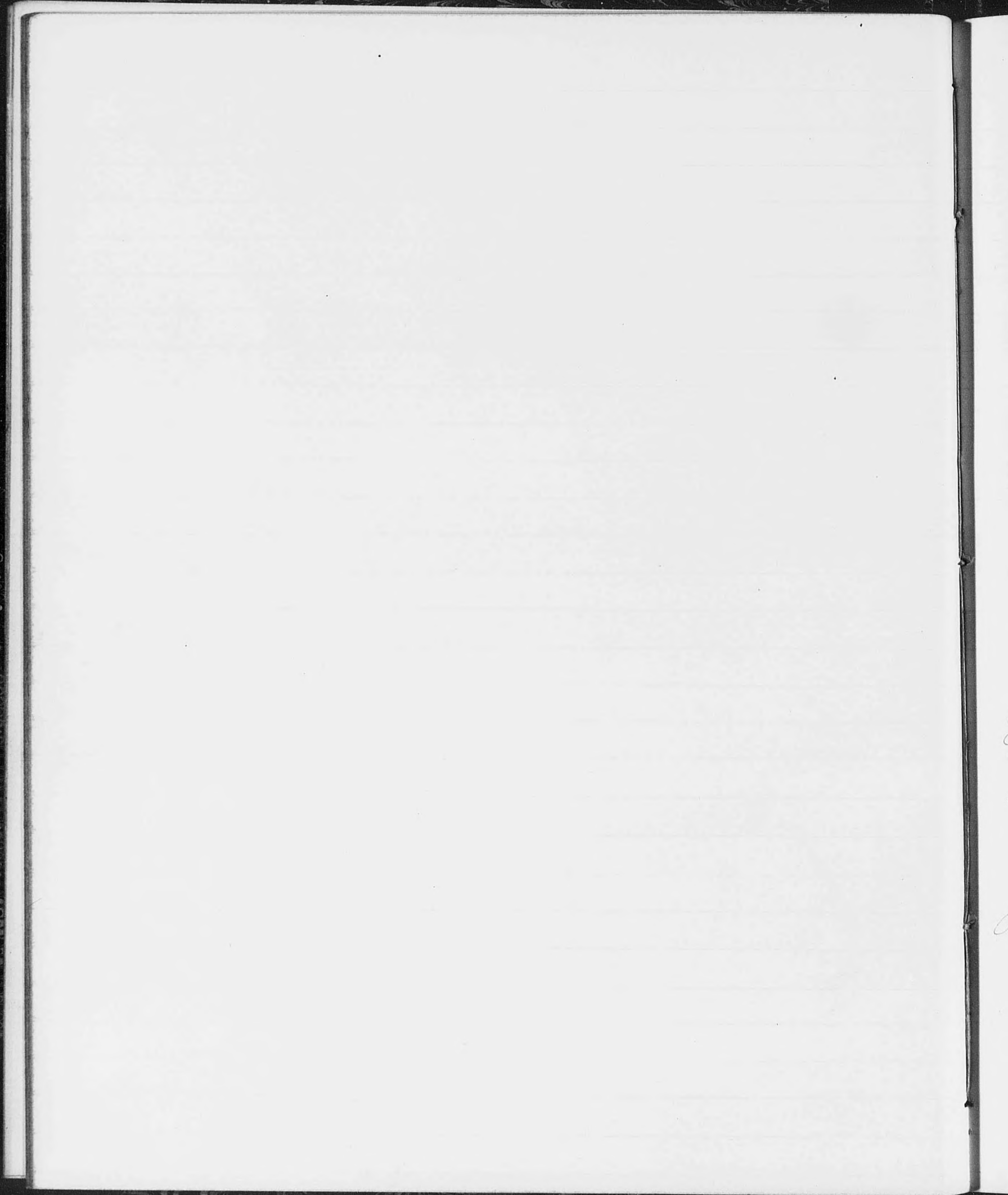


Mount Lebanon

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Lecture 1.

Growth necessary to Happiness 9

Addressed to the School of self culture Feb. 1863

By George G. Colfax.

The rose bud does not expand instantaneously into a full blown flower, but it grows hour by hour & day by day, thro changes that cannot be perceived by the closest scrutiny. Does it become discouraged & cease to grow because the rate of increase is slow? By no means! It pushes steadily on thro storm & sunshine, thro cloudy weather & fair, untill the perfect flower attests to the silent forces that have been busy within.

So may it be with all here present. I expect to grow. I come not before you as master of the occasion, but as a scholar, hoping with the rest of you to achieve the position of a master, as the result of our training; & I deem him the greatest master, who is master of himself on all occasions.

All the fruit that is to appear next Summer, depends upon buds already set upon the trees, & kept back by the cold & frosts of Winter. But soon, Spring will furnish the required heat & moisture to call them forth & Summer and Autumn will perfect their fruit.

We all have buds or germs of latent forces within us now set, that are waiting for the proper occasion to call them forth, & develop them for beauty & action, & if we let the right season pass without effort, we shall lack so much of being what we might have been — we may lose a good we can never recover! If the apple tree did not bloom untill past midsummer, we would say it were better for it not to bloom that season, for the fruit not having time to get ripe would only testify to wasted effort.

Even so. the present association affords an opportunity for the development of latent faculties & forces within us, which if we do not improve, we may ^{at} sometime seriously regret. If we are wide awake & prompt in duty, no opportunity will pass by unimproved that can be turned to our advantage.

Happiness is the aim of every creature. It is the ever moving point in which all our desires terminate. I say moving because its objects are ever changing. Children seek it in the gratification of the momentary impulses & desires that spring up within them, & which generally refer to external objects — something that can be possessed, or that will please the senses, as seeing, hearing, tasting, smelling, feeling. This I call the animal plane.

Many, as they grow to riper years, continue to seek satisfaction from the same sources, either from habit, or to fill a vacuity in their feelings, which is there merely because they have not learned to find enjoyment in the training & exercise of their nobler faculties. Inasmuch as we are controlled by impulse, or a desire for ease or self-indulgence, we are childish. If we are not consecrated — if we do not restrain our feelings & regulate their manifestations by principle — if our actions are not performed with due consideration & a regard for future consequences, we are children by so much, let our age & stature be what they may.

I said regulate the manifestations of our feelings, because our feelings are involuntary. We cannot feel by merely willing to feel, & sometimes, a flash of anger, or streak of irritation will start up unbidden, excited by circumstances we cannot controul, but we can controul their expression by the direction we give to our thoughts.

And by this means we may eventually so change their nature & tendencies, that their spontaneous action will always accord with correct principle without any further effort on our part. Because thought is superior to passion; its proper position is above & before it, which agrees with the location of their respective organs in the brain.

Hence the controll of our thoughts is the key to the controll of our actions, & is indeed the basis of all improvement & self culture. Now this controll cannot be attained but by reflection. Reflection is the highest faculty of the Intellect, & has been called "the flower of the mind". It is the Wisdom faculty — it is Understanding or Comprehension.

Reflecting is reasoning upon the causes of things & comparing one act or one condition, or one circumstance or train of circumstances with another, tracing their relations & how they affect results. In this way we discover principles, & lay out such courses of action as will produce the results we desire, such as self-improvement & elevation of character from whence alone, true happiness springs.

Without this, we shall be either like a weather vane, turned by every airy impulse, or like an icicle that will break instead of bending, or by turns like both. Ignorance is notoriously obstinate & whiffling. You can no more reason with it than you can reason with a fence post. It is wiser in its own conceit than ten men that can reason. That is what Solomon said of it in his day, & it has not changed any.

But we've got to work for this intellectually, as really as we do physically for food & clothes, & some of you will probably find it for a time, much more laborious than physical toil. But be assured my young friends, there is no other field

of labor that yields such ample returns for exertion. Our success will depend upon how much heart we have in it. Those who keep determined to succeed, will succeed however small they may begin, & the successful will gradually come to discard every selfish motive.

Now I wish to present some ideas, that if you will learn them, meditate upon them untill you understand them, they will lead you into the realm of principle, which is spiritual. Principles are spiritual truths or general laws, by which all correct action, & all the movements of Creation are regulated.

Before proceeding, I will define a couple of terms according to the sense in which I wish to use them; Happiness & Pleasure. When I first spoke of Happiness, I used it in the sense of pleasure or enjoyment of any kind. Now I desire to limit its meaning to an enjoyment that is permanently on the increase, like the rose bud I have mentioned. Pleasure, I will put for the momentary exhilaration, the superficial excitement that passes away, & often leaves us feeling worse than we did before we had it. The man who gives his last half dollar to save a fellow mortal from starving, is probably ~~the~~ happier for it, while he who steals ^{to gratify his appetite} may enjoy the food tho' less happy for stealing. Pleasure may spring upon us suddenly like sunshine thro' a cloud, but Happiness is deeper & more substantial, being the result of growth like the flower.

We are constituted of three classes of faculties, namely Animal - Intellectual - & Spiritual. By virtue of these we possess two natures or springs of feeling, namely Animal & Spiritual. From these we derive two distinct classes of motives - two distinct sets of inclinations. The Intellectual faculties are intermediate & become the tools of one

or the other, accordingly as either predominates in ^{our} character & conduct. The Animal nature, (disconnected from the Spiritual), is limited both in extent of development, & duration by a law of its ^{own} constitution, by a law within itself. The Intellectual faculties add ~~to~~ ^{to} its amplitude, scope, expansion, — with rest to its pleasures, but they too, disconnect from the spiritual, are limited & must eventually cease to grow if the Spiritual be not allowed in some degree to dictate them & give them life. Of the Spiritual I will speak hereafter.

Here let me direct your attention to a principle of the Creation & how it applies. Things of least duration have the most swift growth & are soonest perfected. A bed of toadstools is perfected in a single night, while the Nahogany tree requires nearly a thousand years to reach perfection. And there is the same difference in their value & usefulness.

So it is with our animal nature. Being inferior to the the other two classes of faculties, it is more rapid in its development & soonest perfected, & when it has come to perfection it has found its limit & ceases to grow. So do its pleasures, its passions, & the enjoyments they confer. They have been steadily augmenting up to this period, when they are at their height. If one or more faculties increase after this, by absorbing the strength that belongs to others, it is at the expense of the harmonious action of the whole & consequently of the enjoyment that flows from their united exercise. With some, the discovery & disappointment occurs later in life. It dawns upon them gradually, & not, perhaps, until near its close, when they realize the utter insufficiency of all earthly objects to satisfy their longing desires. Why do such objects no longer satisfy? Because the spiritual nature is beginning to make itself to be felt, & that cannot be satisfied but by spiritual objects & spiritual substance.

Why is youth so blithe & gay — so mirth-loving, lighthearted & sportive? Because buoyed up by the exuberance of animal spirits, & borne on the still rising tide of its impulses. As we approach maturity, these are rapidly increasing & form the glass thro which we view the future. Coloring all the rest of our mortal existence with bright & glowing anticipations of the same kind of pleasure. Each mind as it gazes forward, unconsciously colors the entire future of its earthly career, with its own feelings, tastes, & habits of thought.

Now mark this — if you take these ardent & elastic youthful feelings as a criterion of what your future is to be, you will be sorely disappointed. For as soon as the animal nature passes maturity, these feelings, these impulses & the pleasures they yield, begin slowly to ebb, & soon those bright visions of the future will seem like dreams, & of no more substance.

This law holds good everywhere — among believers & among the world, the law of development is the same. And this sad letting down from their former prospects, many go on lamenting thro life, without knowing why it is so. But let us see, if we can understand the matter.

Natural things are figures or similitudes that represent the spiritual. It is thro them that we learn to understand the spiritual. What I have said of the growth of the animal nature, is but the external representation of a similar process going on in the spirit — If we are conscientiously upright.

But the growth of the spirit, is, to our apprehension, very much slower, especially in its commencement. So much slower as it is more important, & more enduring than the animal nature. Moreover the rapid development of the animal nature, its vehement impulses & desires,

absorb the sense & withdraw the attention from the influences of the Spirit, so they are not observed so much. ~~our power~~
 Spirit is diffusive; its power of expansion is not limited only by conditions, & in growth & duration it is everlasting. So, also, are its enjoyments, — the happiness derived from cultivating, unfolding, & exercising its faculties. It is thro' our spiritual nature, & that only, that we distinguish between right & wrong ~~from~~ a moral or metaphysical point of view. Also by that alone ~~are~~ we able to take cognizance of God — of Heaven of a future state, or any immaterial existence (supersensuous)

But the spiritual element of our being unfolds in periods or degrees, each as distinct from the other as one day is from another, or as this world is from the next. The pleasurable emotions & delights of youth, as it approaches maturity of the physical & mental powers symbolize the happiness of the soul that is maturing in a spiritual period of travel. The growth & perfection of the animal nature is typical of & corresponds with the growth of the spirit thro' one period or degree; the likeness is true in every respect but the disappointment.

For while the growth & development of our animal nature terminates in disappointment & suffering, unless voluntarily renounced thro' the proper exercise of reason (reflecting), the growth & perfection of a spiritual period terminates at the commencement of a brighter, purer, freer, happier period than the one already passed. That disappointment arises from not understanding our spiritual natures sufficiently to take the next degree in advance, which is attained by renouncing the earthly, the animal, the carnal, or external as the primary source of enjoyment, & turning to the spiritual element, which is internal & superior.

The soul then, is first born & grows to maturity in the natural or earthly element, when it must be weaned from that element, as a source of enjoyment if it continues to grow — as an infant from its Mother — & seek its nourishment from a higher source, i.e. from the spiritual element. From this results a "new birth." It is equivalent to a transplanting to new soil, which shall develop powers before unthought of & joys before untasted.

How many of us will bear the transplanting that we may continue to grow? How many of us shall wear ourselves from carnal delights & secure eternal life & happiness thro the trials of the cross (which are sure to wear out) by rejecting those perishing pleasures that leave us heirs to ceaseless sorrow & misery?

The painful part is the weaning, after which, happiness will be in proportion to growth. That growth will be according to the strength of our desires after good. The strength of those desires will largely depend upon our degree of separation from the pleasures of the animal mind. If we forsake but a part & cleave to a part, our growth will be retarded by so much & our happiness if not destroyed, will be clipped accordingly.

In the ease with which we controll our bodies from childhood up to man hood, & in its ready response to all our wants & caprices, we forget the early training, the hosts of fears & falls — the half successes & disappointments, & the many arduous struggles thro which we passed in infancy to obtain this easy self command. Such also will be the ease with which the spiritual will controll the animal part of our being, that the struggle & painful discipline to gain it, will be esteemed light as a bubble when weighed with its endless & happy results.

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"Let us, O let us unfold the beauties of the Spirit,
study its immense possessions & improve ourselves; & then
we shall know & feel & form just conceptions of our mission
& our destiny. Both are decreed by God, & are the glorious end for
which we were made."

Alonzo.

Sept. 1863.

Monemonics.

Memory its Advantages & Cultivation.

Lecture II.

Delivered March 13 1863 at the Mt Lebanon Lyceum
or School of Selfculture by William Calver.

The subject upon which I address you this evening, my friends, as you are perhaps all aware, is Memory, its advantages & cultivation; — a subject considered in relation to our progress in the scale of being, one of the greatest importance. Without this faculty man would be even inferior to the animals. Even tho' we possessed, in as great a degree as we are capable of, all the other faculties of our nature we should still be the most deficient and incomplete of beings. —

It is a somewhat difficult task to assign to

each of the faculties, the position that they occupy as drawn from the consideration of their relative importance in the human mind, but it seems to me that nothing would create a greater void, and dissolve the being into chaos more completely, than the loss of this faculty. In this condition—a state of which it is impossible to conceive without intense thought—we should be entirely without knowledge, except that we received each moment as it passed swiftly by, from the perception of our senses.

We could gather no ideas, by reflection, because this mental process cannot be sustained except the ideas upon which the mind works are retained while they are analyzed by the reasoning faculties. We could gather no knowledge from books even if they existed— & we could receive no information from our fellow-beings, as they would be unable to communicate even their present impressions, for lack of the power of speech, which faculty would, of course, be entirely inactive, because language cannot be used without the power of retaining words.

By this hasty glance at the deplorable condition we should be in, during the short period of time, in which the human race would continue upon the earth, were they all, by any means deprived of this faculty, we can conceive how much we are indebted to our Creator for only one of our numerous blessings.

We turn with pleasure from the contemplation of an imaginary condition so disastrous, and view

the happy condition in which we are placed, by the possession of this priceless talent, which seems to have been bestowed upon all sentient beings, generally, in proportion to their respective elevation in the scale of Creation.

In the lower orders of animal life, it is limited; but some of the higher animals possess it in a degree which appears almost astonishing; as we learn from the many surprising anecdotes which are related of dogs, elephants, and other quadrupeds, so that we might almost think that man was even their inferior in this respect, did we not consider that their ideas, and consequently their memories, are confined to a very limited ^{space} ~~field~~, while man has the power of retaining materials gathered from a field as boundless as the universe.

As we have taken a view of the disastrous consequences, which would befall us, by the destruction of this faculty, we are prepared to appreciate, in some measure, its advantages. To it we are largely indebted, as I have before shown, not only, absolutely for our existence, but for every comfort that we enjoy, and it is a most important means, both in religious and intellectual cultivation. It is the storehouse of the mind, where as treasured in greater security, than we can place our earthly riches, brighter and more enduring gems, gathered on our toilsome journey thro' life; possessing the priceless value given by laborious

effort; and the dearly-bought gems of experience which are earned amid painful heart throbbings thro' many a lingering hour. —

This is not saying that Providence has decreed, that our pathway should be so thorny and our way so toilsome, and so oft' bedewed with the tears of regret and overshadowed with clouds of sorrow. —

Far from it. — Could we but learn to obey the immutable laws of creation, by using and cultivating our talents to the best advantage, & appreciate those golden opportunities for improvement, which have been and are still so liberally bestowed upon us, life, instead of being, as it is to many, a dreary and unenvying path up a steep and toilsome road; might be a delightful walk through shady groves & halcyon bowers, by the side of rippling streams; beholding the beauties of the sun-beam reflected in a thousand glowing colors; — by delightful fountains; and where the balmy air is filled with delicious perfume, and made vocal by the sweet music of the feathered songsters; and ever and anon, still sweeter music from the heavenly shores, falling in melting accents upon the enraptured ear, to remind us of a still more blissful realm above.

And yet, our life must be industrious, I will not say toilsome, because with that word is associated feelings of repugnance which would ill accord with my idea. If we would lead a truly happy life, it must be one of industry, mental industry, and yet that very exertion will become to us a source

of the sweetest pleasure. Could we all view the matter in its true light, and realize the exalted pleasure that exists in self cultivation, we should not shrink as we often do from the labor that attends it.

The advantages of a retentive memory, at a glance, would seem to be sufficient to induce any one who is in possession of the necessary information to attempt its improvement; & all who earnestly desire either religious or intellectual advancement, should make it a point of the first importance; for among advantages which are more direct, and which all would appreciate by reflecting on the subject;— it is a most important element in forming that stability of character, by which a person perseveres in the judicious course he has chosen, and accomplishes what he undertakes; and in the absence of which, we are entirely under the controul of circumstances, and our own changable feelings; and we are likely to change our purposes and intentions as often, perhaps, as the wind changes; undoing today, what we did yesterday; continually throwing the stone over the fence, and climbing over and throwing it back again.

This instability, arises in many from their not recollecting the ideas and motives that induced them to pursue a certain course of conduct, and, consequently there is nothing to ballance the influence of the feelings, when they are turned in another direction.

How many, there are, blindly pursuing the path up the mountain of self-improvement, who fail of making that degree of progress, which their exertions would bring, because they lack the essential point of success in a plan of action. What should we think, of an architect, who without any plan or definite-idea of what he was going to do, after accumulating the materials for a building, should set his masons at work, promiscuously, upon the piles of stone, the labourers at delving the ground, and the carpenters cutting the timbers, at random with saws hatchets and chisels? Yet this is not a more inconsistent course than many take, who are yet striving for self-improvement.

Of memory in its ultimate essence, physical science teaches us nothing, and the dim light of metaphysics, has ~~no~~ ^{revealed} no tangible foundation on which to build a consistent theory, but the rising sun of man's superior faculties, under the name of clairvoyance has thrown some light on the subject. It is explained thus:

The interior spirit of man is composed of countless millions of material atoms, - in the highest grade of refinement, and each one of these contains ^{surfaces} numerous on which ideas & events & the numerous forms of recollections are, as it were, daguerreotyped.

Thus we see that memory is intrinsically eternal and fadeless. That the mind's perceptions can never be lost, and that the faculty of memory, merely consists in the power of the mind, to read, or as it were, find by

association what is already written upon the indestructible material of our inmost being.

The faculty of the association of ideas, first, attracts our attention, as producing the action of memory in a far greater degree than anything else; indeed memory seems, in a great degree, if not entirely, dependant upon it. — We find that our thoughts are nearly always produced by being in some manner associated with some subject, that has previously occupied the mind, when not immediately suggested by the senses.

If a person observes closely the succession of his thoughts, this will appear to him, although, it is sometimes difficult to trace the association, as, for instance, when we are put in mind of something we have not thought of for years; but with sufficient care this can generally be traced to some peculiar thought and condition of mind, perhaps only slightly different from what we have entertained a thousand times before, but just different enough, to touch the chain of ideas with which it is connected. —

From the earliest ages of civilization, various methods have been devised, for strengthening memory and applying its powers to the best advantage, and accordingly we find that the ancient Greeks and Romans, had among them many systems of Mnemonics.

One of the earliest of these plans was to divide the discourse of a public speaker into divisions corresponding to the different apartments of a house, and again subdividing these divisions, into ideas which they associated with the different articles of furniture..

This is said to have been much practised by the ancient orators, and to have given rise to the phraseology, by which we speak of the divisions of a discourse, as the first place, the second place, &c. —

Abercrombie says "I have repeatedly made experiments on this method of remembering the discourses of public speakers, and the effect is certainly astonishing, for though it is many years since the experiments were made, I still find articles of furniture associated in the clearest manner with sentiments delivered by some of the speakers. Other systems of artificial memory are founded upon the same general principle, altho' they differ in their application and some of them are extremely ridiculous.

One of the last that attracted general attention, was that of a German by the name of Heinagle, who delivered lectures on memory to crowded audiences about the year 1809 or 1810. A leading part of his system was the memory of dates, and it consisted in changing the figures of the date into the letters of the alphabet, corresponding to them in number. — These letters were then formed into a word to be, in some way, associated with the date to be remembered. One example will be sufficient to illustrate the peculiarity of the system, and at the same time its efficiency for the purpose: — Henry IV, King of England was born in the year 1366. This date changed into letters gives, m, t, t, which are very easily formed into the word muff.

The method is not so obvious of establishing with this a relation to Henry IV. Henry IV, says M. Heir-agle, is four hens, and we put them into the muff, one in each corner. After this, no one is in any danger of forgetting the date of the birth of Henry IV, but whether the event could not be memorized by a simpler process, is a separate question.

That the science of Mnemonics is of great use, and is founded on the necessities of the human mind, is demonstrated from its universality.

When we wish to retain anything very accurately we commit it to writing, and having possession of the key in the twenty six letters of the alphabet, we are able, at any time, to unlock it and bring it to memory. Our written and printed books containing as they do the accumulated, ^{intellectual} wealth of ages, are but a vast system of Mnemonics.

Although these methods of artificial memory are of great utility, and have been much used there are other and simpler methods that may be of more universal use. - The extent to which memory is capable of retaining matter is truly astonishing, and there have been individuals, who, without any art to assist the memory, have been able to accomplish the most astonishing feats.

It is related of Cyrus the Great that he knew the name of every soldier in his army, and their number was thirty thousand. Themistocles was acquainted with all the citizens of Athens, who numbered twenty thousand. James Christon of Scotland, generally

known as the "Admirable Chrichton," besides surpassing in an almost unequalled degree, every accomplishment of a gentleman and scholar, was able to retain a discourse of an hours duration, after hearing it once, and not only repeat all the words, but follow the speaker, exactly, in all his inflexions and gesticulations. —

On the coast of Africa there is a tribe of natives who are dealers, and known as the Gaboon merchants, some of whom do a business to the amount of ten or fifteen thousand dollars, annually, and that in the smallest driblets; keeping no books but retaining all their mercantile transactions by memory, a thing which among most civilized people would be deemed impossible. —

A baker by the name of Worthen of Manchester N. H. has three hundred customers, which he supplies daily, generally calling on half of them before returning home. Most of them wish for something different in kind or quantity, every day; he never makes any note of this before returning home, and rarely makes a mistake. —

Blind Alie, a Scotchman, residing near Edinburgh, who had been blind from an early age, learned the whole bible by heart, so that he could at once give the chapter and verse of any passage, when repeated, or the passage when the chapter and verse were given, — merely by hearing it read in school.

When he walked abroad, as he was accustomed to do, he always carried the key of his house in his hand

and whenever questions were asked him relating to the scripture he twirled it in his fingers. -

A gentleman observing this, and thinking it might have something to do with his remarkable memory, one day asked to look at the key, and while examining it, asked him some scripture questions. The old man soon began to hesitate and to answer incorrectly, and finally told the gentleman that if he wanted him to answer any more questions, he must return the key, as he could not recollect without it. - This is a striking instance of the power of association in memory. -

These instances of remarkable power of memory are sufficiently striking, and altho' many more of a like character could be brought forward, some of them perhaps more wonderful than those already mentioned, yet they would add little to the illustration of the principle, which, it will be readily seen, consists, (making due allowance for natural talent,) in the constant and vigorous exercise of this faculty. -

The best methods of doing this are the following. 1st Relating what has been read. This was the plan pursued by the great Dr Johnson, who had a remarkable memory, and altho' he, at times, read ten hours a day, which he followed, at one period of his life, for two years, yet such was the strength of his memory, in consequence of its habitual exercise in this way, that he appears to have forgotten

very little of what he had once read. He said that at the age of twenty five he had acquired nearly all the facts that he made use of in after life.

Another excellent means of developing memory, is by reflection, and it is a wise provision that as this faculty of the human mind can be exercised at all times and under nearly all circumstances, and, as the exercise of memory in its different forms is a sure means of cultivating the active organs, and as every intellectual organ has its memory, which is generally proportionate to the development and activity of the organ, so, the exercise of the different forms of memory is an excellent means of cultivating the entire intellectual brain, and of this means of development no one is deprived. Even the laborer whose every minute is occupied by the routine of his daily employment, is not denied the means of intellectual growth, as, by observing the objects around him, and the events of his daily life, he may find materials on which the mind may profitably work, and where observation is exhausted, (as indeed it hardly can be) the recollection of former experience and the unaluzation of effects with a view of discovering their causes, furnish a mental exercise which is second to none for its beneficial effects in developing the human mind.

Among the Pythagoreans it was a sacred rule to recall the events of the day, three times in succession, before sleeping. The wisdom of this rule is very apparent, for besides strengthening the memory, it brought constantly to mind individual imperfections, as well as

the faults and excellencies of others, which would induce the person to avoid his own, and others faults, and imitate their good qualities. — Another excellent method is keeping a journal, in which are recorded each evening the events of the day; and also keeping a common place book, from memory, in which is noted down, for future reference the abstract of all useful matter, whether the result of reading or observation.

As I have given several instances of unmarkable memory in individuals where the proofs are not clear that there was not a naturally good faculty, I shall relate a well authenticated instance of a person who was remarkably deficient in memory but, who, by its persevering and continuous exercise, became noted for having an extraordinary good one.

Mr Guigan of Milton Pa. at the age of twenty five had a memory of the most treacherous character. He was a tailor and having frequent occasion to go from his shop to his house, it was usual for him to have forgotten, when he arrived there, what he came for, and having sometimes to go to town for articles, it was common for him to forget them also, which caused him much inconvenience. He remembered very little of what he either heard or read, & was finally so troubled with his miserable memory that he resolutely set about its cultivation.

He began by thinking over frequently, whatever he wanted to do or say. Next, he read a page in Demophons life of Cyrus, and then thought upon it

until he could recall it all; when he read another page and ran them both over in his mind. After a while he took another book and read some in each, and then another, and another. He improved his memory of names, by recollecting the names he had read; and from having to mark the page in the book where he left off reading, he charged his mind with it and soon found that this kind of memory was rapidly improved by exercise.

The result of this course of training is, that he is the best informed man and has the best memory of anyone in Central Pennsylvania. Lawyers apply to him for legal knowledge and doctors for medical, and the literati of all that region, apply to him for the solution of all doubtful and difficult questions; besides considering it a great privilege to gather from his conversation, that information, which his varied and extensive reading, and retentive memory enable him to impart.

At the age of sixty years he related to O. S. Fowler, that his memory grew better and better every year, and that the mind improved, though at his age both usually decline. This is an extraordinary instance of mental cultivation, and shows what can be done by persevering exercise, as there is not one in many thousands who has as poor a memory as Mc Guigan.

William Calver

March 13 1863.

A Lecture designed to encourage
 the younger members of the School of virtue, (or the
 Mt. Lebanon Lyceum) to onward & upward progress.
 By Elisha D Blakeman.
 March 20th 1863.

Lecture III.

1. To begin with, I wish all my esteemed and dear friends of this worthy school of virtue, (or Lyceum,) to receive my love and tenderest regards. — I consider myself highly privileged to stand up in the presence of so many true hearted Christian Brethren, in this Hall of Literary science, to express some ideas relative to moral, religious and physical culture, for the consideration of recipient minds here assembled, and altho I may fail to interest my hearers, still it is my desire to say something worthy of the occasion, something that may be of real use to this charitable audience.

2. Not that I expect to eclipse the virtue and beauty of any thing that my superiors have heretofore said, or may hereafter say, designed to enlighten, and encourage goodness and wisdom in the members of this Lyceum, (now in its infancy,) and to make such, noble, great, and lovely in the sight of God, of Believers, and of the outside world.

3. But that you all may know that I am sincerely devoted in this our freewill movement in an onward and upward course of progress, I will just say, I am bound to go with you one and all, my worthy friends — to establish principles of sound morality, virtue & integrity — and to build

up for ourselves, characters of unimpeachable truthfulness, purity and righteousness, which shall be far more precious in the sight of God and man, than mountains of fine gold.

4th - Dear friends, I wish to impress upon your retentive minds, that altho, we may give our time and strength, to the utmost of our abilities, for the benefit of each other, still it may not, or will not be of any use to us, unless we give our whole attention to the work - determined to succeed in the enterprize, or die in the struggle!

5th But ere we can progress to any great degree of perfection, in moral, religious, or physical development, we must labor to discover in every particular, our lack of coming up to a proper standard. - This we can all do by carefully, and perseveringly watching ourselves in all ~~our~~ ~~that~~ words and actions, and comparing the same with the most perfect precepts and examples of good men. - Also by the way of mutual agreement, kindly and candidly to inform one another wherein we see room to gain in any & every important duty of social, moral and pious life; and in this latter work we should all disdain to be actuated by any spirit or feeling inferior to that of a true Christian.

6th God, our Heavenly Father (and Mother), has so ordained things, that by his infinite goodness, and thro' His unbounded love, we have been called from among the many millions of earths inhabitants, to leave the plane of nature, and to rise up far above it, into a state of grace - into a state of purity, where, under the mouldings of heavenly surroundings and wholesome influences, we may travel together in sweet harmony, from victory to victory; and from glory to

to glory, untill our redemption is won, and we stand in the sight of God as bright angels of beauty, loveliness and power.

7th I will now proceed to state a well known fact, that we are creatures of eternal duration, (i.e.) our inmost or indwelling spirit - the intelligent thinking part, is immortal, and must eternally so exist in some state or condition of being. The center germ of the soul, is spirit of Gods spirit, directly descended from God, through the instrumentality of our forefathers and mothers, who have served as vessels of transmission of the spirit essence, or "breath of life", by which Adam became a living soul in the beginning. This truth being established, it is easy to see that it is utterly impossible that our spirits can ever be annihilated, or cease to exist in one part or another of the universe of God.

8th Surely, such is a stupendous idea, (and none the less so for its antiquity,) that we are eternally to live; and that we can, by pursuing the right course, be just as happy as we can wish to be, to all eternity; and being still so very young in our individual identity, it is certainly a great consolation to know that source from whence we came, & whither we are going.

9th It may be asked, how we can attain to be so happy upon this long journey? Let me tell you; it is to love God so well as to fear to do any thing mean, impure, wicked or sinful, which would shut out his blessing love and protection.

10th We are surrounded, individually, (as I believe,) with a peculiar spirit atmosphere, emanating directly from our interior spirit; and when we are defiled in spirit, by any kind of sin, our atmosphere, (which permeates all thro our mortal forms, and extends some distance outside thereof,) is unclean, dark and repulsive to all good influences, so that nothing of the kind can penetrate it to the interior spirit. - There

permit me to say, that God, in great love and mercy, has appointed means by which we can purge, and thoroughly purify our spirits from the stains of sin, and I believe that every member of this school of virtue - (this blessed Lyceum of Mt. Lebanon,) have tested the means given, and proved the same completely effectual; which is a correct and honest confession of sin, in the presence of living witnesses appointed to attend unto that solemn duty.

11.th By this potent means, we can clean and purify our own individual atmosphere, so that it shall become attractive, instead of repulsive to the Divine spirit of God, so that his great happying blessings may flow into our interior spirits, satisfying all our needful and important demands, of a spiritual nature.

12. But on the other hand, when the soul is groping its way under condemnation for actual sin, its atmosphere being thereby made foul and murky, the evil powers are attracted thereto, and bear rule; entering into the secret chambers of the soul and spirit, which is thus made congenial thro sin, for such company. A soul thus unhappily circumstanced, becomes more and more subject to evil temptations, thots and feelings; and consequently more deeply sunk in bondage to sin; for like is attracted by like, - good to good, and evil to evil; forced so to do, by a universal law which holds true, in regard to all things.

13. But when the sound of the trumpet of salvation is heard by a sin-sick soul, and its conscience becomes duly awakened, its awful lost condition is made manifest to it by the great power and force of Gods angels of mercy & conviction. - Then comes the final struggle internally, with the soul. - The way of life and death is set before it, and it is left to its free choice, ~~to~~ either to confess and forsake sin, or to continue in the broad road that leads down, down

down to the pit of destruction misery and certain woe!

14. O my dear friends, let us rejoice & be thankful to God for calling us so early in our eternal pilgrimage, to break away from sin and sinners, and for his great kindness in assisting us to rise above the world, onto a plane of purity, innocence wisdom and true knowledge, which gives us great power over our most inveterate foes - the cursed magicians, (symbolically speaking) of old Egypt, that were so aptly alluded to by Elder Calvin, in speaking to the intelligent members of this Lyceum, a few weeks since, illustrating the great power - and thus the great advantage the ancient lawgiver, (Moses) possessed, thro the medium of that superior knowledge he had attained to.

15. It has been said by an ancient Prophet, that "the willing and obedient shall eat the good of the land;" that saying we find fully verified unto us. - God hath blessed us with a fulness of temporal as well as spiritual things. He blebeth the Earth with His warm galvanizing sun light; - He blebeth it with beautiful permeating showers of rain; and He gives the gentle but copious dew in daily supply, and lo! the teeming Earth groans under its consequent burden of the various necessaries of life; so that, comparatively, we have nothing to do but to reach forth our hands and pluck the rich fruits, and reap the golden harvest from the beautiful fields, that God hath given us to inherit; that we may eat and live - live to be good - be good for the redemption of our immortal spirits, which redemption will consummate our greatest happiness.

16. We see then, that we must not live merely to eat - to please the animal sense; but rather eat that we may be able to serve God; and, (to quote an ancient maxim,) "the more we serve God, the better we serve ourselves;" - and surely, the better we serve ourselves, the more happy we shall be; - the greater happiness we possess, the greater will be our desire to do all the good we can to make others happy; and the more we

do to that end and purpose, the more shall we become like the perfection of our Father in Heaven; the nearer we approach to that state, the better shall we fulfill the command of Christ, to "be perfect" &c. and the better we keep his commands, the more pleasant and musically sweet will his words be sounded in our ears from his hallowed lips (ie,) "well done good and faithful servant, enter thou into the joy of thy Lord."—

17. One of the most emphatic & important commands of Christ, to all who would be his disciples, was to "come out from the world, and be separate; touch not, taste not, handle not the unclean things thereof."— The youngest in this glorious school of virtue, is well aware that it is not the exterior world, constituted of earth, air, fire and water, that we are to forsake, for that is impossible, untill we cease to inhabit our present Earthly forms, which, being a part and parcel of the outward elementary world, cannot be disunited from the same; but will finally be dissolved, separated and turned, dust to dust, air to air, fire to fire (electricity) and water to water, when the immortal spirit shall be set free, and gathered like to like.

18. But the world which we are called to hate, and to forsake, may, firstly be termed secular; the outward forms and customs of men; and, secondly, any thing that does not relate to the best well being of the soul;— Thirdly, such things as do not favor the rules of purely religious communities; and, fourthly, all impure practices common to the outside world.

19. Let us, therefore, heed the timely call of our dear Savior, and labor to be truly thankful for the special call & notice; and tho' we do our best, to live up to the examples of Jesus, we shall, no doubt, fail in many respects, in this life, to equal

our perfect pattern; but let us not be discouraged in trying to come as near as possible. If we are given up to do the will of God, we shall be teachable at least, and such is the state we must throw ourselves into, if we would advance onward & upward, from lower to higher perfection.

20. "Just as the twig is bent, the tree is inclined;" this is an old saying, (but none the less true for that.) - Let us, in spirit, take a peep into yonder pasture grounds; - behold the many crooked, grotesque, scraggy apple and other fruit trees there ~~there~~ growing in a wild uncultivated state of nature; they bear no good fruit, only a small quantity of mean ill shapen hard apples, &c. not worth gathering.

21. Now we will glance our eyes over that nice stone wall, and behold those handsome well trained fruit trees in neighbor Thrifty's fruit grounds. - See that row of splendid straight grown apple trees; how the stout limbs bend under the immense weight of golden pippins, and various other delicious and beautiful kinds. - Both the trees and the fruits are highly applauded, (as also is their worthy producer & owner) by all who chance to see them. Mark now the difference in appearance and value of the cultivated over the uncultivated trees, and the fruit produced. - No one would take the first named, or wild natural trees as a gift, not even for fire-wood! while the last named were obtained at a well conducted nursery, at a great price, carefully removed two hundred miles perhaps, and set without sparing any pains by the careful husbandman, (neighbor Thrifty,) and now he gets orders for his splendid fruit, from Kings and Nobles of distant nations, beyond the briny deep; selling, it may be \$200,000 worth annually!

22. What a wide contrast, you say, between the cultivated and the uncultivated trees, and their intrinsic value. But, my dear friends, no less difference in beauty and value is seen to manifest itself between well trained youth, or men, and those who grow up in nature's wild ignorant, uncouth condition or course.

23. All good men, upright and true in their ways and characters, were not allowed to grow up without careful training in the nursery (so called) when children; and in passing the stage of youth, an unseemly limb, or bad habit was trimmed out on this side and that, untill matured into manhood all right; do you understand; all right! for beauty and for usefulness, capable of bearing much good fruit unto God the great husbandman of souls.

24. I thank God for my training; I am sorry however, my nurserymen were not more careful to ^{do} me justice; to train me up more complete in every particular. - I had no such opportunity when a youth, as the junior members of this Lyceum are now being favored with. - Now let me say to the dear youth, whose laudible ambition to progress in virtue and goodness, has drawn them here this evening and in times past; - grasp at, and secure every hint; every word; every opportunity you find to hasten your progress along in the glorious work of moral, religious and physical culture. Know, dear youth, that now is your golden time to gain to yourselves that knowledge and power which will be as a light to your souls, a support to your spirits, and health to your bodies during your short pilgrimage thro' time; and great usefulness will crown all your labors, and cause your names to be handed down to future generations with great veneration and respect. -

25. And what is still better, whenever you shall reflect back to these present times, and you behold the immense good you gained by well improving all your time, the precious hours of this school included, and the useful part you have acted in all the duties of a social and religious life, then will your spirits leap for joy; and loud acclamations of thanksgiving to God for the great privileges you are now enjoying, will burst forth spontaneously from your glad feelings, and happy pure spirits.

26. Then be not discouraged beloved dear youth,
 But bravely press on in the spirit of truth;
 When duty looms up, like clouds in the West,
 Then spring to the work, in faith do your best;
 And God will sure help you, and give you success,
 And crown'd with great beauty, your souls he will bless.
27. Seek then to be something, more than "toad stools" of earth,
 "That grow in one night," then die, of no worth.
 Be valient for truth; strike hard, & hit right;
 In putting down evil, be powerful in might.
 Improve every hour to lay up a store
 Of virtuous knowledge; yea, gain more & more;
 So will you be found, to wield mighty power,
 And the "boothsayers serpents of Egypt" devour;
 By the green budding rod of knowledge and truth,
 Obtained in Zion in the fair days of youth.
28. Disdain to be lazy, or indolent found,
 While yet to plow up, you have much fallow ground,
 Where the seeds of conviction & love shall be sown,
 For your future support, (and it must be grown,
 And you must well tend it and water with care;
 And purge from your fallow ground, every vile tare.
29. Around the warm stove, you must not sit idle,
 (Like some lazy drones,) your tongues there unbridle,
 Creating hard feelings, by sharp piercing words,
 That cut to the quick, worse than steel burnished swords;
 Nor should you bring up any flimsy excuse,
 Or say for this schooling, you can have no use;
 But give unto God the first ^{fruits} of your souls
 And work for yourselves as time onward rolls.

Happiness derived from Growth

41

Lecture ~~III~~ IV

I do not feel well prepared to carry on this subject. I find it grows complicated — it spreads out into a great many branches & it will be hard for me to make my ideas appreciated as I understand them. "Knowledge is not Wisdom"

A person may recognize a wide difference between the two. A person may know all that books contain & not be able to apply but very little of it. Wisdom implies the possession of knowledge & the power to apply it — how to use it. Therefore with all our gettings let us get Wisdom or understanding, which is the same.

The first attribute of Wisdom is Use. Let it be our object then to gain that knowledge which will be the most useful. It shall be my aim to keep this end in view, in what I am about to say.

In my former lecture, I designed to show that happiness depends upon continual growth; this is to be but an amplification of the same idea. I showed up the limitations of the animal nature, & that it could not be depended on for continued happiness. Because it is circumscribed & ceases to grow. After the animal nature begins to develop, the next to appear are the intellectual faculties. They grow for a time & the spiritual grows with them, tho' as I said before, the greater development of the animal tends to withdraw our attention from the spiritual.

The Animal & Spiritual natures, are both sources of feeling. Feeling is ^{the power of} ~~power~~ — it is the motive element of our existence. It gives quality to character & quality & direction to our actions. Intellect ^{It is the armature of the mental magnet, collecting & transmitting or directing the power of the feelings} gives amplitude, scope, expansion to our other faculties. It bears the same relation to feeling, that an engine does to steam. It is plain that without the engine, steam could not be ^{so} usefully

employed as in moving machinery. It might subside by cooling, or explode, as people do when they break out in a passion, because they have more steam up than the Intellect can usefully employ. So again as the most perfect engine will not run without steam to drive it, so the most capacious & well stored intellect is weak & inefficient without strong feelings to drive it.

Here the parallel ends, for an engine does not increase in beauty & effectiveness by use as the intellect does, neither does steam increase in power & harmony by expenditure as do the motor faculties of the soul. The Intellectual faculties are to the mind, what the "mechanical powers" so called, are in mechanics. That is, they are not themselves power but the means of power — the multipliers of power, & this quality may be indefinitely increased by cultivation.

All our happiness depends upon continued growth, & the growth of our Intellectual ^{& spiritual} faculties depends upon exercise, & adapted surroundings. A bulbous root found in the hands of an Egyptian mummy was planted in the garden & bore tulips after remaining dormant 2000 years. Also some wheat buried in the tombs for many centuries, when planted, produced the ancient Egyptian seven eared wheat, such as grew there in the time of Joseph more than 3000 years ago.

What I wish you to observe in these examples, is this — how different conditions affect the vital principle, & also how long a particular condition may preserve it unchanged. Take any ordinary seed & lay it away in a very dry place, or bury it deep in the earth & it will not germinate. But place it in a rich mould where it can receive sufficient light, heat & moisture & it will soon give evidence of a vital force, which in other conditions might have remained concealed for centuries.

The development of the faculties of the human mind is in this respect analagous to the germination of a seed. They may lie dormant for years untill they meet conditions favorable to development. Place them in favorable conditions & they will grow & expand by exertion. The mind itself has much to do in forming its own conditions.

Our animal ^{nature} faculties being lowest, ^{their} proper atmosphere is nearest earth. The conditions & elements of its growth, ^{which are most wholly material} are ^{everywhere} universal, — common everywhere. The Intellectual faculties being a grade higher, require a more refined aliment & purer atmosphere for their proper unfoldment. The right conditions depend upon the presence of beings capable of manifesting intelligence, & consequently we find them more or less favorable in different localities, according to the aggregation of individual intelligences & the stimulus they afford to mental activity.

Man's spiritual nature, the highest, most important & last to develop, requires an atmosphere finer still, & purer; & the conditions favorable to its proper development are as yet extremely rare, tho they will become less so, as the more elevated portions of the race advance in the appreciation of the end for which they were created. The spiritual element is the creative ^{power of the Universe &} can nowhere be manifest except thro organized spiritual intelligences.

The harmonious association of organized intelligences in whom the spiritual faculties are beginning to unfold, creates an atmosphere & conditions, in which the previously dormant spiritual faculties of other intelligences can no more help germinating & ^{ing} growing, than a seed surrounded by the right conditions in a garden mould, can help growing in its proper season.

We are surrounded by such conditions. Our spiritual faculties — those elements of our being capable of conferring

the most exalted, ennobling & purest pleasures, & on which our continued happiness wholly depends, are germinating & pushing upward thro' the earthly, animal elements of the individual to breathe & thrive in their native atmosphere. They can neither expand nor find nourishment in an animal atmosphere. Continuing to seek enjoyment in selfish pursuits or the groveling pleasures of the animal nature after the spiritual faculties have expanded, operates as a frost or blight upon them. In this case, they contrast with what they might be, about as those low scrubby bushes seen in our pastures, from which the cattle have gnawed the tender growing shoots year after year until they look very unsightly, contrast with the stately pine or Elm. This is a lesson we cannot too surely heed. If we willfully & persistently seek enjoyment in the indulgence of our inferior desires & inclinations contrary to our sense of right, we never can be so beautiful. We shall not develop with that beauty of symmetry & harmony that will be necessary to make our happiness complete. In my opinion this constitutes the sin against the Holy Spirit, ^{from} which forgiveness cannot remove the penalty, but must be suffered to the bitter end.

The mistakes of frailty, ^{sometimes,} seemingly forced upon us by circumstances or peculiar mental conditions, when the general motives & intentions have been right, it seems to me will make no permanent mar upon the spiritual development — they will not sensibly detract from the final sum of happiness, tho' they may, nay, inevitably must delay its consummation.

If not yet satisfied that man's spiritual nature is the true source of happiness, let us look a little further.

We see in nature that when any process, as a storm or volcanic eruption, or when any plant, animal or nation has reached its utmost limit of growth & perfection, it commences

a decline. The material operated upon is not annihilated, but passes into other forms. This is a universal law or principle ^{the operation of} from which ~~our~~ physical bodies ^{are} not exempt, & as in the visible form, is represented the qualities of the invisible power that produced it, shall we not conclude the same is true of the vital forces that carried on these processes & built up these forms?

The vital force that sustains the body resides in the sensual principle that we call soul. This sensual principle, spiritualized, refined, that is ~~reformed~~, re-formed, according to the testimony of mediums & clairvoyants constitutes the body or clothing of the spirit when the outer case is laid aside. It is this principle or rather combination of principles or essences, that connects the spirit of man with external things; it constitutes the animal nature or life ~~we~~ have had under consideration.

So this, Jesus refers when he says "Whosoever shall seek to save his life shall lose it". What we usually term losing life is losing the body but this could not be Jesus meaning for in the next sentence he says, by fulfilling certain conditions, we may keep it unto life eternal, which certainly cannot refer to the body. And it is agreeable to the analogy in all outward nature that this life should change whether we will or no. If you ^{look} for the spiritual correspondence you find it in the division of spiritual existence into periods or degrees. Each period declining from its zenith of perfection towards the introduction of the next; its vitality being employed in forming the nucleus for the next beginning. We see this illustrated in the progress of society, which, as it being the aggregate of individual experiences, is a representation or duplicate of individual progress. Each grand movement forward is succeeded by a lull in which society seems to retrograde, when in reality the vital forces are only recuperating for a new start.

Now I think I have shown that the continuance of our first developed or animal life, depends upon the permanence of ^{our relations to} certain conditions & I think I have also shown, that from the nature of our endowments & organization, it is impossible for those relations to remain unchanged. In consequence of this impossibility on our part, if we seek to save our first or sensual life by adhering to time objects & time pleasures contrary to the dictates of our unfolding spiritual natures, we shall lose it thro' change of conditions. The result will probably be, so much subtracted from our happiness thro' all the successive periods of immortal existence.

But this result may not be reached unless the soul persists in following such a course after being made aware of the consequences.

On the contrary, if we lay down that life by the cross of daily self-denial, which is simply controlling its desires & restraining its attractions in obedience to the dictates of faith & our unfolding spiritual intuitions, we shall not lose this part of the spirit's primal inheritance. It will by this means, become absorbed in the spiritual element & there changed to new relations be a source of sensibility or consciousness & consequently of happiness thro' all succeeding changes.

Our physical earthly life is derived from the earthly elements thro' the physical organism of our earthly parents & bears their image & likeness. Our spiritual life is of celestial origin & bears the image & likeness of our Father in Heaven. The former is the seat of all antagonisms & imperfections of the individual. In the latter resides the power to harmonize & reduce to order the conflicting elements of the former - to eradicate all imperfections & stamp it with the eternal likeness.

* None sink lower than the sensualist. He so debases the beautiful covering with which he is endowed, so contaminates it by the vilest usages, that it is quite impossible any spiritual formation can be going on while he is living such a life.

It remains for us then, to be guided by the latter if we would secure a perpetuity to enjoyment, which shall also include the honor, glory, happiness & reward of an eternal hereafter. I will here offer a few extracts appropo to my subject.

"There are millions of individuals who have no conception of the Use of their existence. Consequently, such live like animals - daily & hourly perverting the structure & functions of their organs, causing deformities disease & misery. There is a general mission for each individual, to justly respect, & wisely cultivate & direct the heavenly germ, the spiritual principle deposited in the soul, & to live here in reference to another & higher life. This is man's general mission in this state of being. Mankind are only happy when consciously discharging their duty.

"We should not forget that we live now, to live again, nor must we neglect the youthful season, or the germinal stage which is this life - for the cultivation & direction which our faculties receive in this state, will be conspicuously represented in their manifestations here, & in the position we occupy when introduced into the spiritual world. The destiny of all men, is Immortality - Happiness & Progression. Their mission will be shown them as they are prepared to receive & comprehend it. It is our duty to search it out, & change every circumstance that tends to prevent its prompt fulfillment.

Surely, each bird has its song to sing, each flower its gentle mission - each poet his lesson of the good & beautiful, - each Philosopher his contribution of knowledge discoveries - & every true Preacher his sublime instructions. Each is the Messiah of some great truth & will breathe it forth are the leaves the form. Let us, Oh! let us unfold the beauties of the Spirit, study its immense possessions, & improve ourselves.

and then we will know & feel & form just conceptions of our mission & our destiny. Both are decreed by God, & are the glorious end for which we were made.

The thoughts of thinking animals are wholly from self, & of self & for self; consequently the thoughts & sensations of the animal are one & the same. The brutal brain is showered thro'out the nerve system & the blood. The animal therefore thinks as it feels & feels as it thinks.

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 that ground of sensations which is common to the brute. When a man thinks from Ideas, or essential principles of which his higher consciousness is compounded, then will his thoughts, unlike those of the animal, identify themselves with the unselfish - the impersonal, the noble, sublime, the absolute, eternal & Infinite.

Passion is of & from the soul, the animal consciousness; but the spirit within the soul is the fountain of Love. Facts are adapted & sought by the soul; but the spirit innermost loveth the presence & benediction of Truth. The soul is the source & play ground of words, but the spirit essence is the sea of Ideas. The doctrine believed & presented is, that the same great Ideas, are innate & common to all; they may be awakened, but not communicated.

Must the individual man, listen to the egotisms of the ages & Sages in order to learn Wisdom? God forbid! He has it in him. Both the source & gratification are there implanted. The power to put a question, presupposes the power no less to answer it. Man loves to know. He drinks deep & quenches the very thirst which was started by the demands of his own spirit.

Men go out of themselves to find religion, but they find

only the symbols & forms - the rituals & ceremonies; the playthings & expressional processes of the inherent principle. Intellect is the recipient of theoretical religion, but the source whence all pure spirituality springs, is the spirit itself.

Again you wander from yourselves to obtain the expressions of music. Why is it? Because there is something in you that demands & welcomes it music. What then? Does it follow that you have not by spiritual inheritance, the essence or principle of music? The organ may have been perverted or stultified by some maternal peculiarity before you were born. It matters not what antecedent causes or circumstances conspired to prevent the development of musical taste; for this is true, that beneath all the displacements & malformations of either body or soul, there lies hidden the attribute of music, which will one day well up & welcome those mystic dreamful sounds æolian, which awakens the Angels in Heaven to happiness.

A thousand times let me affirm the all glorious truth, that the impersonal spirit is the treasury of all principles. Haste therefore to the innermost shrine, & you shut the door, & you will find more of divine truth & beauty than poet ever sung.

The liliaceous & aromal body thro which that imperishible & impersonal combination of principles called Spirit, expresses itself, is made & perfected by this physical body which man now wears. He is every day & moment refining material for the manufacturing of that body which he will wear in the transearthy spheres. This preparation is accomplished by the water you drink - the food you eat - the air you breathe - by the tho'ts you think & the work & deeds you do.

Do you yearn to feel a purer nature & to be clad in a beautiful spirit body at death? Then feed wisely on better substances, drink of better fluids, & habitually think better thoughts. For every thing your digestive functions

assimilate is in some degree manufactured into the fabric of your Spirit's body; & every unworthy thought of your mind will long linger about & darken the vestibule of Wisdom's immortal Temple.

The ^{truthful} Thinker knows that his every integral desire shall be gratified, his every natural need supplied, & his every faculty be made more beautiful & just. Do you wish to become yet more perfect & more attached to the changeless attributes of the Infinite? Love & obey the laws of thy Heavenly Father & Mother & wisely cherish thy nobler attributes - thy Spiritual Nature."

Alonzo G. Hollister.

"Memories
Or Memory - its advantages & cultivation

"Lecture VII. (Observation - Memory of Form.)
 Delivered at the Mt Lebanon Lyceum
 or School of Self Culture. Apr 17 1863
 By William Calver.

In my former lecture, I spoke of the great importance of memory in the mental nature of man, as the storehouse of the mind, the faculty by which is retained all the accumulated wealth of experience and ^{the} observations of ourselves and others.

I also referred to the fact that without the possession of this faculty, we should not only be the most inferior of created beings, but that if the human race were all, by any means deprived of it, they would

in a very short time, - a few months at the longest, - become extinct. —

Man, when he comes into existence, is the most helpless of beings, but he has a powerful and comprehensive mind, which enables him to analyze the elements of creation, and apply cause to consequence, and withal a more ^{extended} comprehensive memory than any of the animals, which, if it be rightly cultivated, enables him to retain the entire results of his observation, reflection, ^{reading} and experience. —

But how rare are the instances in which we find it cultivated to that perfection. Most of us possess but a very limited development of this invaluable faculty, compared with what we are capable of; and the consequences are, our progress is much retarded in the attainment of intellectual, moral, and spiritual power, &c. as a necessary result we are hindered in the attainment of that greatest good-happiness. How much inconvenience, vexation, and loss of time, do we experience from a deficiency in memory. How often is judgment impaired, in consequence of not having at command, facts which we once possessed, but which have escaped us.

Happiness, once enjoyed - a vivid soul stirring thought - a gem of inspiration from the starry clime, can be enjoyed and re-enjoyed a thousand times, to cheer us onward when clouds of sorrow overhang our pathway, and beguile the lonely hour with recollections that will give life and joy to existence, and turn the clouds of gloom into the heaven-gilded beauties of

a gorgeous sunrise, and bear us on our heavenly journey, as on the wings of eagles, with the soul-expanding fire of heavenly love glowing within us, and the electric pulses of ecstasy, throbbing in our veins.

And Oh! what strength is added to our fortitude, what viron power to our resolutions, when supported with a clear life-like recollection of the strong arguments, - which conscience, reason, and the good of humanity have given us, and which have neered us to bear the trials of life, and to stand unshaken when the fierce storms of adversity have swept over us, and when pilotless barks are stranded on times solitary shore.

A perfect memory, is of more value to its possessor than all the Alexandrian libraries the world could contain, as thousands of volumes can there be stored in a form in which they can be referred to in an instant, on any emergency, without the trouble of searching for days in musty folios for forgotten lore, soon again to elude the grasp of the mind, and - when, perhaps, most needed. - But the facts stored in the spacious chambers of memory, can be marshalled, combined, separated and arranged on the lightning wings of thought, and made to bear with hydraulic power, on the flinty rocks which reason would dissolve, and force them to yield to us the hidden gold which lies wrapped in their stern bosoms.

All these, and a hundred fold more, are the stran-

stages of a good memory. I view the field continually expanding, as I gaze upon it, but my time is limited, and I must condense the thoughts that occur. —

In my former lecture, I referred to the law of association, or in other words the connexion of ideas and thoughts with each other, by which almost every incident or subject which occurs, or observation which we make, brings to mind facts ideas and recollections, with which we were before acquainted, and which are, in some way, associated with what has just occupied the mind.

This seems to be an illustration of the law, which makes creation, "one great universal whole". Everything which exists, whether animate or inanimate, is connected with everything else; from the most minute atom of matter, in its lowest and most undeveloped form, to the soul of the mighty Archangel who stands next to the throne of God; which is spirit or the essence of matter in the highest development, to which created existence has yet attained, — all, are related in this universal chain of existence. And with this connexion, a universal separation, — an eternal distinct identity, also exists, which is infinite and eternal. —

The human soul, once organized, retains its identity throughout eternal ages, and altho' we may see in the lower forms of creation a more apparent instability, they are only passing through the stages of progressive development, which is perhaps fitting them to

become the parts of some mighty eternal structure, in the personage of some great intelligence, by the power of whose almost omnipotent will, yet uncreated worlds, built of materials yet in chaos, will wing their way with the speed of light, through the boundless abyss of space. —

Although the grosser materials of the outward world, seem to be constantly intermingling and changing, through endless metamorphoses, yet probably beneath all this apparent change, there is an eternal stability, and each molecule of matter, in its own nature and identity is as unchangeable as the Creator himself, and possesses a distinct individuality, which makes it different from all other atoms in existence. — Thus, these almost endless changes, resolve themselves into mere combinations and separations. In fact, creation and progressive development, are but terms which express, an increasingly perfect organization, and arrangement of the atoms which compose both the material and spiritual universe. —

To this arrangement, in creation, is the human mind and memory adapted. In the first place this individuality is what gives the memory unlimited power, as no two occurrences can be exactly alike, but will vary as to time, place, or circumstances. This difference gives every mental idea, a distinct individuality, by which it can be recognized at any future time, if the memory is perfectly capable of performing its office. In the second place, ideas, being so thoroughly, as it were, chained together, by analogy, similarity,

of time, place distance, magnitude, or by possessing some property in common, or by what may appear, paradoxical, by being essentially different in any of these aspects, shows, the wise provision which the Great Creative Mind, has made for our happiness, and usefulness, by so organizing creation, as to make it almost, if not quite impossible, that during our waking hours, unless in a state of serious physical derangement, that the mind should be unoccupied, thus preventing in a great degree, that waste of mental power and ability, which would infallibly result from inactivity of the brain, and which would be productive of the most disastrous results, even tho' it were continued but for a short time. To illustrate the principle, we see the effect which is produced by keeping a muscle in a state of inactivity, for only a few days, in that time, it would lose nine tenths of its power, and in a short time would be reduced to entire uselessness.

These results are inconvenient enough, & a sufficient punishment for an infringement of the physical law of action, but what would be our condition, if after a season of mental idleness, we should wake up and find ourselves idiots! And this calamity would infallibly befall many of the human family, were it not for this wise provision of the Creator, by the law of association, by which a stream of thought, without our volition, continually flows through the mind, and this current,

sluggish though it is, and turbid with the dregs, it may be, of sensuality and vice, which bear within themselves the seeds of unutterable sorrow and woe; yet the Creator would not suffer his plans to be thwarted, for the consummation of the happiness of humanity, by mankind becoming a race of idiots, & so we are literally compelled to think; and the only way to prevent the minds wandering in the forbidden sub-destroying path of sensuality, or wasting existence in aimless objectless dreams, is to direct our energies, strongly and steadily in the path of useful and fruitful reflection, and thus reap the rich harvests which are the result, of virtuous, patient, and well-directed, thought. — This compulsory mental action, which so many perform through out a useless life, ^{does} not, yet, screen them from the penalty of violating the law of mental industry; and although it saves them from idiocy, yet it neither yields that mental improvement nor consequent happiness, which our being imperatively demands, and they are left to view existence as a dreary waste and life as a blind aimless thing; and the tardy hours often drag painfully and lingeringly along, and the impatient being would fain hasten their sluggish flight, but yet over their departure a hovering cloud appears, fraught with the darkness of night and he beholds in the distance the sun of his earthly life set in deepest gloom. —

This prospect is surely sufficient to deter any one

from allowing his faculties to rest in idleness, or his happiness to be destroyed by the canker of sensuality; when we find on the other hand so pleasant and agreeable employment, in their vigorous exercise, and in directing them in proper channels, by means of the will, that ruler of the mind, which directs the faculties when properly disciplined, and brought under its controul, in the paths which lead to usefulness and enjoyment here, and an ever increasing expansion in power and happiness, throughout the endless ages of eternity. —

Speaking of the uses and value of a retentive memory a well known writer says —

"^{See} To descant upon the uses and value of a retentive memory, is well nigh superfluous. Would not the rich gladly give their all, the necessaries of life alone excepted, to be able to recall at pleasure, every thing they have ever seen heard or known, worthy of remembrance? What would not lawyers physicians and scholars give, for the power to recall fully every point of evidence and law, every occurrence in their practice, every fact and principle they have read? — To business men a retentive memory is still more servicable. And how much more powerful and effective that speaker, who can dispense with notes, yet say all he wishes, as well as recall to mind, thoughts and arguments previously prepared? How often are persons mortified and almost angered with themselves, for having forgotten some thing they intended to have said or done?

And how great the consequent inconvenience delay and loss, all of which a good memory would have prevented? How many even forget almost as fast as they learn! In short, ⁱⁿ what occupation and relation in life, is not a retentive memory most useful? In many it is indispensable. What richer legacy can parents bequeath their children, than a strong memory? Or what misfortune is greater than forgetfulness. Or what labor more profitable than its improvement?"

As a means to this end, by the proper cultivation of memory in its different forms, I give its analysis, with their proper methods of cultivation.

- The principal kinds of memory are
- 1st Of individual things, which gives a disposition and a faculty for observation. —
 - 2nd Recollection of form, or shape. —
 - 3rd Memory of size, the height of objects &c. —
 - 4th Memory of weight, by which we estimate and remember the weight of things, so as to exert the right amount of force in lifting & moving them; it also gives the ability to ballance ourselves. —
 - 5th Recollection of colors. —
 - 6th Recollection of arrangement. —
 - 7th Memory of figures, numbers, dates &c. —
 - 8th Memory of places, positions &c. —
 - 9th Memory of facts and events. —
 - 10th Memory of duration or time. —
 - 11th Memory of sounds, and of tunes. —

- 12th Memory of words & names. —
 13th Memory of causes and ideas,
 14th Memory of resemblances,
 15th Memory of character.
 16th Memory of the beautiful, harmonious, and also
 of the fitneſs, and adaptation of things, or of
 propriety. —
 17th Memory of the sublime, vast, grand,
 magnificent. —

By this analysis it will be perceived that memory is not a single faculty of the mind, but a combination of faculties. And it will be also equally apparent, that in order to cultivate it effectually, it must be exercised, in all these different forms.

Intellectual persons have generally, pretty good memories, although we may sometimes hear such complain of their deficiency, and even others may complain of them. They may, indeed, be quite deficient, in some respects, as there are so many kinds of memory, and each one may be cultivated without materially improving the others, and we thus see in persons, a great difference in ability to remember different things. The fact of a person's possessing a cultivated intellect, shows a development of the faculties which enable him to retain ideas, though not always, perhaps, to remember by rote. The cultivation of memory in all its forms is one of the best means of intellectual cultivation.

There are several causes of forgetfulness, as: —
 1st Physical weakness, or disease, and consequent

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deficiency of cerebral vigor. 2nd Lack of attention:— either through mental idleness, or by having the attention otherwise distracted.

3rd Lack of interest in the matter to be remembered, in consequence of which it is difficult to direct the attention, so as to fix the idea of the fact or thought presented. — We always remember best what we feel most interested in.

4th Deficient quantity of brain, or its sluggishness through disease, or lack of exercise; or it may have been overtaxed; which is, however, very rarely the case. —

It will be seen, by the first cause of deficient memory, which I have given, viz. Ill health, that an excellent means of strengthening the memory is to improve the general health, & on the other hand, anything that injures the health, in any way, is an injury to the memory. This is a general rule but there are some invalids who have pretty good memories, because the brain is not ^{much} affected by the disease. —

Over eating is decidedly injurious to the memory, because it not only loads the system with impurities, which clog it and injure the general health, but the stomach being overtaxed, draws more than its portion of the nervous energy of the system to its assistance, and leaves the brain minus. Hence great eaters are proverbially dull and slow of comprehension, especially in the higher channels of thought. The mind is always clearest and memory

strongest, when the food taken is easily digested, and the quantity small. - Over exertion is also injurious, and a lack of physical exercise, much more so. 2^{ndly} Lack of attention. - By this it is seen to be necessary in order to cultivate memory, that we form a habit of attending to, and concentrating the mind upon, whatever we are reading or hearing, or whatever we would observe and remember. Without this, little improvement will be made. -

3^{rdly} It is necessary, in order to get this concentration, we should endeavor to feel as much as possible interested in what is before the mind. This can be accomplished by industrious mental exertion, as the mind is likely to become interested in anything to which it is vigorously directed, and to lose interest in whatever is pursued in a desultory manner.

4th If the brain is deficient in size or activity, it may be rapidly improved by thoroughly and judiciously exercising it. The extent to which memory may be improved, is almost incredible.

We have instances some of which I referred to in the previous lecture, where a person could remember a discourse of an hour's duration, and repeat it verbatim, following, at the same time, all the inflexions and gesticulations of the speaker. This was done, as I mentioned before, by James Chrichton, a Scotchman, generally called, the "Admirable Chrichton". Similar examples have been

numerous. There is no doubt that the memory may be improved so as to retain everything worth remembering, that we have ever become acquainted with, & that it may be a perfect encyclopaedia of the accumulated knowledge of our lives. - In fact, it seems that everything is retained, and that, in cases of great emergency, as when a person fears a sudden accidental death, he seems to read his whole lifetime, almost, as it were, in an instant, the shadows of the past flit before the mind, things long forgotten and buried beneath the rubbish of years, start up, like lightning flashes with all the force of present reality. - I have read such facts, & have had them communicated to me, personally, by individuals who had experienced their truth. -

An instance is related by Abercrombie, of a servant girl, who, in her sleep, was accustomed to repeat passages from the Greek and Latin authors, and declaim on various topics with great fluency and correctness. It was, for some time, a great mystery, as she was, when awake, a dull uninteresting person. It was finally discovered, that she had formerly resided in the house of a clergyman, who was accustomed to walk a long corridor, or hall, and read from his favorite authors in those languages. She some time afterwards imitated the sound of a violin, and, I believe, some other instruments, with the most perfect fidelity, which shows what the human voice, as well as memory is capable of. - It was evident that what she heard

made an indelible impression on the memory, but she could not recall, perhaps, a word of it in the waking state, for lack of cerebral power, but it was evidently retained by the mind, or she could have had no recollection of it in any condition. —

To return to the analysis of memory. I will take
 1st Memory of individual things, or Observation.

To cultivate this faculty, a person should form a habit of observing everything around him. It is one of the principal avenues by which we receive food for the other faculties. A fact observed & stored in the memory, is likely to induce subsequent exercise of the reasoning faculties, and becomes worked up, in the mind to assist in forming some mental structure. —

We should not confine our observations to outward things, but pay our principal attention to internal and mental objects, and endeavor to see the inside as well as the outside of things. In exercising this faculty, a person need not be impudent, or ill bred, nor make much show of observation, all that is needed is to see when we look. A distinguished writer says "If I were to give aspirants after intellectual attainments, one item of advice only, and that the most important, it would be Open your eyes upon all nature, and keep them open

2nd Memory of Form, or Shape, is also cultivated by observing the peculiarities of form, in objects around us. We should observe closely the form and features of strangers, whom we see, that

we may recognize them when seen again. It is the faculty, by means of which we learn to spell, and all may become good spellers by observing the appearance of written and printed words, so as to detect by sight any orthographical error. — An excellent and very agreeable method of cultivating this faculty, is by the art of drawing, especially from memory, as it is then brought into its most vigorous exercise. Those who have this faculty highly developed, are enabled to draw portraits, and even landscapes from memory, and it gives a distinct and perfect recollection of persons and things we have seen, which affords the mind much pleasure.

Were we deprived of this power we should be unable to recognize persons we had met with every day of our lives, nor tell the difference between a hen and a currant bush. A condition of things which would immediately disorganize society, and turn the world, thoroughly upside down. —

William Calver.

"Memorics"

Or Memory - Its advantages & Cultivation.

Lecture VIII.

Memory of Size Weight & Color.

Memory of Size height &c. - This is a kind of memory to which we are much indebted. To say that the loss of it would be a great inconvenience, would by no means give an adequate idea of its importance.

Those who have been affected by, or have heard of the cerebral affection, can form some idea of the really frightful condition we should be in without it. - This disease is an affection of certain portions of the front brain, where this faculty is located.

A person, in this condition, observes, for instance, a spot on the floor, the attention is drawn to it, and the brain and nervous system, being in a very weak state, soon become exhausted, and, as the attention is, perhaps, chiefly occupied, with its size, this faculty is the first to give way, and gradually the correct perception and memory of its size is lost, and the spot enlarges its dimensions, until it becomes gigantic. Soon with these immense proportions there becomes associated another feature, - that of immense depth - and finally the spot - half an inch in diameter perhaps - has grown into an immense chasm of unfathomable depth (the veritable bottomless pit) upon whose craggy and treacherous

sides stands the terrified sufferer, ready to be precipitated into the yawning abyss below. —

This is not an overdrawn picture of this disease, & it gives but a faint idea of the inconvenient terror we should be constantly under. —

Without this ability we should be exposed to numerous inconveniences, of the most trying character, and if we continued to exist — the possibility of which I very much doubt — our lives would be a constant succession of perplexities, difficulties and accidents. In some degree is this experienced by those who have not sufficiently developed it. —

This is the faculty by which we estimate distance; in which we have little to assist us, except the size of objects. Blind persons when first restored to sight, generally suppose the objects which they see to be near them, and to be colors represented on a plane surface. This would, no doubt, be the case with all, except that we gradually learn by experience, and remember the size of objects, at certain distances, and are thus enabled to judge with considerable accuracy.

In all avocations, this is of importance, and in some it is indispensable. Those who have well cultivated it are enabled to work much by sight, instead of being obliged to measure; and thus with the same amount of time and pains, will fit their work more accurately, and, of course are enabled to perform business with greater dispatch. —

By this faculty we determine whether anything is straight or crooked, without it we could not tell the

difference between an awl and a corkscrew. After this explanation it will, no doubt, be apparent, how it can be best cultivated. —

By continued practice, from infancy, and the consequent accumulation of an immense number of facts, in regard to size and distance in the memory, which we compare with any size or distance of which we wish to form a judgment.

It is thus apparent, that the greater accumulation of such facts there is in the memory, the more likely will the judgment be correct, and besides this accumulation the size and activity of the brain is also much improved by the exercise. —

An excellent means of developing it, is that used by the Prussian teachers. The pupils are taken out into the fields or woods, and asked how far it is to yonder tree, house or rock. The answer of each pupil is recorded, and the actual distance measured, and the pupils are then required to look again, by way of correcting or fixing the impression. — It may also be exercised by estimating the weight of persons or animals the height of persons &c. — It is also improved by estimating how much a box or other vessel will hold, & then measuring it. In short by exercising it in any respect, in which height, breadth length or depth are concerned or weight or quantity as judged by the eye.

This faculty is very essential in all the mechanical arts, Those in whom it is weak are bungling and awkward in thier work — make things disproportioned; and are also apt to make mistakes, and thus waste their materials,

time &c. I once heard it remarked of a person who was deficient in this form of memory "If he were going to make a waggon tongue the first thing he would do, would be to cut it off too short."

This ability is also very necessary in all kinds of trade, where goods are bought and sold by quantity. It is improved as well as memory of form by its exercise in drawing.

4th Memory of Weight & Force. — By this memory we retain the weight of things, so as to exert sufficient and just enough force, to raise a given weight, and also ballance ourselves while standing or sitting.

It is preëminently adapted to man the lord of creation, who, from his erect position and bipedal organization stands more in need of it, than any of the other Mammalia. — It, being as it were, the helm of the body, and of that class of faculties which belong to the exterior world; were we deprived of it we should be more unmanageable than a rudderless vessel, and as helpless as a frail canoe on Niagara's roaring rapids.

In every physical action of our lives, and in many of our mental ones, this is our guide: Without it, besides being unable to stand or sit erect, for one moment, we should be as likely to exert our whole strength in picking up a feather as we should in lifting a log. In fact we should be without the least idea of the weight of things or of the force required to raise or move them.

If we attempted to walk, and should maintain an erect position by means of some support, the muscles of one leg would be moved with a degree of force, perhaps, quite insufficient to sustain the body. The other foot would, ^{most} likely, descend with a force sufficient to jar the earth, or, at least, to jar us very seriously. -

If we attempted to eat we should be far more likely to throw the food some distance over our heads, than we should to put it into that small orifice we call the mouth; to say nothing of the danger which would occur to the lips and teeth, were those dangerous implements, the knife and fork to come anywhere near the mark, with the force with which they would sometimes strike. -

Were we all accidentally, deprived of this kind of memory, we should soon escape to another world, for we should inevitably either starve to death, or commit suicide. -

"When this faculty is well cultivated, it gives its possessor perfect controll of his muscles, and directs him how immediately to regain his lost balance, and thus makes him feel safe when aloft, on the ice &c. - Prevents his slipping much and then tell him exactly how to prevent falling, enables him to comprehend motion, understand and manage mechanical and other forces, and judge of the weight and momentum of bodies. A deficiency of this faculty makes a person dizzy, when in elevated or dangerous positions; cannot apply momentum well, often lose the centre of gravity, &

controll their motions with difficulty." This ability is necessary in almost all kinds of manual labor, is improved by ^{accustoming} a graceful dexterous manner of performing work, walking &c. This is accomplished, by exerting just the requisite amount of force necessary to perform the action. This gives a person what is called a slight at doing anything, and enables him to accomplish more, in the same time, and with a less outlay of strength, than another who is thoughtless in this respect. — This faculty is thus a great economizer of time and labor. It is also cultivated by walking or running on ice or other slippery surfaces, — by climbing — by judging the weight of anything that is lifted; in short by doing anything which requires dexterity in ballancing or applying force.

Memory of Shades and Colors:—

By this faculty we are placed in harmony with the beautiful in creation. Without it, everything would be of one dull monotonous color — a gloomy black; and thus that endless source of pleasure, which we now enjoy in the infinite variety of colors, would be lost to us. — Think of a black sky, & a black earth, black trees with black leaves, black water, & even a black sun, emitting rays of black light, if indeed, it could be called light, — but our sight would also necessarily be very imperfect, we should be totally unable to distinguish form, as we now do, by the delicate shades of color. —

This faculty is very refining in its influence, & also yields us much pleasure, and therefore, should by all means be cultivated. -

This is done by noticing, admiring, and comparing colours, wherever we see them, and by frequently calling to mind, the colours and shades of things we have seen. By means of it, - we may admire the beauties of the landscape, contrast the dark foliage of the pine, with the light green of the willow, and behold in the distance the placid lake, reflecting on its unruffled bosom, the serene softness of the azure sky above. We behold the tall dark mountains, standing in sublime grandeur, monarchs of the scene, and view their stern rugged & rocky sides, which have braved the storms of a thousand ages; They stood thus in silent and lonely grandeur, - while Adam was yet unborn; while the huge Savians gambolled in the great deep, or the earth trembled beneath the tread of the powdered Mastodon. -

This scenery we can mentally view and appreciate; and by means of this faculty can recall it a thousand times with a vividness approaching reality, in proportion as it is cultivated. -

It was largely developed in Niebur, the celebrated Danish traveller, who astonished and delighted his friends, - by relating to them with singular minuteness and vivacity, the beautiful scenery & brilliant prospects he had seen many years before in his extensive travels, - as he lay, blind and decrepid,

upon his bed. He was asked, how he could describe these scenes so minutely. He answered that they were so vividly pictured in his mind, that he really seemed to behold them, and could describe them with nearly as much minuteness, as if he were in reality there. —

It has been a query with some, why the Creator has so richly adorned this dwelling place of ours, why we have, spread before us, the richest colors, and most beautiful scenery, and also, why this society was located in the peculiarly picturesque position that it is, —

It is a potent and well known fact, that we become like what we contemplate; and, as a consequence, in surveying the beauties of nature, as we behold them in the beautiful flower, the enchanting landscape, or the gold and purple tinged clouds of an autumn sunset; — if we rightly contemplate these things we are led,

"From Nature up to Nature's God,"

and receive a purifying and elevating influence from these outward harmonies, which prompts us to attune our own souls, and reach forth after a likeness of the perfection we ^{so joyously} contemplate. —

By means of this faculty, we can picture to ourselves, the beauties and glories of heaven — (nor is there any danger of arriving at half the reality) and thus lighten our pathway, and behold the sun shining as brightly as ever over the thick clouds, that sometimes overhang the pathway of our earthly pilgrimage. — W. Calver.

73.

Arcana of Thought revealed.

In form of
Soliloquies of the Spirit Soul and Body. —

The same
Constituting a Lecture ^{read} given to the
Mt. Lebanon Lyceum

By

Elisha D. Blakeman

Dec. 25th, 1863.

Lecture VII.

Poem by the soul —

Attend O gentle hearer, to the song
Of a poor "muse", which he, inspir'd doth sing
On harp of thousand strings, by heaven tun'd.
Thus it was when, one cold day, Boreas
Thundering loud with chilling blast from North,
My spirit was impress'd to take a view
Of past things — present things, and those to come.
Ready to learn was it, as well as teach.
For sure, by known truths teaching, thus are they
Twice learned, and so, twice as long retain'd.

'Twas thus my spirit spoke unto its soul:
 (For spirit lives within the soul of man,)
 Saying; "O soul, awake to early thought,
 And I will tell thee many things I've learn'd
 In days now past and gone, forever dead;
 Nor any traces left behind, excepting what is seen
 Inscrib'd on mem'ry's tablet, or in forms
 Of earthly things, which all must soon decay.
 Now I will rest and let my spirit speak
 Direct, while I with greatest pleasure hear.

Dialogue First.

Spirit.

1. My soul, this looking back to days of yore,
 No easy thing may prove, we'll find. In fact
 Were there no aids unto the mind of man,
 Like telescope to mortal eye, no more
 Could he behold the things remote in time.
2. But History helps the mind to past events,
 Like water giv'n from fountains stor'd in earth
 For mortal wants to serve. - From history then,
 By memory help'd, and by analogy,
 Yea, better still, by inspirations boon,
 I'll strive to draw, what thus indeed may prove,
 And ever prove, lessons true, and full as
 Good as true; which also, 'tis hope'd may be,
 And only be of use, to elevate,
 Instruct, admonish and prepare
 Man's immortal mind, this rough world to leave;

And leave for worlds far better, brighter too,
 In order next, by God design'd to be,
 The second sphere in great ascending scale;
 Scale compos'd of endless spheres; thro' all of which
 Man's immortal soul must upward rise:
 And in progressive goodness rise meanwhile;
 And as in goodness so in knowledge soar;
 And as in knowledge so in power grow.
 In wisdom also gain, till glory bright,
 Eternal glory, crowns the living soul,
 Who with its Maker, Great Jehovah talks,
 As man with man, in friendly converse sweet,
 Yet not of vain or foolish things indeed,
 As man, poor imbecile man, often does.

3rd =
 4th =
 And as of things it is, from God set forth,
 Things good and lovely, also things divine,
 My theme would trace, and truly rather trace,
 Than such as are their antipodes in fact,
 Tho' quite oppos'd in native qualities,
 The latter are, and ever are to be;
 And for that reason, do of course, demand
 A passing notice given into them.

5th =
 So do I wish, and greatly wish at first,
 To well convince the stubborn Atheist,
God was and is, and ever is to be
 The same, yesterday, to day and ever,
 Time without end. The Deist too convince
 Of true religions power, reveal'd from God.
 Reveal'd to make souls happy, good, and wise.

Nor would I leave the Infidel untaught,
 But show him too, in kindest sympathy
 Those great ennobling Christian principles,
 That can, as 'twere, make men of beasts, of souls
 Make angels here in time, with virtue fill'd.

6th =

Such characters convin'd, the way is clear,
 And then the word can be full-well believ'd;
 Believ'd by all who will the truth receive,
 And govern'd are by reasons Godlike pow'r.
 'Tis reason in the living man you call,
 And rightly call God's ear. - Rational souls
 Give heed to God, who thro' the conscience speaks
 And teaches them to be as Gods; to rule
 Over all inferior things, passions, pleasures,
 Sense and carnal lusts, that war against the soul,
 And far below brute beasts doth sink it down;

7th =

Down to actions vile; far more filthy too,
 Than loathsome reptile life, the scum of earth!
 Art thou in darkness fix'd, O thou my soul?
 No light wilt thou receive to cheer thy way?
 No treasure'd hope of an immortal life?

Art thou of nature born to live a day,
 And then to die, and fall to nature back;
 And that too, long before thou hast well learn'd
 To live as nature best would have thee live?

8th =

Behold thro' Hersels glass, you starry worlds,
 What harmony there seen! - And dost thou say
 They're worlds of chance? then chance let be,
 If chance is order in such harmony,
 Then chance is good, and ought to be esteem'd

A God! A God of power too; since power
Is used to steady worlds, and hold them up,
And guide them all, (innumerable tho;)
In certain sure and safest course to run.

9th = The same North star now glows & shines in space,
That shone a thousand years ago; and near
In place the same, it stands to mortal view.
The Pleiades fixed in Taurus, twinkle,
As were they wont to do in Adams sight.
And the constellations of the North
In the frigid regions, shine in glory, bright,
Praising God in one eternal chorus.

10th = What powerful hand indeed, old chance must have;
Thus to guide the course of worlds unnumber'd!
Bright Suns, Planets, and satellites immense;
All marking time by days, and months, and years;
Nor let to vary aught; but true to chance,
(Or God, just as you please,) all rolling 'round
To place the same, from whence they timely start.

11th = If come by chance, all order thus sublime,
In the etherial sky's celestial blue;
In earth, in sea, beneath their wide domain,
Each chrystal form of mineral the same,
As of its kind or genus every where.

- If every form of animate life,
So perfect in each kind; so happy too,
In strict obedience to its laws of health
And reproduction, be the work of chance,
Then chance let be First cause, all else effect;

12th = All light, all love, power, wisdom, truth;

All justice, order, and all harmony;
 All righteousness, all reasons wide expanse,
 With net-work of ten thousand truths combin'd,
 Producing scientific skill; all arts;
 All logic; problems solv'd by very dint
 Of algebra, or mathematic' truths;
 All, all derivative from master Chance!

(To speak in Atheistic terms most clear,)

13.th = What more for God can Christians rightly claim?
 What more from Him can Atheists detract?
 The same wild rose, lilly and pink the same,
 With petals, stamin's, pistils, leaf and stalk;
 All the same this day, as deck'd Edens bowers
 Six thousand years ago. Wonderful Chance!
 Why not, Great Potentate, Creator wise,
 Cause the apple tree, laden full last year,
 With yellow pippins choice, (most luscious fruit,)
 This year to bend with ponderous bitter gourds!

14.th = And apples, potatoe like, hidden deep
 Within the virgin soil, on willow roots,
 By thee directed grow? Why doth not man,
 Instead of fingers on his useful hand,
 Find horses hoofs, or fishes fins there plac'd?
 Why not his offspring show heads of dogs,
 Of horses, hogs, or lions firmly fix'd,
 Instead of human visages divine?

15.th = Why not the pow'r of deep attraction change,
 And the magnets subtle hidden force;
 And water chance to flow up grade to day
 Which yesterday was flowing down? O Chance!

O flimsy Atheistic thot! how dark!
How baneful! how disgusting is thy theme;
How false and futile all thy planings are.
Thy votaries, like butterflies, are born
To live a day, and disappear the next.

16th.

Far better, Christian like, anticipate
A future state, where life and joyful bliss,
Inviteth on, and up, to higher spheres,
Beyond the starry dome of azure blue;
There to progress, and there to prosecute
Unto the end, those lessons here began,
And just began to learn, of int^{er}est great,

17th.

Of all things past, and of this present time.
Of future state unfolding to our view
Ten thousand times ten thousand things,
Making glad the life with views immortal;
And living truths, and problems intricate,
Expanding intellects to be as Gods!
With attributes all noble, great, divine.

And if it be not so, what can be felt
Of disappointments keen, when time is past?
Nothing — since naught will then be left to feel,
If all must end in cold and barren death!

18th.

O cruel Atheistic faith! — first born,
And last to die, of hellish imps more black
Than sable night, when darkest clouds overcast
The horrison, and rain incessant falls.
Dread thot! which none but Atheistic mind
Could well invent; so growling, low, and vile;
Designed to warp the willing soul aside

From virtues path, and cast it down to hell!
 To selfabhorance, to condemnation;
 To scathing guilt, fire burning in the soul
 Who yields to sin, with harden'd heart spur'd on,
 Believing lies, as wicked souls will do,
 When such their purpose well, in crime may serve.

19th = What hell more potent can there be in store;
 Than that already nam'd, for sinful man
 By selfabhorant stabs, inflicting pain
 In one continu'd flame of misery?
 Such as by weak comparison indeed,
 In days of yore, was call'd a liquid lake
 Of fire and brimstone, burning day and night.

20th = But stop, and think, O thou my living soul;
 Go back, review, ruminat, and well digest.
 Why eat so fast of mental food receiv'd?
 Alas! 'tis mans great fault to surfeit here,
 Nor stop to rest; assimilate; divide,
 The good from bad discern; nor strength obtain
 From what he reads. — One page digested well,
 Well understood, not to be lost in time,
 Of greater worth shall prove, than ten forgot,
 Before the next forsooth be read fulwell.

21st = Now give heed with greater care, and learn thou,
 If already thou hast not, that God is
 Creator of heaven and earth. First cause.
 Of all you see, taste, hear, smell, or touch.
Jehovah is His proper name, which means,
 As shown in Hebrew dialect, Hee-She!
 The male and female principle complete

This dual order fills the universe with life;
 Portray'd in trees, and shrubs; in plants & flow'rs;
 Beasts, birds, and fishes, insects, animalcules;
 All subtle forces in all creation;
 No rock exempt, no pebble stone so small
 But hath positive pole, and negative.

22. = So opposing things, — heat and cold, black & white,
 Light and dark, far and near show it.

We see each river hath two banks, of course;
 This side and that; and so hath ev'ry stream.
 Each ocean hath opposing shores express'd.
 Also of parts belonging to a man,
 Or horse, or ox, bird, or insect life. —

Two arms of man, two legs, two eyes, two ears,
 The horse, two feet before, and two behind
 In pairs doth show; while the less nimble ox,

23. = Displays two noble horns for self-defence.

The bird two wings to beat the air in flight,
 The fish two gills to oxydize its blood.

The bee two antlers show to feel its way,
 When in its cosy hive it runs about;

In total darkness builds, and that complete,
 Ten thousand uniformly hexigon cells!

24. # = My soul, by good or evil govern'd here,
 Knowest thou that God thy Maker ruleth,?

This goodness in streams of love dispensing,
 And most of all to thee, His image bright?
 See, His likeness He hath set before thee,
 Fullwell express'd, in dual order shown;
 Yet how dull mans eye to catch the image;

Six thousand years before 'tis fix'd in tho't;
 Before the principle creative stands
 Staid in his mind: Father and Mother, God!
 25th = Dost thou exclaim, how beautiful the theme,
 How precious is this key of life reveal'd
 To thee, that better thou may'st comprehend
 Thy Maker's plans, and give him glory due?
 Wouldst thou my soul, thy Makers nature know?
 First study close thy own, (when free from sin;)
 When that well learn'd, nor doubt, nor fear prevails,
 Then shalt thou know thy God, and Him adore.
 Then shalt thou see reflected in thyself,
 Thy Makers image, perfectly sublime.
 For thou shalt then appear, a living God!
 A God in miniature; possess'd indeed,
 With attributes essentially the same;
 But vastly less in magnitude set forth,
 Than the I AM - Jehovah - doth display.
 26th = Why not? Hast thou not yet fullwell discern'd,
 That Light, and Love, fills full a sinless soul?
 That Power, and Wisdom, govern all its ways?
 That Truth, Justice, and Order it displays?
 From whose great principles, set forth to view,
 All Goodness, Righteousness, and Mercy;
 All Humility, Meekeness, and Purity
 Branch out and form the Tree of Life complete.
 27th = All lovely graces, all goodly morals,
 Correspondence, arts, science, industry,
 Spring forth from God; man's Prototype on High;
 In whose image and likeness, man was made,

And early taught to sing his Makers praise,
 As doth the happy bird in vernal spring.
 But there's a point, and that essential too,
 Wherein Souls differ from their Prototype:
 The latter, doth in all things, perfect stand;
 The former, ever may progress, towards
Great Jehovah's beautiful perfection;
 Beyond which none can go; upto which none
 Can ever attain; This equal never stand.

Elisha D Blakeman.

N. B. Owing to certain other duties and regulations
 our Lyceum schools are to be discontinued for an
 indefinite period. By order of the Lead.

E. D. B.

Remarks on the following Verses,

"Oh Zion! in thy fearful struggle, With errors galling chain,
Can I behold thy strength go down, And see thy beauty wane?
Nay! I can't forsake the banner bright, I love the cause of truth & right
So long as life in me remains, I'll fight till all my foes are slain."

Reflections Suggested, and Delivered at the
N. Y. W. Y. Jan. 28, 1866. by G. A. Somis.

Public Discourse

The unfoldings of Providence are wonderful, pleasing, and terrific! There is no new truth; each days experience is but the unfolding of truths that existed before the world began. The dealings of the Eternal Parent with the Children of Earth, however new to us are but the reenactings of the same laws that ever were in harmony with His Being: "I am the same to day and forever"! We look with surprize at what we term a new state of affairs; Once we beheld Zion blest in many ways that have been discontinued for some reason to us unknown! Not long since, gifts of the Spirit, after the manner of the Pentecost, were as frequent as showers in April; now we behold their discontinuance, and are led to complain of a scarcity of food, and of light to guide our way! We are led to think and feel that the dealings of Providence are inconsistent with the past, and because we cannot comprehend them, are too often led to assume feelings of carelessness that make devastation with the sacred feelings of trust, which in our helplessness should ever repose in God! Faithful endurance, will prove to us, that the rod of chastisement, is a blessing in disguise; and is exercised by the same hand that showers upon us every blessing we have, both of a temporal and spiritual nature! It is not inconsistent, and should not be discouraging to admit that Zion in its every locality suffers from spiritual darkness; a cessation of spiritual showers has occasioned a spiritual dearth; and tis only by exceeding vigor and continuity of struggle that faithful souls maintain their spiritual existence free from worldly corruption! As before stated, this is not, nor should it be a cause of discouragement; but it should

excite emotion and an increasing desire to work for the dispersion of this death, and to labor for light, life and liberty in this our extremity. Like unto Egyptian darkness, this dark period may be felt! The powers of darkness and error seem to have taken advantage of the suspension of Spiritual gifts, and of the unwillingness of souls to add exertion to exertion for the attainment of these great necessities, - the flowings of heaven. So has the gloom accumulated, that many foolish virgins have lost their way; and faithful souls find that the spell of gloom can only be broken by violent exercise; extraordinary circumstances demanding extraordinary zeal and endurance to meet them. Zion is contending with many monstrous errors calculated to deceive her would-be subjects; she is contending against fearful odds; faithful souls behold, are alarmed at the picture, & express their willingness to double, and redouble their efforts in her behalf. For some wise purpose God decrees or permits this manner of trial for his people in this our day; no torturing rack, no fiery furnace nor boiling cauldron now tests the faith of those we denominate the chosen few! We experience mental tests, mental persecutions, - with mental sufferings are souls now being tried, either as a chastisement or as a state of travail - the bringing forth of some greater good. And faithful souls are proving, by their meek endurance, their right and title to be "the flowers of Heaven and the glory of Paradise". The struggle between light and darkness is a fearful one, (not that there are fears of the overthrow of the word or work of God, but because the elevation or degradation of souls are in it decided;) and faithful servants ever express their determination to give their whole being's influence in giving the victory, great and glorious, to Zion, fair and incomparable.

The darkness is great; but only wholly so to those who, with faith in purity & the God of purity have permitted themselves to compromise with the gods of lustful impurity. Zion labors in tribulation; but her tribulation is only unendurable, to those who, being uneasy "neath the yoke of Christ cast it off, and leap from the safe but trying position of the Believer, to one doubly as trying to the patience as well as of almost utter desolation and despair! Zion may thro' her inmates cry, "My God, my God, why hast Thou forsaken me." but even now,

as at the original instance that called forth this ejaculation of apparent despair, those who will be faithful in the right, as God has given them to see the right, will find a smiling and protecting Providence behind these clouds of darkness - these throes of despair! Then will more fully appear the wherefore of the chastisement or trial; then will the lights and windows of heaven open to us again, and shower forth rich blessings, even more than we have room to receive". Founded on the testimony of Jesus, Can this be other than a prophetic truth?

Myriads of spirits are undoubtedly watching with intense anxiety, the zeal of all who have experienced a call from earthly, to higher and holier things! Those too who are willing to see Zion decrease - go down, because present ease suggests a suspension of hostilities towards the power of gloomy spirits, and the surrender of all that is really dear, and sacred to the soul; they behold with sorrow, all who, in the squeamishness of nature, willingly permit powers of known evil to weaken the faith which the Eternals are testing! They behold with joy ecstatic, those who in times of adversity stand still stronger for the principle of virtue, and to much more zealously breast the surgings of a depraved nature.

Let not these Angels mourn because of us; - let not the sins of ease, lukewarmness, and fleshly worldliness lie at our doors! Yet in our temporal prosperity, there is danger of our yielding to the satisfaction it affords, of being so completely absorbed in the shadow of the reality, that the opportunity wherein we may seize upon blessings of real spiritual worth, will pass unnoticed, and very much valuable time will be miserably spent.

There come home to us no more serious, home-searching questions, than those which ask us, "If we are willing to see the strength of Zion go down because of our weakness, or behold her beauty wane because of our shameful neglect! And as we answer these sacred questions, God is our witness whether we do or do not render honest answers in return! The testimony of truth, calls for valiant, true hearted souls to stand in its defence, against a fleshly world! God calls for Volunteers only, who, from the love they bear

to Zion's beauty, are quite unwilling to see that beauty wane! 'Tis their star of hope - 'Tis their cloud by day, and their pillar of fire by night! God calls to us now; and if faithful to respond to the call, glory is ours on the Earth, and the heaven of Heavens shall be our abode! Faithlessness in God's promises, with a hankering desire to experience things worldly, are what have, and now are, working mischief with too many souls in our ranks! This being free, wholly-devoted Volunteers, is what few only understand, and a subject which but few manifestly wish to comprehend. That this stubbornness will yield to judgment we cannot doubt; and that a merit of scourging will be ours, if we fail to accept God's terms in mercy, we cannot permit ourselves to disbelieve. That the strength & beauty of Zion depends upon us individually is as true as is the truth, that we have individual souls to save. Do we not feel, when rising to the glorious height of reflection, which this subject calls forth, that we cannot forsake the bright banner of Zion? Already, has this gospel ensign caused thousands to turn from "the wrath to come", and join the ranks of those who live acceptably to God! Already have many followers of this gospel banner landed upon the shores of bliss eternal. And how can we meet them, if false to the cause, or willfully weak in our endeavors to bear it, in ourselves, above the grovelings of a Carnal nature. For the good of millions yet unborn, let us "toil on pray on", well knowing that the gospel affords us peace and justification in the present tense, and in God's good time will secure to us full redemption.

We hear of thousands of incidents where the meagre love of Country, has caused men to die with cheerfulness, rather than yield the soil to their enemies; of the holy martyrs who, in their holy zeal, met death in its most excruciating forms, with songs of gladness in their mouths; setting at defiance the power of man, thus were determined to do right & leave the rest with God; These were sustained by a miraculous and unfaltering trust to triumph over the horrors of violent physical deaths.

But to no carnal battle fields are we called to action, - after no idol-flag are we led to destroy our fellow men or to be destroyed by them; not at the stake, in the furnace, nor lion's den is our faith to come to trial. The Lord has kindled a fire for the consumption of all that is worldly within us, the good is brightened by it, but the evil is destroyed; Sin has become so much a part of the soul, that the separation of the evil from the good therein causes tribulation and sufferings.

If we will patiently bear this separating refining process, all will be well, our trial complete, and our integrity proved! but if we shrink the fire, and wander in the darkness of sin, made doubly dark by contrast with the gospel fire, then the portion of the unwise virgins will be ours!

While there is not a particle of spiritual comfort to be derived from living a life after the worldly order, there are strong inducements for living a life of purity, and engaging in the cause of truth and right, to the end that we may be perfected, - perfected in all the heaven-original faculties, but now badly perverted by mingling in the mire of sensual pleasures.

We need to be superior to what we at present are; and the desire only needs depth of sincerity to have it so. Rational enjoyments are innocent of perversity, and herein we find a great prompting to live virtuously; as we lay off worldly vices, we put on gospel virtues; and once having donned this beautiful attire, 'tis hell to think of practicing in the old way. Those who are tasting the sweets of heaven know the bitterness of hell grows increasingly bitter, and it takes very much less of it to make such sick of it increasingly. If we truly progress there will appear to us ways that are quite wrong, but which we have heretofore deemed quite passable.

This will be a feature that declares unto us success, and what can give us greater pleasure than in thus casting off the old, and accepting the new, which we realize as the way of truth and right, which indeed is right. Do we not too often think we love the cause of truth, when the reward it holds up is all we have in view? If we really hate wrong, will we not cease to practice it? Most assuredly. For when we feel true sorrow for wrongs committed, then shall we feel truly repentant, and true repentance truly signifies leaving off that for which we feel truly sorry. Life in this world is a probationary state of the soul: life too is a higher and

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nobler state than the ideals of our childhood. Then it was play to live in physical and mental conditions; now it is work in both; idleness means death, industry means life, animation. Maturity brings with it the meaning of reality! Nature intended, in the beginning of Creation that our childhood should be unembarrassed by the knowledge and excitements which riper years are sure to bring with them. Once, being unconscious of the living soul and spirit within us, we derived from our bounding ball and skipping ropes all the heaven we could desire. But having grown to the consciousness of a soul, its cares and needs; and finding it upon first acquaintance to be much occupied by evil, we begin to feel the necessity of violent exertion to cleanse the tabernacle, ~~that~~ the extending gaps thro' which evil has entered. Thus are we to expel all clouds of darkness, and invite the visitation of heavenly influence, and if possible their permanent residence.

Before the Spirit of Mother can fully occupy the temple, all that is inconsistent with it must be cast out. All who do the best they know, do as well as ~~heaven~~ requires.

That our tabernacles should be set in order in accordance with Christ, as spoken and revealed, we in part know, if we do not fully know. Ignorance, surely cannot be the excuse of those who, having been privileged for any length of time, heard the testimony as delivered in words, or felt it, when lived out in their presence daily!

What excuse have we? How useless to prevaricate in seeking one! Does it not then, become us, "while life on Earth remains ours," to struggle against the influences that oppose our purity, and the Christian standard of equanimity which the founder of Christianity taught? These influences are inimical to our faith in God's call to us; and whatever crops out in unfriendliness to the cause of truth, are foes, which in gospel language, we are in duty bound to slay.

Much stress has been, and is laid, on the necessity of bearing strong testimony against the deeds of fleshly lusts; but we are under no release at this junction: There are many other pernicious influences that call as much for destruction as the greatest evil. Youthful souls - innocent, pure, & unspotted from lustful sins, find themselves sorely pressed by other evils, which in their fearful struggles against the dire root of evil, they had no conception of.

Just so, do too many that are grown to understanding years think: that total abstinence from fleshly lusts in deeds, constitutes them pillars that uphold the gospel principle in full! If this were truth, then are there many strong pillars in the nunnerys and convents of the outside world; for there are undoubtedly, many there who on this point, are as true as they know how to be. But "unless our righteousness shall exceed theirs" — unless we apply the cross to sins of the imagination, wherein we permit ourselves to think evil until safety from acting wrong impels a resistance; unless we zealously fight to slay mental lusts, hates and spites toward our Brethren, by quibbles, slanders, and the worshipping of false gods — "we can in no wise enter the Kingdom of heaven. In temporalities we find the saying of "Poor Richard" to be true concerning prudence, when he advises that, "to take care of the pennies should be our concern, then the dollars will take care of themselves"; And would not the same rule accrue to us great spiritual treasure, if we were more careful, of what we are very liable to term nonessentials to salvation, — the minor thoughts, words, and actions of life?

If we battle only the evils that are great, and discernible as well to our worldly eyes as to our gospel vision, how are we benefited by our extra privilege?

Battling these, and encouraging smaller vices by giving them our patronage will leave us at the end of life, not overcomers, but disconsolate at our small gain! "So long as life in us remains," let us subdue the root; lopping the branches of an evil nature will not do: then shall "we make our election sure, to the abodes where the Angels praise God forever. G. A. S.

Copied by J. M. B. for E. D. B. August 21, 1866.

Power of Influence

"There is in each intelligent organization, an attractive force, similar to that which exists in each particle of matter, which exerts an attraction in a degree proportioned to its power, to bring other organizations to the same element in which it exists, whether to a higher or lower state." "Mind moves the world". Yea the Divine Mind moves the countless myriads of animate, & inanimate bodies; and we realize that It impresses itself very forcibly on all created intelligences, and so far as we can comprehend, we see the grand machinery of Creation moving forward with a precision more exact than the finest constructed watch. The Scripture declares, "Ye are gods unto whom the word of God came". Verily it is even so; and unto every intelligent organization, there is infused an emanation from the Divine Mind, and by a just application of the forces, and powers given, it is also able to move the world.

As followers of Christ in his glory, we are called to by the Vanguard in human redemption, and are shaping the destinies of the race, and the work is retarded or hastened in proportion to our zeal: as we individually rise into the resurrection of Christ, we measurably lift all around us: And if we sink into the element of spiritual death, or evil, we so far block up the way, and hinder God's work.

There is ample scope on this subject for thought and research: Let us revert to the history of past ages, and see the workings of this grand principle among all men from the earliest ages of which we have reliable testimony.

In the First Dispensation commencing with Adam, we have it recorded concerning the "Fall of man" and thro' Mother Ann the revelation of what that "Fall" consisted - Here is a plausible theory, then taking for granted its truthfulness; See the force of this influence and the tendency to irregularity. Use became perverted to the base purpose of mere sensual gratification, and man became a degraded being as a whole, altho' there has been some very honorable exceptions, considering their conditions and surroundings.

I am not responsible for, nor partaker of Adam's guilt, only so far as I commit similar sins, yet the influence being so powerful, we all in nature sin, "after

the similitude of Adam's transgression", such has been the power of this influence, that the whole race of man has become contaminated.

The Second Dispensation beginning with Abraham, who is termed the "father of the faithful"; we see in that character an influence shed abroad of laying a foundation for obedience to God, in all coming time.

Abraham was promised a seed that should be as the sand on the sea shore for number, and he was afterwards called to sacrifice Isaac this seed of promise: Here was a trial of his faith, the word of God to him was law, he did not stop to cavil, and his works of obedience "was counted unto him for righteousness".

The result was his faith was proved, and God glorified: he did not say God is unreasonable, I won't do any such thing, it is inconsistent: Nay, he gave up his own way, and his own right of opinion, and believed in God; by so doing he stands preeminent as a beacon of light for future Dispensations, and we can profit exceedingly by this influence & example. God will be true to those who are true to Him, & trust unreservedly in His Almighty power.

We see all the way up thro' the history of man, standing out in bold relief the conspicuous influence of Prophets, Priests, & Kings, Bards, Martyrs, Patriots & Sages: each in their turn exerting powerful influences on Society. Are we less in the scale of being than thousands who have gone before us, and moved the moral, political, or spiritual world, by their individual forces thro' fervent devotion? Say. All reformers and movers of the world are considered by the multitude for the time being, fanatics, enthusiasts, heretics, &c. being to them erratic in their movements; Yet the great truths which underlie their theories have a power of dissolving, and crumbling the superstitions, and bound up theories of bigotry and ignorance, and finally those despised ones are looked upon with wonder and even worshiped. To be truly great we must be truly good: there is greater power in goodness than in knowledge: The best man on earth has exerted the greatest influence, & so of Society. Shaker Societies are silently & steadily influencing the mass of mankind & drawing them towards God the Fountain of Holiness purity & Love.

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Jesus (the Leader of the third Dispensation of God's grace to man) was lifted up, that he might draw all men unto him by his holy influence.

Now, why & how is he lifted up? I will endeavor to explain: we see in his example a power & influence, working upon the intelligent understanding of men, surpassing all other influences & examples. For firmness for steadfastness & Confiding in God it is without a parallel: "He has made himself the Savior of mankind, by the power of his life declaring by works his faith in God. When he was reviled, he reviled not again when he was persecuted he threatened not," but in all things gave himself up to his Heavenly Father, believing in Him, that He would work righteously. Here is an influence of meekness, submission, and faith in God, that attracts us to its noble author, who is indeed the pattern of our salvation: a non-resistant in practice, not even defending himself against calumny, and abuse; instead of self defence, he prays, - "Father forgive them they know not what they do". and I presume he also prayed, that they might be enlightened to see their folly, and sin in afflicting him, and thereby save themselves from the just retribution of their ungodly works. And again, - Equally with Jesus is Ann Lee (the founder and Leader in the Fourth Dispensation) "lifted up" to draw all women equal with men unto God: And all who will may thro' her mediumship drink at the holy streams of eternal purity & love: But her Influence like that of Jesus is as "refiners fire, and as fullers soap". And herein consists the great struggle in life, - "What Influences shall we allow to govern us? We are placed between contending forces of attractive influences; The holy & Angelic, causing death & mortification to the earthly, sensual, and devilish.

The noble minded soul is calmly, & silently, working into the structure of its own being, the Influence impressed upon it from higher spheres of Glory -
Look for a moment at the Nations of the earth, we see their rise, and fall, has been in proportion to the power of Influence each have exerted over the other: In this age of the world, the Anglo-Saxon, or English Nation, has outstript all others in wealth, and acquiring territory by which they make people subservient to their own purposes

of self-aggrandizement: The greatest intellect has the greatest influence, and will do the greatest good if rightly directed, and so vice versa.

On this American Continent in the present Era, is going on the most gigantic war of contending Influences that perhaps never thrilled a Nation with that depth of feeling at any former period in the world's history. It is in a very significant sense, the "war between Micheal & his Angels, & the Devil and his Angels".

The results will be stupendous, and show the all permeating power of those Divine Influences of truth, which are the bases of all human rights.

We as a Society stand on the summit of reform: all below we esteem as evil, and all above us as good: There are a great variety of conditions, and stages of development in growth. In this Church we experience many Influences & conditions of Character, from the heavenly & refined, down to the selfish, and narrow minded. perhaps such a conglomeration is not to be found on all the earth, and nowhere is there better opportunity for sifting, and fanning, & stowing away the fruits from the Influence of the pure and the good. We are the arbiters of our own destiny, thro' the action of mind we cultivate, and the ministration & influence we cherish, these are forming our character. We pass around amongst our Brethren & Sisters, we feel an influence from every individual, each one is surrounded with an atmosphere which impresses itself on all surroundings; we are drawn towards some, while we are repelled by others, & can hardly tell why.

It is wonderful the power of Influence, and action of mind upon mind: Every soul we come in contact with is continually attracting us, some heavenward and some earthward - Yea every person we see & talk with, we soon form an opinion of their character, by reason of the influence emanating from their spirits.

How very consoling, encouraging & elevating it is to experience those angelic, heavenly attractions, which the influence of consecrated subdued souls send forth. I lately gave my thanks to a faithful sister for her assistance to me in the gospel; She, "did not know in what respect," she answered: I said her influence & example if never a word had been said to me personally - That was what I looked at.

Example, or works is the soul of influence, while words are the mere form, or body.

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There may be a body without a soul, but not a soul without a body.

Man is not without the woman in Nature, neither is the man without the woman in the Lord. The union of the sexes in innocence, and purity, may be made exceedingly interesting, profitable & instructive, on the elevated plane of genuine Christianity, by mutual cross-bearing & force of will to press into the Heavens.

The Influence of the Brethren should be to minister intellectual strength of mind, and firmness of purpose to establish the Sisters upon correct foundation principles, because as a general thing the Sisters are not apt to be radical, but circumscribed and superficial, being in a receptive condition, and more easily biased, altho' these characteristics may also often apply to Brethren, and the Sisters prove to be the Ministers of stability and gospel strength: Yet the Order, and duty of Brethren is to go forward opening the vaults of strength and spiritual knowledge, whereby all are enabled to rise into newness of life -

The Sisters in the order of Creation are called as helpers to the Brethren, and I love to feel their modest, subdued, gentle refining spirit & influence drawing me by attraction onward, and upward to seek inward joys which flow from the eternal fountains of purity, truth, and love.

The perverted generative order to me is all lies, hypocrisy, & abomination I hate with an eternal hatred, its soul corrupting, and damning influence.

It is impossible to live a Christian life outside of this organization, because the influences are worldly, and they press upon the spirit from all parts bringing it down to their own level: There are undoubtedly a great diversity of conditions and degrees of goodness, yet the highest they can reach in the world is limited, and comes very far short of Christianity. Every look, and motion in our walk, and move of the tongue, or hand, is sending out reports declaring our character. Our influences are felt in places we occupy, we impress it on the walls, and furniture, &c. There is something wonderfully grand, and sublime in this, and an idea which should start us to think, and examine seriously, and ask the solemn question, - What impressions are we making, and what kind of character are we forming? Serious Consideration.

If this book should exist hundreds of years, it can be told the Character of the writers; I almost feel fearful of going forward, and leaving my imperfections for the scrutiny of future time, altho' I feel a consciousness of good intentions. I will soon leave this subject, feeling very unable to do justice to it: I feel lost in amazement at the magnitude of our influence, and powers for development.

I will merely add, that in strictly pursuing Gospel order, in spirit and in the letter, there is an influence of protecting power shed over us that is in the highest tone happyfying, & exhilarating in the spiritual elements because there is where God dwells; and that is the native element of the soul: whereas in our own natural wills, and ways, however good our intentions, there is a bondage & slavery experienced thro' our influence over each other, and as in the planetary system, so with us, the most powerful attracts the lesser bodies, and the less the greater in proportion.

Hence our advantages derived from a privilege in Shakerism, (which is the only embodiment & unfolding of perfect Christianity) is simply experiencing the influence of Christ fitting us for glorification in the Heavens of eternal bliss: But to abide in this requires a daily cross, in consequence of our lost and fallen condition; hence this cross faithfully borne is the Criterion between the true heir of God's Kingdom and the hypocrite in Zion. Yea we have Immanuel God with us, and obedience thereunto, ensures unto every soul the influence of God's eternal love, drawing them to Himself, and cleansing them from all unrighteousness, and disquietude of spirit: Even so let it be.

J. M. P.

Jan. 3, 1867.

I pray, my influence to ever be pure, & holy, kind and free,
 That when on earth my race is run, I'll find in me God's work begun;
 Yea, gospel friends we'll onward press, each other love, and strive to bless,
 For in this way is comfort found, with all who are for Zion bound.

Descriptive account of a visionary experience, (the same either real or imaginary,) had among the inhabitants of a large City, at about the hour of two o'clock in the morning, by the writer Elisha D Blakeman.

"I seemed to be standing near a large spring or fountain of pure water, situated in the center of a very nice public square or park some four or five ^{acres} ~~miles~~ in extent. - Around the park were located a great variety of large elegant buildings, used, some for dwellings, some for shops and stores of tradesmen, merchants &c. of all sorts and kinds. - The inhabitants seemed to be very numerous; passing to and fro on every hand and side; many of whom were industriously pursuing their wanted avocations in business; some were travellers, journeying through the place; some long robed Priests; some Policemen & soldiers; while a great many were parading the Park merely for pleasure, gossiping about at their leisure - stumbling blocks for business ^{men} to avoid.

I considered the fact, that most of them were professedly Christians, but that nearly, if not all were quite unworthy the name. It appeared that my business there was to enlighten ^{and} them to awaken them to see the importance of reforming their lives, and living a Christian life in reality.

In pursuance of that end, I neared the fountain, and, as it were, to attract their needed attention, I commenced to sing in full voice, one of our good old hymns, commencing as follows,

"The Lord has again in his temple appeared
The voice of rejoicing and gladness is heard."

Before I ended my song, I should judge some five hundred people had gatered around me, and stood in bewildered silence, seemingly expecting I should have something to say when done singing; and if that were the fact, they were not disappointed, for no sooner had I ended my hymn, than I began to speak somewhat as follows,

" Friends and fellow mortals; peace be unto you, and many blessings from the Lord Jesus Christ, whose messenger I am, commissioned and sent forth unto you, from the true Church of Christ, established in this latter day of Gods visitation to a lost and sinful world. — I come not among you to preach "lulaby" sermons, nor studied discourses of any kind; but simply to tell you the plain unvarnished truth; depending on the immediate inspiration of the Divine spirit, as touching what I shall say, regardless of consequences, hoping only, and praying that your eternal, as well as present happiness, may be the result of my earnest toils and labors among you.

I feel it to be the desire of the spirit that you should be awakened to sense the lost and sunken condition of your souls; and in order that you do this as the spirit seems to direct, I must be plain, and tell you that you are awfully lost from God, wallowing in beastly gratifications; and daily, or rather nightly, (and thus in keeping with a ^{dark} sinful nature,) doing deeds of which you would be ashamed to have any innocent child see and know.

You are going in the broad road to destruction; and apparently know it not. — you must awake from your slumbers — your awful state of lethargy must be torn asunder! You profess to be Christians; but that will never save you. Your Priests like yourselves are all in the dark; they are the "blind leaders of the blind," of

whom Jesus made signal mention in his day; they preach lofty sermons of security in selfgratifications and indulgencies of worldly vain proud, and even what might be termed licentious pursuits!! and that too, so artful and cunning that you almost think they are angels of light, having power to ensure you salvation if you do but believe what they say, and that "Jesus Christ is the son of God."

Your Priests are dishonest about the word, they are hypocritical. They read and study the word, and many of them understand it very different from what they explain it unto you. They know how firmly you are all bound in your lusts. They are very ready and willing to make you believe that you can go to heaven by merely believing in Christ-Jesus, without doing as He did, because they wish to be carnal, sensual, devilish like ^{your} selves. Most of them "draw nigh to God with their lips, but their hearts are far from Him". They love to pray standing in (the pulpit, if not in) the corners of the streets, that they may be seen of men.

They use "vain repetitions when they pray, as the heathen do, for they think they shall be heard for their much speaking." All this they do in open disobedience to Christ who commanded us to enter our closets, and to pray in secret to our Father in heaven who hearing in secret shall reward us openly;" by which is evidently meant silent prayer; for God knoweth our thoughts; and He is never so far off from us but that He can hear us without any necessity of hallooing; neither does God sleep that He cannot hear the heartfelt prayers of His people.

But, my friends, you must "come out from the world and be separate," you must live a sinless life - a pure and righteous life, in order to inherit the Kingdom; as the Apostle Paul says, "Know ye not that the unrighteous shall not inherit the Kingdom of God."

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"Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind; nor thieves nor covetous, nor drunkards, nor revellers, nor extortioners shall inherit the Kingdom of God." — Alas! how few among you are free from these things? — You confess yourselves to be sinners, and in this you effectually condemn yourselves; for it is written "He that sinneth is of the Devil." How can you sin and be actually of the Devil, and at the same time be Christians?

Bear with me yet a little, for I am come not to do my own will, but the will of Christ, in whom I put my trust and for whom I am willing to suffer persecution, yea, even death itself for your sakes. What say you, will you hear, or shall I forbear and suffer, and suffer you to run the broad road to certain destruction, without further warning you to secure this golden opportunity to escape for your lives into the narrow way that leadeth to life and peace in God, with His beloved son Jesus Christ? — At this juncture, the multitude threw up their hands, and shouted, proceed, by all means, — let us have the truth, amen! —

I then proceeded to say; you profess to be Christians — to believe in Jesus Christ; — hear then His words. He said, "ye believe in me, the works that I do, the same shall ye do also." — What were the works that He did? — You have the record of His life; and no doubt some of you read the same, often, but dear friends, let me tell you, it is one thing to read, and quite another to rightly understand what we read. But I cannot readily conceive how any person, even though a child, can be at a loss to understand the doctrines of Jesus Christ and His Apostles, in their true sense, unless indeed, "the Lust

of the flesh, the lust of the eyes, and the pride of life" may so compleatly have the possession of their souls, that "in seeing, they cannot perceive, and hearing, (or reading,) they cannot understand." - The fact is, as I am quite sure, my friends "the God of this world hath blinded your eyes", and the indulgence of fleshly lusts in sensual works, have compleatly got the mastery of not only your bodies, but souls also; so that even the good works which you would do, you find no power to perform, in your present deplorable situation.

Why, my dear friends, do you once consider the fact that the very beasts of the field, the fowls of the air, and the fishes of the sea are an example of purity and order unto you.

They cohabit only at proper times and seasons, moved by instinctive and timely impulse to generate their species, being solely governed by the bearing condition of the female; and in that respect, behold their original rectitude, and be ye ashamed of your carnal fallen filthy lives!

(About this time the evil spirit being very sorely pricked by the plainness of my word, stirred up some lewd disorderly fellows to pelt me with rotten eggs, which miscles, being much like their own carnal natures, were not suffered to hit me, but by an unseen power were wonderfully returned in an upward circuitous course, and smashed to fragments in the faces of those vile creatures who, not knowing what they did, or the power they were persecuting, became affrighted and so much ashamed, that they sneaked away in silence, leaving other less ventersome spirits of their kind to take warning not to "kick against the pricks."

I now proceeded to say, "Behold you professed

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Christians, how very unlike the single, the pure - the meek and lowly Jesus - the Christ whom God hath set for our example are all your works and ways? - I warn you to awake from your awful state - your deep slumbers in death. I feel that you ^{must} arise and come forth from the works of the first Adam, and "put on the Lord Jesus Christ," (as Paul said,) every one of you, or you cannot find that peace, rest, and protection from sin and Satan which you all well know you have great need of. He that hath an ear to hear, hearken to the word I now speak for your souls good; I feel much for you all; I greatly desire the salvation of your souls. I would to God that you could know the one only true way of life and salvation as I know it, and as I have veritably proved it for twenty eight or thirty years past.

O that you could feel what you feel, and see what I see of the glories of God that are laid up in store for all who are willing to obey the call of God to come out from the world and be separate, to "touch not, taste not, handle not the unclean things thereof:"

you profess and even confess yourselves to be "lost from God; to be full of wounds, bruises and putrefying sores from the crowns of your heads to the soles of your feet; that you do not live without sin &c.; but you well know, or ought to know that the Lord has plainly declared, "the soul that sinneth, it shall die"! - and again, "he that is faithful to confess and forsake his sins, God is faithful and just to forgive him, and cleans him from all unrighteousness". Therefore you have no cause for living in sin.

I feel inspired by the angels of God, now hovering about me, I feel their strength; they impress me to continue the word unto you; - I feel urged to say, that a great many of you who are now

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in the hearing of my voice, will find no rest to either soul or body this night. — mark my word — your sins will stare you in the face as they never have done; you will feel that you are called to be what you profess — to be Christians in truth — that in order to be such, you must forsake all — Father, Mother, house, lands, wife and children — "hateing your own carnal lives," and the "garments of sin, defiled with the flesh;" and this feeling call, shall be given you for a sign that now is your day and time to "flee the valley of the shadow of death". O harken ye to the timely and merciful call.

This very night, you will lie down indeed, as usual seeking rest, but you will find none; because of the words of truth, the precious word of God, sleep shall stand aloof, and come not to relieve you from the great load of conviction, condemnation, and even selfabhorance which you shall feel is the justice of God; while at the same time his hand of mercy will point you to look to the true Church, where righteousness and truth are found — where you may pass through the door of hope, into the battle field of Israels God — the "valley of Achor;" which meaneth the confessing and repenting of all your sins, thus sending them beforehand to judgment; and that too, as Achor was required to do; (ie.) in the presence of Gods chosen and appointed witness, let such be ~~who~~ whomsoever the gift may rest with.

I speak for your good, that you may receive true faith in God and His Christ. We read that "faith is a gift of God, without which it is impossible to please Him". Again, "Faith cometh by hearing, and hearing by the word of God." The word of God is spoken by the mouth of his instruments who have received His word. — It has pleased God through the means of the true Church, to send me

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unto you to speak the word, and I hope to be faithful. We are called to be faithful, and to do his will in all things. It is His will that I warn you. I will now open a duty which God ~~which God~~ calls you to enter into. You have great need to be converted, or begotten of God in the new birth, which all must come to, or never enter the Kingdom of heaven; and, as Christ said, "Except ye be converted and become as little children, ye shall not enter the Kingdom of heaven." Here then is the point;—you may make it a starting point if you will, in the line of conversion.

Let us first consider the real condition of little children, such as Jesus took in arms and blessed. You will perceive that little children all have Parents. First a Father who begat them, and a Mother who brought them forth into life; you readily see that the latter is just a much if not more of an important instrument in producing little children, than is the Father.

Consider second, what relation little children bear to their Parents. They are either sons or daughters, both we will suppose, and that they are wholly dependant on them for means of continued life, so far as it regards earthly beings.

And in the third place we see their conscious duties are to learn obedience, and to be willing servants to their loving Parents; to serve them through feelings of love and filial duty; if not so, then they must serve thro' fear of punishment, or else of a withholding of Parental favors. — Parents and children dwelling together in love and harmony, constitute one harmonious family all happy in their home.

In the fourth place we discover that little children are permitted to share equal rights and privileges in food and raiments as well as needful instruction, so long as they live with

their Parents, and prove themselves obedient faithful and kind.

In the fifth place, we see that ^{very} little children are pure and innocent, knowing or feeling no lust for they have none; nor are they filled with carnal desires and evil passions.

Therefore in the sixth place, we behold them, as the angels of God, neither marrying nor being given in marriage, being the same as eunuchs, without power to beget offspring &c.

Seventhly Eighthly - they are teachable and dependent on their superiors in all respects; and when ^{a little older,} conscientious, should they be overcome of evil, and do any thing in open disobedience to their Parents or teachers, they will seek to confess their fault and to be forgiven of their Guardians, and of God.

In stating these things I have only shown what you all know to be true in relation to Parents and little children in the natural order of things. — Now, to apply the text in such a manner as to show you what the call of God is to you, and consequently, what your duty is, and will be, if you comply with the words of Christ, "I will again ^{Justly} say, "Except ye be converted and become as little children, ye shall ~~not~~ not enter the kingdom of heaven". — &

In this conversion you are first to believe in Christ's word, which clearly implies that you are wrong, else why the need of conversion? and secondly, that if you become as little children, you must be set free from the sinful ways and works of the First Adam, and acknowledge the necessity and propriety of having spiritual Parents, both Father and Mother, in the perfect work of regeneration, agreeable to the prototype. —

Thirdly - you must confess to them, and conform your will to theirs, daily living in obedience to them; serving them ac-

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cording to your progressive regenerated age and power, and loving them for their spiritual care and kindness in all things.

Fourthly - In the true Church, or family of Christ, all its members share equal rights and privileges, a community of interest is held, and, like little children of the same family there are no rich, and no poor, but all are served alike in all things. They love one another, and live in sweet communion and harmony together, agreeable to our similitude.

And so it was at the day of Pentecost; They that were converted by Peters preaching, and by the wonderful display of Gods power, were together, and had all things common. And again - "The multitude of them that believed, were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things common."

Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold and laid them down at the Apostles feet; and distribution was made unto every man according as he had need." - Just as Parents do by their children.

I would also, here direct your minds to the dealings of our kind Heavenly Father with the children of typical Israel, when He fed them all alike on manna, in the wilderness 40 years, and gave them all to drink of water from the rock!! (See Exodus 16 & 17. Chapters.)

Again, Fifthly - In the family of Christ, purity and innocence of life are required. And in this, we, the Children of the true Israel, who are progressing in the work of regeneration, take up our crosses and follow Christ, our perfect pattern.

Sixthly - Like little children in nature, we are neither married nor given in marriage, but are as the angels of God,

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and thus we are "counted worthy to receive that world and the resurrection from the dead," agreeable to Christ's own words. And we do effectually make ourselves eunuchs for the Kingdom of heaven sake, by simply bearing a daily cross against all fleshly gratifications.

Seventhly - We claim a spiritual Mother in Christ, (and she may be called the "Christess") without whom, as we believe, it is impossible to be born and nourished in the regeneration - impossible to become as little children are, and therefore, without her it is impossible for us, or for any soul to enter the Kingdom of heaven.

And now as alluding to her, justly and truthfully we may quote the inspired sayings of Edras, which are as follows: "Mother, embrace thy children, and bring them up with gladness; make their feet as fast as a pillar, for I have chosen thee saith the Lord." "Nourish thy children O thou good nurse, establish their feet. Be not weary; for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance." "The heathen shall envy thee, but they shall be able to do nothing against thee." "My hand shall cover thee, so that thy children shall not see hell." "Be joyful O thou Mother with thy children, for I will deliver thee, saith the Lord." (See 2^d Esdras, 2^d c. 15th v. to 30th v.)

Again, "sing O barren, thou that didst not bear; break forth into singing and cry aloud. {for joy,} thou that didst not travel with child, for more are the children of the desolate, (the barren who are so for Christ's sake,) than the children of the married wife! saith the Lord." (See Isaiah 54th c. - 1st v.)

As new born babes, by the sincere milk, (or nourishment,) of our Mothers kind instructive words, we are supported in our gospel regenerative growth or travel, and, ~~as~~ ^{like} "young calves of the stall" we live in harmony and innocence, giving God the glory at all times.

Thus my friends, you have now a serious matter to consider, you can perceive that you will be obliged to do something more than merely to believe that Jesus is the son of God, or that you believe in him, and that his merits are going to save you; you will have to believe in the daughter as well as the son. And in order to do the works which they did, that you may become their true followers or children, you must "come out from the world, and be separate," forsaking the forms, customs and fashions thereof; all of which must pass away, but "he that doeth the will of God abideth forever".

You will see, that in order to become sons and daughters in the Family of Christ, inheriting his promises, and making yourselves worthy to receive "the power of God and the resurrection from the old to the new life, you must take up the cross that Jesus did; and, in all things deny yourselves. In fine, you must positively "become as little children", or never enter the kingdom of heaven."

You must forsake all political parties of strife, in which little children have no part. - You must be free from all binding debts as minors are, owing no man nothing but love & good will. You must confess and repent of all your sins, and thus, like our innocent examples, become free to progress from one degree of spiritual grace and knowledge to another, just as little children progress from one degree or class of knowledge in school to another still higher. -

Do little children go to law to settle differences with each other? You must answer in the negative; no more do those who have entered through the door of hope, into the great and blessed family of Christ; neither do they go to war, imbruing their innocent hands in the blood of their fellow mortals.

They hold no slaves, but they freely serve their loving Parents and one another, agreeable to our symbol or prototype, which I sincerely desire you all to duly consider.

Now my friends, it is late; darkness is hastening on apace; the orient orb of day hath silently disappeared in the golden West beyond yonder blue mountain, casting his farewell glances aloft; kissing the crimson horizon, and we see the twinkling stars as one after another ^{they} come dancing into ~~our~~ sight; while we are called to realize that we too, like the sun must soon go to our rest, seeking that refreshment which sleep alone can give.

But allow me first to cite you to remember what has been said, with the intention, on my part, of kindly laboring to convert you unto good works — works of purity, innocence, love, good-will towards God and man on your part; and when you come to lie down upon your beds to court your wonted rest this night, and many nights which shall succeed, and are, (as very many of you will surely be,) disappointed, being kept awake and in dreadful hell, because of the weight of condemnation for your sins; then know ye of a truth, that now is your day of visitation; now you are called to come out from the world; to be thoroughly converted over into new creatures — to enter fully into the regenerating work, which will make you happy — to become as little children, and thus be prepared for the Kingdom of heaven.

Now as I cast my eyes up toward the deep blue vault of the ethereal heavens, and there behold, as the apostle said, that "one star varieth in glory from another star, so I am reminded that you too will differ in glory the one from another, from the fact that being differently capacitated, organized, or developed in goodness, so will you appear in the sight of God and each other — and again

while viewing those beautiful emblems of redeemed souls - the brilliant stars so happily set in the broad canopy above, I am reminded of the truthful words of the ancient Prophet Daniel, who by the inspiration of God declared, that "they who turn many to righteousness shall shine as the stars forever"!

I love you all, and especially all who are sincerely seeking after truth and righteousness. I feel that there are rich blessings in store for all who, hungering and thirsting after righteousness, will come into the marriage supper of the Lamb and be filled. Such shall be as kings and priests unto God; they shall neither hunger nor thirst any more; for they shall learn obedience to their spiritual Parents - Father Jesus - and Mother Ann, as dutiful children, which, according to the Divine word "is better than the fat of rams."

Yea, my dear friends, for you I am willing to suffer as Christ Jesus and my blessed Mother Ann suffered; for your Good I have freely and gladly left my sweet home - my dear gospel companions, brethren and sisters in Christ - and I have also left every comfort and convenience of life I could desire; and like our dear Lord, my pattern and example, I have come among you "without scrip or purse", to labor for your good; and like ^{him} can say, "the foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head."

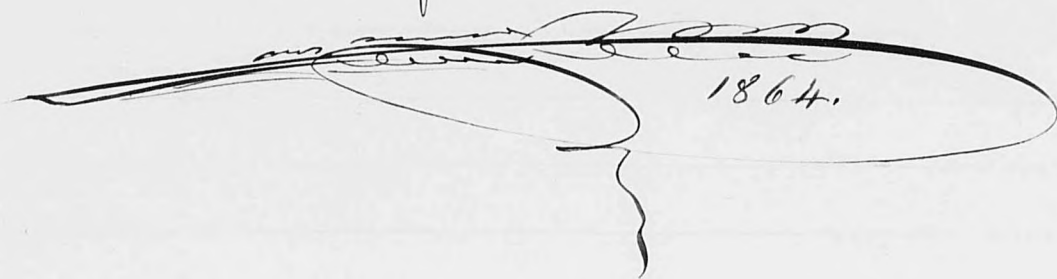
With my hearty thanks for your kind attention and civil behavior, I now say to you all farewell. I have finished speaking that which I was commissioned to say to you.

The multitude peaceably dispersed to their homes, myself receiving about twenty invitations to share the hospitality

of as many various heads of individual families, but one of which, (of course,) I could accept for the night, and that was a Minister of religious doctrine of the Universalist order.

But alas! what was my surprise when I discovered at the sound of the morning bell, that all my efforts &c. was not real, that I was still at home, and obliged after the usual custom to spend a great portion of my precious time in caring for the things of tomorrow, what we shall eat and drink & wear, loving our own ease & comfort more than our sinstricken and suffering neighbors - yet suffering all the horrors of a spiritual nightmare because of inaction in spiritual labors.

So testifies the writer: Elisha D Blakeman.



1864.