upon the waiting assembly. More intoxicating than Mahomet’s prayer were George’s sparkling truths so reverently uttered. What answerings ascended from listening souls! Others were “moved” upon by “the Spirit” also, and their words were calm and slow, but mighty.

Christianity was apprehended once more, and stated publicly, from its most primitive significance. It was an impersonal moral principle, not a system of thoughts, adapted to human redemption. Institutional religion was ignored, as the injurious partition-wall between man and the Infinite Spirit; instead was sought and found the entire freedom of the individual in the perception and
practice of religion. The wisdom and moral heroism of our fathers were effects of this spiritual independence and accountability. Stronger than the thousand-minded Plato, happier than the highest priest in any Church, was the true Christian. He needed no college-bred intelligence with which to penetrate to the centre of goodness and truth. The material magnificence and sceptre of pope or king, and every perishable luxury and agent of physical gratification, were vanity and foolishness compared with the joy of the living recipient and believer. A fresh tide of Christian life came down pure and perfect, and rippled, without noise and without ostentation, through the first Friends of George Fox. Their practical protest, against church hypocrisies, was mighty and sublime. Priests were mankind's enemies, and kings were with priests through all ages, in a league against spiritual liberty. There was nothing of the ecclesiastic in the constitution of this man; and hence his inexhaustible worth of condemnation for every hireling. Pious degradation and religious pretensions were the fruit of "paying the priest" for transacting affairs between man and the King of kings. "The outworn rite, the old abuse, the pious fraud transparent grown," were logically traced to that early adulteration of Christianity, from which arose the paid priesthood, systems of restrictive formalities, and every iniquity.

George Fox rolled back the institutional tide of popular religion. He not only realized and reaffirmed the central principle of Origen, Luther, and Calvin, but, in addition, his plough went away down beneath the roots of church pride in every nook and corner of the Christian vineyard. Traditional Christianity, doctrinal speculations, even the Testaments, were in themselves nothing, and could not redeem the individual from sin and wretchedness, unless the "still small voice" was permitted through silence and suffering to whisper its moral messages from God for the soul's daily guidance and progress in truth. Singing praises from sabbath to sabbath could do no good; great anthems were at a
discount in the ear of Heaven; paid priests and kingcraft were unutterable abominations in the sight of the Lord; God was a Spirit, not flesh and blood, and he sought only spirit to worship him: so the early Friends, being filled with the inspiring spirit of primitive Christianity, did not build “temples” nor “churches,” did not believe in War and Political Oppression, and their “testimony” was therefore very far-reaching in its generic inspiration, and they were very sublime in the moral strength they put on in the defence and exemplification of their principles. Woman was first recognised by this party as man’s equal in the sight of Heaven. They put faith in a God of wisdom, love, power, and justice. Their piety was simple and easily comprehended, but their morality (or practice) was both revolutionary and beyond the understanding of the most erudite worldly. The Church of England feared the Conscience of a Quaker! It was more mighty in what it would not do than the entire Army and Navy! Its temperance, its chastity, its perfect integrity, its love and faith in God, its absolute reliance upon the promises of Truth, and its practical adoption of the Golden Rule—all this it was that empowered the early Friends to withstand their embattled enemies, meekly to suffer wrong without multiplying its seeds by retaliation, and which gave them perfect victory in every station and country that held them. “Time was,” said one, “when a Quaker could shake the country for ten miles around.” Now, because the world has swallowed them with its mighty jaws of pride and wealth, and they have gone down in sectarianism, it may justly be said that “it takes ten miles of country to shake a Quaker.” But the past of this wondrous party serves to-day, and its “examples” yet strike the moral sense of the world with more amazement than do the miracles of Jupiter or Jesus. Thor and Odin may continue to live in the rude traditions of the Old World, as also may the crude conceptions of popular theologians prevail for a time with those who do not search and reason; yet will mythol-
ogy be gradually destroyed by zoology, as will Zeus, Baal, and Moloch, and the bulls of Bashan of and the Vatican, vanish beneath the decomposing and fertilizing rays of philosophical progress in a knowledge of immutable principles.

The central principle; or idea, of George Fox's inspiration, was—"The presence of God in the soul;" that the "Divine is a guest of every man's bosom;" that the "still small voice" is the perpetual monitor of Truth, which is grieved at every transgression and rejoiced when the possessor perceives and acts upon the rules of righteousness. The testimony of the Great Spirit—to the conscience of the creature-spirit incarnated—was the sovereign seed-truth of this preacher and reformer. A natural intuition of religious truth gives all a love of moral supremacy. There is also a natural faculty of veneration which loves and adores the Supreme Being, and still another which inclines the individual to regulate his feelings and conduct by whatsoever God is supposed to command. A sense of personal deficiency inclines the worshipper to adopt as God's word whatever is so recommended by men of position and acknowledged profundity. Hence comes the creeds, codes, rites, rituals, of the several churches. George Fox morally rebelled, as Luther did before him, and says: "There is a light which lighteth every man that cometh into the world—the still, small voice—the indwelling principle of righteousness and truthfulness; listen, obey, and your redemption from sin is absolutely certain." It is because this idea is golden and universal, and was uttered more frequently and perfectly by George Fox than ever before or since, that we welcome him as our brother in the Pantheon of progress.

EMANUEL SWEDENBORG, sixty-five years after George Fox, comes next. The Christian era was seventeen hundred and forty-three years old when Swedenborg began to write by inspiration. Under the sheltering wing of well-ascertained philosophical
principles, this mountain-minded man of the North opened his hospitable doors to the most orderly cavalcade of strangers in theology. His power of faith was beautiful because of its large simplicity, and it was profound also in the significance of the objects upon which it fixed its admiration. His conviction penetrated his entire intelligence, and each faculty of thought, in the grandeur of eternal repose, was sounded to its depths by the dazzling light of the resultant illumination. Proud Phœbus did not more fearlessly drive through the firmament of unfathomable abysses. The gorgeous chariot of no Oriental god ever pumped and rolled deeper thunders through the vast infinitude. His spiritual inspections and contemplations, under the fertilizing streams of celestial inspiration, piled heavily over and sailed between each other like convolving autumnal clouds, which blend and bend earthward continually, and which to every beholder seem to grow more distant and dim, while yet they gleam and glare with phenomenal light and glorious mystery.

Swedenborg's industrious and mighty spirit was by strict necessity expressed through the Boreal fortifications of his bodily temperament. Though a master himself, he was not less a subject to the facts of organism. His strongly-marked intellectual individuality, standing out like a rugged promontory over a rough sea, gave shape and method and objectivity to all his subjective experiences. Years of diligent deliberations and thoughts became facts and visions in his subsequent "Memorabilia." The captivating energies of his plodding mind render the scientific imagery of his experiences valuable to modern scholars. The physical geography, and the peculiar civilization and religion, of the North, are embodied in his writings. Rocky, cold, brave, bare, stern, fertile spots, streams, study, intellect, vigorous fancy, elementary poetry, crystallizing forms of thought, palaces, sanctuaries, rude colors, lords, ladies, ministers, priests, courtiers, romance, strength, chivalry (and something of the vice versa), come out in the vol-
umes of this inspired writer. Persia could produce no such person; neither could Greece, nor the families of China. The mythologies of these countries, however, did become "facts" of ancient wisdom in the mind of Swedenborg. Pluto’s dominions, with their dolors and diabolism, are re-presented—marked out into planes and habitable sections, as vigorous pioneers map off a new country—and the Elysium of the elder inspiration is photographed to suit the genius and taste and thoughts of the artist-author. Cerulean skies bend over the gardens of post-mortem existence; palaces of wisdom and the groves of love diversify the celestial Jerusalem; and there are beatitudes innumerable for the victorious soldiers of the cross.

Trace back logically the "thoughts" of Swedenborg to their river-head, and you will arrive at the inherited temperament combined with an unquestioning faith acquired in early years, modified by country and material circumstances. (In the third volume of this series the reader may find many important suggestions upon this subject.) Among the most vivid of his "Memorable Relations," there is no "correspondence" more obvious and incontestable than this: that the contents of "Heaven and Hell," and the immense commentary upon Oriental inspirations termed the "Arcana Celestia," indicate, as nearly as child ever resembled parents, the man's temperament and his yet more physical surroundings. His mind was capacious, and filled with innumerable items. What Napoleon said of Laplace, the great French mathematician and astronomer, may be justly repeated and applied to Swedenborg: "He carries the infinitely small into everything." Our inspired Northman moved majestically onward, modestly self-reliant always and supported by the guests of higher spheres, but at every corner of his immense mental garden you are compelled to see the psychological vegetation of his country and clime. In reply to this necessity and complaint, it may be said that "it is the littleness of man that sees no greatness in a trifle." Amen!
But in the Harmonial dispensation no congenial and intelligent mind is requested or expected to build his hopes of eternity upon items, thoughts, views, speculations, and incidents; neither is any mind expected to systematize his thoughts, nor urged to classify the items of his faith, by the measuring-basket and iron rule of any other individuality; therefore do we protest wholly against the authority of Swedenborg's arbitrary correspondences, and against his religious system in general not less; as unfit for the intellectual growth and progressive happiness of humanity. Triumphant as many of his statements are and ultimately will be, and scientific also as are a vast majority of his spiritual deductions, yet no other mind is to be submerged or circumscribed by them. An imposing array of philosophical considerations, and of sublime beauties, may, for a time, captivate a brother-intelligence; and under the psychological sway thereof he may feel ennobled, and act exalted and contented; but no other man can reasonably rely upon that brother until the imperious powers of his individuality are once more perfectly free and self-controlling. Then, and not before, do the substantial principles of personal development begin to grow and to declare themselves; and then, also, are the central ideas of the instructor appropriated wisely as a part of life and immortality, which is the beginning of wisdom.

Transparent and undeniable as is the justice of this position, I do not expect it to pass in the world unassailed, nor do I desire this result. "The doctrine of degrees" is a true doctrine from one point of observation; so, from another place, are true the "Visions of Heaven and Hell;" so, also, is true very other thought or system of thoughts known in the world's life-history; but does that fact make the one statement by one man, under the best and broadest bows of heavenly light, my "rule of faith and practice?" Far from it. Byron’s "Vision of Judgment," which was aimed at Southey, gratified the author, as did Milton's magnificent infernalisms gratify a private wish to please one class and punish an-
other in the world about him; and I do not expect a different


desire to animate certain thought-fishing intelligences in these
times; but from the Idealists, present and future, the humanity
may confidently look for Principles impersonal, and for words

dpowerful to a world’s redemption; and so will come intelligently
and beautifully to each, in his own best way, the heavenly doctrines
of the New Jerusalem.

Between inward bodies and principles there is invariably a
well-defined outward correspondence. Subjective beauty—that
is, beauty in the spiritual constitution—expresses itself objective-
ly. Or, beautiful external objects produce corresponding internal
effects. The objective violet imparts to the mental canvas a
likeness of its own image.

An outward world of unpolished bodies—fortified in countless

crudities, and with rudimentalisms innumerable—exerts a corre-
sponding influence upon human character. Sour grapes will set
man’s teeth on age, if not his spirit; but “all is well” within when
the land flows with milk and honey. The existence of frigid and
torrid zones, in matter, is promptly translated by and registered
upon mind. This material planet of ours is simultaneously sha-

king with “ague” and melting with “fever”—the conditions

known as Arctic and Tropical; even so, coincidentally, is the hu-

man mental world afflicted with godless “doubts,” and also with

“faith” too godly to be good. It does not seem possible, and yet
it is true, that at the same hour of the same day of the same year
—under the superintendence of the unchangeable Divinity—op-
posite parts of the same globe are undergoing directly opposite
changes and paradoxical transformations. Beneath the cold belt
the world is freezing, while under the tropical fire it is melting—
fluids colonizing into solids, solids disbanding into fluids; in like
manner, and at the same moment, in presence of the same immu-
table Great First Cause of all change, there are minds, com-
pounded of similar parts and qualities, solidifying with skepticism.
and liquidating **with fanaticism.** An over-deep “doubt” is a mental chill, a stiffening and hardening of the inward ethers; just as, on the other hand, a high-wrought “faith” is a consuming fire among the faculties—an inflammation!

The world has always been sick with itself. It is either too solid, or too fluid; too cold, or too hot; too hateful, or too loving; too foolish, or too wise; too tyrannical, or too liberal; too wintry, or too summery; too mechanical, or too transcendental; too hell-bent; or too heavenly; too earthly, or too spiritual; too devilish, or too divine! These contrasts and complaints are too glaringly obvious and painful to be discredited; and so the sides of humanity grumble whole centuries, and without a day’s intermission. The doubters growl, and the fanatics howl; while the same God moves the contradictory globe upon its axes. The world is teeming with zealous soul-savers, not less with world-reformers; and thus the ways of Providence are made mysterious.

But who does not long for some **middle ground** whereon to plant himself, and grow? Flanked by these antagonistic hemispheres, who does not yearn to depart into some region of healthy moderation, “where the wicked cease from troubling, and the weary are at rest”? The answer is, “Everybody!” The whole humanity is groping in one united search for “a golden mean,” unmarred by the contaminating touch of sickly and deathly extremes—for some location and position where always the temperate zone of thought, feeling, and life, shall span the lofty heavens—giving to each mind its inherent right to liberty, divinity, and happiness. Who does not long to live where the highest possession is self-possession? where the richest wealth is of the mind? where each mind is a congress of angels? where every man is “a law unto himself”?

Surely there is, or should be, a Central, Broad-Gauge, Air-Line Turnpike of Peace through the Mental World; a safe channel perpetually flowing between the Scylla and Charybdis of skepti-
cism and fanaticism; a Pavilion of Reason, a garden-of-Eden rest somewhere, in the boundless, undulating landscape between those certain embarrassments, the cradle and the coffin! For one, I believe that there is a middle ground between the extremes of Doubt and Faith. And to indicate the possibilities of this equipoised existence—of being and doing naturally and progressively beneath a mental zone neither torrid nor frigid—is the darling object of this entire chapter on the Fraternity of Ideas.

Will not the reader unite with me in saying that the world's true friends are Enthusiasts? Their feet are tropical, their heads are arctic; while their hearts beat beneath the fertilizing zone of golden equilibrums? These are our best Reformers—warm-footed, warm-hearted, cool-headed—the philanthropic and royal middle powers, which help the needy millions. Bigots, bullies, cynics, and conservatives: these are the Skeptics. They are to the world what copple and clog, ball and chain, tar, mud, swamps, and diseases, are to the body. If we look the other way our eyes rest upon prison-builders, rack-makers, fagot-pilers, fighters, war-makers, all reeling drunk with savage lust of power, and burning to set the world on fire: these are the Fanatics.

Between these victims of chills and fever dwell, almost contentedly, the world's true friends—"Enthusiasts"—the live-hearted and the wise-headed, "a little lower than the angels!" These are they to whom the windows of heaven are never closed. They at first established their habitations on solid earth—the everlasting rocks beneath—and the gates of hell never prevail against them. Floods may swell and sweep over the land: yet are safe the world's true friends! Storms may ravage the earth, contentious fierce and furious to destruction may surge round about; but the Enthusiasts are unharmed and unchanged. Deprive the world of Enthusiasts—of those who realize the inherent plenitude of God in the soul—and the antipodes will seek the tomb. It would be fatal at once! As well might one attempt to exist without
atmosphere, or to live in a body that enshrines no heart, or to hold fast to a physical universe that envelops no immortal Intelligence.

Allow me to illustrate this philosophy by examples. The Dress-Enthusiast is the world's true friend. His inspirations outline the human anatomy; they mark complexional differences; they fix upon uses and beautiful adaptations. The rough must be smoothed, the crooked straightened, and colors with complexions must blend. Occupation is a fact in his judgment of adaptation. Order is everywhere visible upon his person; order equally delights the passer-by; for the basis of all beauty is cleanliness—clean teeth, clean hair, clean nails, clean hands, clean feet, clean body throughout! There is no excess of garments; no superfluities of gems or jewels; no false strain to meet the fashion.

But observe the fanatics in dress! What show of finery and jewelry! Absurdities in fabric, malformations in pattern, incongruities in colors fantastically disposed, and all the hot-house flashings of fashionable invention! Of this, who does not soon weary? The long-silent soul at length rebels; if not in the person thus fanatical, surely in the spectators—when,

Behold the skeptics! Filthiness of person is repulsively palpable. A charnel-house emanation outrages our nostrils. Bodily dirtiness declares itself by stenches and vapors compounded, which offen, and engender disease, like the mephitic exhalations of dead men's bones: These persons pride themselves on possessing power to insult their opponents in dress. If Mr. Marquis Jones is a fanatic in matters of cleanliness and clothing, that is reason enough for old Jim Brown to turn satirical and excessively negligent. Our fanatic begems his white fingers and perfumed bosom with costly jewels; therefore, our skeptic is emboldened to eat with unwashed hands, and to slobber filthy tobacco-juice over his frontispiece. The first never appears unless in broadcloth, best boots, and fashionable hat; therefore,
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the skeptic must practically preach the gospel of tow-trousers, monkey-coat, cowhide shoes, and, for a hat, a thing hung slovenly on his head. Between these foolish extremes walks the rational man, dressed in a manly manner, the true enthusiast and exemplar. But let us take another illustration:

The money-enthusiast, too, is mankind's true friend. He acquires property to accomplish ends unselfish and philanthropical. In the relations and activities of business he is in terrible earnest. He works, with all his might, to accumulate wealth wherewith to found a public school, a picture-gallery, a newspaper of practical truth for the masses, an asylum, a college, or to purchase personal leisure for labor in directions yet more commensurate and congenial. He gathers money, however, only by means "justified by honor;" never at the expense of his manhood's inherent pride of right. Therefore his riches come slow, but certain; with neither chills nor fevers; the labor of his fellows is righteously appropriated; and, by his wealth, every other person is enriched. He lives beneath the golden zone—is temperate in his earnestness—and grows fertile as the gardens of heaven.

But observe the fanatic. The worth of money is inestimable to him. It is man's master! Poets and poetry, musicians and music, kings and kingdoms, priests and the keys of paradise—yec, and every other consideration imaginable, or within the scope of human desire—are, one and all, at the beck of the rich man! What sordid worldliness wears into his meditations! He dreams of Cræsus, of Aladdin's wonderful lamp, of treasures buried by the Forty Thieves, of heaps within the vaults of Rothschild, of millions required to furnish the New Jerusalem, of its golden gates, golden streets, golden parks, golden birds and fish and flowers, of the power of wealth among the poor (and among the rich also), and thus our fanatic increases his fever until it breaks out all around him in the form of counterfeits, defalcations, bank-robery, government frauds, and grand larcenies, upon a
strictly commercial system of trade. Seeing all this, and discerning no remedy—

The money skeptic appears. How miserly he of all his boundless poverty! "The root of all evil" finds no warmth or moisture in his nature. He flings the ambition of riches away as a flying wheel throws an atom from its surface. How supremely independent! He is not poor enough to possess property—hopes he never will be so very unfortunate—and sneers at every one who bends the spine to pounds, shillings, and pence. Between these sickly opposites, you will find the earnest, honest, straightforward, successful man or woman—one always remarkable, who sails his ship through dangerous passages unharmed, with cheerful comrades and a golden cargo. Or, take still another illustration:

The health enthusiast, too, is mankind’s true friend. His science is the realization of health. Mastication, absorption, respiration, assimilation—the progressive processes in the silent labors of the weighable and measurable organization—are sacred as sabbath prayers to him. At the table, he communes cheerfully with Nature—objects, flavors, pleasures—and eats so truly that, in Heaven, it is reported, “spiritual.” This man frequently washes his body with water, and baptizes his mind perpetually with temperance. *He will not be humbled by sickness!*

In this he is an enthusiast, and dreads diseased bodies and shuns hospitals, and gets a reputation for cold-heartedness toward the afflicted. Ashamed to be sick himself, he blushes with a full face when his neighbor complains of feebleness, and, with enthusiasm, asks to be saved from the couch of premature infirmity. But see

The sick fanatic! What an entertainment to him, from day to day, is his disease! His egotistic love of attention is fed by the fact of illness. He thinks everybody is sick, or on the point of becoming disabled, and wonders how they can “keep about so
long." On all occasions, in presence of either strangers or acquaintance, his personal feelings are all important, and the most worthy topic of conversation. How very necessary that every ear should hear of his recent colic, or headache, costiveness, neuralgia, or of some new cough-and-phlegm development, even though the company is engaged in the holy sacrament of eating! His pulse is honorably interesting to all parties. How genuine is his catalogue of symptoms! Medical men and books are divine agents and civilized institutions. It is so pleasant to be the centre of every group—not because of your genius, wit, beauty, science, or health-engendering endowments—but, because you are "so sick," and crowned with the possible cypress, or clad in white garments, suggestive of "the silent tomb." Our fanatic is choice of his illness. If a poor man, he will treasure it as a blank check sent him by public philanthropy—the amount to be inserted by himself—whereby he can subsist entrenched for years, in tolerable circumstances. If a man of wealth, he is careful to feed his pet disease with every villainous luxury—is cautious never to injure his infirmity by bodily exercises and fresh air, and is sanctimonious in his evening prayers, wherewith he informs heaven of existing symptoms, and of desires for a reasonable share of corporeal enjoyment.

The sick skeptic is a surly character! With what unbending indignation he answers your question! He is sick—he knows it—you know it—all know it! Why torment him? His anger is filled with (not fire, but) dry, flinty sand. Your eyes smart with the desert-dust which is whirled and flirted by the wind of his violent speech. Disease is hateful, because it brings him down to a level with the contemptible sick fanatic, for whom he cherishes antipathies unspeakably bitter. He reads physiological works just enough to discover the current practical opinions respecting the effects which alcoholic stimulants exert upon the pot-house or genteel drunkard; also, to store his memory with uncharitable
interpretations of human conduct in the love relations; so that, when thinking of the sick and suffering, among the wealthy classes, he can exclaim, "Ah! more lecherousness, more villainy in private life, more licentiousness among the lewd, eh?" If you utter words of sympathy toward him, should his illness come to your knowledge, he will translate them into satire; and your kindly offices he will understand to be your way of expressing ridicule. His fraternal affection is inverted. His religion is cold and cynical—more wolf or dog than a brother-man is he—groaning and growling with pain when sick—purposely concealing his real goodness, "showing his teeth" when not barking—and fretfully fortifies himself against ministrations either terrestrial or heavenly. Between these discordant classes, you may visit those who are neither sceptical or fanatical, but who, in the deep, earnest flow of their enthusiasm for health and its blessings, both appreciate the divinity of physiologic virtue, and preserve that spiritual equilibrium, which is the foundation of every superior enjoyment or power for multiplying joys in the world. But let us take an example:

The true statesman is an enthusiast. And he, too, is mankind's true friend. He sees that the streams of national power ought to flow, and should flow, immediately, from the highest fountain of all legitimate authority, the People. The minds that laid the (supposed) solid basis of the American empire, in their preamble, said: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." Here are public spirit and private enthusiasm. The Vestals guarded the fires of the gods never more faithfully. Pax, the goddess of peace, never presided in her Vespasian temple, holding the Horn of Plenty, with more unfaltering sense of right,
than did each true statesman of the world. Literature is good to refine the moral sentiment, and law is good when created by the people for the people, and the statesman is good to study this law and set it in operation. He is no monarchist. Nations are capable of carrying heavy burdens, even their own enormous governments long after their usefulness has expired, but the statesman is no agent for additional legislation. He will co-operate with every person to substitute good and just laws for evil and cruel ones, and work faithfully to elevate the private power of persons to the end of self-government, but he aids not at all in any combination of enactments that could possibly cripple the liberties of the least in the commonwealth. A nation's oppressions are many—government, war, slavery, degradation, ignorance, vice, crime. But the true statesman concentrates his every talent upon the work of amelioration, prevention, personal liberty, and unbounded happiness.

The legislative fanatic is quite another development. He would have laws enacted and enforced on every human movement. "Without law," he says, "all is anarchy." How loyal he is! Law's majesty is God's divinity. Legal machinery is his consolation. Man is never fit for freedom. Forcible laws forcibly administered. He is a Nero, a despot, a believer in monarchy. The best system of model government is that of the absolute kings. The so-called thirty Tyrants of Greece" were too moderate. He oppresses the masses with laws, masters, conquerors—with legalized murderers, termed armies, and generals, Pharaoh, Moses, Joshua, Alexander, Xerxes, Caesar, Caligula, Napoleon, Frederick the Great—and thus weighs down the world with governments heavy as ignorance and selfishness. The law fanatic is a fever patient. He needs prompt attention, because from such comes.

The legislative skeptic! A cold, cheerless, surly character—opposed to jury-boxes, ballot-boxes, seats of government, and to
every legal interference with individual inclinations. Not, that he has great faith in God and man, but that he reads in history of the cut-throat conduct of every man in power. Every law-maker is to him a latitudinarian in the "noble art of war"—a self-aggrandizing highwayman—a swimmer in the blood of innocent millions. He is down on all law, lawyers, judges, courts, governments. "Get out of my sunshine!" is the dictatorial order of his existence. But let us take one more illustration:

The ecclesiastical enthusiast is mankind's true friend. He believes in a ministry, in missionaries, in teachers of high truths. He is himself a minister. But he would have mankind march along its pathway unburdened with priests. George Fox was a religious enthusiast, but no fanatic. Thus, also, was Ann Lee of the Shakers, and William Ellery Channing of the Unitarian School. How calm in the bosom of truth! Deep as the flow of the mighty sea! The sublime-loving mind never tires with the ceaselessness and grandeur of the ocean; so does the Spirit contemplate, with ever-renewing enthusiasm, the divine river of life that took its rise from the natural ecclesiastic. The soul may be weighed down with a false theology, and loaded with an expensive and imbecile priesthood to teach it; somewhat like a ship that carries so much machinery, and such enormous stacks of fuel to work it, that no room is left for freight or passengers. A mechanical religion is enough to main and crush any person; yet, every human soul will have, must have, some sort of religion and theology. Our enthusiast knows that "God is a guest of every human bosom." With beads of this knowledge, bubbling up from his consciousness like diamonds out of the sea, he lives and works, and makes the world better.

But, behold the fanatic! He scorns flesh and blood, all the drizzlings of worldly life, climbs a mountain or a pillar, and puts his being upon the wheel of isolated ceremonies. In storm of winter or heat of summer, through freezing snows or burning
sands, our fanatic pursues his way to Heaven. Down with the body! Never wash it; mortify your physical pride; let vermin feast upon you; eat like the animal that you most despise; sleep with one eye open, like some felon, as you are; drink bitterness at every flowing fount; disdain society; hate your neighbor; love your God; blast the sinner; bless the angels; praise the Creator; repel and slander his creation; and you are our fanatic! A priest is God's comfort. Nothing is possible unless the ecclesiast be present. Open the doors, sweep the path, set back the garden-gate, for the minister is coming down to your house. "He stands between you and your eternity," says our fanatic—"Believe, or be damned!" But see his opponent:

The ecclesiastical skeptic. The world's sufferings are attributable to priestcraft. He sees no good thing in Nazareth. Man is manacled enough already; for Heaven's sake, do not add ordained priests to his other burdensome clogs! Religion is a consummate imposition. Who would kiss the knife just lifted to slay him? Who would embrace the pope or priest that burnt John Huss and Michael Servetus? Is man his own enemy? Away with the clergy! Liars, lusters, laggards—all, depart, die, decay out of mind—go beneath the Alps! Under the sea! Away, ye miscreants, ye inquisitors, ye scribes, and serpents of darkness! Begone! throughout the everlasting years. Our skeptic is mad—but his anger is like the bandit icy-sharp steel, not gleaming and blazing with fervent heat. He has a religious chill, and the fanatic a fever; but between these oppositional patients, there walks the inspired ecclesiastical enthusiast—a calm, religious-minded person, doing good and teaching truths—for their own sakes—in paths that are peaceful, and in ways that are pleasant; the ways and paths of Wisdom.

Swedenborg comes before me as an ecclesiastical Enthusiast; but there was in him nothing of either the skeptic or fanatic. Hence, the profound reverence felt by his spirit for every shred
of ancient wisdom. A better Age had been (thus he thought and wrote), and he believed in the possibility of regaining it. "Paradise Lost" was one of his "thoughts," around which he marshalled in far-reaching parade all his scholastic lore and transcendent inspirations. "The golden age," to come, or the return of humanity to its Eden-sanctuaries of "Divine Love and Wisdom," was his next thought; for which, as a true mother labors for her dependant darlings, so did this Master summon all his religious reverence and erudition. Swedenborg's thoughts upon "charity," and upon "conjugal love," are among the most luminous and congenial of his excessively repetitious propositions. Infinite littleness he carried into everything—the transpiring items and fleeting incidents of his personal inward experience—with which egotistical particulars no other human mind can justly and naturally sympathize. The effect of Swedenborg's infinite catalogue of private spiritual "items," is exhibited by reflection upon large numbers of his followers. Many of the receivers of the "Doctrines of the New Jerusalem," are intelligently filled with superabounding charity for every mind on a different plane of spiritual experience, which difference by them is termed "falsity," or error in "doctrine;" and they hold in polite and self-satisfied reservation a mountain-weight of pity for other's blindness and materiality, and they have, withal, much pride of intellect; so that, under the instantial effect of a belief in the items of Swedenborg's "Memorable Relations," and in the specialities of his dreary dreams of evil omens and infernal correspondences, the disciples become friends of marvellousness and refined spectators, but no actual workers, in the great struggles between Truth and Error, Liberty and Slavery, Science and Stupidity, Progress and Conservatism. They merely believe and crystallize about the palatial "thoughts" of their religious chieftain. He is the veritable messenger of God, clad in courtly costume, endowed with supernatural insight into sayings sacred and paradoxical, and imperiously authoritative in all spiritual things.
THE PANTHEON OF PROGRESS.

But this is not the place to prosecute a review of the doctrines of Swedenborg, nor to reveal the spurious relations subsisting between his miseducated modern friends and all definite reform. The heretical teachings, or "thoughts," of this great and self-just seer may be found scattered throughout a score of mystical authors. Nearly all the Sabistical writers gave utterance to similar thoughts and configurations of doctrine. Astrological penmen did not teach theories much inferior—when the best interpretation is given—to those propounded and enforced by the inspired Swede. How many truly refined minds and affections would be disenthralled by simply translating the leading propositions of Swedenborg into comprehensible language, and then comparing them with thoughts and opinions and conceptions, including method and manner, with those entertained in Syria, Chaldea, Egypt, Persia, Greece, and Rome, long dim centuries ago. The world's religious consciousness is everywhere natural and fruitful. God, the Cause and Providence of all the universe, is seen differently by different eyes; and no man, not even the princely Swedenborg, is authorized by that God to see and report Him for all other men. Let us see and comprehend through our own eyes! Even Swedenborg commends the use of rational powers in all matters of the eternal spirit. Accept this suggestion, then—apply this Lutheran liberty of judgment upon the venerable master so revered, analyze his teachings—and, in the end, you may look up lovingly into the great teacher's face, and beholding its approving beams, will say—

"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."

Hermes, Melkartha, Siamiah, Sanconianthon, Moses, Phenius, Zoroaster, Pythagoras, Plato, Jesus, Origen: all these had thoughts (and Ideas also) analogous to those received as truths
and expressed by Swedenborg. The wrinkled and impoverished inspirations of the Middle period — astrologers, the chemical visions of the semi-religious Bachmen, the mythical sayings and correspondential revelations of Von Helmot — none of these can be neglected when the genuine analization of Swedenborg shall come to pass. Although this teacher rejects Paul as one of inferior illumination, it seems amazing that the same Idea of "The Incarnation," which so occupied and consumed the Apostles to the Gentiles, was also a darling fundamental timber in Swedenborg's spiritual palace of theological truth. It very nearly submerged the Swede's intellect. The oldest supposed knowledge, based in superstition, is the knowledge of God. And every forest-embedded savage is a believer in "incarnations." Brahminical Indians venerate and celebrate the tradition of nine different embodiments, or special incarnations, of one deity, out of the "trinity" which they fancy they behold in moments of rhapsodical communion. Thus, even in savage bosoms, "there are longings, yearnings, and strivings, for the good they comprehend not," and though they grope blindly in the darkness, they touch God's right hand at last, whereby they are lifted up and strengthened.

Swedenborg's great general central Principle, his master-idea, is strictly and purely Platonic. Excepting the phraseology — and indulging marginal allowance of great width for the fact that the Greek was in Philosophy what the Swede was in Religion by which the thoughts of each would appear very differently dressed — I can discern no difference (of essence) between the two minds. Plato's central principle was the pre-existence of intelligent vitalic forces — ideal emanations from the Supreme Mind — which, descending into substance and moisture, took upon themselves material likenesses. Consequently, as a pure logical result, each organized body was looked upon as an "image and likeness" of its interior spiritual personality. The useful, the beautiful, the poetical, the divine — ideas treasured up in man —
crop out here and there in human work and structures and writings. Principles flow out of heaven, or out of the divine fountain through the mediumship of individual inward man, and reflect themselves in physical forms. This was Plato's great central truth; his master-principle in philosophy.

And the same universal truth comes out in every leaf of Swedenborg's literary labor. The system of correspondence is based on this representative Idea. The physical world, with its diversified scenceries and forms, is a type of the spiritual world. As the human form and face represent the form and face of the invisible spirit, so does the material universe clothe and correspond to the spiritual world from which it descended. Swedenborg's "thoughts," concerning this universally-true principle of development, are many and mixed. To me they are worth just as much as the thoughts of any other mystical theologian, and no more. He makes matter out of degraded spirit-essence, and poisonous herbs, and reptiles, and infernalities, come down (or up and out) from the hells which are spiritual and permanent institutions. Vice originates in spiritual fountains of evil. Sin becomes man's own hell-fire, but invariably after the gods have stealthily laid it upon the altar of his evil-inclined affections. On the other hand, "every good and perfect gift," drops down from superintending divinities. Man's mind is a sort of balance between good and evil attractions, the bowl of either scale whereof will be supplied and weighed down out of all proportion, in accordance with the individual's inclinations and choice. In Swedenborg's theology, every mind is a temple of free-will and of unrestrained affection. Good and evil are placed upon the earth, and in the privacy of his love and understanding, so that each one may choose his master. If the choice be evil, then the spiritual hells chuckle over it, and the myriad evil spirits thereof flock exultingly to his side. They feed his passions, inflame his ambition, beset his reason, overthrow the government of good faculties within him,
and—these are the night-thoughts of Swedenborg. But if the selection be wise and heavenly, then there is joy in heaven, and the good angels trip gladly to act as guardians and ministers of strength, and—these are Swedenborg’s “thoughts,” also, with which much truth is intimately associated.

His long-drawn-out illustrations concerning the local and egotistic applications of this sovereign principle, namely, that externals come from and represent their interiors—may interest the item-hunter among the Alps of modern marvels, but no Idealist can hold his inspiration to rules and figures so arbitrary and Swedenborgian. The correspondentalist, the lover of symbolic teaching and emblems, attempts philosophical justification. He excludes analysis of existing evil, precludes the possibility of intelligent appeal to the sphere of circumstances in the explanation of the causes of human discord, and affirms, ad libitum, ad infinitum, that every fact, as well as every form, is of spiritual origin: that a wart on the face, as well as the face itself, crops out from a corresponding interior spiritual cause, of which the visible is nothing more than a shadow, symbol, likeness, or palpable reflection. On this rule of reasoning, the correspondentalist refers not only mankind, but also their thoughts and acts, to a world of creative and suggestive intelligence. And this method of itemizing the earth and mankind, being recommended and insisted upon others as the truth, leads to all those religious sicknesses among Swedenborgians, of which the Idealist so justly complains. Whilst, on the other hand, if the devout and earnest student of Swedenborg or of Plato—the one a theologian, the other a philosopher—would but dive for the core of his inspiration, would strive for and obtain the pearl of great price (the idea), then health of spirit and strength in reform would be the consequence, and the highest genius within each mind would behold its God, and worship Him in spirit and in truth. Because Swedenborg received, and re-published, and explained more and better than
any other man has done, either before or since, the sublimely impersonal idea, that “all things sprang from spiritual fountains of causation,” we hail him from the sounding shore of Time, name him “Brother,” and welcome him to his own regal position in the Pantheon of progress.

JOHN WESLEY, although after Swedenborg in the incident of birth, was before him in the fact of spiritual impressibility and oral expression. He comes next therefore, and claims his own immortal position in the temple of Ideas. But in this connection I am constrained to call the reader away from persons, to a brief consideration of Principles.

I. That invisible vitality which constitutes the spirit and energy of a tree, becomes, by means of ascension and expansion, the body celestial of the spirit within man.

II. Every element of the divine fountain Mind is seen by actual presence, or by representation of some kindred principle, in the form and function of every substance.

II. Principles, unlike substances, are instantial and omnipresent.

IV. Human spirit, being a unitary crystallization of principles, is capable of conscious acquaintance with every element that constitutes the divine fountain Mind.

V. As the entire body of an ocean is fully represented every instant in each drop composing it, so is the boundless intelligence of the universe manifested more or less perfectly in each form of matter.

VI. The atmosphere of the globe holds in solution the aromal particles of every organic substance; and, in like manner, the atmospheres of all things contain the spiritual presence of every immutable principle.

VII. Let it be remembered that Principles are not the volitions of a personal intelligence, but do themselves contain the
celestial quality of eternal wisdom. They exist and think and love everywhere.

VIII. The quality of this wisdom and love, in all parts of the infinite system, is precisely identical and unchangeably absolute; but the quantity is graduated, in all parts of the system, in accordance with the capacity and mission of the vehicle.

IX. If principles were not inherently intelligent and representative of the most perfect central wisdom, it would then be impossible for the least atom to move without a miracle of the Divine volition.

X. An intentional and specific effort on the part of some adequate personal intelligence, would be required to make atoms associate to constitute a mustard-seed not only, but the same must be thoughtfully and ceaselessly put forth to carry forward each subsequent section in the growth of the tree, or a blade of grass.

XI. Every spear of grass, the minutest insect, the smallest vine, with their varied parts and appropriate characteristics, could appear only in obedience to the miraculous fiat of an incomprehensible personal Mind.

XII. To this hypothesis, Nature utters special and universal objections.

XIII. Each atom, by its wise conduct, proves itself the chariot of an integral intelligence.

XIV. The grasses, the herbs, the vines, and flowers demonstrate the wisdom of the principles of their origin, existence, and mission.

XV. Things are mouths which drink at the perpetual fountain, of everywhere-intelligent principles.

XVI. Things are temporary, because they at no time fully satisfy the progressive demands of their intelligent dynamics.

XVII. Principles, like opulent kings and queens in the palace of the universe, have access to the richest material from which to construct their most suitable and beautiful garments.
XVIII. Each intelligence, or celestial dynamic power, elaborates and clothes itself in a new robe every season.

XIX. Truth is the immutableness of this process, namely, the parallel harmonies of principles and manifestations.

XX. This unity—of such theory and such practice—is Truth.

XXI: Truth, as I have shown, is exactitude and completeness of representation—the equality and integrity of essence and substance—the nuptial equilibrium, in short, between an intelligent principle and the combination of matter by and through which its expression is consummated.

XXII. Truth is a flower, of which coincidence between omniscient law and subservient matter is the seed.

XXIII. Matter is plenarily animated by sexual principles, which, because of their inherent thoughtfulness and unalterable affection for each other, ceaselessly attain expression through sexual embodiments.

XXIV. Hence, matter does not itself perform the labor of thinking, but is the elastic, the plastic, and always-efficient agent to do the work of master-forces, which it has the privilege to clothe and to accompany.

XXV. The highest station possible to the most ambitious atom, is as a part of that indestructible organization which enfolds and represents the human spirit.

XXVI. Although matter is permitted the pleasure of endless pilgrimages, and is a tourist with an infinite field, yet does it (matter) graduate, with its highest conceivable honors and accomplishments, at the moment when the human spirit withdraws from the present phenomenal existence.

XXVII. That it may be qualified to ascend to this dizzy height—assume this sacred position, and discharge the everglorious commissions inevitable to an office so exalted—it travels in company with actuating intelligent principles; from boundless
centres to their immeasurable circumferences, through abysmal depths to loftiest summits, backward and forward, outward and inward, through endless cycles.

XXVIII. To each particle of visible matter every physical organization is a university.

XXIX. Each grade and embodiment of matter is a chemical laboratory to every element or atom occupying a lower station, and is a primary school or educational stepping-stone to some refining furnace or collegiate institution yet more capable of imparting higher qualities, bestowing richer emoluments, and endorsing with a diviner superscription.

XXX. All matter is perpetually on the way to spiritual association. Particles never retreat, do not fall from their actual station and refinement, but are maintained by the principles that first reached down and then lifted them. And yet, when a body dies, the appearance is that the constituent atoms drop backward and retrograde into their original condition. The cause of such appearance is this: those particles which have not made actual progress in the organism where they are found, do forthwith retire downward to their true station immediately upon the withdrawal of the refining principles by which they were temporarily promoted and loftily maintained; while those atoms that have been really improved by such association never return to their original estate, but continue — although chemically recognised as the same in name and quality — to perform correspondingly high duties in the university of organization.

XXXI. Decay and decomposition, therefore, are true only of those atoms which have not entered upon the higher grade of material refinement. Atoms once made into bone, blood, teeth, hair, or skin, never gravitate and descend below these structures; although, it is true, they may appear subsequently in a thousand other forms of matters upon inferior planes of organism. Wherever they (such atoms) afterward appear, or in whatever new connec-
tion vested with material forms, the mission they discharge is ever in perfect tune with the key-note to which they had previously been set. They never dishonor their teachers, nor the office with which they had been intrusted. Let us now return to persons.

Whitefield, intimately associated with Wesley, was at one time the most eloquent and efficient co-worker in the gospel vineyard. No Damon and Pythias ever manifested more fraternal love. In many efforts they were a reproduction of David and Jonathan. Although striving for the same attainment, and inspired by the same Ideas, they had different “thoughts” and adverse conclusions. Wesley had vigorous talent and system—Whitefield had religious genius and liberty: the first went enthusiastically for organization, the latter for evangelization. They could not, therefore, agree in their methods of impartation, nor did they think alike on external policies in proselyting and Churchifying the world; and so each gathered about him his own armor and independently proceeded to battle for others with Sin. Soon after the dissolution of the partnership between these fraternal ministers, John’s natural brother became more firmly united with him in the labor of systematic evangelization, and so the twain continued to co-operate to the end of that remarkable dispensation.

Psychometric impressions of the real John Wesley, who began a new era in the administration of Christianity, represent him as a mind of unbounded sincerity and unquestioning confidence. With but a moderate power of intellectual analysis, and deficient also in his synthetical or concentrating faculties upon philosophical themes, his whole noble spirit poured its methodical inspiration from the Niagara acclivities of his spiritual organization. He could not say, with Tennyson—

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

He was not enough critical and reasonable (or philosophical) to engender and fearlessly to entertain a powerful doubt. A child’s
faith pervaded this good man’s mind. Marvellousness was an accredited voice from the Throne of Grace. Whatever of skepticism affected him about the perceptive organs, or however much he suffered from the undisguised disbelief of scores who labored in his ranks, nothing of doubt ever breathed upon the full-blown flowers of his religious faculties. Their brilliant beauty and poetic fragrance, and reverential attitude, and activity of reproduction, were at all times visible in his sermons, conversation, acts, and systematic efforts.

John Wesley was warm-minded and spiritually unfolded. Carefully defined, I should term him “a spiritualist”—even more than George Fox or Swedenborg. But no man ever did so much methodically for “the glory of God and the salvation of men” as this; he worked, and worked, and worked; year in and year out; from Monday morning till a late hour on the succeeding sabbath night; he travelled and talked; he prayed and preached; and “the Holy Spirit” was perpetually inspiring his adoring heart; so that his zeal blazed like the vivifying sun upon others; even his closing and expiring prayer revived and inspired the impresible; the people of low estate heard him gladly; and the converts blessed God by innumerable “amens” for the working-energies and saving-power exerted by the new-gospel minister. By computation it is alleged that Wesley’s missionary travels in miles would amount to fifteen times the circumference of the globe!

Upon careful analysis of his theological “thoughts,” we arrive at their ultimates in principles or ideas, and find them to have been propounded and learnedly expounded by many predecessors. The trinitarianism of Asia is republished by Wesley, but with modern phraseology, and with religious adjustments suitable to the English mind. Zoroaster’s divine cosmogony and deistical antagonism are likewise reproduced—a Devil and a Deity—Ahriman and the all-good Ormuzd. Luther’s individualism is repudiated; so also is Calvin’s absolute fatalism; but the
marvels of spirits, the miracles of Jesus, the particular providences of Origen, the declarations of Zwingle, the local God-man incarnation of St. Paul, the zeal of the Brahmins, and the ecstatical worship of the Buddhists, come out in fresh juxtapositions in the Arminianisms of John Wesley. Nootka sound inhabitants are not more spiritually abandoned in their worship than were certain classes of probational disciples under the sway of this perfectly self-sacrificing and devout chieftain. But the modern Methodists have drifted toward the high-sounding shores of respectability. Many of their meeting-houses are now templed and spired sanctuaries of marble and stucco. Their once wooden benches, and uncarpeted floors, and plain, boxed pulpit, are transformed into upholstered lounges, enflowered foundations for the feet (not of "the poor" so much as of yore), and symmetrical desks, soft with velvet and dripping with silken fringes innumerable. What says the unselfish, self-destroying, and unostentations Wesley? Does he look down through his Saviour's eyes, and admire the magnificent degradation of his followers?

The Methodist denomination is an organized despotism. It has crystallized about the "thoughts" and "examples" of one man, who labored for one overmastering idea. Wesley's system is adapted to the capacities of the uneducated millions. Philosophical investigations, discovery of Scientific Ideas in Art and Mechanics, new principles of mind and matter, the gospel of God as written in the constitution of Nature and Man, can not be traced to the researches of any strict Methodist. But for the scholastic commentary of Dr. Adam Clarke, one of the Arminian or Wesleyan brotherhood, there would yet be hardly a so-called "learned" mind in their lengthy calendar. Their unrestrained indulgence of spiritual emotions; the unphilosophical method, so popular, of their revivals and yearly encampments; the enthusiastic taking hold of religion, and of expressing, without due deliberation and depth, their "convictions" and "the power" which suddenly per-
vades the most impressible—all this, when measured by the polite English Church or the iron-hearted Calvinist, produced and perpetuates the prejudice which (until within a few years) animated almost every sect and even the crowd against the Methodists. Hence they were once a plain, ungloved, unbaptized, enthusiastic, and persecuted people; but now the gods of this world have gone in to dwell and worship with them; they are everywhere much esteemed; are termed “evangelical,” and commended for their piety; have colleges wherewith to “make” the regular ministers; and, consequently, the Reformers of the Age find no favor in their lofty sight.

It might be interesting to the ardent explorer of others’ thoughts and systematic puttings forth, to classify the main opinions and expositions of Wesley. But, as was stated in the beginning of this chapter, such specialities and egotistic developments do not constitute the spiritual food for which we now search and hunger. Principles are the essential life of the Spirit, although it is true that “thoughts” serve to cultivate and to concentrate the faculties of reflection and judgment. Hence, while we seek and employ thought, and classify our convictions of truth, we make a continual distinction between the means of growth and the Ideas which grow; between the operations and deductions of the understanding, and the teachings of experience personal, and those interior impersonal principles (or Ideas) which constitute the Spirit immortal. Were it not for the religious Hymn-writer of the world, Watts, the brothers Wesley would this day rank highest in the sacred-song temple. And were it not that his predecessors in theological discovery and emotional disquisition had anticipated all his leading positions, John would this day occupy a commanding station among the world’s religious enthusiasts. But as it is, we must not suppress our admiration for the worker, for the sincere and wholly-believing mind, nor omit to recognise his supreme and unapproachable function as the demonstrator of an idea.
Wesley's great central Principle—through the life of which the heavens inspired him—was, that "God had made mankind missionaries to each other." He perceived that men are never isolated or absolutely idle. From each soul proceeds either good or evil. Mental atmospheres blend, or meet, for some religious use and discipline. It was this perception of Wesley, and the corresponding conviction of Swedenborg, that led to a number of letters between them. Some men work with their hands: these are "manufacturers." Others work with their passions: these are "malfactors." A third class work with their virtues: these are "benefactors." Still others, belonging to no party, being neutral in qualities and motives, work for anybody in every way: these are simply "factors." Wesley discovered this humanitarian arrangement by inspiration. There was "one body," but different "members." These members act all the time, either ill or well, for the Devil or for God; and hence the doctrine of converting the world by "missionaries." Each bad man is an adversary; each neutral is an emissary; each good person a missionary. The old Mosaic dispensation taught "works" as the means of salvation: do, and live; but Jesus reversed the plan, live and work, or believe and do; to which Wesley shouted, "Amen!" And from that "power" which accumulated upon his spirit, as a result of inspiration, he fired the thousands with an idea immortal. But our grief is, that his enthusiastic friends, instead of getting the diamond-Principle of his doctrine, have institutionalized themselves around his "thought" concerning the Principle. Without admiring or controverting his particular opinions, then, we welcome the inspired Wesley to his own eternal place in the Panteleon of progress.

ANN LEE, eighty-five years ago, or seventeen hundred and seventy-four years after Jesus, began her practical era. Her advent and labor move before me with importance and magnitude.
I behold in her position and inspiration something great and revolu-
tionary. In the exemplification of typical spirituality, and as a sign of advancing tides in the ocean of divine Ideas, she is glori-
ously useful and indispensable. As her birth is chronicled in the midst of a modern civilization, which exceeded that of the times of Origen, Luther, and Calvin, so is her religious develop-
ment more than theirs startling and important to mankind. The reasons are —

I. Because she was a woman. II. Because she was an inspired woman. III. Because she enlarged the scope of religious expe-
rience. IV. Because she unfolded a Principle, an idea, which no man, not even Jesus, had announced or perhaps surmised.

Abraham, Isaac, Jacob, Jesus, Paul, and other inspired persons, were illuminated on many integral principles, but never sufficiently to perceive the plenitude of woman’s nature, and the equality of her destiny. They had a God of almighty force, of infinite intelligence, of inconstant temper, of love for the lovely, of hate for the hateful, with a heaven for his friends, with a hell for his enemies; but, in the out-reachings of these minds toward a comprehension and presentation of their God, you will detect a one-sided dependence confessed, a short-sighted obligation and responsibility, and a semi-civilized acknowledgment of the divine personality and character. It was all manish; God was a “He”-God; and woman was supplemental. Paul, therefore; permitted the women “to speak” in meeting, with certain insulting restrictions and by-
laws affixed. The Jews kept women in the background, if not in the tented kitchen, and nowhere does their God disapprove the custom! Luther entertained and expressed almost savage sentiments respecting the woman nature and function; his royal and indignant antagonist, the polygamist Henry VIII, did not disagree with the doctor of Wittenberg concerning woman; neither did the fiery hail of Calvin’s logical cannon destroy the ranks of prevailing prejudices against woman. In fact, woman was not
seen by religious chieftains to possess more than secondary value in the universe of "Men," until the advent of the good, the just, the inspired George Fox; after him we derive a higher typical revelation of the woman-nature from the miraculous-minded Swedenborg of the North; then John Wesley, by the light of his inspired talents, recognised woman as a divinely valuable agent in the "home-mission" work, also as a voice "persuasive in prayer" as the song of the morning stars; but we wait, and watch, and supplicate, during all these seventeen hundred years of religious concussion and progression, for such a revelation of God's character as came unexpectedly through Ann Lee.

Of this excellent personage, and concerning the quality and effect of her teachings, the German, English, Scotch, and American Churches have published libellous accounts. Priests are transparently unjust. No error, no untruth, is so immoral as that of the pulpit. It fears a new revelation. But shall mankind hang revocatively upon the neck of Superstition? Will men shut their eyes to stellar light, and open them in the darkness of earth-born theology? From a limited, finite, stereotyped conception of God, the better part of mankind will soon depart. The Council of Nice, in 325, was nothing more than a congress of prejudiced and wrangling religionists; yet do Catholic and Protestant, Dogmatist and Progressivist, fear to openly repudiate that council. Ecclesiastical tribunals are places where justice is impossible. Prayers dissipate the soul's reliance upon integral Principle. The very pious are the fashionably immoral; that is, true "faith" under Jesus is more effectual than good "works" of any magnitude under Moses: so that, when one's faith is right according to the new covenant's standard of judgment, works may promote selfish and wicked ends with impunity to the worker. On this ground, or with this infallible security, priests could and can fabricate falsehoods against Ann Lee, and arrest the investigation of her experiences, all for "the glory of God and the salvation of souls."
But the end of all this is at hand. Among the just of the earth there is springing up a river of consuming fire, red hot with whole centuries of smothered indignation, and the “whited sepulchres” of dishonest minds will be deluged and utterly destroyed. For sixteen hundred and fifty years the “Apostles’ Creed” has been received as changeless gospel; but even that is being deserted by hundreds of spiritual and philosophical minds, whose ancestral dignitaries worshipped it as the everlasting truth. “The world moves!”

Her crime was: she was a woman with a claim upon mankind by Heaven’s inspiration. She could not be forgiven. Her sin was unpardonable. Gracious Heavens! a woman inspired? What a blemish on the masculine fraternity! Forbid it Abraham, Isaac, and Jacob! Moses, Jesus, Paul, Councils of Pope and Bishop—cast the “seven devils” out of this new Magdalene! God of masculine quantities infinite—the eternally-isolated “He” of the Prophets and Apostles—down with this ambitious Venus in Religion, scare her fanatical followers, and confound the people who listen at her meetings!

But she would not “down” at their bidding! The “He”—God of the Churches lived as completely and essentially in this “she”—Incarnation as in the expanded Universe. And here comes one great good out of this Nazareth. Ann Lee demonstrated the idea, the impersonal Principle, that inspiration and revelation are not confined to China, India, Persia, Judea, Greece, Germany, France, England, Australia, or America; that, qualitatively and quantitatively, the celestial streams set just as surely through woman’s soul as through man’s, fertilizing and equalizing the sexual hemispheres as they flow. She broke down the partition-wall which custom had built between the woman-spirit and its celestial Fountain-Source.

Of the doctrines and “thoughts” of this inspired One, I have nothing now to say; it is only of her central idea—or the Prin-
ciple—through which inspiration flowed to mankind. We grow sad when contemplating the crystallization of individuals about this nucleus. Not that their institutions are unchristian, or unfit for the moral regeneration and spiritual progress of thousands, but because any organization, believed to be "a finality" and so revered, is mankind's enemy and a "stumbling-block" in wisdom's pathway. If there are any just men and women on earth, any minds sincerely Christian, any persons conjugally disengaged, any exact followers of the Master and his first Apostles, any who endeavor to live and do righteously and peacefully, in the love and fear of God, with opinions in advance of the evangelical establishments either of America or Europe—they are the "Shakers," the people who congregate about the "thoughts" of Ann Lee, the Friends who, as brothers and sisters, live in the spiritual glow of the Resurrection!

That the reader may not be deprived of the practical and religious "thoughts" of the Shakers, and that every mind may have all the necessary data of correct knowledge upon this subject, I herewith present a brief statement of some features of the Shaker theology. The seventeen propositions, with critical remarks, were drawn up by "F. W. E.," a good authority:

"I. Jesus Christ was the first Christian. He practised what he taught—the absolute necessity of being born again, out of the earthly into the heavenly element; and when that is accomplished in any soul, all old things in that soul are done away.

"II. There is not one soul on earth that is born again.

"III. There are a few who make it the business of their lives to strictly watch themselves, 'that the Evil One touch them not,' or mar the begetting of God in their souls.

"IV. The Church of Christ on earth is composed of such, and none else.

"V. They are the Church militant; and why? Because they are in a state of antagonism to the earthly element in their own souls.
VI. Christ's mission into the world was to save his people from their sins, as above stated, by placing them in a state of antagonism. 'Any man who will be my disciple, let him take up his cross daily.'

VII. The Roman, the Greek, and the Protestant Churches are not of, nor do they belong to, the Church of Christ, because they are not in a state of antagonism to the earthly element above alluded to.

VIII. If they were in a state of antagonism to all evil, they would not commit sin.

IX. They do commit sin.

X. Therefore, 'by their works shall ye know them.' They war and fight, etc., etc., as at Sebastopol: the Russians of the Greek Church, the French of the Roman Church, and the British of the Protestant Church.

XI. A Jewish-Christian Church and a Gentile or Pagan-Christian Church did exist at the same time.

XII. The Jewish-Christian Church at Jerusalem had all things in common; they did not marry, and abstained from war, they possessed the resurrection-power of rising out of the earthly element into the heavenly, angelic, or Christ sphere. All within the pale or spirit of that sphere were saved from sin. With them rested the Spirit of Christ; and all who came into that Spirit had their sins remitted on earth, and, as a matter of necessity, in heaven also.

XIII. The Pagan-Christian Churches not only were not a continuation of the Pentecostal Church, but they were not even an integral part thereof, but were distinct bodies. They were not admitted into the Pentecostal Church, but were merely allowed and tolerated as an outer court thereof. The Pagan-Christian Church held private property, married, held slaves, and practised war. It was this court that ultimately 'scattered the power of the holy people' — the power that saves from sin, assuming author-
ity, and 'standing where it ought not' in the holy place, it 'trod under foot holy things,' counterfeited; and feigned the Christ-power, and so became Anti-Christ.

"XIV. The Pagan-Christian Church was composed of heterogeneous materials (just as it is at this day): foolish Galatian carnal Corinthians, guilty of deeds 'not even named among the heathen.'

"XV. In the second century a great schism took place in the Pagan-Christian Church. The then Bishop of Rome excommunicated all the Bishops of the East, because those of the East would not eat lamb when he ate it. Those of the East excommunicated the Bishop of Rome in return, thereby nullifying the whole Pagan-Christian Church ('Christ is not divided'). Both parties remained obstinate in quarrelling over the slaughtered, peaceful lamb, and are not reconciled to this day. Hence, there are two Popes in Christendom at this hour—the Patriarch or Father of the Greek Church, and Papa or Pope of Rome. And, since it is the nature of parts to possess the properties of the whole, if the Pagan Church possessed infallibility when it fell into two, the infallibility-property must have been split into two also; and when the Roman Church fell into two under Luther and Calvin, they must in the very nature of things have retained their share of infallibility and of 'power to minister in holy things.' These men were good Catholics, and ought to have been sainted. All the difficulty was in their being a little too zealous: they wanted the old woman of the Vatican to walk a little straighter, and not to cover so many dirty things with such a width of crinoline—that was all!

"XVI. The Greek and Roman Churches of to-day are the lineal descendants of the said Pagan-Christian Church. The Protestants are fragments of the Roman Church, and bear the same relation to it as parts do to a whole; and, as water can not penetrate a rock, but can find its way among its fragments, so
there is more light, progress, personal and civil and spiritual freedom, and security of life, in Protestant than in Catholic countries. Therefore it is desirable that a perfect solution of the rock and its fragments take place (the process is begun), and mind be disenthralled, so that that Power which creates all things anew may, without let or hinderance, bring forth the new heavens and the new earth, in which shall dwell righteousness, even as in the Pentecostal Church.

"XVII. The Greek, the Roman, and the Protestant Churches, shall bear no relation to the Church of the latter day. In it its members shall learn the art of war no more, and the cannon's terrific roar shall not be heard within its borders. Coffee, then, ye good men and women true, of all sects and parties, of all colors and of every clime, of all religions and of no religion, and raise a voice and lift a hand to bring about on earth the reign of Love, Justice, Equality, and Universal Peace. Undo the heavy burdens; let the oppressed go free; bind up the broken-hearted; give deliverance to the captive, and to all an equal chance to an equal share of all God's blessings, spiritual and temporal."

But it is the central Principle, the Idea of Ann Lee, for which we now reverently inquire. That principle, in brief, is this: God is dual—"He" and "She"—Father and Mother! Hindoo teachers obtained a golden glimpse of this impersonal truth. Forming and destroying principles, male and female energies and laws, were perceived and taught by the early inhabitants. But not one person, from God Brahma to President Buchanan, has done what Ann Lee did for this world-revolutionizing Idea. She centrifugated it in a thousand different forms of expression. It took wings in her spirit. Better than the Virgin Mary's saintly position in the ethical temple, is the simple announcement that God is as much Woman as Man, a oneness composed of two individual equal halves, Love and Wisdom absolute and balanced, eternally.
THE PANTHEON OF PROGRESS.

Best minds of best culture everywhere accede, and, in different words, repeat this central truth of Ann Lee. "There is a God for all nations," says Theodore Parker in his most living style of inspiration, "inspiring liberal Greece and prudent Rome not less than pious Judea; a God for babies sprinkled, and for babies all unsmooched by priestly hands; a God for Jacob and Esau, Jew and Gentile; a God to whom mankind is dear—Father and Mother to the human race." To this wonderfully beautiful truth he adds: "Then you can explain human history: the diverse talents of Egyptian, Hindoo, Persian, Hebrew, Greek, Teuton, Celt, American, these are various gifts, which imply no partial love on the part of Him who makes yon oak a summer-green, yon pine a winter-green. You find the infinite God [that is, the Father and Mother] in human history, as in the world of matter; for as the plan of material combination, mineral, vegetable, and animal, did not reside in any one of the sixty primitive substances, nor in the world of minerals, plants, animals, but in God, who is the thoughtful substance to these unthinking forms—so the plan of human history is not in Abraham, Isaac, Jacob; it is not in the whole world of men, but in the Infinite God, who is the Providence that shapes our ends to some grand purpose that we know not of." Elsewhere he says: "Commonly, I think, men and women of simple religious feeling furnish the facts which men of great thoughtful genius work up into philosophic theology. It is but rarely that any man has a genius for instinctive intuition, and also for philosophic generalization therefrom. Such a man, when he comes, fills the whole sky, from the nadir of special primitive religious emotion up to the zenith of universal philosophic thought. You and I need not wait for such men, but thankfully take the Truth, part by part, here a little and there a little, and accept the service of whoso can help, but taking no man for master—neither Calvin, nor Luther, nor Paul, nor John, nor Moses, nor Jesus—open our soul to the Infinite God, who is sure to come in without bell, book, or candle."
Now, although the logical drift of this strong man’s inspiration sweeps outwardly into the boundless sea of intellectual freedom and individual growth in spiritual goodness, yet the plan is found centred in “Father and Mother God,” the central primal principle at the heart of Ann Lee’s inspiration and teachings. But she was no philosopher, no deep, quiet analyst of inward feeling from interior Ideas, and hence the appearance and mixture of egotistic specialties therewith. The shapes and shadows of her private necessities, trials, and temperament, flit here and there like the fairy flashes and impalpable forms of uncertain inspiration. Contradictory spheres burst out through her organic powers of compelled expression. With these, and with several partially-pronounced Ideas within the record-pages of her illumination, we can have nothing to do. Let those who love to institutionalize one mind’s “thoughts” as finalities and rules of life for all other minds, meditate upon them; while we, preparing to start as fellow-pilgrims up the shining mountains of Eternal Development from within, do welcome Ann Lee to our homes as a world’s benefactor, and with reverence introduce her to her own seat in the Pantheon of progress.

JOHN MURRAY, seventeen hundred and forty-one years after Jesus, or one century and eighteen years ago, comes next. This high-hearted and largely liberal man, not the devil, laid the foundation of modern Universalism. The earliest beam of gospel equality, the first uplifting thought of unlimited happiness in store for all children of the Father, fell like sunlight upon the reason of this love-visioned Reformer. But before we gaze contemplatively upon his theological fields, bending with the grain of golden promise, I venture to divert the reader’s thoughts, and fix them upon what we have termed “The Pantheon of Progress.”

These words are designed to impart an image to the mind of that Temple of Truth—“the kingdom of heaven”—which should
be created and harmoniously beautiful within every man's consciousness. A *pantheon* is a temple of the gods—a Mecca of the honored and sainted few—whither reverential and grateful intelligences congregate to meditate and worship. The marble-walled Temples of Greece, the brown-roofed Pagodas of India, the prison-built Cathedrals of Europe, the high-spired Churches of America, are all Pantheons, not of "Progress," but of ancestral superstitions and numberless misapprehensions. In slumbering stillness of intellect and reason, the world's inhabitants visit these god-houses, and listlessly linger to catch the words of priests, which ooze out from the gloomy slopes of the consecrated sanctuary. Past ages and the bibles, like the nightly shades of giant warriors who fight for the cross and crown, are the gods of authority in these material temples. Rapturously does the deep-toned organ peal the praises of these gods. Like a gurgling streamlet at the base of the Holy Mountain, then swelling like an undulating flood of anthemnal melody, and now floating our prayers off over the horizon's verge up to the Throne of Grace! No wonder the people go to these Pagodas. No wonder that Reformers, Iconoclasts, the temple-breakers, and Progressionists, with their hard-seated halls and harder sentences, receive the roughest and toughest treatment. These have at first no flowing flood of music by which to soften the rocky protuberances of an audience; neither in their meetings do men's minds dream in the loitering gales of heaven-resounding prayers; but, instead, the dagger-points of prejudices project themselves like hairs from every head, and the muffled murmurs of embittered disapprobation surge round about the speaker. The private history of all reformers—from Jesus to John Huss, from the Apostle Paul to Theodore Parker—is the same tale of misapprehension and persecution.

But we haste to the spreading canopy of our world-wide Pantheon of progress. Here, where the silver ocean of immortal Ideas undulates within every bosom, and where the peerless
priests of eternal Principles meet in the lofty love and simplicity of Wisdom, we tread the pillared aisles of the spiritual cathedrals of Truth. Prejudice can have no place in this Temple, which is more bejewelled and adorned with thoughts and deeds of moral beauty than the fabled superstructure of King Solomon was with stones, gems, and earthly gold. Here we behold the waving plume of stately minds, whose loving-kindness and labors of wisdom outshine the mysterious stars of heaven. The swinging censer of Thought flings fragrant fertilizations upon every intellect. Here we find every spiritual and ecclesiastical Reformer—in this Congress of the many-minded—and the incense of our softly-whispered gratitude floats afar between the arches of Infinity. Every phase and status of mind are here represented. History spreads her banquet upon the tables of immutable Truth. The divine splendor of her altar-hills pervades all the sky with resplendent pictures of Nature and her God, so that he who runs may behold, comprehend, and worship. The many-volumed scroll of immeasurable Progress unrolls itself like the Spirit of the Universe; and the music of ransomed millions, mingling with the flower-songs of boundless Nature, and sweeping through every heart—

——"beats
To that great anthem, calm and slow,
. . . . which God repeats."

Whatever cathedrals adorn the summits of distant Europe, or stupendous as may be the lofty pyramids of ecclesiastical authority, or countless as are the pearly gods of antiquity which ornament the error-recesses of modern Churches, they are nothing to our eyes which see the Ideas of God, crowning the brows of departed (or living) men and women, whose angel-presence fills to overflowing our Pantheon of Progress. Behold, O man! and rejoice; for this is the Church of the Future. America is the first mason at work upon this structure. Let her sons and
daughters of Liberty and Wisdom sing out joyfully with the morning stars.

Thousands may complain, however, because in this chapter their best-beloved representatives do not appear with the rest. For such minds, I have but one word by way of explanation. That word is, that this chapter is professedly devoted to the analysis of only one class of inspired minds, and proposes to attend to only those of this class whose "thoughts" have been institutionalized into sectarianism, or whose ideas have been overlooked or underrated, in the regular historic path of ecclesiastical development. Lateral growths, like the unfruitful and unnecessary branches of a grandly useful tree, must be hewn off or utterly neglected in this examination. In all countries and ages, between the personages set forth in the Pantheon, I notice characters laboring with important ideas. But the expressions of these minds have cropped out, with more system and beauty, through the inspirations of certain accredited leaders. Hence, we announce and analyze the latter, to the exclusion of several geniuses yet very precious to many living intellects. Farmers, mechanics, manufacturers, merchants, legislators, physicians, orators, poets, painters, musicians, warriors, patriots, emperors, princesses, kings, advocates, statesmen; these may behold certain geniuses at the head of their unnumbered ranks, who should be conducted to their well-earned seats in the Pantheon of Progress. Very true; but I leave this literary banquet and justice-promoting ceremony to the industry and inspiration of others. In the beginning, I said that it was only of the Religious History and personation of ideas, that I should write; and now, I further say, in explanation, that only the most prominent of these can reasonably claim announcement and psychometric analysis.

For example: I can not stop to develop the facts and thoughts of Joanna Southcote, of England, who came forth about the year
1804, with a full-blown double-rose of typical experiences. The subsequent developments of this inspired woman exerted profound benefits over many cultured minds. Not only were months typical of her spiritual transformations invisible to others, but also every day of each month, and every hour of each day, became divi-plates and fingers of time, to which her every private psychological experience was associated by a subtle law of correspondence. Her revealments were of impressive importance to those who needed specialities; but the central inspiration, Typeism, is better developed in Swedenborg; to whom, therefore, we direct the reader's unprejudiced sympathies.

Mahomet, filled with high "thoughts, and spiritual zeal unquenchable, can not be counted an Idealist, in the forms of his development. His very best inspiration, "Cleanliness is next to godliness," can be found with thousand-fold more strength and adaptation in the works of living physiologists; also, in the side-Ideas of the gentle, holy Jesus, in Paul's exhortations, and these characters may be found in the Pantheon of Progress. Therefore, Mahomet is not received; but it is not prejudice that blinds our eyes, only inadaptedness in the man for our purpose.

"So wisely taught the Indian seer:
Destroying Siva, forming Brahm,
Who wake, by turns, earth's love and fear,
're one, the same.'"

The Catholic descendents of the ancient, pious Druids may complain, also; but they need not, any more than many who now live and labor for the world. Of the moral thoughts and doctrines promulgated so long ago, the following articles of faith may be deemed fundamental.

The following extracts (obtained by a friend) are from a work entitled, "The Ecclesiastical Antiquities of the Ancient British Church," by the Rev. John Williams, M.A. Published in 1836, by W. J. Cleaver, Baker-street, London. These extracts are
from the leading articles of the "Bard's Druidic Creed." They show what was the religion of the ancient Britons, eight hundred years before Christ. Thus we discover that those very moral precepts claimed by the evangelical Churches to have originated with Christ, were practised centuries before his time by a so-called heathen nation.

"God's Attributes.—These being in themselves most beneficial and harmonious, necessarily tend to annihilate the power of evil and bring man to everlasting happiness.

"Animals.—We can not kill an animal any more than man, but as a prevention against or a punishment for killing.

"Providence.—Even the malignity of man is rendered subservient to the general and ultimate end of Divine Providence, which is, to bring all animated beings to happiness.

"Peace.—The bard, amid the storms of the moral world, must assume the serenity of the unclouded blue sky.

"Truth.—Believe nothing without examination; but where reason and evidence will warrant the conclusion, believe everything and let prejudice be unknown. Search for truth on all occasions, and espouse it in opposition to the world.

"Pride.—Pride is that passion by which man assumes more than the laws of Nature allow him; for all men are equal, though differently stationed in the state of humanity for the common good. Whoever assumes such superiority is an usurper, and he attaches himself thereby to evil, in such a degree, that his soul falls at death into the lowest point of existence.

"Sacrifices.—The death of criminals who surrender themselves voluntarily is also sacrificial, inasmuch as they do thereby all in their power to compensate for their crimes.

"Punishment.—Eternal misery is in itself impossible; it is inconsistent with the attributes of God, who is all-perfect benevolence.

"The Final State of the World.—All mental and cor-
poreal affections and propensities, of benign tendency, will remain for ever, and constitute the joys of celestial existence.

"Rule of Duty.—Our infallible rule of duty is—not to do or desire anything but what can be eternally done and obtained in the celestial state, where no evil can exist. The good and happiness of one being must not arise from the evil or misery of another.

"The Triads.—Three things it is impossible God should not be: whatever perfect goodness would desire to be, whatever perfect goodness should be, and whatever perfect goodness can perform.

"Three things evince what God has done and will do: infinite power, infinite wisdom, and infinite love.

"The Three Ultimate Objects of Bardism.—To reform morals and customs, to secure peace, and to praise all that is good and excellent.

"The Moral Triads.—Three great laws of man's actions: What he forbids in another, what he requires from another, and what he cares not how it is done by another.

There are three laws, well understood, will give you peace: the tendencies of Nature, the claims of Justice, and the voice of Truth.

"Sin.—The roots of all evil: Falsehood, Covetousness, and Pride.

"Four Elementary Sins.—Anger, Covetousness, Indolence, and Fear.

"Eight Chief Sins.—Extortion or Fraud, Theft, Pride, Adultery, Idleness, Gluttony, Envy, and Cruelty.

"Three Principal Divine Qualities of Man.—Liberality, Love, and Forgiveness of Injuries."

John Murray, in common with the savage of ancient Syria and the greatest poet of England, in common with the Jewish law-giver, and the gentle Man who confounded the doctors, in
common with the soaring pine-trees and the angels of higher worlds, was a receiver of God's impartial spirit. His bodily organization was not powerful, although it was active; neither was his mind heavily frightened with scholastic attainments; nor were his "thoughts" higher and broader than the inspirations and cogitations of the waiting mind who, long before Mr. Murray's arrival, built a meeting-house for the prophetically expected comer, whom he instantly knew by intuition to be the right preacher of the Father's love and universal salvation from sin.

Murray had investigated theology in the light of the gospel, which he saw revealed in the light of Reason. By unwearied searchings, literal renderings, and figurative views, of the "thoughts" recorded by the evangelists and apostles, in the supposed "last" will and testament of Jehovah, he deduced the doctrine of Zoroaster, Socrates, and Origen: that there would be an end to sin and suffering. Mankind throughout were "all dead" in Adam's stupendous crime; but, by virtue of the moral-work and martyrdom of Jesus, the same "all" would be "made alive." Murray discerned new and more reasonable meanings in the several Bible-terms, which the evangelical clergy employ to enforce the consoling gospel of endless torment. Under his common-sense explanations, the Bible began to teach, to the receptive portion of mankind, a gospel of "glad tidings," and a forordained scheme of universal salvation for a universally damned race, was proclaimed with all the mysterious authority of inspiration. The all-wise and merciful Maker, from the foundations of the world, fixed upon a plan of human escape from the consequences of human transgression. He sent his only-begotten Son upon this globe, which, in point of importance, when measured by the magnitude of unnumbered other earths that swarm immensity, is as a wheelbarrowful of fertile dirt to all the Heaven-reaching Alps; and this beloved Son, of the omnipotent and all-merciful Father, would see "the travail of his soul and be satisfied." Nothing less
than a world's ultimate reconciliation and universal happiness could satisfy the unlimited love and unrestrained power of this Heaven-decreed and God-begotten Messiah.

Of the specialities in the Bible-cogitations of Murray, little need be written; for there are, at this day, a respectable multitude of self-appointed and otherwise well-qualified minds promulgating the particulars of the system; but, of his Ideas and master-principles, something further is demanded. Regarding these, I would say, that Murray's inspiration covered a vast field of principles central to preceding theologians: such as the "overcoming of evil with good" in Zoroaster; the "Incarnation" principle of Paul (with all the theological and resurrectional speculations of the apostle, also); the central force of Calvin, that "God is a God of foreknowledge, and adequate to the redemption of all his promises" (only the iron-headed reformer could not see a word in the Bible friendly to endless happiness for all mankind); the doctrinal principle of George Fox, that "the human spirit is from God, and is at all times animated by the 'still small voice' of his presence;" but, in addition to all these, John Murray developed another impersonal Principle, viz: that the central life-force of God's existence is impartial Love for all his children.

Moses taught the human fear of God as mighty and essential. At first, Jesus attempted to overthrow neither the Jewish theology nor their code of laws, but cautiously proposed amendments and revolutionary additions, in order "fulfill the law and the words of the prophets." This plan met and stilled the Hebrew prejudices of a few minds. At length, however, when the Nazarene attained to the consciousness of more spiritual strength, as a result of development from the inward fountain of Principles, he spoke out more plainly and uncompromisingly against the old dispensation of useless doctrines and nefarious practices. He said almost nothing about the fearfulness of his heavenly Father; very little concerning the importance of "works," as means of fulfilling
the law; but, in opposition, he taught the perfect Love of his God, and of "faith," as the strait gate, opening upon the fadeless gardens of spiritual joy and peace. This all-conquering principle of impartial Love in the divine Creator, became the central inspiration of John Murray. Calvin's terrible conception of God's justice was subdued and tempered away by the new preacher; and even John Wesley's system of "probation" was greatly modified and enlarged; so that, in the new-gospel reading of God's plan and will, this lower world became the exclusive sphere of sin and suffering (the effects of the flesh and its circumstances), and the "after-death" existence was proclaimed, under the wise providence and mercy of the Father, as a sinless heaven of universally happy spirits.

Better thoughts and higher ideas of what constitute the "devils" that tempt mankind, and of the "hells" to which the disobedient and impenitent are condemned by God's moral laws, came out of Murray's central Principle. A terribly great battle of texts followed this outrage upon the treasured pet-doctrines of antiquated orthodoxy. Accredited theologians armed themselves with gun and spike and spear, with hook and line of scholastic prejudice and pride, and started out to hunt and fish for the original demonstration of doctrine in the Greek testament and Hebrew phraseology. But the new-school men energetically pursued, "armed to the teeth," with powerful talent, to explain, give chase, and debate. The Ballous, the Balloo, the Winchesters, the Streeters, the Kneelands, the Thomases, and Sawyers: how brave, and valiant, and triumphant, were these, and others not less endowed, in the progressive work of under-error extermination. The orthodox ministers defended their favorite "consolations of the gospel"—namely, total defilement, personal devils, literal hells, vicarious atonement, imputed righteousness, justification by faith, regeneration of the faithful—and thus the evangelical and orthodox soldiers gave the Universalists "hell!" in return for which
they received only shots from the gospel of "Love," and bombs-
shells containing biblical proofs of the final holiness and happiness
of all mankind. The battle, for the present, is ended, and each
party is, as usual, victorious. The soldiers of the opposite
armies are now peacefully organized in their respective en-
campments, professionally parading and drilling fresh recruits;
and certain idlers among the great hosts of the million-sided
humanity look wonderingly on, when not otherwise amused or
employed.

But the great interior work is yet in process of completion.
Universalism is a new Protestantism. It contains germs of reform
better than its ministers have the courage to confess. It leads out
of and beyond itself; as did Luther's individual rebellion. The
talented conservative friends of Murray's inspiration have institu-
tionalized extensively within the last quarter of a century; they
have prided themselves, and do now exist, upon a growing respect-
ability among the sects; and, therefore, although this denomina-
tion has successfully imitated other parties in collegiate and literary
enterprises, its days are numbered; other, and far more scientific
forms of theological development will supersede Universalism in
the overhanging future. But no man before or since Murray ever
so beautifully, reverently, and powerfully discovered to mankind
the embosomed and all-conquering Love of God; or, in other
words, that "God is Love," not hateful and revengefully destruc-
tive. Zoroaster repeatedly announced; so did Socrates, Plato,
Confucius, Jesus, Origen, Augustine, Fenelon, Ignatius, Sweden-
borg, George Fox, Ann Lee, and others; but nowhere, among all
the hosts of spiritual teachers inspired, can we find such wholesome devotion to the logical results of the Principle. Therefore,
we behold in Murray another holy declaration of truth. He
unfolded an impersonal idea, and should enter the Pantheon of
progress.
WILLIAM ELLERY CHANNING comes next. This representative intelligence was originated upon this representative continent. He comes like a great branch, red with fruit, from the body of the tree of Life. Beneath the golden shade of this transparent foliage I bow in reverential gratitude. My spirit is filled with a white aural light—the effulgence of spiritual wisdom—and, as I behold, the swinging censer of divine love flings immortal hope upon the world.

True piety is a consciousness and confession of the sentiment of religion; true morality is the intentional application of that sentiment to the affairs of life. But in all times there have been saints too pious to be moral; and, on the other hand, there have been, and are, certain characters too moral to be pious; that is, formal religiousness without practical goodness, and involuntary goodness without spirituality. But Dr. Channing’s character was a beautiful equilibrium; it exhibited the nicely-adjusted balance, an equality between piety and morality. He had the religious feeling, the devotional sense of dependence and accountability, joined to the practice of philanthropy and good deeds. And it must be further written that this Reformer was too religious to be theological, and too theological to stand at all times upon the immutable principles of coherent philosophy. And the largest proportion of the Unitarian clergy, the followers of Channing, come within the scope of this criticism. He was a pious theological reformer, with wisdom sufficient to surpass many of the abounding doctrinal absurdities of prevailing great men; and his wisdom included moral courage adequate to the development of revolutionary principles in theology.

Channing’s physical organization was somewhat imperfect, especially in its nervous and functional departments. Exquisitely sensitive and motorial, in their operations, were the nerves of this spiritual person. There was a spiritual thoughtfulness and a graceful majesty in this character which I love to contemplate. He
drew graceful essences and forms out of every object and ether. God was not a phenomenon, but a Presence, everywhere lovingly intelligent. His mind took in large estimates. He gives me an impression of massiveness, of quantity, of richness integral. The circle of twenty-four hours never wholly encompassed his intelligent sympathies; neither was he belted by the prejudices and narrow patriotism of his time and continent. Nor was he intimidated by the institutions called sacred in his vicinity. But to him life was real; in its manifestations, unbounded; in its quality, divine; in its quantity, immeasurable; in its results, glorious and just. Not a personal God, exalted, abstract, and infinite—but His "image," debased, crucified, and miserable—was this man's pre-eminent and eloquent theme. His deep-rooted sentiments, and his "thoughts" also, concerning mankind, leaved out and bore fruit every Sabbath. Many of his convictions had the germs of universal Ideas within them. Human duty, and the welfare consequent upon obedience, not sectarianism and dogmatic theology, perpetually covered the polished disk of his impressive intellect. From the fountain beneath there flowed up a new statement, which I deem this man's central heavenly inspiration, his master-principle, to wit: the internal capacity of every man for eternal improvement.

This anti-total-defilement Principle, soon after its announcement in this liberty-promoting but slavery-supporting country, fell and broke like a thousand thunderbolts in the churches! The very heart's core of old theology was death-struck. No, not the heart, for orthodox religion never possessed such an organ; but its metallic bosom was filled with consternation. God as the universal Father, humanity as a fraternal Family, and heaven as the possible college of earthly graduates: this doctrine filled the godly churches with intolerable agitation. The splendor of the Golden Rule was dimmed by the greater inspiration of this truth. How could one man love another as himself, unless the spirit-centre of love, "the heart," be pure, and capable of dispassionate interest?
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No soul can realize a pure love of God, unless the core of its life be perfect, and not blemished by the presence of sin. "Any view of God, of which love is not the centre," said this inspired Idealist, "is injurious to the soul that receives it." He entertained the highest admiration for the wisdom and righteousness of Jesus—who was man's Savior by example—and felt the loftiest abhorrence for whatever outraged that spirit and dishonored that truth. "The greatest and most dangerous error of the age, is the substitution of opinion, speculation [thoughts and doctrines], and controversy, of noise and bustle, about religion, for the practice of Christ's precepts."

It may be urged by the friends of Swedenborg, Fox, Wesley, Lee, or Murray, that the same "Idea" is by their favorite authority perfectly expressed. The reply is, it is very true that each mentioned teacher did either hint at or logically deduce this Principle—the internal capacity of every human being for eternal improvement—but it is not true that these minds made it instantaneously a lever and the fulcrum of a progressive revolution in theology. Doctor Channing's intuitive penetrations opened up the countless gems of truth hid in the psycho-ovarium of each human individual. To his eyes the human soul was a garden of Eden, or the fabled garden was an emblematical exposition of the spirit of man, needing fine attentions and best culture. The very opulent soil produced innumerable weeds, when neglected by the appointed Guardians of progress. "A single sentence," said he, "from the lips of one who has faith in Humanity, is worth whole volumes of ordinary sermons."

"Every human heart is human,
And even in savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not."

On the highway of unbounded Liberty this nobleman was strong within himself and strengthening to others. He cherished no
sickliness of sentiment upon questions of conscience, and duty; but his outspoken thoughts went straight to the mark: "The Free States are the guardians and essential supports of Slavery. We are the jailers and constables of the institution.... There is some excuse for communities when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our fathers, in framing the Constitution, swerved from the right. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution.... No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong-doing. For this conviction the Free States are tending."

The clear, limpid, spiritual reasonings of this Reformer flowed like the ethereal rivers of eternal life. With overmastering gentleness and instinctive wisdom of conception, he gave forth his fine Christian rationalisms; and his "thoughts," overflowing their underlying Principles (or Ideas), gave an impetus to the entire moral mind of awakening America. Possibilities over possibilities! The Idea of the capability of humanity for eternal progress, when it was inhaled and fairly accepted as a truth, acted like the God-sent lightning of Sinai! It aroused and encouraged the friends of Education. All but the dead in superstition and bigotry arose from their long, silent slumber, and every one recognised the value of public schools, and the necessity of a system of preventing crime and suffering by means of well-ordered moral asylums and homes of education and industry. "If we are to obtain brighter and more enlarged conceptions of Christianity, we
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must begin with feeling that past ages have not exhausted Christian truth, and that we may make advances on the wisdom of our fathers." So nobly wrote and taught this Reformer. Herein is an open acknowledgment of the Principle of Progression; as an effect, not as a cause, but it was not the central or foundational idea on which he erected his hope-crowned superstructure.

Progression, as an experience, was to result or effectuate logically from human conditions and human obedience; not that these conditions and this obedience would ultimately from the causative principle which is slowly and surely acting upon and developing the spirit of truth and humanity. So, therefore, we can not say that Channing's mind recognised more than the possibility of holiness and happiness for all mankind. He would not promise that universalistic result; only this, that mankind were capable of endless expansion in wisdom and righteousness. That the world would positively and inevitably progress in all its parts, and ultimately outgrow all sin and wretchedness in the coming future, was more than he ventured directly to affirm; but, in more than a thousand diamond sentences, he set forth his infinite "hope" and Christlike belief concerning the eternal possibilities. He practically discerned and intelligently expounded the laws of Providence, and was a devout believer in the ultimate triumph of Love, Truth, Justice, Wisdom, and Liberty. But let the word again go forth that this man was too religious (or pious and moral) to be theological, and he was also too theological (or thoughtful on doctrine) to be a clear-headed teacher of universal philosophy. He was nevertheless gloriously endowed with unitarian or unitary intuitions of moral truth; and his inspirations and multitudinous thoughts sparkled like those of Plato and Jesus.

Channing opened up a new era in the theology of Christianity. Two great influential rivers went out from his fine and impersonal inspirations, viz.: the inherent purity and dignity of every human
heart; and second, the possibility (and probability, though not certainty) of final holiness and happiness for all mankind. The first proposition, commending itself to the intuitions and desires of all good men, became the parent-principle of a great theological movement toward a higher perception of Christianity; and the second proposition, being more just and reasonable than the teachings of either Calvin, Swedenborg, Wesley, Fox, or Murray, made each person a pivot of stupendous responsibilities. Eternal moral advancement was a possibility—and logically probable—with every child of the Infinite Father. If not in the life, then in that which is to come. Death did not close down the individual in endless mental conservatism; neither did it eternally fix the condition of human spirituality and character. Progression, therefore, was affirmed of the inhabitants in both realms; not in any case toward the hells, as the sad-minded Swedenborg dreamily taught, but forward and outward, wherever the highest perfection (for the individual) was most certain and Christlike; thus accomplishing the noblest ends of Nature and Deity.

This sublimely-grand and hopefully-reasonable statement, of the character and purposes of the Divine Mind, shot all the way through every religious institution. Light followed the ball into old systems, but the inward darkness comprehended it not. The new gospel, however, found here and there a waiting mind. Thousands had silently rejected the Trinity, and were open for intelligence respecting the Unity, of the Godhead and family. Quakers, Shakers, Restorationists, Universalists, and Infidels, were in ample readiness for Channing’s central Principle. Each wanted the other to affirm the best and largest of Humanity. The friends of George Fox and Ann Lee could not intellectually welcome the new man; but, spiritually, they were years ahead of even his cultured illumination: while the friends of Thomas Paine and John Murray, although spiritually incapable of realizing the moral opulence of this man, were intellectually far beyond all his
best theological revelations. In fact, while it is true that Channing's inspiration reached out and deeper in the religious sea of intuition, he failed (scientifically and philosophically) of meeting the demands of reasoning and reasonable minds. To the philanthropist and the spiritualist (and the pietist also) he was sweeter, brighter, and purer, than any known living soul; but, to the school of scientific thinkers in theology, he was, as they said, "good and reasonable as far as he went!"

Very soon, however, spiritual disintegration commenced. The new impersonal Ideas, clothed in new local "thoughts" of Christ, his system, and its adaptations to Humanity, attracted many of the best minds from other ranks. These overjoyed intelligences became efficient moral reformers. They held Human Rights to be sacred, irrespective of class or race, and advocated the largest investigation of theology. They prayed and preached, as they yet labor, for a more exalted conception of essential Christianity, for a higher standard of moral culture among the masses, for a spiritual education which would prevent crime and misery; and so they have fearlessly identified themselves with the most practical and important reforms of the present century.

In 1858, Doctor Bellows, of New York, divided "the vague and shapeless body" of Unitarianism into three parts, viz., the Progressives, the Hold-fasts, and the Reactionists. The Progressives are waiting to see the spirit of Unitarian faith gradually creeping through the general influence of literature and science; while the Reactionists, less animated with intelligent principles, being discouraged and dissatisfied, are cautiously feeling their way back into orthodoxy. "Next, the Hold-fasts, the regular heirs of historical Unitarianism, who think that Lindsay, and Priestley, and Belsham, Worcester, Freeman, Ware, and Channing, essentially completed the purifying of the Christian faith, and laid down the permanent creed of our denomination, have in their way hindered our influence by localizing and confining it. This eminently
faithful and conscientious school—the core of our otherwise vague and shapeless body—has unquestionably, within its sphere, done more denominational work than all the rest. It has indeed maintained, the only organization we have had, published and circulated our literature, sent forth whatever missionaries have gone out, and been always ready to give an answer for the hope that was in it. But, having assumed the position of a sectarian movement, an attitude of conscientious hostility to the current creed of Christendom, and assigned to itself the duty of converting the world to the truth, by textual criticism, and the unfolding of ecclesiastical history, it has gradually found the great tides of the popular religious life of the world flowing past it, leaving it safely islanded on its impregnable rock. It expected a general battle, nay, invited it, on the ground it had taken; but the enemy has taken another route.”

And what shall we say next? Must we publish the fact, that the Unitarian priesthood is this day the most liberal and intellectual class of men in theology and progress; and also, because of their genteel conservatism and ecclesiastical pride, that they and the laity have institutionalized the religious “thoughts” of the divine Channing, and closed their pulpits, in many places, against those who teach the impersonal Principles of their leader? Verily, this must be written of them. They have patronizingly held in their conventions that Rationalists may be fellowshipped to some extent. But one great cause of Progression yet lives and works in their midst, viz.: that, because of their spiritual culture and intellectual fondness for logical consistency, they cannot frame a definitive and proscriptive creed! The consequence is, that no one can exactly define what popular “Unitarianism” consists of, nor what one must believe, in the direction of Christ and spiritual growth, to make sure his private orthodoxy and salvation. Therefore, “Nil desperandum.” No intelligent mind denies to the pure Channing his self-carved seat in the Pantheon of progress.
JOHN H. NOYES, a graduate of Dartmouth College, while a student and licentiate of the Yale Theological Seminary, became the centre of a peculiar Christianity, in consequence of a new reading of the old testaments. He made a publicational demonstration of his radical differences, in argumentative refutation of the doctrines of old Theology, about three years after his discovery, which was privately evolved in 1834; so that from 1837 to this day, the topics of Bible Communism, of Salvation from Sin, the New Birth, Origin of Evil, Constitutional Christianity, and many relational questions, have been freely analyzed and discussed in several places by intelligent and honorable minds.

Special thoughts innumerable may be evolved from the few fundamental principles at the centre of this so-called Providential movement. There is profound love of Truth, and a deep faith in the ultimate works and triumph of constitutional Christianity, at the heart of this Leader. His intellectual endowments are ample and well balanced. Powerful and psychological in his moral feelings, government, and system, and the unpretending control of others, are easy and natural characteristics. There is in his spirit also a tide of social attraction, which repels energetically and peremptorily whatsoever it does not freely admit to its flow. He is a strong, bold, religious, healthy man; and his inspiration and efforts are to the establishment and realization of the heavenly state.

These peculiar Christians start with the generally-accepted proposition, which contains the central Idea of their Leader, that the Bible predicts the coming of the kingdom of heaven on earth. They hold that the religious world has constantly professed to be in expectation of such an Advent for the last forty years; that the popular hope of the Millennium, the universal use of the Lord's prayer, and the accumulating fervor of the public mind in relation to Universal Reform, New Theories of Society, Spiritual Manifestations, and still other signs, are varied indications of the
lurking expectation. To this they add another proposition, which
contains the force of another impersonal principle, that “the ad-
ministration of the will of God in his kingdom on earth, will be
the same as the administration of his will in heaven.” Evidence
of this proposition is to their minds ample in Matthew vi. 10, and
Ephesians i. 10; but, to the mind that questions the infallibility
of the Bible, such evidence is of no account. To the Perfection-
ists, however, no other proof of the truthfulness of their position
is demanded. Therefore, very reasonably from the premises
which are assumed without searching analysis, they add to the
last proposition these practical thoughts:—

“If we pray, ‘Thy will be done on earth as it is done in heav-
en,’ we ought not to shrink from filling out that prayer by asking
specifically for what we know to be according to the will of God
as it is done in heaven. For instance, we know that sin, disease,
and death, are banished from heaven: we ought, then, to pray
that they may be banished from earth; and if we pray for these
things, we ought to expect them; and if we expect them, we
ought to labor for them; and if we labor for them, we ought to
begin by clearing away all doctrines that deny the possibility of
them.” Those are “thoughts” or deductions, very logical too,
from principles accepted.*

This man’s thoughts concerning what is proper and just to the
heavenly condition are thus expressed: “In heaven, God reigns
over body, soul, and estate, without interference from human
government; and consequently, the advent of his kingdom on
earth will supplant all human governments.” As a natural effect
and conclusion from this proposition, it is affirmed that “in the
kingdom of heaven, the institution of marriage, which assigns the
exclusive possession of one woman to one man, does not exist;
that, ‘in the resurrection, they neither marry nor are given in

* See their publications, “Bible Communism” and the “Annual Reports
of the Oneida Association,” and other works, by John H. Noyes.
The Pantheon of Progress.

Bible communism is considered as a re-development of the condition of the Primitive Church. In the systematic deductions of the leader we find objections to the Social Science of Fourier. The Perfectionists are supernaturalists. They say: "The chain of evils which holds humanity in ruin, has four links, viz.: 1. A breach with God. 2. A disruption of the sexes, involving a special curse on woman. 3. The curse of oppressive labor, bearing specially on man. 4. The reign of disease and death. These are inextricably complicated with each other. The true scheme of redemption begins with reconciliation with God, proceeds next to a restoration of true relations between the sexes, then to a reform of the industrial system, and ends with victory over death.... The sin-system, the marriage-system, the work-system, and the death-system, are all one, and must be abolished together." But, while they reject the French solutions of social problems, they say: "We shall doubtless ultimately avail ourselves of many of the economical and industrial discoveries of Fourier." The Perfectionists affirm that the only plausible method of avoiding the stumbling-blocks of the sexual question in Association, is the method of the Shakers. "Forbid sexual intercourse altogether, and you attain the same results, as far as shutting off the jealousies and strifes of exclusiveness is concerned, as will be attained by making sexual intercourse free. In this matter the Shakers show their shrewdness. But they sacrifice the vitality of society in securing peace."† This system of thoughts, institutionalized about a divine impersonal Idea, results in what the world terms licentiousness. But the Perfectionists are supernaturalists in conception; hence they say: "Any attempt to revolutionize sexual morality before settlement with God, is out of order. [Here they object to the world's people adopting their social method.] Holiness must go before free-love. Bible communists are not responsible for the proceedings of those who med-

* See page 26, Annual Reports, 1853.  
† 1b., page 58.
dle with the sexual question, before they have laid the foundation of true faith and union with God.” Another thought of this Leader is, that shame, instead of being one of the prime virtues, is a part of original sin, and belongs to apostacy; that shame was “a consequence of the Fall, and is factitious and irrational.” Adam and Eve were not ashamed as long as they were one; but when they became “two,” their eyes were opened and they were immediately ashamed. This thought may be absurd to the student of Nature, but no believer in the fables of mythology should for one moment hesitate to say, “Amen.” Nearly a quarter of a century ago, Mr. Noyes, the accredited medium and leader of these Christian interpretations, wrote to the young lady, who became and is now his wife, the following undisguised and unselfish sentiments: “I desire and expect my yoke-fellow will love all who love God, whether they be male or female, with a warmth and strength of affection unknown to earthly lovers, and as freely as if she stood in no particular connection with me. In fact, the object of my connection with her will be, not to monopolize and enslave her heart or my own, but to enlarge and establish both, in the free fellowship of God’s universal family.”

Bible believers can not refute the leading “thoughts” and logical deductions of this people. All prejudice is bigotry, and thoughtless repudiation is foolishness. The harmonial philosopher alone hath no controversy with such “thoughts,” because he knows them to be, at best, nothing more than suggestive, not authoritative. What shall we say of the egotisms of this leader? He has conscientiously precisionized and systematically stated his thoughts concerning the thoughts of Jesus, Paul, and other religious authorities, and that is all. The Thinker will appreciate and intelligently love the central idea; the rest is of little moment to the eternal progress of immortal spirit.

Paul’s religious superstitions and theological thoughts are deemed by this people as possessed of great weight. The apostle
is said to have placed property in woman and property in goods in the same category, and taught that both kinds of property interests would be abolished by the advent of the kingdom of heaven. "The time," said Paul, "is short; it remaineth that they that have wives be as though they had none; and they that buy as though they possessed not; for the fashion of this world passeth away."* Suppose the apostle to the gentiles did write his thoughts upon property in woman and in goods: does that add one inch to the stature of Truth? Does it alter anything? Paul did doubtless believe in the possibility of being *freed from sin*, of being in a state of "grace without law," of becoming perfect even as the Father is perfect; therefore he was a perfectionist. Grant it, my friend; but does that prove perfectionism to be according to Nature and Reason? Marriage of one man with his mate and equal, is one of Nature's divinest sacraments. But Paul writes the monogamic relation down as one of the "ordinances of the worldly sanctuary," like the holding of property in goods, or the Sabbath, circumcision, etc., and preaches his egotistic but honest opinion that none of these has any place in the resurrection, or kingdom of God on earth.

The finest piece of benevolent reasoning, among all the classified thoughts on this subject, is as follows: "The possessive feeling which expresses itself by the possessive pronoun mine, is the same in essence, when it relates to woman, as when it relates to money or any other property. Amativeness and acquisitiveness are only different channels of one stream. They converge as we trace them to their source. Grammar will help us to ascertain their common centre; for the possessive pronoun mine, is derived from the personal pronoun I; and so the possessive feeling, whether amatious or acquisitive, flows from the personal feeling — that is, is a branch of egotism. Now, egotism is abolished by the Gospel relation to Christ. The grand mystery of the Gospel is vital union with

* See 1 Cor., 7: 29–31.
Christ—the merging of self in his life—the extinguishment of the personal pronoun I at the spiritual centre. Thus Paul says: 'I live, yet not I, but Christ liveth in me.' The grand distinction between the Christian and the unbeliever—that between heaven and the world—is, that in one reigns the we-spirit, and in the other the I-spirit. From I comes mine, and from the I-spirit comes exclusive appropriation of money, women, etc.; from we comes ours, and from the we-spirit comes universal community of interests.* In this scheme, Christ is the Head and Leader; all persons in faith are parts of that miraculous body below the Head. The assumption of a posthumous state and position in this world, on the ground of a union with a posthumous being who became the head of the church, and who made the church his body, and so identified himself with men, that they could say they were dead and risen with him—is the first great step in constitutional Christianity. So say the supernaturalists.

I affirmed the possibility of evolving innumerable "thoughts" from the radical principles accepted. Perhaps the student of higher-law doctrines will apprehend me as conceding more than one "idea" in or contiguous to the heart of this movement. If so, he is right. I am free to confess that J. H. Noyes has associated several impersonal principles. And principles are always divine. Many eternal Ideas, which were central to some teachers and leaders, are perceived and equalized and practically condensed by this vigorous-minded man. But many persons will esteem certain controlling, legitimate deductions in the light of Principles; than which no mistake could be more hazardous and miseducational. Among the several religious principles accepted by this inspired man, I behold one which is unquestionably entitled to the pivotal position: namely, the kingdom in which the will of God shall be done on earth as it is done in heaven.

The far-reaching goodness of the Lord's Prayer, which in spirit

* See page 30 of Bible Communism.
is universal and wholly untinctured by the medium of its utterance, contains the above-mentioned central Idea. Although it is true that all religious sects have founded themselves upon some definite reading of that prayer with the gospels included, yet it can not be said that any man besides J. H. Noyes has so peculiarly and persistently made the kingdom of heaven his central inspiration and indefatigable effort. And it is an undoubted Idea. If God be an infinite Spirit, and not a person, then is His kingdom destined to bloom boundlessly like His spirit, and the conflicting theories and oppositional conduct of religionists concerning "faith" and "works" can not prevent or retard it. But I do not behold in this man's system and efforts anything more promising than is set forth in the systems and thoughts and practices of other special authoritarians. He is not, strictly speaking, an idealist—does not see the possibility of "salvation from sin," through the power of principles operating upon character independently of doctrinal organization and supernaturalism; therefore, he favors and works for the institutionalizing and indoctrinating process, by which the individual is enrolled as a member of the heavenly family, ruled by a fixed standard. This family is reported sinless. "The multitude of them that believed were of one heart and one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things in common." This property unity is the abolition of one form of adultery, namely, the lust of worldliness and individual thrift at another's expense and misfortune.

If this family is assailed by disease, the thoughts are fixed upon such medicines as Faith, Love, and Criticism. This faith-in-Christ cure is termed Christopathie; which is by many known and practiced as psychology. The abolition of selfish property is followed by an abolition of isolated marriage. This family is consequently exactly opposite to the Shakers, on the relation and disposition of the sexes. "The Perfectionists," as the followers of Noyes are
styled — like the disciples of Ann Lee, get their primal suggestions from the Bible. They are the most unquestioning authoritarians. The sovereignty of Jesus Christ is the unchangeable standard; and the laudable object is, to establish the kingdom of heaven on earth. These people do not believe in living perpetually in bondage, nor in being dead in trespasses and sins, but, instead, they strive to be numbered among those “risen with Christ,” freed from sin, and prepared to live within the will of God on earth. The thoughts of this inspired leader may be of great value to those who take the Bible as a priceless book, or Jesus (a man) as “the Way, the Truth, and the Life;” but to the Idealist, to the worshipper of God through an appreciation of, and obedience to, the impersonal Principles, his Biblical explorations and analysis are of little moment. Yet, because of his central inspiration, who does not welcome this man to a suitable place in the Pantheon of progress?

THEODORE PARKER, eighteen hundred and thirty-seven years after the historical Jesus, or twenty-three years ago, when he was ordained to preach for the Unitarians at West Roxbury, Massachusetts, comes next.

From his earliest boyhood, he “felt” that he was “to be a minister.” He was early “taught to respect the instinctive promptings of conscience, regarding it as the voice of God in the soul of man, which must be obeyed.” He was a natural born student, and went vigorously at the usual routine of theological investigation. The holy Bible he began to read “with much care.” First, critically, to learn what books and words compose it; secondly, interpretationally, to get at the exact sentiments and ideas within the words. “I soon found,” he says, “that the Bible is a collection of quite heterogeneous books, most of them anonymous, or bearing names of doubtful authors, collected none know how, or when, or by whom; united more by caprice than
any philosophic or historic method, so that it is not easy to see why one ancient book is kept in the canon and another kept out.”* He studied the “historical development of religion and theology amongst Jews and Christians; also the metaphysics and psychology of religion;” and discovered that “religious consciousness was universal in human history. Was it, then, natural to man, inseparable from his essence, and so from his development?”

And here we get at the central Idea of the noblest politico-theological and spiritual Reformer now breathing. There is, however, something singular in the derivation of our progressive Idealists. They come, for the most part, from the religious realm. Bibles, hymn-books, prayers, sermons, benedictions, and contradictions, pave the way of many a religious phenomenon. It seems that even Jesus was a private spiritual teacher amongst the Essenes for years before his advent in public places as preacher from the life within. Indeed the profoundest revelators of man’s nature and of God’s supposed will, have been clergymen or local teachers of some denomination. Perhaps this fact will explain the other fact, that almost every religious Master in the school of Progress is addicted to pulpit habits and ceremonies, which the great thinking world instinctively repudiate.

But Theodore Parker is a deep fountain of spiritual love and trust. The elaborations of his ample mind are but beautiful beads and great ships floating upon the bosom of the stream. “From my seventh year,” he says, “I have had no fear of God.” He preached the All-Beautiful and the Altogether-Lovely of the universe. The intuitions of this man are filled with thoughts of Deity. His wisdom is replete with Ideas; all his illustrative thoughts are from the primal inspirations of inherent principles. The existence of a Mother and Father God, the laws of Justice and Right, and the immortal duration of the individual spiritual Man, he treats independently of logical demonstrations,

* See his “Experience as a Minister,” pages 38, 39.
but wholly as the fixed facts and infallible teachings of intuition. So truly and humbly does he realize the independence of Religion and Right above all miracles, masters, or books, that he says: "They are not my Truths. I am no great man whom the world hinges on; nor can I settle the fate of a single doctrine by my authority. Humanity is rich in personalities, and a man no larger than I will not long be missed."

Yet he is mistaken. This lower world will weigh less in solid worth when he departs for higher spheres. His intellect covers the wide field of theology and religion. He is the natural-born Pope—the ever-watchful and fatherly President—of Protestant Christendom; very exalted in his sweet humility, and a mighty master over the thirty-five thousand clergymen whom he so cheerfully and perpetually serves. Greater than Luther and Calvin, greater than Swedenborg and Wesley, greater than George Fox and Channing, greater than Hobbes, Hume, Bacon, Paley, Reid, Stewart, Butler, or Immanuel Kant; because, although he carefully read and absorbed them so unrestrainedly, they could not encompass and consume him—he reasoned inductively and deductively, in sympathy with the combined authors, but in the end he out-thought and over-mastered all. Still, he gives many "thoughts" which do not reach up to the last experience; and his specialties are sometimes bitingly bitter, if not inapplicable and unjust. He is a reproduction of Luther, Calvin, Fox, and Channing; but more philosophical and anti-sectarian in all directions than they; with this central idea, "The constitutional perfection of human nature, deduced from the infinite perfection of God." With this self-authoritative inspiration is the saying: "In the primal instincts and automatic desires of Man, I have found a prophecy that what he wants is possible, and shall one day be actual."

Unselfishly he realizes and cultivates identification—upon all the relational and higher grades of being and feeling—with the
possessions and experiences of the down-trodden millions. There is sublime health and strength in this spiritual organism. It detects the presence of wrong, and resists the encroachments of evil. His windpipe is not more sensitive to water than is his conscience to a misplaced power or performed duty. His indignation is morally sublime; it is alarming to a weak conscience, and seems unjust. There is no underbred selfishness in it. His anger results from a pure conscientious abhorrence of abounding sin. It is mighty and unfa]tering in its wrath, but without censoriousness or retaliation; without revenge or perturbation, it feels and gives the thunderbolts of vengeance. What withering scorn and consuming satire! How like summer thunder, with live lightning and heat, does this naturally-great mind denounce the mighty sins of the age! Like the lurid live lightning, he shocks and blasts the countless infusorial weaknesses and intrigues of reputed great public men, past and present. His resentments are never isolated and selfish. Moral healthfulness, and the inseparable blending of himself with the situation and destiny of mankind, are the causes of his prodigious hatred of injustice, and of his unrestrained adoration of truth and righteousness.

What contempt for idleness and other infirmities! And yet no human spirit quicker throbs with diviner sympathy, nor with more helpful abilities to "bind up the broken-hearted," nor with stronger word freighted with wholesome consolation, addressed to feeling and the intellect. The down-trodden is never dishonored by pleading persuasions to be "reconciled to the mysterious ways of Providence." Above the realm of pain and ignorance he exalts the sufferer’s whole consciousness. Reason and the tenderest sympathies, together with their embosomed agonies, soar reverently aloft. The heavens open to receive them, the clouds of superstition and doubt sink beneath, and the weary of discord and pain enter upon their rest. His every thought and prayer acts like God’s fatherly breath upon the gardens. Children are seldom
childish and thoughtless in his presence. The magnetic ether of his very powerful and wisdom-laden spirit inspires the young and exalts the weak; and each contiguous individual becomes for the time, “a living soul,” with new strength and nobler aspirations.

But, again, he is locked like an iron chest fit for the sea; is sealed firmer to those about him than the Apocalyptic book, and the superficial visitor and observer would wonder whither the mighty mind had gone. A strong stoutness and imperturbable walled-up expression gathers upon his entire individuality. A cannon ball could not enter this solid fortress. The enemy’s bombardments are foolishness; a prayer-meeting, the culmination, of current ignorance. There is growth within, however; and a preparation for some glorious fruition. The largest ideas hold congressional sessions within the halls of this intelligence; and innumerable ushers (the thoughts and illustrations apt) pass around in silence respectful and uniform. No discord or tumult, no anarchy, in all this house of spiritual discipline. Every word is remembered and suggestive—the exact pronunciation of each new term is given—the most irresistible picture of thought is painted—natural and most palpable “facts” are summoned to appear as witnesses—the proverb, that “figures do not lie,” is adopted practically—thus, while outwardly all is still and terrible as omnipotence, the knights and deathless warriors of this mighty king (Theodore Parker) are scouring their armor, forging new weapons, buckling on the harness of labor, preparing to overthrow the powers of darkness, and to establish the everlasting reign of the Prince of Peace.

His philanthropy is a world of itself, populated with luminous attractions for the brotherhood of man, and with tender sympathies more far-seeing than the vast-minded of other ages. Justice, honor, truth, love, reverence, are the “holy angels” that guard the inner temple. Benevolence, like an over-hanging zone of cohesive blessings, arches the vestibule. Its descending atmospheres blend
prayerfully with the soil made by the abrasive contemplations of his granite intellect, from the triturations of what is iron-thoughted and stonily logical — and the resultant harvest, of spiritual beauties and of useful sympathies, is abundant and equal to all necessities. He is a discoverer not unlike Columbus and Sir John Franklin; but his successes resemble those of Paul, Newton, and Napoleon. He starts out from the known shore of truth and speculation, and goes down to the sea in a ship filled with indestructible power and provisions; but on his return, when the multitude gather by thousands to hear his experience and to see his trophies, he discloses a new continent of imperishable spiritualities, exhibits many admissions taken from the enemy by main strength, recounts the mighty gifts of the Father to all men, and opens up the magnificent scheme of personal effort and victory.

A thousand batteries are hidden within the entrenchments of this cranial organization. The unspent energies of coming centuries lie engermed in this one vast-minded man, so fearfully and wonderfully made. His every individual faculty is loaded to the muzzle, and can discharge an hundred times without reloading. Holding firmly the major principles of philosophy and humanity, as the ever-punctual infallible commands of "the Good God," he is true to the instincts of reason, is indulgent to the religious sentiment, emits and enkindles sublime fire over the plenum glory of the great moral acts of all men, is eloquent as Plato was when speaking of man's highest capacities and vast fitness for evoking and enjoying the deities of true genius. But the mighty grandeur of Cicero's best discourse is dimmed and eclipsed, and the interior depth of Jesus' mountain sermon is perfectly reached, when Theodore Parker concentrates the full fires of his wisdom-endowed intellect upon the altars of theological antiquity, or upon the thrones of political iniquity, where the world's shameful ignorance and satanic gods sit as fashionable idols, miseducating the masses and circumventing the rights of helpless millions, dishonor.
ing the soul's "Dear God," obstructing the proportional development of reason, justice, honor, truth, and the love-principle of brotherhood, within each mind where imprisoned attributes and every crowning excellence await the evoking power of the Christian Redeemers — Education, Endurance, Reason, Conscience, Piety, Morality, Industry.

When the history of America shall have been truly written, that page which glows brightest with supernal truth — wherein is described that mind whose moral valor and changeless principles of wisdom worked such mighty changes in the strongholds of Ignorance, Bigotry, Intemperance, Slavery, Woman's Wrongs, and War — will hold the full name of Theodore Parker. The red-hot balls of his honest and far-seeing reason will have burned their way through the mightiest fortifications of learned ignorance. His footprints will be seen and marked on "the sands of time;" the smooth-moving machinery of a conservative and progressive civilization will show his handiwork; and his well freighted ships of thought and illustration will surmount the perilous billows of every political sea. Hundreds and thousands of ministers will read Theodore Parker. They will behold and regret the shameful affectation of their brethren, laugh at their fear that his theology could injure mankind, quote (not, as now, steal) from the golden abundance of his "Discourses," and ask heaven and humanity to forgive them in their blindness and ignorance, pleading that "they knew not what they did." The future sculptor — the painter is now born, and the song-writer is writing — and the musician will come, who shall put this man's image and wealthy spirit in truest form and friendliest relation to the reverential world. Surely this man hath an imperishable place in the Pantheon of progress.

RALPH WALDO EMERSON, although chronologically in advance of the many-minded power last named, comes next before the unwelcoming world. (With the desire to avoid repetition in
these volumes, I will omit many most noteworthy characteristics of this person, and respectfully request the reader to lay "The Thinker" down and take up "The Reformer," the fourth volume of this series, and without any unnecessary delay turn to and read in the last chapter a psychometrical examination.

This mind is a crystal palace. The poetry and principles of all great thinkers are a living presence within it. Channing's thoughts and inspirations, although they awakened profoundest interest in hidden truths and social problems, could not stay the tide of this interposing gulf-stream. Unitarian establishments could not enlarge commensurately with the inward expansion of this one spiritual intellect. His inspiration was immeasurably beyond their institutional orbit; and when historical Unitarianism shall have sunk below the horizon of memory, the light of this bravest of Protestants will shine like the sun.

He is a self-consecrated child of the Infinite. His thoughts present a new type of conception and teaching. The angel of his presence is visible in nearly all the late literature of the English tongue. Hundreds of thousands who knew nothing of the man, and who can not comprehendingly read the condensations of thought in his style, are nevertheless fed by lesser teachers with manna from his firmament. There is a freedom in his sentiments, a gracious presence of purity in his positive thoughts, a deep wit and natural manliness in his character, a strength of purpose in his talents, and an undefinable impersonality of individualism in his genius, which no live nature can fail to love and praise. "The brilliant genius of Emerson," says Parker, "rose in the winter nights, and hung over Boston, drawing the eyes of ingenious young people to look up to that great, new star, a beauty and a mystery, which charmed for the moment, while it gave also perennial inspiration, as it led them forward along new paths and toward new hopes."

This man is a master. I do not over-color by affirming Emer-
son to be the Plato of \textit{intuition}al \textit{intelligence}, while Parker is the Emerson of \textit{intellectual} \textit{intuition}; both minds made holy and lovely by virtue of a boundless education, diffused through all their working faculties. In the case of these minds no one will deny the validity of education, broad and brave, harmoniously blended with personal needs and unselfish necessities. Parker's mind is inductive \textit{first}, then it works reverently inward and terminates in \textit{intuition}—which, with equal culture, is Emerson's point of departure; so that, starting from opposite sides of the spiritual laws, both minds sweep through this world and eternity. I think there must be \textit{attraction} in each for the other, and in both there is light from heaven for humanity. The hopelessness of "orthodox" theology, its drear and deathly horrors, do not infect the atmosphere of these men. The spasmodic rhetoric of a "turn-or-burn" Spurgeon, whose dangerous pulpit fantasia and shallowness never walk beyond the circle of uncultured egotism, can not flow from our New-England springs! Instead of Tartarean pictures of goblins damned, bleeding saviours, hopeless gods, heavenly wars, total defilement, prayers, prisons, bibles, bombshells, and irreversible flats of wrath, we get the starshine of spiritual laws, the sun-flashes of infinite principles, the heart-codes of deeper friendships and life, Ideas of Truth, Justice, and of a God in Nature, whereby the whole humanity is reinforced with an ennobling ability to achieve and progress. Instead of "Come to Christ," "Get an interest in salvation," "Make peace with your God," "Delay is dangerous," "Fly to the bleeding Christ," \&c., \&c., we hear the words of wisdom and love, of trust and devotion, of pure and undefiled religion, saying, "Love man—love God;" and thus the whole moral landscape is enriched, and caused to blossom like the rose.

I said that Emerson is a Master, and this is true. His high rank and divine power come of cultured intuitions. For his own powers he has a mighty esteem, but only as attributes possible
with all men. When his mind performs well he applauds it, and
cheers it, and says: "Come, take courage from this, go beyond
your ring, and redress the world's wrongs with new testimonies
and hopes." A cheerful intelligence sits upon his brow; and
when the stars of the intuitions stand still, he goes into town and
finds amusement: but the spiritual laws soon return their charge
to its centre. The evidence of a master is his power to overlook
and bring all other minds to his "thoughts." In this sense, Em-
erson is no master at all. The self-isms of his mind prohibit this
conquest, even if he had the victor's ambition, which he has not.
And it is certain that the world will neither think his thoughts,
illustrate with his pictures of rhetoric, nor read the book of life
through his unsystematic methods. At this point, then, issues
forth Emerson's central Idea—with which all men will harmo-
nize instinctively, soon or later; and herein, too, consists the divine
mastery of the unassuming man. His impersonal inspiration or
principle is, "ETERNAL SELF-RELIANCE." Almost all spiritual
teachers in ages past, including the gentle Jesus, insisted upon
the humiliation and extinguishment of the individual. Down with
self: up with your Master. Aristotle left no room for progress
beyond the dogmatic circle of self-conceit. He was a finality in
science and philosophy. So, more or less distinctly, with the au-
tocratic dogmatisms of the several minds already represented.
Not so Emerson! He refuses to dictate, disdains all mastership,
repels the admiring student, centrifugates the world, walks in the
magic circle of self-development, flashes the sunbeams of eternal
truth and friendship from the zenith of his private orbit, and says
to all men, "Go thou and do likewise."

But there is near the sphere of this mind another sphere, with
which the world can not hold much sweet communion. It ema-
nates from the admiration of "power" in the individual. The
love of that psychological preponderance and overbearance, which
are detestable in exhibition and repulsive in experience. Car
LYLE, for example, is just now romancing among the traditional and written effects of Frederick the Great, who by this historian is exalted into a creator and benefactor of Prussia, and indeed of Europe. He has already published two great volumes upon this subject. The hidden grandeur of kingship (in Carlyle's analysis) consists in desires to originate a people, in the judgment to consolidate their interests, in the ability officially to murder their enemies, in the power to play the Master magnificently well, in the sagacity and strength to strike powerful blows at critical turns in public affairs, but (in justice let it be said) always without intrigue or diplomatic trickery. To originate and aggrandize Prussia was the elder monarch's ambition, in order to be an independent sovereign, and the defender of German Protestantism, against the encroachments of the Austrian crown.

The strong-headed and broad-hearted Carlyle is an absolute-government man, is against the alleged inevitable anarchy of republicanism, and so begins with the predetermined plan to sustain heroism and despotism, at least in theory. Let us observe the genealogy of our Prussian monarch. He came from a semi-barbarian father, who was tyrannical to his wife, cruel to his children, unjust to his subjects, got the tallest men in Europe and Asia (about four thousand grenadiers) to parade at Potsdam, went to bed drunk every night for several successive months during important crises, shot an officer who was not guilty, and pardoned a criminal prince for selfish purposes. So much for the paternal. But Carlyle says almost nothing of the "mother-side" of this monarch, as if the masculine fountain was the only source of heroes. How the noble-minded Carlyle can consume his mind and earthly hours in composing whole volumes upon such a theme, is to me more singular and astounding than anything he has yet written or can ever publish. And while coming multitudes turn from the opinionated Historian, the world will cleave to the Idealist, and behold his presence in the Pantheon of progress.
WILLIAM LLOYD GARRISON, too widely known in Christendom to need an introduction, comes next. (The recollection of what I saw, when I made a careful psychometrical examination of this philanthropic and progressive spirit, constrains me to solicit a diversion of the reader's attention from this volume to the conclusion of the "Penetralia," wherein will be found a true knowledge of this man's moral characteristics and private dispositions.)

Although he does not belong to the apostolic succession of spiritual and theological reformers, to which class this part of the present volume is exclusively devoted, yet is he the acknowledged representative of a central Idea which is as sacred and spiritual as any principle of truth. He stands immovably and luminously at the "head and front" of a tremendous political and moral revolution. He is or was the solitary fountain-force of a concatenated series of state-and-church tempests; and, standing as he has and does, free from the conflicts and delusions of parties and sects, no mind more clearly sees the inevitable consequences of existing national crimes. It has been said that "the shepherds of the people should understand the prognostics of state tempests. Hollow blasts of wind, seemingly at a distance, and secret swellings of the sea, often precede a storm." Priests and politicians pretend to discern and interpret the "signs of the times," but they, because of their unsound antecedents and prudential measures, become blind to truth, and do not see the circle of events as it rolls before them.

But here is a man of great natural culture, spiritual lucidity, and mental force. He began to work about twenty-five years ago; but through what disappointments, sorrows, discouragements, and persecutions, no one fully knows, save this brave pioneer and indomitable leader himself, and his guardian angels. "Mr. Garrison," writes Theodore Parker, "with his friends, inheriting what was best in the Puritan founders of New England, fired with the zeal of the Hebrew prophets and Christian mar-
tyrs, while they were animated with a Spirit of Humanity, rarely found in any of the three, was beginning his noble work, but in a style so humble that, after much search, the Boston police discovered there was nothing dangerous in it, for "his only visible auxiliary was a negro boy."

Few persons can agree with this man's "thoughts." They are, of course, his own. But is it not foolishness to refuse your judgment and support for a reason so frail? Suppose he would, in his thoughts, abolish the Fugitive Slave law, and the existing Constitution and Government of the United States; suppose, in the specialities and applications of his central Principle, he would abolish the American slave-trade on the sea, and make it infamous as piracy; suppose he would have the northern people of this country declare and maintain that no slave state shall be admitted to the brotherhood of free states; suppose he would favor a President for the free North, who holds that God has created all men equal, and endowed mankind with inalienable rights which a righteous constitution and a just government are bound to define and protect for every man, irrespective of condition or race; and suppose, lastly, that you can not get these "thoughts" and "duties" into your mind in the same manner, is that any reason why you should deem yourself all right and he all wrong?

In the light of great integral principles, you and your opponent, at the core and heart of being, "are one, the same." When Mr. Garrison's central idea is written, I know, no matter where born or of what race, that you will respond—"Amen!" and a difference of opinion and thoughts will take place between you just where your individual organizations begin to differ in temper and conformation—with the superadded difference of education, which is the most superficial and ephemeral cause of dissimilarity and concussion.

The man now under contemplation is, perhaps, the only unadulterated fountain in these United States, whence flows the cen-
tral Idea in two words—"Universal Liberty." His pre-
cisional applications of this eternal Principle may (or may not) be
unphilosophical, and out of beat with the fixed laws which roll
and shape the ends of nations. But with this, as a harmonious
Thinker, we can have nothing to do. We simply claim this man
to be an inspired agent for the proclamation of the world's deep-
est and most sacred Idea. However much and long men may
dispute the "thoughts" of each other regarding the application
of this Principle, one certain thing remains: it will have a uni-
versal solution, or it will have none. Nothing less than "the
whole truth" will satisfy and develop the "whole-soled man."
Floating scraps of truth and fragmental enjoyments of Liberty,
interlarded with time-serving policies and conservative inconsis-
tencies, will, of course, satisfy poor souls half made up! The
reformer who works valiantly for isolated and local interests, who
is broad and bold and patriotic merely in places, himself needs
the true reformer's work. The true Liberty-man loves and re-
spects the Principle in the United States because he loves and
respects it in his own spirit. He loves and venerates the Idea
and its enjoyments in France and Germany, in England and Ire-
land, in Austria and Poland, in Hungary and Italy—everywhere,
in short—because he loves and venerates the existence and exer-
cise of the Principle in his own soul's heart. The struggle is sub-
lime because it is universal. It is the unrepeatable fiat of God's
Spirit sweeping through the populations of immensity. In obe-
dience thereto the vegetable transcends the mineral, the animal the
vegetable, the human the animal, the spiritual the human, the
angelic the spiritual, the heavenly the angelic, and the All-Beau-
tiful the heavenly! Therefore, the reformer must labor on, with-
out impetuosity, without idleness, without hatred or malice or
revenge; but with inextinguishable aspirations toward an Ideal
development of universal goodness and truth. The Ideal first;
then the Actual. The crown of hereditary kings and the slave-
holder's power must fall together. The pope's spiritual authority and the slave-driver's whip shall be buried, side by side, in the same eternal tomb. One broad banner of divine Brotherhood shall open grace fully and wave over all races. "Faith" will eventually incarnate itself in "works," for theory is now promenading Broadway toward logical "practice." The emancipation of four millions of slaves in liberty-loving America will be the signal for the enfranchisement of twenty-four millions of Italians in slavery-loving Europe.

Who powerfully throbs at the heart of this divine problem? Who silently made the Republican party of this era? Who perpetually paralyzes the pro-slavery Church? Who is it that weekly announces the central Idea of this people and government? Posterity will reply: "William Lloyd Garrison." This is the mind who writes: "Let us remember that we live in deeds, not in words. Let us be careful to lay down no principle to violate it ourselves, or to wink at its violation in others. Moral consistency of action is, alas! very difficult to be found, and not very easy to attain; yet it remains eternally true that we can not serve God and Mammon, nor embrace Christ and Belial, at the same time. Wherever duty points the way, there let us walk unfalteringly, nor dread the lions that may threaten to devour us. Let our song be, 'God is our refuge and strength; a very present help in trouble. Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.'"

The once solitary mental force is now surrounded and protected by a band of brave-minded and sweet-hearted teachers, both men and women, who proclaim "the glad tidings of great joy which shall be unto all people." Within this citadel of strength, taller and brighter even than the classic Phillips, whose philosophic simplicity and spiritual effulgence are invariably sublime, I behold the Man that will for ever live in the Pantheon of progress.
MODERN SPIRITUALISM, the undoubted impersonation of a
great semi-miraculous movement, eighteen hundred and forty-
eight years after Jesus, comes next. It calls no man "master;"
although many individuals, ambitious of religious distinction, have
scaled every mountain of real and affected mediumship in order
to be so hailed and worshipped. One powerful and wide-spread
evidence that there is a divine truth beating in the veins of mod-
ern spiritualism, is, the certain disintegration and mortification
which have befallen every one who has been corrupt or pedantic
enough to invent facts or to aim for the proud office of commander
and leader. Such have fainted and fallen hopelessly, in every
particular instance, leaving the individualism of the believer al-
most wholly free and uncorrupted. Yet thousands there are, in
these flourishing and locomotive United States of America, who
shrink from Spiritualism. They hold it in contempt, and chiefly
for one reason, namely, that it hath not a rich and magnificent
origin. The proud do not love humility. The great will not
fellowship the small. Is this true? Let us examine:—

GREAT ENDS, BUT SMALL BEGINNINGS.—The other day I
received a letter, freighted with golden sentiments, and with
thoughts, which glittered forth the silvery light of pure intelli-
gence. I read, appropriated, enjoyed, responded. At length
the paper, on which the characters were traced, attracted my ob-
servation. It was white as snow; in quality, fine as the skin of
beauty; and filled with invisible ethers of dream-begetting odors.
The physical paper, however, was uppermost in my meditations.
It was an effect—whence the cause? The sheet was white with
purity—was its origin also white and pure? What magician
was it that first put matter into a condition and texture so beau-
tiful and so full of use?

Through the iron laws of cause and effect—the line of logical
sequence—I set out to trace the biography of that pure, white,
beautiful, fragrant sheet. And first, inductively, from my hand
to the correspondent, from purchaser to the seller, from merchant to the manufacturer, from dirty factory to the filthy rag-picker, from the wretched, vermin-bitten scavenger into heaps of disgusting rubbish, along avenues narrow and poverty-cursed—thus I followed that pure sheet's private pilgrimage, until its muddy origin was reached and revealed to my understanding. "Sadly true it is," methought, "that the sensuous bewilders and cheats mind out of its native philosophy. For thus, while in the magnetic presence of whiteness and palpable perfection, the primeval darkness is eclipsed—the original imperfection is eternally forgotten."

Because of this, and not from ingratitude, some persons speak ill of the bridge that carried them safely over. In the enjoyment of blessings, how many minds forget the sources even to neglect! And yet I am thankful that it is so! Who would be conscious of the habits of the worm-devouring hens, while eating their eggs for breakfast? Who would be thoughtful of the gray matter within one's cranium by which mind performs its multiform missions on earth?

We mantle our perishable forms in robes of glittering silk, but think, perhaps, never once, whence the silk itself. The beauteous bride looks dressed like the day that puts on golden drapery taken from the gorgeous wardrobe of the sun; but the noiseless flowings of the worm-fountain are invisible and all unknown; or, if the source be seen, the fair, silken-robed lady is shocked; the worm-author of her dress is repelled, spurned, as a thing miserably unclean and worthless. Yet, to the unfallen or enlightened child of Nature, the infant-beginning is ever beautiful. Behind all beautiful robes is always hidden and neglected some divinely-commissioned genius. The silken habiliments of power and majesty were sequestered for centuries in earthly othert, were folded carefully away for many years in the leaves of trees; only the genius of a creeping, crawling worm could extract the concealed elements; and no other genius could, at first, spin the delicate
threads of the queen's bridal dress. Man's invention and handi-
work bridge over from the worm-author to the proud wearer! It is impossible that the gift and the giver should, at all times, be present in our thoughts.

Yesterday my bodily observation dwelt, adoringly and en-
chanted, upon the copy of a world-renowned picture. Its divine quali-
ties flashed like living lights through my understanding. My spirit was lifted toward celestial spheres, and my reason ex-
perience a heavenly refreshment. The original picture, of which I only beheld this copy, had once graced the palace of the Haps-
burg nobility. Princesses had oft times taken royal visitors, and the privileged artists, their most scholastic brethren, to luxuriate in the mighty magic-dream created by its fearful beauty. It was the full-blossomed rose of some master-genius, who (the happy being!) was the first to roll away the autumnal clouds of materi-
ality from the fairy scene; the first to float his own pure thoughts down to us, stealthily, in the tide of some hitherto unknown sea, flowing like a dream of limpid glory.

"Whence this consummate skill?" silently questioned my soul.

"How pure and good! how celestial-minded! how ceaselessly happy and outwardly blessed! must he be who filled this canvass so full of life!"

And I discerned the highway that led to the solution of all my questionings. First, the penurious and pinched-up bookseller associated in business with a plodding picture-vender, stood out before my vision; next, with equal distinctness, crouching coax-
ingly behind the dull-headed merchants, I saw the dirty-handed jour-
eyman printer; further back, I perceived the pale, unhappy face of the solitary engraver, working for bodily wants at home; and behind the tableaux vivant, and last of all, in a dismal chamber (cheered by light from the upper world) carpeted with dirt, fur-
nished with poverty, decorated with pictures of wretchedness and despair, I beheld the ghastly countenance of the master-genius, the
miserable Idealist, the very poor artist, from whose deep-treasured wealth of spirit the first picture, with its bewildering depths of opulence and meaning, took its rise—from an artist, in fact, whom the intellectual would recognise and the rich associate with, only when shut away from public gaze by closed doors and windows well-upholstered. Between the artist-author and the rapt admirer there are many walls, through which it is sometimes hard for even the philanthropist to penetrate and remove from human vision.

In Italy, there is a combination of various venerable buildings. Their interior is enriched with thousands of sacred books in many languages, pictures of the immortal masters, forty thousand manuscripts of ancient penmen, and rich medals of obsolete families and tribes of humankind. There, too, are most curious relics dug up by priest and people from amid the ruined edifices and palatial temples of ancient Rome; and seventy thousand statues resurrected from the deep, long-silent sepulchres of the seven-hilled city, once sole empress of the world.

Beholding this, I asked, “Whence this immense Repository of early Art?”

And the answer is, that its history can be traced backward and downward to very small beginnings—traced, in fact, through a long, strong line of emperors, kings, prelates, bishops, to Pope Eugenius, who, in 1150, caused the then humble Vatican to be removed, and another built of magnificent dimensions, erected on the very patch of Italian earth once occupied by the vast private pleasure-garden of the barbarian Nero. That cruel despot did never dream how his feet were pressing earth that, while it covered his decaying form, would sustain an edifice sacred to millions who could only shudder at their memory of him.

My friend's oaken dinner-table, the other day, told its own story. It disgorged a wondrous biography, studded with diamond-points of interest, which reached beneath innumerable types of
form and life to the miry bottom of unknown seas, fearfully dark and deep. Perhaps, too, the proud-headed and Apollo-bodied wearer of the poor silkworm's life-born silk can have the embryo-germs of his genealogical tree traced behind vicious baboons and all animated beings, to rock-formed trundle-beds and to cradles feathered with molten iron, rocked by the mother-foot of fierce volcanoes, containing the infant forms of crystallized motion, limestone, minerals, primaries, feldspar, mica, hornblende, and quartz!

As the scholar sees in the sublimest heights of literature, and in the loftiest passages of poetry and truth, the simple rudiments of all education, the alphabet; so, likewise, sees the student of Nature—in all forms of life, including the most beautiful shapes of humanity—the presence of those fine points and small beginnings, from which all greatness is progressively unfolded. It is a sickly pride that despises humbleness of origin, for the divinest plans were laid in a manger, and "little children" are reckoned worthy of places in the highest heaven. Let every head honor the mission of feet, therefore, and let no inflated mind be unjust to the body within which it lives and moves, for thus "Disease" is born, and those deeper discords also that shut out the holy light of eternity.

All the foregoing, on "great ends and small beginnings," is for those supercilious minds who refuse to examine and associate with Spiritualism because of its humble nativities and unmiraculous origin.

We have been many times honorably and justly interrogated as to the moral value of a belief in Spiritualism. What stronger inducements to correct conduct than motives presented by orthodox Christianity? One impartial investigator puts his questions intelligently to all parties and forms of faith—Sabaism, Judaism, Christism, Mahometism, Spiritism—and affirms substantially that "every belief in a theory of the future condition and destiny of man should be considered as to its effects upon the character and
THE GREAT HARMONIA.

count of the believers." This is with many a standard of judgment, and a leading proposition. Therefore, let us try Spiritualism by it:—

Human character is an expression or reflection—of what? Not of abstract doctrines and speculative beliefs, but of inherited peculiarities, of surrounding influences and education, of temptations, struggles, obstacles, defeats, and victories, which have been appropriated from time to time by the ever-irrepressible feelings and faculties of thought. The fully unfolded oak is an embodiment not only of elements concealed in its once narrow acorn-home, but also, in its ascension and development, it is a history of the superintending soils, climate, rains, dews, sunshine, storms, and emanations from contiguous vegetation. So is man's individual character a report of influences, many and various, which have been brought to bear upon his feelings and judgment in the course of their development from the earliest instant of individualization. Every Historian, Poet, Philosopher, Psychologist, is a sort of representative of the greatness or littleness of the era in which he lived and worked.

Man at first is but a minute Germ of spiritual possibilities—a hieroglyphical Note of fearful and wonderful promises—a Nucleus of invisible energies and of capabilities immortal. From this primordial point of departure his growth physically and expansion mentally are natural, and should be harmoniously progressive. During his initial stages of formation and development, he does not, in any of the secret processes known, differ from the lower grades of organization.

The first Workmen employed in constructing the spiritual entity—in erecting and shaping the edifice of character—are originally summoned from the boundless abyss of intelligent causes and principles. But these immortal workmen, although divinely skilful and persistently energetic, can not perform miracles. They can not at once attenuate ponderable material into spiritual forces,
can not elevate diseased and depraved fluids into healthy solids, no more than the solar powers can manufacture a sound-bodied tree out of soils degraded and mephitic; therefore too frequently it happens that, instead of outward symmetry and exalted mental beauty, the elaborations result in an inconsistent organism beset with animal appetites and conflicting temperaments, covering and cramping and enfeebling the soul and spirit; and such a mind, regardless of any faith in the eternal results of this life, will exhibit capricious, if not vicious, characteristics. Progenitors are many times enabled to accumulate substances and set forces in operation, which terminate in low-roofed tabernacles for the eternal spirit, instead of beautifully-proportioned and virtue-promoting temples. Man, then, does not at first work upon "the house he lives in;" and hence, no matter what religious faith is imparted by education, the rudimental expressions of his character—that is, his life and conduct—can not be predetermined by the fiat of his own will or predominating wishes. Yet his belief, ultimately, may modify his character and impart corresponding tints to his life.

Mental happiness is an effect; of which a just development and pleasurable employment of inherent powers and faculties are the causes. Such a well-balanced and naturally-good mind cherishes pure affections, gives benevolence supremacy over selfishness, enthrones immortal Reason as the lord and rightful master of Passion, and presents a colossal beauty and graceful majesty of spirit but "little lower than the angels." How noble in bearing! how infinite in faculties! Yet all should remember that this justly-balanced and equipoised person had at first more body than mind, was more animal than human, manifested more propensity than principle, and lived swayed far more by feeling and prejudice than culture or intellect. Each great scholar was once wholly ignorant, as every civilized race took its departure from the rudest point of savageism.
Mental misery, on the other hand, is an effect; of which an irregular inheritance and incomplete expansion of the faculties are the producing causes. Character and conduct are exact expressions of the subjective conditions and the circumstances at the moment positively prevailing. In this world, it must be acknowledged, man's most potential masters are physical, and not spiritual. Preach the holiest gospel to the poor and famishing, describe the glittering robes of angels to the ragged and freezing beggars; and they will have no ears to hear, no heart to enjoy, no desire to perceive and appropriate the really pure and beautiful. Character and conduct, I repeat, although affected and alterable by religious belief, are expressions in general of inherited organization, coupled to the baggage-train of influential circumstances. Commercial equity is impossible—under any theory of immortal life and destiny—where the system of business is selfish and coercively antagonistical. Plant the golden orange-tree in Nova Zembla: it will forthwith shrivel and perish. Is it, therefore, totally depraved? Scatter rose-germs in beds of iron ore: and very soon they will die, although the soil all around and the sun above may be perfectly adapted to their prosperity. The same is true of mankind. Bid the penniless and naked to be clad in beautiful dress; command the deformed child to be graceful; teach the constitutional African to be Anglo Saxon; charge the vulgar-minded to feel virtue and exemplify refinement; pray, persuade, exhort, expostulate, lose your patience, and threaten eternal sufferings indescribable as penalties of disobedience: and the result is (as eighteen hundred and fifty-nine years of "orthodox" preaching have amply demonstrated), that human character and daily life will continue to correspond, in the main, not to your holy precepts and enforced forms of faith, but to the structure of the social mould into which the infant and child was cast from the day it took flesh, and began practically to dwell among men.

Now mark: I am not teaching that man is wholly "the creature
of circumstances," but that, for the most part, his character is more an expression of them than of his religious belief. Our impartial Interrogator's leading proposition, then, is objectionable on philosophical principles. The Jew, the Christian, the Mahometan, the Spiritualist should not have their theory of God and Eternity tested by either personal or national conduct, because each party confesses that he does not begin to approach the ethical majesty of his creed. The world's religious history shows that no theory of future existence has ever exerted half the influence upon humanity that has emanated from Government and the sphere of physical circumstances. In fact, regardless of educational doctrines, and contrary to the ever-present memory of holiest precepts, man's character or disposition and conduct are fashioned and controlled (principally) by the various combinations of mundane influences. Upon an examination and average estimate of the human world, I have come to this conclusion: that fifty per cent. of individual conduct is attributable to physical organization; add to this thirty per cent. from the sphere of circumstances swaying judgment and conscience, and ten per cent. from educational bias, and we have left ten per cent. of influence attributable to the action of the other world upon men. As is the moistened clay in the hands of the potter, so is individual man in the wheel of the most positive circumstances. Society, in one point of view, is the psychological engraver. A skillful sculptor can develop either beauty or ugliness from the same block of marble. Man's mind is organized and susceptible of expansion under the mastering sway of influences exactly opposite and conflicting; and his ruling disposition or characteristics will, like water before congealing, take the shape of the vessel into which at first it is made to flow.

Apologetical as these considerations are, I would not have them construed into a justification of any evil deed committed by any individual receiver or class of believers of theories pertaining to
the future life; but these considerations are designed to assail and remove the pernicious doctrine that "man's heart is defiled," because, with his mind stored with beautiful ethics and sublime conceptions of eternity, he is practically no better than he is. Evangelical Christianity is superior to modern Spiritualism, in the opinion of our prejudiced Interrogator; because, as he says, the full realization of the awful consequences of evil conduct would compel to a purer life. He asks: "As a motive to righteous conduct, is the theory of the future life presented in Spiritualism, as compared with orthodox Christianity, more than as the gentlest zephyr to the sweeping tornado?" This question is fairly put, and shall receive a full response. But, before discharging from our thoughts the proposition that no doctrine should be prejudged by the life of its professional believers, I will simply add or repeat the fact that—

The human mind will patiently listen to the oral exposition of theories; will yield to written argument and illustrations, and imperceptibly take on a belief in any system either attractive or repulsive, if the feelings and faculties are adequately appealed to and impressed: yet practically—that is, in conduct and life—the individual will in the main illustrate at once inherited peculiarities and the circumstances which prevail with the feelings at the moment. Although the Christian's belief is, that enemies should be forgiven, and good returned in all cases for evil, yet Christian nations are notoriously foremost in every war, and quickest to conquer with force in every quarrel. They believe in the golden rule; but no people on earth are more tyrannical as slaveholders, or more ardent in their support of despotic institutions and vindictive plans of punishment.

Hence we are left to conclude that an unquestionable belief in any theory of immortal life, associated with either a detestable or admirable interpretation of the divine government, does not and can not exert any very remarkable control upon the life and char-
acter of mankind, unless external circumstances and personal interests are interblended and co-operative with the theory entertained.

Now to the wide world's main question—"What is the moral value of Spiritualism?"—to which we may add, "If Spiritualism answers by showing that it is valuable as a promoter of well-being and well-doing, it will then commend itself to the consideration of all true men, who will then enter upon the labor of investigating its Evidences." The question is fair, and the object worthy of every assistance. Now, therefore, let us define briefly—

What is Spiritualism? It is, first, phenomenal or objective; then, secondly, it becomes subjective and philosophical. What does phenomenal Spiritualism teach? It teaches by demonstration three articles of knowledge: 1. That man is an organized mentality or spirit, of which his physical body is in general a representative. 2. That "death" is to man nothing more than a physiological and chemical change, leaving the states of affection and intellect unaltered, and thus preserves the individuality of the mind complete. 3. That the dynamical relationships between this earth and the Spirit-Land are perfect and intimate, whereby the departed person may return and hold converse with those remaining.

The moral value of phenomenal Spiritualism is apparent in the demonstration it furnishes of immortal life. It establishes this sublimest of all human aspirations. Until the objective verities of Spiritualism became known, the hope of eternal personal existence was enveloped in doubts many and painful. The unthinking or idle mind is never thus afflicted; it has not intelligence and energy sufficient to doubt, or to engender the scientific objections which assail the mentally active and scholastic. But in this enlightened age of critical research and philosophical investigation, the civilized world is teeming with material prosperities—and not less with distressing skepticism respecting a personal existence.
after death. Butler's "Analogy" and Christian assurances are of no value among doubters. Phenomenal Spiritualism, on the other hand, is a perfect antidote to this world-wide skepticism. It proves that—

"The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air!"

Our imagined Interrogator asks at this juncture a very important question—"Whether the supposed or actual presence of guardian spirits is morally of more value to us than the presence of our friends and relatives in the earthly embodiment?"

We answer, Yes! a thousand times. In our common sphere of contact and sense, where too much familiarity is repulsive, the embodied relative is frequently overlooked and neglected; but let "death" and the clods of earth come between us, and, lo! the departed is precious and sanctified. Mortality is dull and dark and irksome, and the counsel of the familiar friend is oftentimes thus corrupted in our thoughts; but the vivid beauty of the post-mundane realm adds divinity and authority to the existence and voice of the departed. To the mother in her cottage loneliness, the defiled son, whose dishonored form she yesterday laid in the grave, is to-day "crowned with glory and honor," because the morning of eternity has dawned upon his being. The wayward husband profaned the name and relation of "wife" so long as she lived with him in physical embodiment; but his inner heart throbbed with a new feeling, and his faculties took on a holy impression, when told that the earth had closed for ever over her form. "Would to Heaven," he regretfully exclaims, "that I had always been good to her!" Now he thinks of her with a receptive and penitent mind. In his meditations he beholds her clothed with imperishable beauty; and he would, in his suppliant desolation, give worlds for one word from her angel-tongue, breathing
pardon and forgiveness. Incorrigible as he was during her sad life with him, her departure through the tomb immediately awakened in his mind a morally beneficial estimate of her existence. He instinctively acknowledges her right and ability to watch over and instruct him. This conviction (if it can be made positive by knowledge of facts) is calculated to affect his actions, to silently rectify his character, to exalt his sentiments—going before him like "a pillar of fire," lighting his pathway up to the city of the Eternal Mind.

Thus we appreciate and venerate a human being far more after he has passed the mysterious ordeal of Death. By reason of this inevitable graduation from the entanglements of earth to the lofty glories of the Better Land, the humble is exalted; and the slave of to-day becomes the teacher and master of to-morrow. So, then, we conclude that the belief (as obtained by facts of phenomenal Spiritualism) that the sainted relative or friend or stranger can see us at all times and in all places; that one day we shall certainly meet these divine guardian watchers and benefactors "face to face;" that then they will know of our unworthiness, of our shameful neglects of duty, of our deeds of folly and wrong; that, notwithstanding our manifold imperfections, they will forgive, and love, and pity—is a belief, unlike "orthodox" theories and teachings of the future world, pre-eminent calculated to exalt intellect, to sanctify the believer, to modify his inherited character, and overcome his evil with good. With Longfellow, he can say:—

"The stranger at my fireside can not see
   The forms I see, nor hear the sounds I hear;
   He but perceives what is; while unto me
   All that has been is visible and clear."

With the perversions and misapprehensions of phenomenal Spiritualism, by either believer or opponent, I have nothing to do. It may yet become our duty to draw a line of definite demarkation between the loathsome doctrines held and practised
by a limited class of unfortunately-organized persons in our ranks, and those well ascertained principles of bodily health and mental development which are cherished by the thousands of pure and noble-minded Spiritualists whose daily life is glorious and a blessing to Humanity. Of course, no philosopher or moralist will hold a system of ethics, or a theory derived from an adequate number and variety of facts, responsible for the misconduct and extremisms of a few of its avowed receivers and advocates; but if the comparison is insisted upon as to the moral bearing of phenomenal Spiritualism (now only eleven years old) and that of evangelical Christianity (nearly two thousand years old), I will cheerfully accept of the task, and will present a catalogue of “pious frauds,” of unchristian acts performed by Bible-believers, give portraits of orthodox libertines and impostors, of political vultures who partake of the sacramental bread and wine, of vampires and tradesmen in the bodies and souls of innocent men, women, and children—all members of Christian institutions, “in good and regular standing.” But controversies of such character and purpose can achieve no permanent good: they only demonstrate that the life and conduct are not invariably the expressions of belief; and that “those who live in glass houses” (with the polygamists David and Solomon) “should not throw stones” at their much less unfortunate neighbors.

Many investigators of Phenomenal Spiritualism may have been, and doubtless are, illogical in their thoughts; therefore, also, in their actions and character. The cold, repulsive skeptic of last year is our unbridled fanatic of to-day; simply because his mind is fevered with the blazing prosperities of this immortal treasure of future existence. The sentimental Christian, long accustomed to rely upon some objective standard of authority in matters of belief, enters our ranks as one who is resolved to take spirit-voices and mediumistic utterances for “law and gospel.” This person very soon becomes a “missionary,” angel-appointed, to perform
mighty works of human redemption. The orthodox churches disgorge into our ranks the most unmanageable instances of superstition and fanaticism. Poor souls! having been in mental bondage and servility so long, they know not how to accept of Liberty. Like birds accustomed to the limitations of a cage, they bound up and down, soar wild and high, and perchance perish with the accumulation of weakness and excess. With such exhibitions of authoritarianism, and with the extravagance of a few in our ranks, I repeat, we have nothing to do, except in the capacity of friends and teachers to them of "a more excellent way."

The moral value of Phenomenal Spiritualism, then, is chiefly exhibited in its demonstration of individual post-mortem existence. Whether the positive knowledge of this desirable truth is morally beneficial, or not, I leave to the judgment and intuitions of mankind.

But in the great work of human culture and redemption, all intelligent minds depend (not upon any marvels or spiritual communications, but) upon what may be here termed Philosophical Spiritualism. What does this side of the question teach? It teaches by the laws of cause and effect, by clairvoyance in the thinking faculties, and by reasonings intuitive and correspondential, that omnipresent and immutable "Progress" is Heaven's first law; that the so-called "imperfections" of the globe and the discords of nations will be eventually overcome by the perfect workings of our universal Father God; that immortal Truth lives and will prevail everywhere, and is the only "light" which can dispel mental darkness and unite humanity; that celestial Love is the eternal Life of Mother Nature, the inspiring presence of Deity in all parts of the universe, a perpetually flowing and inexhaustible Fountain, by which every thing lives and moves and has its being; that there never was and can not be a "miracle" in the popular theological understanding of the term; that all religions, creeds, sects, theories of man, laws, institutions, and gov-
ernments, are of human origin, and (to the Harmonial Thinker) indicate the wants of the age and the status of the different minds in which they appeared; that man's only infallible authority or "rule of faith and practice," is the divine Light which ever shines in the highest faculties of his mental organization; that in proportion as man's affections become refined and his thoughts harmoniously exalted, so, in the same proportion, will the world be visited with holier conceptions of God, with sentiments of Brother-erhood more sacred, and with contemplations of the universe more enlarged and worthy; that the conditions and experiences of the individual after death, will be in accordance with the development of the sentiments and the intellect before leaving the earth; and, lastly, that human character is the effect of causes both interior and circumstantial, is ever susceptible to ab extra influences, and will ultimately be harmonized by the spontaneous will or ever-operative laws of the Great Positive Mind.

The foregoing are submitted as the leading ethical propositions of Philosophical Spiritualism (which I elsewhere term the "Harmonial Philosophy");" which, of course, will be understood to cover an immense field of beautiful conceptions; also, boundless regions of psychological problems, and of scientific discoveries well-nigh innumerable, not presented in this volume.

Morally considered, I know of no theory of the after-existence or of this life that is more, or as much, calculated to stimulate the intellect and exalt the innate affections. The true believer is sanctified by his belief, and will exhibit the same in his life when less trammelled in the sphere of circumstances. He must, of necessity, be a friend of every man! Gambling, lying, lust, drunkenness, conjugal infidelity, tyranny, slaveholding, selfishness, disease—none of these evils and vices can disfigure the true Philosophical Spiritualist. He breathes and works from divine centres. Principles are the commandments of Truth. He must be a friend of every philanthropic institution that tends to prevent pauperism
and to remove the causes of crime. Children must be well-born; not, as of times now, the effects of legalized nuptial accidents and excess. He will aid in developing correct tastes and habits in the young; not only by example, but with entertaining and instructive literature. The young mind will be trained to analyze, classify, criticise, and reason, as by the light of inspiration from higher grades of being. Under such principles, society will be saved from sins and conflicts. Poetry, pictures, and music will take the place of sermons, pulpits, and prayers. And God, the Father-and-Mother-Spirit, will be all in all. With the prayer of Browning, so filled with courageous hope, we say —

"Make no more giants, God!  
But elevate the race at once! We ask  
Just to put forth our strength, our human strength,  
All starting fairly, all equipped alike,  
Gifted alike, all eagle-eyed, true-hearted —  
See if we can not beat thy angels yet!"

Our imaginal interrogator asks: "As a motive to righteous conduct is the theory of Spiritualism as compared to orthodox Christianity, more than as the gentlest zephyr to the sweeping tornado?" Our answer is, that the human mind may be restrained, held in check, and entombed by sectarianism and intimidated by its threatenings; but nothing more. Reform, growth from within, is impossible! Thrust man in a dungeon of granite, exclude the light of heaven by interposing iron planks where glass should be, then order him to pray daily, that God will send the sunshine through those solid walls! What would come? Only the dead echoes of the prisoner's voice, returning upon the soul with raven wing, crushing the angel of "Hope" to death, starving "Faith" by inches, and burying "Charity" beneath the iron and stone of the heart. Who can be reformed and sanctified by belittling his intellect, surrendering his reason to a fearful faith, believing that nine hundred and ninety-nine out of every thousand will be end-
lessly miserable? The American Tract Society, of Cincinnati, Ohio, has recently published a gospel folio [No. 34.] in which the following occurs: "Christ is either life or death eternal! On whomsoever this Stone falls it shall grind him to powder! . . . . Kiss the Son, therefore, lest He be angry and ye perish by the way, when his wrath is kindled but a little! It is a fearful thing to fall into the hands of the living God!!"

This is "evangelical" Christianity, as received and propagated in the beautiful, golden State of Ohio! Will this mythology save the world? Does it act as a motive to righteous conduct? Can you kiss the hateful—the fearful and the warful—with an honest kiss? "Flight" and "Terror" were the splendid steeds of the Greek god of War! The wolf was ferocious and the horse furious; so these were slain, and the altars of Mars besmeared with their blood. Blood, death, and destruction, were His favorite associations. What good did this monster accomplish? Was he like "a sweeping tornado" of motives to individual righteousness? The spirit of Pax, the celestial goddess of peace on earth, like "the gentlest zephyr," performed works of righteousness in the silence of the seasons and the soul.

"Behold the terrible form of Lucifer blighting creation with the shadow of his deadly wing," an imaginary conception of the oriental world, which Persia outlined and colored— as Ahriman, with the swathy tints of hell, and which every heathen nation exaggerated by the addition of some new horror—that form "which Dante has moulded in palpable flesh, and which Milton has sketched with amazing breadth of proportion and vividness of character—horned, hoofed, fanged, dragon-tailed, and viper-tongued, compounded of beast, man, and angel, earth-spirit, air-spirit, evil-genius, Mephistophiles"—can the good and the manly in man be evoked by that "evangelical Christianity" which bases its hopes of success upon fears of a monster like this?

Philosophical Spiritualism is a revelation of divine Principles,
of the living laws of truth which impose wholesome self-restraint upon the individual; making each the Paladium of his own progressive prosperity, with the sentiment of brotherhood, and the knowledge of immortality. Under the benign glow of this fact-paved conception of man's spiritual nature and destiny, the torpor of hope, the reign of passion, the stagnation of justice, the prevalence of crime, the decay of good, will be absolutely impossible. The whole humanity is alive and inseparable! The lofty heavens sway and bend with the weight and magnitude of their countless blessings—yea, with holy eyes that look tearfully down upon our follies, but lovingly, always, when we cause the roses of health and peace to bloom in our homes and hearts—whereby we learn that the races, the sects, the governments of all countries, are but parts of one family and successive growth; and thus, on the sacredness and immutability of an eternal Principle, we discover and feel that an injustice done to one man—anywhere, by anybody—is an injustice and a dishonor to the whole brotherhood everywhere distributed.

Nor is this all. We examine and respect the past because, through the facts of Phenomenal Spiritualism, we discover that it floats over the Present and extends far, far into the Future. For old theories, old opinions, "rags and tatters," we cherish no veneration. We foster no devotional love for any of the old Masters—Moses, Abraham, David, Lycurgus, Plato—but unto these, and unto the hundred nameless other ones, resurrected from every glorious deathbed in the past, our thoughts reverentially ascend. These are new, not "old." We behold them spiritualized over the river Styx; beneath the golden zones of the Better-Land.

Leaving thus the buried dead for the living, turning away from the mould and mildew of centuries, we press onward! Have we no adequate motives for righteous lives? Our "Eden" is poetically, intuitionally, and prophetically, in the dreamy
Past; but, practically and philosophically, it is an undeveloped experience—a fact in the Future. "The Holy Land" is neither here nor there, geographically; but (in our spirit-religion) it is everywhere under heavens! Amid the myriad hosts and labors of the departed, the works—of those we once knew and loved—shine out like angel-faces, beaming with lessons of love and wisdom; and having a spirit that delighteth only in being the good we see, we cast our eyes toward the After-existence in store for each of us, and behold the rising sun of universal righteousness with healing in its wings! Who, then, will refuse to Spiritualism a commanding seat in the Pantheon of Progress?

**The Harmonial Philosophy**, which is the closing form of the present cycle of destiny, comes next and last. Its simple, instinctive, and philosophical methods of ratiocination are set forth and explained in the initial chapter of this volume. That its reasoning processes are atiological or centrestantial, and that its effect is eudiometrical upon the moral atmosphere of this rudimental existence, are facts too plain to require more than this reference to establish. Of the innumerable thoughts, peculiar illustrations, and the ever-varying conceptions of this Philosophy, nothing more than the several published works need be perused by way of definition and amplification. Nor is it necessary to again urge our oft-repeated proposition that these "thoughts" are not infallible, but explanatory and suggestive to other minds only; bearing, as they unquestionably do, the inevitable impress of the writer's individual inspirations and characteristics.

But the **central idea** of the Harmonial Philosophy is inherent to all spirit, and will be ultimately congenial to all degrees of mind. And in the great opening future of this planet it will pervade, shape, sway, and regulate, all the interests of humanity. Its pivotal inspiration, the aurelian centre of attraction, upon which all its principles revolve, as the globe turns upon its axes.
is, Perfect Love of all Wisdom. By Wisdom is meant the sum total of all impersonal and eternal principles. Knowledge, judgment, understanding, etc., on the other hand, mean the result of accumulative sensuous observation and experience; also, theological thoughts, or necessary thinking and conclusions, deduced therefrom. "Wisdom," therefore, is a name given to the highest embodiment and comprehension of all scientific, philosophical, spiritual, and celestial principles; while "knowledge" is a name given by the Harmonial Philosophy to the mind's practical or available recollection of facts, things, events, and experiences. But knowledge, nevertheless, is the forerunner and ordained servant of Wisdom; the well-furnished and frescoed vestibule leading to the inner temple of Truth. And here I am admonished to republish and enforce many important, but seldomly read, sentences concerning the Harmonial method of reasoning.

It is by such methods as the foregoing that a conception of the First Cause is forced upon the mind of the investigator. And in reference to this great subject, man argues as follows: Some principle, some substance, must have previously existed, or things which do exist could not have existed. He can not conceive that from nothing, something could have been produced and organized into forms such as are evident to his senses; for Effect could not exist without Cause. All things are effects, ends, and uses; or, in other words, they are instruments and agents to develop externally that which they inherently contain. The internal contemplation of the First Cause is of itself a chaos of contemplation. Therefore we take for granted the established and universally-admitted axiom of the First Cause, and speak of the attributes which are constantly flowing from this Eternal Source, through the bodies of the stellar and solar systems, the earth, vegetable and animal existence, Mankind, and Intelligence.

No possible combination of figures would be adequate to present to the human mind the number of spheres contained in the broad
ocean of the stellar system. If each particle of matter composing this sphere could be numbered, the whole would not even convey an impression of the number of worlds in infinite space! A constant formation is taking place in every part of the Universe. All of these parts are changing and exchanging; and particles are thrown from existing spheres and added to others, or unite in forming new ones. There is a universal condensation and consolidation of matter constantly going on, caused by the dissipation or repulsion of that heat and ether which it contained in its fluid state; and consequently there is a constant reception and rejection of particles taking place between all bodies in the Universe. This constant formation, creation, or rather reproduction, is caused by the law originally instituted, and which is perpetually discharging its legitimate office. Besides this, there is no disqualification of the united Whole to produce essential and particular results. Also the universal motion and recreative activity of the Whole, is caused by the same progressive law that produces the modifications and refinements which are constantly observed in the parts: and hence the whole becomes fitted for different spheres of association.

There are, therefore, centres around which innumerable planets revolve; and planets revolve around these again; and thus one circle after another is developed. Like the sun and its planets, there is formed one sphere of action, around which subordinate spheres move with undeviating and mathematical precision, until from the centre outward there are concentric circles constantly developed from the one circle, until the farthest point of its powerful and controlling influence is attained.

Conceive of the sun, its planets, and their satellites—their composition, and the offices which they perform—and you will be able, by the laws of analogy, to indefinitely comprehend the movements of infinite space, and to conceive of the innumerable suns and centres of like motion and activity. For each sphere or orb in boundless space may be conceived of and comprehended
by the light of analogy. Contemplate a Power so great, so omnipotent, so eternal, as to institute a law in matter which thus produces what is known to be existing! Meditate upon the unimaginable number of spheres that are contained below, around, and above your more transient theatre of existence; and let the thoughts which are contemplating the things and powers, that are contained in the celestial spheres of existence, be no less active! And think of the omnipotent force and power which they manifest in all their united and harmonious motions! You thus have a perfect system of material formation, supported by an invisible Power and Law, perfect in all its forces and motions which are openly observed and known to exist!

There can be no thought profound and expansive enough to comprehend the extent and operation of Infinite Power! For this power is no less perfect in the solar system than it is in all the systems and kingdoms existing upon this earthly sphere with which you are associated. It is manifest in the various divisions of formation; in the general kingdoms which have been progressively developed; and in the perfect and efficacious process by which they are constantly and unchangeably being produced. In every kingdom of the physical and organic formations of the earth, there is evinced an inexhaustible, incomprehensible, and omnipotent force, which actuates them and all their developments and reproductions! So perfect is this force, so harmonious and beautiful in its action, that nothing is destroyed or annihilated; but all things answer the end for which they were originally designed. And both in a minute and general field of observation, the same power may be seen as unchangeably active in the production and purification of particles, as also in causing their association with those of like affinity, until the very substance of Sensation is developed into Intelligence; and then intelligence, as a refinement of all else existing, can associate with all corresponding intelligence.
The earth and all things therein contained, and the system which is above, below, and occupying all space, unite in all their unspeakable manifestations in impressing the mind with that deep and solemn truth which is the great pillar of all truth, that the Great First Cause possesses as one attribute, the essence, the quality of unimaginable, incomprehensible, and eternal Power! The impressions received from all these manifestations are irresistibly subduing, convincing, and wonderful. The expressions which are used by Nature to convey such a conclusion, are of such a character that the internal man only can receive and associate with them. The evidences of such can not be adequately expressed by man; but they are demonstratively convincing and penetrating, as the inward voice of all Nature.

The foregoing train of remark establishes the eternal attribute of Omnipotence. And while observing the powerful movements of all things contained in the terrestrial and celestial spheres, there can not but be a conception of Divine Wisdom legitimately accompanying the former conclusion. The innumerable centres of the stellar system; the many suns, with their accompanying orbs, planets, and satellites; the perfect precision of the general movements of all these bodies; their regular and connected adjustment and unity; the distributive harmony and equilibrium of forces and motions which they constantly display—are all manifestations of grandeur, beauty, and order unspeakable. The regular inclinations of orbits and axes, and definite distances of globes from each other; their constant sameness of motion, and the uniform direction which all take; the apparent sympathy and reciprocation of the spheres and atmospheres of the innumerable and apparently-independent bodies; the united and constant action which each of these manifests—all conspire to force upon the mind the irresistible impression that the great and united movements of the Universe are all being performed according to a most inconceivably-perfect adjustment of mathematical and
mechanical laws, and that all things are guided in the very
motions of their inherent life and activity, by the essence of
Omnipotent Wisdom! Their formation and procreation; their
particles and constituent parts manifest in their order and arrange-
ment the perfection of pure Wisdom and Intelligence—while
their numerical extent and diverse modes of development, infi-
nitely transcend the highest powers of human calculation and
demonstration. No process of analogical reasoning, or of mathe-
matical calculation, has yet reached that point of perfection by
which may be demonstrated and calculated the exact distances at
which these spheres revolve, the immensity of space which they
occupy, and the harmony of the Whole!

Again: Geological investigators have decided upon the relative
eras at which the various formations were gradually produced.
Also that the various strata, from the first to the last, were suc-
cessively developed, according to the induction received from the
internal appearances which they now present. Accompanying
each of these developments, were corresponding productions of
vegetable and animal life. And whether the chain is unbroken
from the first development of living species to those which now
exist, is a question which has no essential bearing upon the induc-
tions legitimately received; for the generalization of the geological
and physiological sciences leads to corresponding universal
truths. Therefore, the orderly development of the earth, and of
accompanying and corresponding organic beings, manifests un-
speakable Wisdom and Design!

So also throughout the labyrinths of the many inferior develop-
ments up to Man, is the same constantly observed. The opera-
tion of Nature upon the principle of cause and effect; the suces-
sion of the four seasons; of day and night; the continued produc-
tion and reproduction of all things, as determined by the constant
and harmonious operations of these last principles in Nature, and
which cause the fertility of the earth; the constant perfecting and
purification of all particles composing the material and organic universe; the comparative repose of the functions of vegetable life, during the hours of darkness, so as to produce mature perfection—all these speak decisively and impressively of unbounded Wisdom!

And there is a time also for human physical repose, in order that the many organs and functions of the body may regain what has been expended during the hours of activity, so that there may be a constant and uniform supply of materials and forces generated hourly and secondly, by the energetic movements of the organization. Contemplation on the structure and mutual adaptation of all the parts of the latter, and the uses therein manifested; on the essential chemical properties and qualities composing the fluids and solids; the regular reaction and transmutation of each particle of the solid and fluid substances of the body; the harmonious and undeviating law upon which the whole is sustained, developing cause, effect, and end, in every motion and particle of its organization—all these, connected with the previous contemplations, carry to the mind the internal and deep conviction that from the planetary system to geological formations and developments, vegetable and animal creations, and Man, all things are ordered and arranged by Divine Wisdom.

The law of gravitation; of repulsion; of progress;—also the evaporation and refinement of particles existing upon the face of Nature; the immense and inconceivable good which is thus constantly being produced; finally, the beauty and harmony of all things; the Cause, Effect, and End; the Design; the uses; the unchangeable and eternal simplicity of movements externally manifested, still which are too immense and powerful to be comprehended—speak only the voice of eternal Power and Wisdom. And the mind thus contemplating Nature and all her various forces and motions, receives distinct and impressive truths from the universals of existence, that kindle within it an intellectual flame of
reverence and adoration! And, by steady and profound meditation, this will burn and brighten and purify the internal principle of organic life. And the field of such meditations is unbounded, inasmuch as thoughts themselves are inadequate to conceive of the high and deep Wisdom emanating from the Great Cause of causation.

And while admiring the wisdom as seen and felt in all things around and above, the mind is impressed still more deeply and with a clearer perception, with an attribute still more perfect, viz.: that of Goodness! The incalculable number of worlds which the mind has previously contemplated, with their power of action and wise adjustment of motion, display goodness and design in all their various spheres and states of activity. Goodness is manifested in the fact that each law of a positive nature produces effects of a negative nature; and the equilibrium existing between all motions and forces, causes the principle of goodness to be displayed from the very centre to the circumference of their united actions. And also all the palæiological sciences, when traced to the present time, or retraced to causes anterior, show the constant adaptation and succession of parts serving as agents and instruments to produce future effects, and which produce others still, until the whole, up to the formation of Man, presents a united chain of progression—a system of concentric circles of development—and the Whole displays beauty, purpose, and design. Each successive circle evinces an infinite amount of power, wisdom, and goodness, until all combined produce Man as an Ultimate—and that these all were essential principles and operations carried through Nature, for the very purpose of producing this sublime Result!

And as man contains the perfected and refined substances of all else existing, he stands as an emblem of this great Attribute. For Man, through this principle of goodness, possesses an intellectual composition whereby he exercises power, wisdom, and goodness, over all below his exalted state, in the vegetable and animal
kingdoms. And that the earth might be made useful, and that plants and animals might add to the usefulness thereof, it was positively necessary and good that they should have a lord and governor. If all things below the composition of man were existing without him, there could be no good results seen, known, or appreciated. For then the life of plants and the sensation and instinct of animals, would have been the highest developments, and there would have been no further perfection of the same principle. Consequently, according to the laws of wisdom and goodness, Man, with all his physical powers, and his capacities of mind to exercise judgment and justice toward all things, conceives, by the action or his inner principle, the perfect adaptation of all things to him, and also of the perfecting of all things approximating to him, so that he may subsist upon the constant production and refinement of the elements and substances contained in the various inferior kingdoms. This perfect adaptation and harmony of all things, thus sends forth throughout the Universe the unchangeable message of the divine attributes of infinite Power, Wisdom, and Goodness; and in so impressive a manner that expression does not answer as a proper means to convey the thoughts caused thereby.

Again: Throughout all this vast ocean of organic life, all known laws, forces, and motions, whether in the celestial spheres or on this present globe, are acknowledged to perform their office (unless incidentally obstructed), with the most perfect Justice and Equity. And again, as the material constituents of all things are combined in the constitution of Man, he can exemplify this principle, and thus a true conception of corresponding Justice may be obtained. The laws that govern the organic and mental constitution, are operating, according to their nature, with a steady and undisturbed action. But if any of these laws are interfered with by any incidental or intentional impediment or violation, they bring with them corresponding natural results. If all the demands of the physio-
logical law are not properly and justly obeyed; if this law is in any way interfered with, or violated in any particular or general sense, there must, and of necessity will be, a corresponding result following the violation.

Likewise the mental law if violated or disregarded as to its demands upon the being subject to it, will in all instances produce a corresponding result. For all movements must produce natural results. Hence, if any law is impeded, it produces, as a consequence, impure results; but if not interfered with, but obeyed in all its requirements and demands, it will produce pure and happy results. Therefore there is constantly in operation the law and principle of Goodness, to produce pure effects; and (as an opposite or negative manifestation), an interruption of its forces produces impure results. And between the pure and impure; between goodness and its legitimate effects; between harmony and disunion may be seen still more distinctly the infinite attribute of never-ending Justice!

The surface of the earth may be compared to infinite space and time, as conceived of by the human mind. The various and innumerable forms, planets, and bodies existing in space, may be compared with the forms, bodies, and organizations, here existing. For each celestial sphere can be no more than a form that matter has assumed in obedience to its omnipotent law of progression. The forms and entities here existing, are no more than modifications and correspondent productions of the material elements composing the Universe. All bodies upon the earth are sustained upon its surface by laws acting in connection and correspondence with the universal law of Cause, Effect, and End. The atmosphere of this sphere holds to the same the many living beings and entities that are existing upon its surface. And each other sphere has, again, its atmosphere, as corresponding to the earth's atmosphere—governed by the laws of attraction and repulsion, or inspiration and exhalation, influx and reflux, giving to and taking from. And
this whole chain performs its specific duties on laws corresponding to those of the most refined and exalted sphere in the regions of infinity. Therefore a correspondence and positive analogy may be observed as existing between and connecting all things emanating from the Great Sphere or Focus of the Great Positive Mind.

Justice and Equity are thus legitimate attendants of the former principles combined; and from the first attribute to the last, and from the combination of the whole as forming the conception of infinite Perfection, there is developed and expressed in all things, visible and invisible, the unspeakable attribute of Eternal Truth!

Thus Power first existed: Further development showed infinite Wisdom; still further, unbounded Goodness! And again, Motion becoming refined and perfected into Sensation and Life (corresponding to the celestial life of the planetary spheres), shows the great law and attribute of universal Justice. And by the constant sympathy, kindness, and benevolence manifested in the imperceptible reciprocation of all their parts and particles, there is developed another attribute — that of impartial Mercy!

Compare world with world; space with time; form with form; particles with the whole fabric of existence; cause with effect; effect with ultimate, and that with design. Then investigate the hidden laws of material and organic motion. Keep in view, in this whole train of contemplation, the great original Mind, the Cause of all things known as effects, and of that which is not visually known, but which does exist — the ultimate of material perfection. Conceive once more of the great archwork of Nature, and how it was produced. Contemplate still more deeply the causes which the effects prove to exist; and the conception — the subduing and tranquilizing knowledge — will be produced in the mind, that the very perfection, the highest possible refinement, of the former attributes, the very nature and essential quality of the Great Positive Mind, is unchangeable and eternal Truth!
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There is not one feature in Nature that presents itself to the
general observer, which is not stamped with the impress of its
divine origin. The same may be observed in every planet; in
every form and sphere of the mineral and vegetable world; in
every modification of anatomy and form in the plant. So also
does the animal creation bear this indestructible impress, by its
undeviating and unrestricted harmony, and its production and
reorganization that are constantly going on, and are manifested
throughout all its various spheres up to Mankind. And the
physical and mental composition of Man, his faculties and capaci-
ties, are still onward in their progressive tendency to their sublime
results. And all these things are expressions of unchangeable
Truth, of divine Perfection, and of an eternal principle of divine
Intelligence. Power, Wisdom, Goodness, Justice, Mercy, and
Truth—these are the gradual and successive developments of an
eternal and internal Principle, constituting the divine original
Essence!

Thus, then, are established the law of progression; of develop-
ment; the science of correspondences; the doctrine of concentric
circles; the idea of an endless chain of eternal action, motion, and
development, throughout all Nature; the immortality of all men;
a purified and perfect state of existence; the unity and harmony
of all things.*

The particular and pure “love” for this totality of immutable
Principles, is that unmixed and irresistible attraction which is re-
alized by the spirit toward “truth” for truth’s own immortal glory.
Passion is of and from the soul, the animal consciousness; but
the Spirit, within the soul, is the fountain of love. “Facts” are
adapted to and sought by the soul; but the Spirit, innermost, lov-
eth the presence and benediction of “truth.” The soul is the
source and playground of “thoughts;” but the spirit-essence is
the sea of “ideas.” Now, therefore, the reader will comprehend

the definition of Harmonial Philosophy to be at heart this: An unselfish, dispassionate, divine love of immutable Principles; and inasmuch as all comprehensible and thinkable principles emanate from the individual's spiritual centre, and flow thence out upon every line of the infinite radius, so of necessity is the true Philosopher an untrammelled and progressive searcher for all truth and in all directions. The ideas of man's Spirit are omni-foliated. They touch and inseparably mix with the boundless life-lines of Father-God and Mother-Nature; so that children and parents will ultimately become "one, the same," in the quality of their experience. But, in the quantity of such experience, there will be a permanent difference, owing to a difference of capacity between the Eternal Parents and their finite angel-offspring. "I and my Father are one," is the spirit's intuitive declaration of an eternal unity, and of the consequent joy in reserve for it.

Consequently, the term "Harmonial" is employed as an adjective, to describe the quality of the "love" which an individual should and must of necessity bring to the investigation of principles or truths. For, if a man seeks to find and to comprehend a truth just because he fancies its possession will be a source of many selfish advantages to him, he makes not only no progress toward the Eternal Good, but the truth itself acts upon his spirit as though it were an error and an evil. Certain bitter and discordant minds, for example, will relate a fact or a truth with a tone and gesture and temper which inevitably converts the effect of the relation upon another mind into a falsehood of the most detestable form and fecundity. Only those, therefore, who search for and impart the "truth" with a harmonial love to gain the Alpine summits of "Wisdom," and who labor with the unselfish aspiration to advance mankind in virtue and happiness, are worthy of the honorable title of "Philosopher." By so defining and proclaiming the central idea of this philosophy, we necessarily exclude from our ranks all one-sided, three-sided, sectarian, creed-
building, and unscientific intellects; and yet we do not disfellowship any lover of Wisdom, even though in his labors for mankind he should wed himself to the effort of uprooting only one of the many branches of ignorance, injustice, and evil. Whether this Philosophy thus defined—which puts the human soul and spirit into harmony with God and Nature and Humanity—is "religion" or not, is a question cheerfully left with the intuitions of mankind to answer. And whether man's inherent "religious element" of piety and devotion is neglected or not, is another question referred to the same tribunal. No receiver of these divine principles, it is believed, can be irreligious in the large and intelligent use of the term. Such a mind is exalted above the popular "infidelities" to Justice, Truth, and Humanity. The most spontaneous fidelity, on the contrary, is the logical characteristic of that intelligence which fondly comprehends the mighty and eternal Truths of this philosophy. Formalities in the expressions of cherished religious sentiments will in due season give place to the pleasures consequent upon spiritual harmony, whereby it will be easy to do each day the good that should be done.

We come now to sum up the leading impartations of this chapter. The doctrine believed and presented is, that the same great Ideas are innate and common to all men; therefore, that no one man can ever be an originator of new ideas: yet some one mind may be organized and inspired to give to one principle the best and most useful expression. The world's history confirms this doctrine. All institutions political and theological are crystallized about some central principle, which some particular mind was constituted and inspired to realize and reveal.* But when talented men confound private thoughts with universal "ideas," and exalt egotistic facts and convictions as though they were eternal truths, then come the controversies and sectarian animosities which distract the world.

* See "History and Philosophy of Evil," p. 115, et seq., by A. J. Davis
At the beginning of a new era, some one inspired mind gives expression to some integral principle.

Then ensues a period of protracted agitation, discussion, investigation, persecution, misrepresentation, martyrdom of leaders; and thence follows a rapid disintegration of minds from the preceding form of sectarianism.

The result of examination, persecution, and debate, is the formation of a nucleus; a definite theory of thinking, believing, and acting.

A vivacious period now comes on, in which a missionary work is systematically inaugurated, based upon the new plan of belief; this is a sectarian expression of faith in good works, developing bigotry, castes, and intolerance.

Now comes an organization of political principles. The plan of government is modified, perhaps improved. Thoughts are institutionalized, not ideas.

The effect of all is a long systematic effort to sacrifice the individual to the glory of the church and state. Autocrats, aristocrats, emperors, priests, and kings, combine against the masses. Political degradation and pious frauds everywhere multiply.

Next comes resistance to tyrants in church and state. Protests of individuals, rebellion, revolution, war.

The consequence is a bold development of new historic characters. Patriots, statesmen, and independent minds, declare in behalf of human rights and integral liberty. This entire era comes to a close with the falling of sectarianism and the resurrection of the individual.

History revolves to its point of departure, completes the circuit, and new minds express new ideas.
The harmonical Thinker will observe, that the scale is designed to represent political and mental history between the discovery and development of any two impersonal ideas. The first stage, a crisis, is the fall of the wave of progress; the second stage, an expansion, is the wave in full; the third stage is the valley wave again, and so forth, like the sea: first a convergence, then a divergence or expansion, up and down and down and up, but perpetually onward! Between Luther and Calvin, between Wesley and Murray, between Swedenborg and Channing, but sometimes in divergent streams of historic progress, may be observed the exact stages above described; if not in the world of political relations, then in the inner universe of thoughts and sectarian schemes.

The chief misfortune, the most hypocritical sin, and the deepest demoralizing evil of ignorance and superstition in this age, is sectarianism. It is the wicked fruit of the vilest weed that ever grew in the soil of educated stupidity. "Vital goodness and sound morality" are the high-sounding ends to be accomplished by every new development of sectarian religion. Get the term "evangelical" stamped upon the creed, and thousands of well-meaning persons of both sexes will put their shoulders to the new institution. "Caste" is the horrible sin of Brahminism. A badge of social and spiritual inferiority is authoritatively pinned upon the back of thousands by the sanctified saint who, with every effort at humility, practically shouts, "I am holier than thou!" If we take the central inspiration of each past teacher, and rally around a standard composed of all the central principles thereby announced by the Infinite to mankind, leaving to each mind the glorious privilege of thinking his own "thoughts" regarding his own innate principles, and not infringing upon the sacred prerogatives of individual temperament and action in the smallest degree, the results would be anti-sectarianism and universal happiness.

The weapons of death and despotism in Pagan countries are an idol and a god. In Constantinople, the pivot of all servility and
EXPLANATION.—The shafts, at opposite ends, represent the great religious systems of Christendom. The longest shaft represents the grand division. Minor parties are placed in opposing corners, just as they exist in civilized society. The centre and pivot are Jesus and the Bible. The circle represents the arena of sectarianism.
slavish submission is compounded of "Mahomet and the Koran;" in a part of India, the central cause of pusillanimous meekness, by beings endowed with immeasurable powers of reason and affection, is composed of "Brahm and the Shasta;" among the intelligent and unconquerable Jews we observe the central master to be, not Ideas, but "Moses and the Testament;" while with Christians we find the source of all their despotic sins and indomitable tyrannies to be, not central Ideas from God through the qualified capacities of inspired minds, but, like the Pagan and Jewish worlds, around a person and a book, to wit, "Jesus and the Bible." Thus, when you think impartially, there is visible no essential difference between the Christian and the Pagan world as concerns the causes of sectarianism and villainous castes in society; but in many other regards—from very different reasons, however—the world of Christendom is centuries in advance of the population of the Oriental hemisphere. Men deliberately "debase their heavenly birth," and meekly endure the most cruel burdens as though they were criminals and brutalized by sin, in order to gain the approbation of their chief priests and enthroned rulers. And the weak-minded or hypocritical minister plays his pious cards into the intelligent lawyer's hand; while the latter, moving his influence through the whole line of social life down to the meanest despot, effectually cements the legal walls constructed between Freedom and Slavery: so that the lawfully "free" are the legal and sanctified Masters, and the "oppressed" are the unbaptized and ever-working millions, who, in their oceanic ignorance, imagine themselves to be meekly "doing the will of God," by obeying and sustaining those who enslave and deprive them of justice and equity.

May we not progressively ascend the harmonial mountain, and enlarge our capacities commensurate with the presence and plenitude of integral principles? All truthful-mindedness is beautiful righteousness. The impress of central Ideas is seen in the books and sects of all nations. Chinese, Indians, Persians, Greeks, Jews,
Christians, all are brethren in spirit; let them become spiritual, therefore, in their search after truth and happiness. We can not be sectarian; neither can we part with a single central principle held sacred by each sect, for it liveth in the life of the mind. Let us become very large! We will join all the sects, both Pagan and Christian, and thus destroy their differences.

"The lively Grecian in a land of hills,
Rivers, and fertile plains, and sounding shores,
Could find commodious place for every god."

In this connection I can not resist the wish that the Man who wrote his "Experience as a Minister," should open his mind to the reader on the plenitude of the interior Human Spiritual Universe. "To me, Human Life in all its forms, individual and aggregate, is a perpetual wonder. The Flora of the earth and sea is full of beauty and of mystery which Science seeks to understand; the Fauna of the land and ocean is not less wonderful; the World which holds them both, and the great Universe that folds it in on every side, are still more wonderful, complex, and attractive, to the contemplating mind. But the Universe of Human Life, with its worlds of outer sense and inner soul, the particular faunas and floras which therein find a home, are still more complex, wonderful, and attractive; and the laws which control it seem to me more amazing than the mathematic principles that explain the celestial Mechanics of the outward world. The Cosmos of Matter seems little compared to this Cosmos of immortal and progressive Man; it is my continual study, discipline, and delight. Oh, that some young genius would devise the Novum Organum of Humanity, determine the Principia thereof, and, with deeper than mathematic science, write out the formulas of the Human Universe, the celestial Mechanics of Mankind!"

* See Theodore Parker's Autobiography, p. 159, et seq.
mental world, in perpetual obedience to the unchangeable law of history and progress, will continue to move through irresistible cycles of conflicting modulations. But the absolute lesson intended is, that mankind are just now between the evening of many discordant cycles and the morning of the Harmonial era. Although the flow of history in mind will eternally rise and fall like heaving tides, yet the wavy undulations thereof will approach more and more to the principles which regulate musical vibrations, and the concomitant discord will become "harmony not understood," yet measurably perceived and enjoyed nevertheless from the least to the greatest. The height and depth of this under-law in history is yet to be comprehended by the best thinkers of the age. It is seen, and its authority is acknowledged, by the seers of periodicity in Nature's ways, but it is not felt. Without a correct comprehension of this undulating divine law, I do not believe that any man can write either the history of a nation or that of an individual, for he could not solve the mysterious paradoxes thereof in a clear ray of light. This rise and fall, this expansion and contraction, this light and darkness everywhere, each in its proper place and season, is an expression of God's duality. Nature, Reason, and Intuition—the omnipresent authorities of the truly inspired and enlightened of mankind—will conspire to overcome evil with good; while Bibles, Superstition, and Prejudice—the arbitrary authorities of the mis-educated and therefore ignorant—will constitute the evil overcome. Having sufficiently defined the leading impartations of this chapter, there is left the more delightful labor of recapitulating the "Impersonal Principles," with the names of the historic characters who were very naturally inspired to give them the truest and grandest expression. :—
1. The Law of Marriage is universal. ........................................... BRAHMA.
2. The End of Human Life is Righteousness. ............................... BUDDHA.
3. God is the Absolute Cause and Effect .................................. SAONCIATHAN.
4. The Character of God is a Unit. ......................................... MOSES.
5. All Evil will be overcome by Good ........................................ ZOROASTER.
6. Charity is Fraternal Justice .............................................. CONFUCIUS.
7. The Origin of Harmony is Divinity ....................................... PYTHAGORAS.
8. Goodness is the only Happiness ......................................... Socrates.
9. All Things have a Spiritual Origin ..................................... PLATO.
10. Truth is absolute and infallible .......................................... ARISTOTLE.
11. Health is Temperance in all Things ................................. EPICURUS.
12. Internal Purity is the Cause of Charity ............................... JESUS.
13. Man is an Incarnation of Spirit ........................................... PAUL.
14. All Truth is consistent and harmonious .............................. ORIGEN.
15. Every Man's Faith is a Sovereign Power ............................... LUTHER.
16. God is almighty, and will prevail ...................................... CALVIN.
17. God is present in every Man's Spirit ................................... FOX.
18. The Law of Correspondence is universal .............................. SWEDENBORG.
19. All Men are Missionaries .................................................. WESLEY.
20. God is both Father and Mother ......................................... ANQ LEE.
21. The Love of God is impartial ............................................. MURRAY.
22. Every Man is capable of Eternal Improvement ...................... CHANNING.
23. The Kingdom of Heaven will come to Earth ......................... NOYES.
24. Human Nature is relatively perfect .................................... PARKER.
25. Self-Reliance is Obedience to God ....................................... EMERSON.
26. The Right to Liberty is inherent and universal .................... GARRISON.
27. Every Person is naturally immortal .................................... SPIRITUALISM.
28. The Love of all Wisdom is Man's Integral Aspiration ............. HAB. PHILO'SY.

The foregoing Ideas and Individuals are deemed for our purpose the most prominent and useful in history, and far better adapted, than many others less or better known, to illustrate our philosophy of universal progress, with the sublime privilege of individual freedom. The harmonial mind is conscious of integral aspirations toward the foregoing, as well as toward all other, principles of truth; and each human being, according to our seeing, will surely realize the truth and practicability of them all as he advances in the path of spiritual development.
Behold—the Pantheon of Progress! It is no metallic structure, glittering with gold-crowned domes, strutting heavenward with spiral towers and pillared arches; but it is a spiritual temple, with massive walls of transparent light, resplendent with God’s wisdom, and filled with incense from the love-gardens of Eternity. Behold, also, the gods within this Pantheon! They are not clothed with iron, sparkling with burnished bayonets, and red with the blood of their brethren; but they are clad in robes of holy beauty, beaming with the pearls of eternal principles, and golden with the throbbing gratitude of reverent millions. The Egyptian, Chaldean, Persian, Greek, Pagan, Jew, Christian, Roman, and Protestant, are here assembled in the spirit of love and good will. No clanking of murderous artillery, no flashing from flying sabres, no thundering from sectarian cannon—all is tranquil and harmonious as the heart of Truth. The battle of “Thoughts” is over now. Myriads have bowed and bled in this war, and have died weeping the tears of despair. But the angel of Peace hovers over the graves of these martyrs to-day, and the God of eternal justice reigns in the vital centre of each immutable Principle.

To urge mankind to advance and acquaint themselves with eternal principles, which live as yet too much concealed within every mind’s immortal essence, can not be considered less than an act of duty; although nothing in truth is more certain than that each human soul will eventually gravitate to his true position in God’s harmonious Universe, and find his just and appropriate place in the Pantheon of Progress.